

THE  
SCOTTISH CHRISTIAN HERALD;

CONDUCTED UNDER THE SUPERINTENDENCE

OF

MINISTERS AND MEMBERS OF THE ESTABLISHED CHURCH.

JANUARY 2,—DECEMBER 25, 1841

VOLUME III.

SECOND SERIES.

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

EDINBURGH:  
JOHN JOHNSTONE, HUNTER SQUARE;  
J. NISBET & CO.; AND R. GROOMBRIDGE, LONDON; W. CURRY, JUNIOR, & CO., DUBLIN;  
AND W. M'COMB, BELFAST.

MDCCCXLI.



# INDEX TO VOLUME III.

## SECOND SERIES.

### A

ABRAHAM, The Tempting of, 360.  
 Adam, The late Rev. John, Biographical Sketch of. By the Editor, 603, 612.  
 Adaptation of the Bible to the Physical Constitution of Man. By the Editor, 373, 395.  
 Address, Concluding, to our Readers. By the Rev. James Gardner, A.M., M. D., 817.  
 ——— A Pastoral. By the Rev. Charles F. Buchan, 254.  
 Adieu, 233.  
 Admonitions, Serious, 495.  
 Advice, Choice, 695.  
 Affliction a Blessing, 798.  
 ——— Necessary and Beneficial to Man. A Discourse, by the Rev. W. M. Hetherington, A. M., 441.  
 ——— The Benefits of, 303.  
 ——— The Necessity of, 319.  
 ——— The Purposes of. By a Clergyman's Daughter, 415.  
 Afflicted? Is any Man, Let him Pray, 606.  
 Aitaki, A Missionary Visit to, 429.  
 Ajalon, The Valley of, The Staying of the Sun and Moon in, 454.  
 Albion, History of the, 677, 706, 734, 750, 783.  
 Alexandria, The Church at. By the Rev. Alexander Duff, D. D., 246.  
 Angelic Rest, 724.  
 Anarat, 755.  
 Argyle, Earl of, Biographical Sketch of. By the Editor, 532.  
 ——— Marquis of, Biographical Sketch of. By the Editor, 296.  
 Argyle's Prayer, 416.  
 Arnaud, Henry, 634, 656.  
 Astronomical Illustrations. By a Clergyman's Daughter, 364, 374.  
 Athens, Missionary Operations at, 700.

B

Baptism among the Primitive Christians. By the Rev. Robert Jamieson, 641.  
 ——— Giving a Name in, 16.  
 Belgium, Protestantism in, since the Days of the Reformation. By the Rev. Aeneas M. Rate, 477.  
 ——— State of Religious Parties in, since 1830. By the Rev. Aeneas M. Rate, 501.  
 ——— The Past and Present State of Christianity in, 404.  
 Belgian Evangelical Society, The. By the Rev. Aeneas M. Rate, 817.  
 Believer, The, bought with a Price. A Discourse, by the late Rev. Thomas Sheriff, 685.  
 ——— The Duty of the, to cleave unto the Lord. A Discourse, by the late Rev. John Johnston, 668.  
 ——— united to Christ, The, 426.  
 ——— The Prayer of the Accepted, 717.  
 Believers, The Duties of, as Disciples of Christ. A Discourse, by the Rev. George Burns, D. D., 424.  
 Believer's Cross, The, 671.  
 ——— Progress, The, 781.  
 ——— The Deliverance from the Dominion of Sin. A Discourse, by the Rev. John Charles, 249.  
 Belshazzar's Feast. By Andrew Park, Esq., 787.  
 Bible, The, 234, 461.  
 ——— The Heaven of the, 637.  
 Birth-Day, The. By Mrs Jane C. Simpson, 242.  
 Bow in the Cloud, "I do set my, 496.  
 Boy's last Request, The, 441.  
 "Bring forth the best Robe, and put it on him," 254.  
 Bruce, the late Lord, Tribute to the Memory of, 182.  
 Burn, Major-General Andrew, Biographical Sketch of. By the Editor, 371, 392.

### C

Calvary, Mount, 661.  
 Campbell, Miss Susan, Lines on the Death of, 94.  
 ——— Rev. John, Biographical Sketch of. By the Editor, 731, 741, 754.  
 Canaan, On the Natural Capabilities of. By the Rev. James Brodie, 146.  
 ——— On the Object which God had in View in Selecting. By the Rev. James Brodie, 289.  
 Canadian Mission, The French, 554.  
 Catechism On the Expositions of the Shorter, and Methods of Teaching It. By the Rev. James Brewster, D. D., 467.  
 ——— On the Composition and Contents of the Shorter. By the Rev. James Brewster, D. D., 449.  
 ——— Introduction to the Shorter. By the Rev. James Brewster, D. D., 549.  
 Carnal Mind, The, is Enmity against God, 621.  
 Caution, Necessity of, 94.  
 Charity. By the Rev. Alexander Rennie, A. M., 285.  
 Child, Memor of a. By the Rev. Aeneas M. Rate, 303, 326.  
 Children, The Necessity of Becoming. By M. A. Vinet. Translated from the French, 261.  
 Chisholm, Lillias, 406.  
 Christ, All Fulness in, 305.  
 ——— an Example of Prayer, 361.  
 ——— Behold, 427.  
 ——— Crucified. A Discourse, by the late Rev. John Johnston, 616.  
 ——— Died, 523.  
 ——— Following, 608.  
 ——— Friendship with, 318.  
 ——— Imitate, 637.  
 ——— Longing to be with, 768.  
 ——— Made of God to His People Wisdom. A Discourse, by the Rev. Thomas Guthrie, 9.  
 ——— My All, 16.  
 ——— Our Fellow-Sufferer, 728.  
 ——— Our Forerunner Within the Veil. A Discourse, by the Rev. John Paul, 712.  
 ——— Our Guardian, 620.  
 ——— is Everlasting and Unchangeable, 567.  
 ——— The Crucifixion of, 568.  
 ——— The Fulness of, 268.  
 ——— The Long-Suffering of, 369.  
 ——— The Humiliation of, 537.  
 ——— The Sinner Brought to, 717.  
 ——— The Excellence of, 637.  
 ——— the Only Saviour, 782.  
 ——— The Righteousness of, 654.  
 ——— The Glorious Fulness of, 667.  
 ——— the Light and Comfort of the Church, 831.  
 Christ's Care of his People, 765.  
 ——— Humiliation, 16.  
 ——— Presence with His People at His Table. By the Rev. R. Buchanan, 312.  
 ——— Resurrection, 733.  
 Christian, The Last Hours of a Young. By the Rev. William Paterson, 224.  
 ——— Consistency, 366.  
 ——— Description of, a, 537.  
 ——— Experience. By the Rev. George Mulhead, D. D., 81, 129, 158, 352.  
 ——— I am a; Why are you an infidel? 63, 73.  
 ——— Experience, The, of Miss L. ———, By the Editor, 791, 812.  
 ——— Influence, Thoughts on. By the Editor, 645.  
 ——— Portraiture of an Aged. A Discourse, by the Rev. Robert Burns, D. D., 120.  
 ——— The, and the Worldling Contrast-ed, 782.  
 ——— The Characteristics of a, 671.  
 ——— The Confidence of the, 366.  
 ——— The Dying, 741.  
 ——— The, Interceding for his Child, 677.  
 ——— The, in Humble Life, 283.

Christian, The Song of the Dying, 376.  
 ——— The Privileges of the, 510.  
 ——— Scheme, The Wisdom of the, 782.  
 ——— To a Desponding. By W. H. Madden, Esq., M. D., 534.  
 ——— Warfare, 213.  
 ——— Watchfulness, 77.  
 Christian's Duty, The, in Common Life. A Discourse, by the Rev. Henry Grey, A. M., 626.  
 ——— Security, The, 542.  
 ——— View of the World, The, 139.  
 ——— Views, A Change in the, 666.  
 Christians, Address to, on the Signs of the Times, 721, 737.  
 ——— Different Kinds of Professing, 495.  
 Christianity, The Blessed Effects of, 606.  
 Christmas, 25.  
 Church, Different Classes in the, 781.  
 ——— Perpetuity of the, 339.  
 ——— The Duty of the, towards the World. A Discourse, by the Rev. J. Weir, 457.  
 ——— The, a Missionary Body, 296.  
 Coldstream, On the Death of John, Esq. By W. H. Madden, Esq., M. D., 308.  
 Commandments, The Danger of Breaking the Least of the, A Discourse, by the late Rev. Alexander Humphrey, 559.  
 Communion with God, the Highest Enjoyment of the Believer. A Discourse, by the Rev. D. Carment, A. M., 345.  
 ——— Table, An Address at the. By the Rev. Robert M'Indoe, 149.  
 Colligny, The Death of Admiral, 222.  
 Consolation, 494.  
 Continent, Cursory Reminiscences of the. By David Dundas Scott, Esq., 148, 202.  
 ——— Causes of the Declension of the Protestant Church on the, after the Reformation, 342.  
 Continental Association, Edinburgh, 726, 765.  
 Communicants, A Cloaing Address to, on a Communion Sabbath, by the Rev. Wm. Alexander, 462.  
 Conscience, Tenderness of, 462.  
 Covenanters, The Army of the, on Dunse Law, 759.  
 Covenanters' Communion, The, 114.  
 Creation, The. By Andrew Park, Esq., 547.  
 ——— The Order Manifest in the Arrangement of, 286.  
 ——— The Work of. By the Rev. James Brewster, D. D., 818.  
 ——— ? What is the Design of my. By the Editor, 763, 755.  
 Craig, Mr Thomas, Biographical Sketch of, 771.  
 Cross, The, and the Crown. By the Rev. David Davidson, 801.  
 ——— The Christian Looking to the, 686.  
 Cyprian, The Life of, 468, 510.

D

Daniel, The Character of. A Discourse, by the Rev. George Burns, D. D., 809, 822.  
 Day, How to begin the, 626.  
 Dead, Weep not for the. By William Anderson, Esq., 798.  
 Death Abolished, and Life and Immortality brought to Light. A Discourse, by the late Rev. William Malcolm, 508.  
 ——— a Sleep, 226.  
 ——— a Warfare. A Discourse, by the Rev. Peter Cosens, 104.  
 ——— Frequently contemplate, 426.  
 ——— in the Midst of Life. A Discourse, by the Rev. James Robertson, A. M., 136.  
 ——— is Great Gain, 702.  
 ——— of a Christian Friend, Reflections upon the, 396.  
 ——— Terrible, These make. By Andrew Park, Esq., 426.  
 ——— The Believer's View of, 225.  
 ——— to the Believer, 406.

Death-beds of Infidels and Christians Contrasted. The, 309.  
 Decrees of God. On the. By the Rev. James Brewster, D. D., 744, 799.  
 Deluge, Geology of the. By George Macdougall, Esq., 788, 807.  
 Descent into Hell, On our Saviour's. By the Rev. William Nisbet, 164.  
 Dickson, Mr David, Biographical Sketch of. By the Editor, 70.  
 Died for Me, He. By the Rev. John Duff, 116.  
 Dionysius, Life of, 558, 573.  
 Disciple, "An Old. A Discourse, by the Rev. Thomas Doig, A. M., 360.  
 Discipline. The Origin and Character of the First Book of, 380.  
 Divining by the Scriptures in the Middle Ages. By the Rev. Robert Jamieson, 63.  
 Duncan, Mrs W. W., Biographical Sketch of. By the Editor, 630, 646, 662.  
 Dundee, On the Burning of the Churches at, 69.  
 Dusselthal Abbey, A Recent Visit to, 753.

## E

E—B—, Biographical Notice of Miss, 675.  
 Egotism, or Self-Love. By M. Roussel. Translated from the French, 812.  
 Egypt, Notes on. By the Rev. Alexander Duff, D. D., 6, 20, 26, 173, 198, 246.  
 Egyptian, On the Crime of the Smiting. By the late Rev. George A. Simpson, 110, 128, 134.  
 Egyptians, The Customs of the Ancient, in Cases of Sickness and Death, 413.  
 Elder, On the Nature and Necessity of the Office of Ruling, 563.  
 Emmaus, 712.  
 Enjoyment, True, 773.  
 Enoch, The Character and Translation of. A Discourse, by the Rev. Robert Crawford, 72.  
 Evangelical Society, Recent Operations of the. By the Rev. Eneas M. Rate, 230.  
 Examine Yourself, 634.

## F

Faith, 123.  
 —, Effects of, 29.  
 —, Influence of, 94.  
 —, in the Redeemer, 621.  
 —, on Earth, and Sight in Heaven, 799.  
 —, Prayer for the Increase of. A Discourse. By the Rev. Peter Coena, 223, Saving, 606.  
 Family, The Starving; an Irish Scene, 625.  
 Fellowship Meetings, On. By the late Rev. John Geddes, 161.  
 Female Servants, Our, 257.  
 Females, The Obligation of, to Assist in the Diffusion of Christianity. By a Clergyman's Widow, 163.  
 Field-Precachers, Sketches of Celebrated, in the Days of the Covenanters, 638.  
 Findlater, the late Rev. Robert, Biographical Sketch of. By the Editor, 94, 100.  
 Forgiveness of Injuries, The Duty of, 764.  
 France, Papal Persecution in, 196.  
 Friends, Lost. By Mrs Jane C. Simpson, 86.

## G

Gennesareth, The Present and Past Aspect of. By the Rev. J. A. Wylie, 12.  
 Gilead, The Mountains of. By the Rev. J. A. Wylie, 525.  
 God, All things full of, 297.  
 —, An All-Seeing, 317, 472.  
 —, Draw nigh to, 510.  
 —, Hear the voice of, 156.  
 —, is Love, 749.  
 —, is our Help. A Discourse, by the late Rev. James French, '6.  
 —, is to be loved supremely, 173.  
 —, Love to, 264.  
 —, On the Being and Perfections of. By the Rev. J. Brewster, D. D., 629, 644.  
 —, On the Unity of. By the Rev. James Brewster, D. D., 667.  
 —, Submission to, 686.  
 —, our Leader, 182.  
 —, The Dealings of, with the Believer, 510.  
 —, the Fountain of Life and Happiness. A Discourse, by the Rev. George Romanes, A. M., 472.  
 —, The Goodness of, in the late Harvest. A Discourse, by the Rev. J. W. Taylor, 41.  
 —, The Mercy of, Everlasting, 687.  
 —, The Troubled Soul Seeing to, for Refuge, 376.  
 —, The Unchangeable Love of, 189.  
 —, The Word of, 669.  
 —, To know, is to love him, 666.  
 —, Trust in, 788.

God, We Love, because He first Loved us, 270.  
 —, works in us, 270.  
 God's House, The Desirableness of. A Discourse, by the Rev. Peter Chalmers, A. M., 153.  
 —, Providence, the Duty of considering the course of, 45.  
 —, Word, The Value of, 381.  
 Godhead, On the Three Persons in the. By the Rev. James Brewster, D. D., 718.  
 Godliness, 415, 495.  
 Gospel Hid to the Lost, The. A Discourse, by the Rev. John Thomson, A. M., 776.  
 Gospel, Triumph of the, 660.  
 —, of Christ, The, 703.  
 Gordon, the late Rev. George, Tributes to the Memory of, 244.  
 Grace. By William Anderson, Esq., 652.  
 —, Different Degrees of, 109.  
 —, Diligently use the means of, 301.  
 —, of God, The, Author and Finisher of the Christian's Attainments. A Discourse, by the Rev. John Hope, 393.  
 Grave, The, 344.  
 Grieve, Christy. A Sketch, 386.

## H

Happiness, 369.  
 Happy Land, The, 205.  
 Harrington, Lord, Biographical Sketch of, 579.  
 Hassel, The Case of. By the Rev. George Burns, D. D., 78.  
 Heart, Know the Plague of thy, 77.  
 Hearts, "Harden not Your, 141.  
 Heaven, 803.  
 —, A New, and a new Earth, 509.  
 —, Joy in, 561.  
 —, The Saints in, 820.  
 —, The Blessedness of the Saints in, 671.  
 Heavens, Our Elder Brother in the, 525.  
 Hemans, Mrs, Notes of the Last illness of, 63.  
 Here and There, 463.  
 Heroes and Heroism, On, 270.  
 Hope, 360.  
 Household Sanctuary, The. By a Clergyman's Daughter, 334.  
 Hunter, William, a Martyr of the Marian Persecution, 847.  
 Hymn to the Holy Spirit. By the Rev. John Gemmel, A. M., 123.

## I

Imagery, The Chambers of. By the Rev. Robert Jamieson, 497.  
 Immortality. By William Anderson, Esq. Incarnation, The, 725.  
 —, Wonders of the, 110.  
 Infant, Death of an, 197.  
 —, Son, Death of an, 692.  
 Infidel, The House of the. By the Rev. Thomas Dinna, A. M., 540.  
 Infidelity and Christianity, The Effects of, Contrasted, 269.  
 —, The Pretensions of Modern, Tested by Facts. By the Rev. John G. Lorimer, 693, 699.  
 Isaac, The Offering of. A Discourse, by the Rev. A. Christian, 162.  
 Israel Self-Destroyed. A Discourse. By the late Rev. James French, 25.  
 Israelites, Two Converted, 525.

## J

Jehovah, Praise to. By the Rev. John Longmuir, A. M., 373.  
 Jerusalem, The Present Population of, 764.  
 —, The Origin of the, 41.  
 Jesus Christ, Come and Welcome to, 269.  
 —, Sleeping in the Storm. A Discourse, by the Rev. Daniel Bagot, B. D., 600.  
 Jewish Pilgrim, The, 572.  
 Jews, Affliction of the, 598.  
 —, The, or the Voice of the New Testament Concerning Them, 481.  
 —, The, in Modern Jerusalem, 389.  
 —, in Spain, On the Literature of the, 229.  
 —, The, Instrumental in Preserving and Extending a Knowledge of the Truth. A Discourse, by the Rev. George Gillespie, 329.  
 —, The Intellectual State of the Rabbinical, 596.  
 —, The Karate, 496.  
 Job, On the State of Civilization Described in the Book of, 667.  
 Jordan, The Swellings of the. By the Rev. J. A. Wylie, 113.  
 Judgment, On the General. A Discourse. By the late Rev. A. Bullock, A. M., 89.  
 —, The Day of, 291.  
 Juggernaut, The Temple of, 470.  
 Justification and Sanctification Inseparable, 648.

Justin Martyr, The Life of, 636.

## K

Kerr, Rev. Alexander, To the Memory of. By William M'Comb, 775.

## L

Lady, A Letter addressed to a Young, 215.  
 Lamb of God, The. A Discourse, by the Rev. Donald Ferguson, 281, 297.  
 Leeks. By the Rev. William Patrick, 45.  
 Lentiles. By the Rev. Wm. Patrick, 99.  
 Leprovy, a Type of Sin, 645.  
 Life. By Miss H. Whyte, 140.  
 —, The Brief Duration of Human. A Discourse, by the Rev. J. Watson, 633.  
 Lily, The. By the Rev. William Patrick, 123.  
 Lines. By James Montgomery, Esq., 51.  
 —, By W. H. Madden, Esq., M. D., 435.  
 —, Written on a Survey of the Heavens, 613.  
 Lord, For ever with the, 325.  
 —, The, is our Refuge, 69.  
 Love of God, The, 123.

## M

Man restored by Grace, 505.  
 Married Persons, Hints to, 77.  
 Martyr, The, 230.  
 Martyrs, A Tradition of the Times of the. By the late Rev. Edward Irving, 176.  
 —, The Flood of the, is the Seed of the Church, 750.  
 Mary sitting at the feet of Jesus, 537.  
 Master and Servant, 24.  
 Matter and Spirit, Man's Relation to the World of. By the Rev. David Dickson, D. D., 1.  
 Melkie, Mr James, Biographical Sketch of. By the Editor, 463, 499.  
 Men, The day of the, 435.  
 Mercy of God, The, 495.  
 —, Sovereign, 428.  
 Mercy-Seat, The, 168.  
 Mercies, Common. By Mrs J. C. Simpson, 347.  
 Midsummer Nights. By Miss H. E. M'Donnald, 589.  
 Millennium, Remarks on the. By the Rev. Henry Grey, A. M., 385, 401.  
 "Mind not high things," 657.  
 "Minims of Nature." By the Rev. David Landaborough, 757.  
 Minister, On the Death of a, 78.  
 Minister's Letter to his People, A. By the Rev. William Reid, 696.  
 Ministerial Office, On the Great Ends of the. By the Rev. W. Wallace Duncan, 223.  
 Missions, Christian, 317.  
 Mitchell, the late Rev. James, Biographical Sketch of. By the Editor, 118, 141, 161.  
 Morality, On the Principle of Christian. By M. Vinet, Translated from the French, 129.  
 Mother's Care, A. By Mrs Jane C. Simpson, 8.  
 —, Lament, A, 147.  
 —, Soliloquy, A. By W. Findlay, 29.  
 —, Song to her First Born, A, 771.  
 Mourner, The. By Mrs J. C. Simpson, 66.  
 Mourners, Comfort for, 568.  
 Mowat, Rev. Henry, Biographical Sketch of. By the Editor, 71, 46, 60.  
 Murray, Mr John, Biographical Sketch of, 350.  
 "My Son give me thine Heart," 496.

## N

Natural History, On the Moral and Devotional Effects of the Study of, 108.  
 —, viewed in its connection with Religion, 367.  
 Neff, Recollections of Felix, 211.  
 Niger Expedition, The, By the Editor, 262.  
 Nisbet, Rev. Charles, D. D., Biographical Sketch of. By the Editor, 304.

## O

Orphan, The, 468.  
 Ottoman Empire, Missionary Labours in the, 618.

## P

Palestine, The Gardens of Ancient. By the Rev. James Hamilton, 456, 466.  
 Parables? Why did our Lord Teach in. By the Editor, 673, 687.  
 Paraphrases, The Origin and Authorship of the. By the Rev. R. Jamieson, 17.  
 Paris, A Sabbath in, 516.  
 Parting, At, 266.  
 Paterson, the late Mrs, Biographical Sketch of. By the Editor, 272, 283.  
 Paton, Captain John, Biographical Sketch of. By the Editor, 12.  
 Penal Evil the Necessary Consequence of Moral Evil, 681.

Perfection, Divine, Displayed in the Firmament. By the Rev. J. Thomson, 276.  
Peter, The Lord Looked upon, 702.  
Pity, Early, 172.  
Psalter's Song, The, 85.  
Poetry is Truth. By Mrs J. C. Simpson, 284.  
Polycarp Life and Martyrdom of, 420.  
Poor, The Spiritual Advantages of the, 414.  
Praise, Song of. By A. Park, Esq., 281.  
Prayer, 447, 461.  
— Always Necessary, 756.  
— and Faith, 223.  
— Faithfulness in Hearing, 16.  
— The Spirit of, 637.  
— Sonnets on. By the Rev. R. C. Trench, 821.  
Preaching Christ, 189.  
Presbyterianism in England, On the Decline and Present Condition of. By the Rev. Charles Thomson, 241.  
Private Social Meetings for Prayer, The Nature and Advantages of. A Discourse, by the late Rev. Wm. Hamilton, D.D., 541, 557.  
Promises Great and Precious, 824.  
Providence, Divine, 30.  
Psalm LXXX. Imitated from Buchanan, 6.  
Pyramids, The. By the Rev. Alexander Duff, D.D., 173, 198.

**R**

Raisers, The Blind Warrior of, 146.  
Reason and Faith, The Respective Offices of. By the Rev. John Fairbairn, 477.  
Redeemer, The Suffering. By W. H. Madden, Esq., M.D., 419.  
Redemption, The Scheme of, 708.  
Refiner and Purifier of Silver," "He shall sit as a, 188.  
Reflections, A few Passing, suited to the Season. By Charles Molt, Esq., 4.  
Reformation, Some Observations on the Rise and Progress of the. By Thomas Brown, Esq., 543.  
Regeneration, On. By J. Grandpierre, translated from the French, 38, 63.  
Religion all-important, 319.  
— a Living Principle, 415.  
— Happiness to be found in, 472.  
— On the Insecurity and Danger of Partial Reformation. In. By the Rev. Robert Buchanan, 575.  
"Remember the Rock whence ye have been hewn," 824.  
Repentance. A Discourse, by the Rev. John Longmuir, A.M., 196.  
— A call to, 610.  
Reproof, The Blessed Effects of Faithful, 291.  
Responsibility of Christians, The, 254.  
— of Man for his Belief, Thoughts on the. By the Editor, 350, 358.  
Resignation, 609.  
Revel of the Lord's Work. A Discourse, by the Rev. James Glen, A.M., 317.  
Rhenius, the late Rev. C. T. E., Biographical Sketch of. By the Editor, 165, 182, 205.  
Riches, The way to get true, 824.  
Righteousness, Justifying, brought near. A Discourse, by the Rev. Charles J. Brown, 729.  
Rock, "They drank of the, 110.  
Roanmont Robson. By the Rev. Matthew Brown, A.M., 692.

Russian Peasant, The Religion of the, 452.

**S**

Sabbath, An Address on the Sanctification of the. By the Presbytery of Lanark, 49.  
— A Pastoral Address on the Observance of the. By the Presbytery of Kirkcaldy, 705.  
— Chimes, 409.  
— Pastoral Address on the Observance of the, 513.  
— School, Recollections of, 319, 325.  
— Scriptural Arguments for the Strict Religious Observance of the. A Discourse, by the Rev. Robert Wallace, 4-9.  
— The Duties of the Christian. A Discourse, by the Rev. Robert Wallace, 376.  
— The Perpetual and Universal Obligation of the. A Discourse, by the Rev. Robert Wallace, 265.  
— Warrant for the Observance of the, on the First Day of the Week. A Discourse, by the Rev. Robert Wallace, 313.  
Saints, Blessedness of the, 347.  
— in Heaven, The, 128.  
— The Perseverance of the, 634.  
Salts, On the, referred to in Scripture. By the Rev. James Brodie, A.M., 710.  
Salvation by Grace, 691.  
— Awful Danger of Neglecting the Great. A Discourse, by the Rev. Matthew Kirkland, 681.  
— The Necessity of Working Out our, without Delay. A Discourse, by the late Rev. Andrew Bullock, A.M., 745.  
Samoa Islands, A Visit to the, 51.  
— Extracts of Letters from the, 803.  
Saturday Night, 700.  
Saviour, A Prayer to the, 764.  
— The Meekness of the, 205.  
— The Value of an Ascended, 685.  
Scotland, State of Religion in, at the Revolution, 53.  
Scripture, Illustrations of, 85.  
— The Chief Subject of, 782.  
— of Truth, The. By the Rev. James Brewster, D.D., 581.  
— Thoughts preparatory to Reading or Hearing the, 563.  
Sea, "No more, By the Rev. John Longmuir, A.M., 637.  
Self-Dedication, A Help to, 811.  
— to Christ Enjoined. An Address, by the Rev. James Lewis, 321.  
Self-Examination, 461, 821.  
Sin, 318.  
— and its Effects, 302.  
— Conviction of, 286.  
Sin?" "Shall we continue in, 260.  
Sins, Little, 671.  
Sinner, The Final Sentence of the, 717.  
Slavery, The Abolition of. By the Editor, 262.  
Slave Trade, The Cruelties and Barbarities of the. By the Editor, 312.  
Sonnets on Sabbath Eve. By Mrs Jane C. Simpson, 524.  
Sower, "The soweth the Word," 269.  
Speaking, Evil, 30.  
Stewart, the late Rev. Finlay, Biographical Sketch of. By the Rev. John Anderson, 280.  
Sweden, The Sabbath in, 448.

Syria, On the Supposed Connection of War in, and the Restoration of the Jews. By the Rev. Robert Brydon, 97.

**T**

Talents, The. By the late Rev. Thomas M'Clell, D.D., 561, 577.  
Talents, On the Improvement of our. A Discourse, by the Rev. John Thomson, 665.  
Temple of God, The, 318.  
— Recollections of, 232.  
Temple, The Spiritual, 333.  
Temporal Blessings, The Believer's Prayer for. A Discourse, by the Rev. Robert Elder, A.M., 703.  
Thank-Offering. By Lady Flora Hastings, 104.  
Thanksgiving due to God for His Goodness. A Discourse, by the Rev. Alexander Davidson, 649.  
Thomson, the late Rev. Peter. Tribute to the Memory of, 172.  
Thoughts on the Close of the Year, 821.  
Thoughtless Warden, The, 417.  
"Thy Will be done," 454.  
Time, The Shortness of, 160.  
Times, The Signs of the, 21.  
Timely Warning, 621.  
Tongue, How to govern the, 779.  
Trinity, The, in Unity, 675.  
Trouble, Remedy for, 380.  
— the lot of the Christian, 45.  
"Turn ye, turn ye, why will ye die?" 461.  
Twilight, 558.  
Type in Ancient and Modern Times, 671.

**U**

Unbelief striving with the Christian, 318.  
Union between all Intellectual and Moral Beings in the Universe. By the Editor, 417, 433.  
— for Prayer, 621.  
Unity, Christian and Ecclesiastical. A Discourse, by the Rev. James C. Hunt, 488.  
Urim and Thummim, The. By the Rev. J. J. Bonar, 337.

**W**

Waldenses of Piedmont, The, 527, 534, 590, 598.  
Warning, The, 661.  
— and Consolation, A Word of, 381.  
Warnings, 525.  
Warriston, The Execution of Lord, 596.  
Watchfulness, Christian. By the Rev. John Longmuir, A.M., 641.  
Wear, A Word to the. A Discourse, by the Rev. James Hamilton, 760.  
— Rest for the, 333.  
Wicked, A Warning to the, 427.  
Widow's Son, The, 253.  
Witnesses for Christ in the Middle Ages, The, 703.  
World's Prospects, The, 653.

**Z**

Ziou's Desolations Contemplated and Improved. A Discourse, by the Rev. Thomas Doig, A.M., 201.  
Zoophytes, On the Phosphorescence of. By the Rev. David Landborough, 797.

# AUTHORS OF ORIGINAL ARTICLES IN VOLUME III.

## SECOND SERIES.

- A**
- ALEXANDER, Rev. William, Minister of Duntocher, Dumbartonshire, 462.
- Anderson, Rev. John, Minister of Helensburgh, Dumbartonshire, 261.
- Anderson, William, Esq., Author of "Landscape Lyrics," &c., 45, 796.
- B**
- Bagot, Rev. Daniel, B.D., Minister of St James's Episcopal Chapel, Edinburgh, 601.
- Bonar, Rev. J. J., Minister of St Andrew's Parish, Greenock, 337.
- Brewster, Rev. Jam. A. D.D., Minister of Craig, Forfarshire, 449, 463, 549, 581, 629, 644, 687, 718, 744, 759, 818.
- Brodie, Rev. James, A.M., Minister of Monimail, Fifeshire, 145, 289, 710.
- Brown, Thomas, Esq., 513.
- Brown, Rev. Charles J., Minister of the New North Parish, Edinburgh, 729.
- Brown, Rev. Matthew, A.M., Minister of the Scotch Church, Morpeth, Northumberland, 652.
- Brydon, Rev. Robert, Minister of Dunscore, Dumfriesshire, 97.
- Buchanan, Rev. Robert, Minister of the Second Secession Congregation, Dalkeith, 312, 375.
- Buchan, Rev. Charles Forbes, Minister of the Scotch Church, North Shields, 254.
- Bullock, The late Rev. Andrew, A.M., Minister of Tulliallan, Perthshire, 89, 745.
- Burns, Rev. George, D.D., Minister of Tweedmouth, Peeblesshire, 78, 424.
- Burns, Rev. James C., Minister of the Scotch Church, London Wall, London, 489.
- Burns, Rev. Robert, D.D., Minister of St George's Parish, Paisley, 120, 809, 822.
- C**
- Carment, Rev. David, A.M., Minister of Rosskeen, Ross-shire, 345.
- Chalmers, Rev. Peter, A.M., One of the Ministers of Dunfermline, Fifeshire, 153.
- Charles, Rev. John, Minister of Garvock, Kincardineshire, 249.
- Christison, Rev. Alexander, Minister of Foulton, Berwickshire, 169.
- Cosens, Rev. Peter, Minister of Lauder, Berwickshire, 104, 233.
- Crawford, Rev. Robert, Minister of Irongray, Dumfriesshire, 72.
- D**
- Davidson, Rev. Alexander, Minister of Northesk, 649.
- Davidson, Rev. David, Minister of Broughty-Ferry, Forfarshire 811.
- Dickson, Rev. David, D.D., One of the Ministers of St Cuthbert's Parish, Edinburgh, 1.
- Dimma, Rev. Thomas, A.M., Minister of Queensferry, Linlithgowshire, 540.
- Doig, Rev. Thomas, A.M., Minister of Torryburn, Fifeshire, 201, 360.
- Duff, Rev. Alexander, D.D., One of the Church of Scotland's Missionaries to India, 6, 30, 35, 173, 198, 246.
- Duff, Rev. John, Kirkintilloch, Dumbartonshire, 116.
- Duncan, Rev. W. Wallace, Minister of Cleish, Kinross-shire, 225.
- E**
- Elder, Rev. Robert, A.M., Minister of St Paul's Parish, Edinburgh, 793
- F**
- Fairbairn, Rev. John, 427.
- Fergusson, Rev. Donald, Minister of Dunnington, Forfarshire, 231, 297.
- French, The late Rev. James, Minister of East Kilbride, Lanarkshire, 25, 56.
- G**
- Gemmel, Rev. John, A.M., Minister of Fairley, Ayrshire, 125.
- Gillepie, Rev. George, Minister of Cummertrees, Dumfriesshire, 329.
- Glen, Rev. James, A.M., Minister of Benholm, Kincardineshire, 217.
- Grey, Rev. Henry, A.M., Minister of St Mary's Parish, Edinburgh, 384, 401, 696.
- Guthrie, Rev. Thomas, Minister of St John's Parish, Edinburgh, 9.
- H**
- Hamilton, Rev. James, Minister of the National Scotch Church, Regent Square, London, 760.
- Hamilton, The late Rev. William, D.D., Minister of Strathblane, Dumbartonshire, 521, 537.
- Hetherington, Rev. W. M., A.M., Minister of Torphichen, Linlithgowshire, 441.
- Hope, Rev. John, Minister of the Chapel at Leadhills, Lanarkshire, 393.
- Humphrey, The late Rev. Alexander, Minister of Fordyce, Aberdeenshire, 552.
- J**
- Jamieson, Rev. Robert, Minister of Currie, Mid-Lothian, 17, 63, 497.
- Johnston, The late Rev. John, Minister of Roxburgh Church, Edinburgh, 568, 616.
- K**
- Kirkland, Rev. Matthew, Minister of New Cumnock, Ayrshire, 681.
- L**
- Landsborough, Rev. David, Minister of Stevenston, Ayrshire, 797.
- Lewis, Rev. James, Minister of St John's Parish, Leith, 321.
- Longmuir, Rev. John, A.M., Minister of Mariners' Church, Aberdeen, 185, 637, 644.
- Lorimer, Rev. John G., Minister of St David's Parish, Glasgow, 593, 609.
- M**
- Macdougall, George, Esq., Surgeon, Galashiels, Roxburghshire, 788, 807.
- Madden, W. H., Esq., M.D., 308, 419, 425, 534.
- Malcolm, The late Rev. William, Minister of Leochel-Cushnie, Aberdeenshire, 508.
- M'Donald, Miss H. B., 589.
- M'Indoe, Rev. Robert, Minister of Cowan Street Church, Kirkaldy, Fifeshire, 149.
- Moir, Charles, Esq., 4.
- Montgomery, James, Esq., Author of "The World before the Flood," &c., 51.
- Muirhead, Rev. George, D.D., Minister of Cramond, Mid-Lothian, 81, 129, 193, 363.
- N**
- Nisbet, Rev. William, Minister of New Street Parish, Edinburgh, 164.
- P**
- Park, A., Esq., Author of "Blindness, or the Second Sense Restored and Lost," &c., 231, 405, 547, 787.
- Patrick, Rev. William, 45, 99, 132.
- Paul, Rev. John, One of the Ministers of St Cuthbert's Parish, Edinburgh, 712.
- R**
- Rate, Rev. Eneas M., 230, 308, 336, 477, 501, 517.
- Reid, Rev. William, Minister of Chapelshade Parish, Dundee, 606.
- Rennison, Rev. Alexander, A.M., Minister of Risley Presbyterian Church, Lancashire, 286.
- Robertson, Rev. James, A.M., Minister of Mid and South Yell, Shetland, 186.
- Romanes, Rev. George, A.M., Minister of the Scotch Church, St Francis, Upper Canada, 472.
- S**
- Scott, David Dundas, Esq., 188, 202.
- Sherriff, The late Rev. Thomas, Minister of the United Parishes of Fala and Soutra, Mid-Lothian, 585.
- Simpson, Mrs Jane C., 8, 56, 86, 284, 342, 347, 524.
- Simpson, The late Rev. George A., Minister of Tyrie, Aberdeenshire, 110, 126, 134.
- T**
- Taylor, Rev. J. W., Minister of Grange-mouth, Stirlingshire, 41.
- Thomson, Rev. Charles, Minister of Wick, Cuthness-shire, 241.
- Thomson, Rev. John, Minister of Yester, East-Lothian, 276, 665.
- Thomson, Rev. John, A.M., Minister of Mariners' Church, Leith, 776.
- W**
- Wallace, Rev. Robert, Minister of the Scotch Church, Birmingham, 265, 313, 376, 449.
- Watson, Rev. John, Minister of the Scotch Church, Beiford, Northumberland, 633.
- Weir, Rev. John, Minister of the Presbyterian Church, Newry, Ireland, 457.
- Wylie, Rev. J. A., Dollar, Clackmannanshire, 12, 112.

# PASSAGES OF SCRIPTURE ILLUSTRATED

IN THE

## SECOND SERIES OF THE SCOTTISH CHRISTIAN HERALD.

	<i>Vol.</i>	<i>Page.</i>		<i>Vol.</i>	<i>Page.</i>
<b>GEN.</b> v. 24. By the Rev. Robert Crawford	iii.	72	<b>DAN.</b> vi. 10. By the Rev. Robert Burns, D.D.	iii.	809
— xii. 1-3. By the Rev. George Muirhead, D.D.	ii.	104	— — — Do. Do.	iii.	822
— xiv. 22, 23. By the Rev. Robert Burns, D.D.	i.	520	<b>HOSEA</b> xliii. 9. By the late Rev. James French	iii.	25
— xviii. 19. By the Rev. Charles J. Brown	i.	245	— — — Do. Do.	iii.	56
— xxii. 7, 8. By the Rev. Alexander Christian	iii.	169	— xiv. 1. By the late Rev. Thomas Sherriff	ii.	283
<b>EXOD.</b> ii. 11, 12. By the late Rev. George A. Simpson	iii.	110	— — — Do. Do.	ii.	409
— — — Do. Do.	iii.	126	<b>AMOS</b> ix. 9. By the Rev. Robert Elder, A.M.	ii.	184
— — — Do. Do.	iii.	134	— — — Do. Do.	ii.	201
— xx. 8-11. By the late Rev. Robert Wallace	iii.	265	<b>ZECH.</b> iv. 6. By the late Rev. William Hamilton, D.D.	iii.	521
— — — Do. Do.	iii.	313	— — — Do. Do.	iii.	537
— — — Do. Do.	iii.	376	<b>HAB.</b> iii. 2. By the Rev. James Glen, A.M.	iii.	217
— — — Do. Do.	iii.	409	<b>MAL.</b> ii. 5, 6. By the Rev. Horatius Bonar	ii.	776
— xxxiii. 14. By the Rev. N. Paterson, D.D.	i.	121	<b>MATT.</b> i. 23. By the Rev. George Smeaton	ii.	617
<b>LEV.</b> xxvi. 27-45. By the Rev. George Muirhead, D.D.	i.	388	— v. 4. By the Rev. John Sym	i.	280
<b>NUM.</b> xxi. 16-18. By the Rev. Archibald Bennie	ii.	40	— v. 19. By the late Rev. Alexander Humphrey	iii.	552
<b>DEUT.</b> v. 16. By the Rev. Robert S. Candlish, D.D.	i.	169	— viii. 23-27. By the Rev. Daniel Bagot, B.D.	iii.	600
— — — Do. Do.	i.	185	— xi. 16-20. By the Rev. John Paul	i.	584
— xxxiii. 27. By the Rev. Graham Mitchell, A.M.	ii.	793	— — — Do. Do.	i.	601
— — — Do. Do.	ii.	809	— xi. 28. By the Rev. Robert Gordon, D.D.	i.	777
<b>1 KINGS</b> xliii. 11-34. By the Rev. Alexander Turner	i.	409	— xii. 43-45. By the Rev. Robert Buchanan	iii.	575
— — — Do. Do.	i.	424	— xxi. 15, 16. By the Rev. Geo. Muirhead, D.D.	ii.	449
— xviii. 12. By the late Rev. A. Hunter, D.D.	i.	761	— xxi. 28, 29. By the Rev. James Lewis	i.	376
<b>2 KINGS</b> viii. 7-16. By the Rev. George Burns, D.D.	iii.	78	— — — 30, 32. Do. Do.	i.	393
<b>1 CHRON.</b> xvi. 34. By the Rev. Alexander Davidson	iii.	649	— xxiii. 8. By the Rev. George Burns, D.D.	iii.	424
<b>PSALM</b> iv. 6. By the Rev. Alexander Turner	i.	569	— xxvi. 47-49. By the Rev. John Hunter, A.M.	i.	264
— xiii. 3. By the Rev. James Robertson, A.M.	iii.	136	<b>MARK</b> xii. 30. By the Rev. James Julius Wood, A.M.	i.	697
— xvi. 10. By the Rev. William Nisbet	iii.	164	— xliii. 1, 2. By the Rev. Henry Grey, A.M.	ii.	108
— xxxvi. 9. By the Rev. George Romanes, A.M.	iii.	472	<b>LUKE</b> vii. 11-15. By the Rev. John Park, A.M.	ii.	344
— xxxvii. 35. By the Rev. John Charles	ii.	632	— ix. 33. By the Rev. David Carment, A.M.	iii.	345
— xxxviii. 27. By the Rev. George Muirhead, D.D.	iii.	353	— xi. 3. By the Rev. Robert Elder, A.M.	iii.	743
— xxxix. 5. By the Rev. John Watson	iii.	333	— xii. 16-21. By the Rev. Robert Gordon, D.D.	i.	201
— lxx. 12. By the Rev. J. W. Taylor	iii.	41	— xliii. 6-10. By the Rev. John Paul	i.	57
— lxxviii. 13. By the Rev. Andrew Gray, A.M.	i.	536	— — — Do. Do.	i.	72
— — — Do. Do.	i.	552	— xv. 11-32. By the Rev. James Barr, D.D.	i.	648
— lxxxiv. 1-5. By the Rev. Peter Chalmers, A.M.	iii.	183	— xvi. 22. By the late Rev. Thomas S. Jones, D.D.	ii.	760
— lxxxix. 15. By the Rev. Walter M'Gilvray	ii.	136	— xvii. 5. By the Rev. Peter Cosens	iii.	233
— cxi. By the Rev. Andrew A. Bonar	i.	180	— xviii. 9-15. By the Rev. James Begg, A.M.	i.	137
— — — Do. Do.	i.	195	— — — Do. Do.	i.	152
— cxxvii. By the Rev. J. A. Wylie	ii.	389	— xix. 13. By the Rev. John Thomson	iii.	665
<b>PROV.</b> xvi. 31. By the Rev. George Muirhead, D.D.	ii.	817	— xx. 17, 18. By the Rev. A. Moody Stuart, A.M.	i.	489
— xviii. 24. By the Rev. George Hope Monllaws	ii.	56	<b>JOHN</b> i. 29. By the Rev. Donald Fergusson	iii.	281
<b>ECCL.</b> vii. 8. By the Rev. Peter Cosens	iii.	104	— — — Do. Do.	iii.	297
— ix. 10. By the late Rev. Andrew Bullock, A.M.	iii.	745	— iv. 22. By the Rev. Charles J. Brown	ii.	152
— xi. 6. By the Rev. Archibald Bennie	i.	329	— vi. 48. By the Rev. John Forbes, D.D.	i.	631
— xii. 7. By the Rev. William Muir, D.D.	i.	9	— xiv. 2, 3. By the Rev. John Tannoch	ii.	505
<b>ISA.</b> viii. 20. By the Rev. William Cunningham	i.	361	— xiv. 15. By the Rev. John Bruce, A.M.	i.	25
— xi. 9. By the Rev. Robert Burns, D.D.	ii.	620	— xv. 11. By the Rev. George Muirhead, D.D.	iii.	129
— xiv. 25. By the late Rev. Andrew Hunter, D.D.	i.	297	— xvi. 33. Do. Do.	iii.	81
— xlv. 12, 13. By the Rev. Charles J. Brown	iii.	729	— xvii. 20, 21. By the Rev. James C. Burns	iii.	489
— l. 4. By the Rev. James Hamilton	iii.	760	— xx. 38-41. By the Rev. John M'Naughtan, A.M.	i.	473
— iii. 7, 8. By the Rev. Robert Buchanan	i.	695	<b>ACTS</b> iv. 12. By the late Rev. — Lundie	ii.	648
— lx. By the Rev. George Muirhead, D.D.	i.	806	— vii. 20, 21. By the Rev. Robert Inglis	ii.	601
— — — Do. Do.	i.	820	— xi. 33. By the late Rev. John Johnston	iii.	568
— lxi. 6, 7. By the Rev. Hugh Fraser, A.M.	ii.	441	— xxi. 16. By the Rev. Thomas Doig, A.M.	iii.	360
— — — Do. Do.	ii.	456	— xxi. 16. By the Rev. Robert Burns, D.D.	iii.	120
<b>JER.</b> xxix. 10, 14. By the Rev. Andrew A. Bonar	ii.	121	— xxvi. 20. By the Rev. John Longmuir, A.M.	iii.	185
<b>LAM.</b> v. 17, 21. By the Rev. Thomas Doig, A.M.	iii.	201	<b>ROM.</b> i. 16. By the Rev. Henry Moncreiff, A.B.	i.	665
<b>EZEK.</b> viii. By the Rev. Robert Jamieson	iii.	801	— — — Do. Do.	i.	681
— xx. 23, 44. By the Rev. George Muirhead, D.D.	i.	582	— iii. 21. By the Rev. John Glen	ii.	680
— — — 29, 44. Do. Do.	i.	686	— iv. 18-21. By the Rev. Robert Buchanan, D.D.	i.	616
— xxxvii. 9. By the James Henderson, D.D.	i.	532			

	<i>Vol.</i>	<i>Page.</i>		<i>Vol.</i>	<i>Page.</i>
ROM. v. 4. By the Rev. George Muirhead, D.D.	ii.	345	PSAL. II. 1-4. By the Rev. Charles J. Brown	ii.	
— — — Do. Do.	ii.	417	COL. i. 27. By the Rev. Andrew Milroy	i.	806
— vi. 21. By the Rev. John Hunter, A.M.	i.	825	— iv. 5. By the Rev. John Weir	iii.	457
— 14. By the Rev. John Charles	iii.	249	2 TIM. I. 10. By the late Rev. William Malcolm	iii.	505
— vii. 9. By the Rev. Robert Burns, D.D.	i.	793	— ii. 19. By the Rev. Thomas Guthrie	i.	248
— 24, 25. By the Rev. John Sym	ii.	489	— iii. 15. By the Rev. W. M. Hetherington, A.M.	ii.	72
— 22-25. By the Rev. George Muirhead, D.D.	iii.	193	— — — Do. Do.	ii.	88
— viii. 1. By the Rev. William Alexander	ii.	377	— iv. 2. By the Rev. Henry Stuart	ii.	280
— x. 10. By the Rev. Mackintosh Mackay, LL.D.	ii.	536	— — — Do. Do.	ii.	396
— — — Do. Do.	ii.	563	— — — By the Rev. Samson Jack	ii.	696
— xi. 12-15. By the Rev. Robert S. Candlish, D.D.	ii.	313	HES. II. 3. By the Rev. Matthew Kirkland	ii.	681
— — — Do. Do.	ii.	328	— iii. 6. By the late Rev. Donald Fraser	ii.	712
— 12. By the Rev. George Gillespie	iii.	329	— — — Do. Do.	ii.	729
— xii. 11. By the Rev. George Muirhead, D.D.	ii.	753	— vi. 20. By the Rev. John Paul	iii.	712
— — — Do. Do.	ii.	769	— x. 12, 13. By the Rev. W. M. Hetherington, A.M.	ii.	664
— — — By the Rev. Henry Grey, A.M.	iii.	696	— xi. 3. By the Rev. Robert S. Candlish, D.D.	i.	505
— xiv. 8. By the Rev. John Hunter, A.M.	ii.	24	— 8. By the Rev. Robert Buchanan, D.D.	i.	616
1 COR. I. 30. By the Rev. Thomas Guthrie	iii.	9	— 24-26. By the Rev. James Begg, A.M.	i.	513
— ii. 2. By the late Rev. John Johnston	iii.	616	— xii. 14. By the Rev. Nathaniel Paterson, D.D.	i.	728
— v. 7, 8. By the Rev. John Bruce, A.M.	i.	713	— — — Do. Do.	i.	745
— vi. 20. By the late Rev. Thomas Sherriff	iii.	585	1 PET. I. 12. By the late Rev. Thomas S. Jones, D.D.	ii.	264
— x. 31. By the Rev. John Forbes, D.D.	i.	41	1 JOHN II. 13. By the Rev. George Muirhead, D.D.	ii.	625
— xv. 33. By the Rev. James Julius Wood, A.M.	i.	456	— — — 14. Do. Do.	ii.	673
— 24, 25. By the Rev. Andrew M'Kenzie	ii.	472	JUDS 21. By the late Rev. William Macritchie	ii.	360
— 10. By the Rev. John Hope	iii.	393	REV. II. III. By the Rev. James Buchanan,	i.	465
2 COR. IV. 3, 4. By the Rev. Walter M'Gilvray	ii.	232	— — — Do. Do.	i.	481
— 3. By the Rev. John Thomson, A.M.	iii.	776	— v. 1. By the Rev. Robert Jamieson	iii.	85
— 16-18. By the Rev. W. M. Hetherington, A.M.	iii.	441	— ix. 17, 18. Do. Do.	iii.	86
— v. 10. By the late Rev. Andrew Bullock, A.M.	iii.	89	— xx. 4, 5. By the Rev. Henry Grey, A.M.	iii.	385
— viii. 5. By the Rev. James Lewis	iii.	321	— — — Do. Do.	iii.	401
GAL. II. 21. By the Rev. Macintosh Mackay, LL.D.	ii.	424	— xx. 12. By the late Rev. John Welch	ii.	568
— iii. 29. By the Rev. A. Moody Stuart, A.M.	ii.	217	— — — Do. Do.	ii.	585
EPHES. IV. 15, 16. By the Rev. Horatius Bonar	ii.	745	— xxi. 25. By the late Rev. John Marshall, A.M.	i.	249
— vi. 4. By the Rev. John Smyth, D.D.	i.	89	— xxii. 14. By the late Rev. Andrew Bullock, A.M.	i.	440
— — — Do. Do.	i.	104			
— 9. By the Rev. John G. Lorimer	i.	217			



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—Man's Relation to the Worlds of Matter and Spirit. By the Rev. David Dickson, D.D., ..... Page 1</p> <p>2.—A Few Passing Reflections Suited to the Season. By Charles Moir, Esq., ..... 4</p> <p>3.—Sacred Poetry. "Psalm LXXX." Imitated from Buchanan, ..... 6</p> <p>4.—Notes on Egypt. Part I. By the Rev. A. Duff, D.D., ..... 6</p>	<p>5.—Sacred Poetry. "A Mother's Care." By Mrs Simpson, Page 8</p> <p>6.—A Discourse. By the Rev. Thomas Guthrie, ..... 9</p> <p>7.—The Present and Past Aspect of the Lake of Gennesareth. By the Rev. J. A. Wylie, ..... 13</p> <p>8.—Biographical Sketch. Captain John Paton. By the Editor. ..... 16</p> <p>9.—Christian Treasury. Extracts from Foote, Rutherford, Case, Binning, ..... 16</p>
---	---

MAN'S RELATION TO THE WORLDS OF MATTER AND SPIRIT.

BY THE REV. DAVID DICKSON, D.D.,

One of the Ministers of St Cuthbert's Parish, Edinburgh.

FROM what is stated in Scripture on the subject, we have every reason to believe that, of all the creatures of God, man alone is peculiarly connected both with this world and with the next; having his best interests united equally with the one as with the other. The thousand animated but irrational beings that roam or sport around us, have no existence beyond the period when their sentient life goes out; and all their enjoyments and interests perish for ever in the dust, to which their spirits no less than their bodies at that period descend. The angels—whether such of them as have retained their allegiance to their Creator, or those of them who "have not kept their first estate"—never had a habitation in the world in which we dwell; and, though created in time, from the moment of their creation they entered on a ceaseless eternity, unmarked, so far as we know, by any stated revolutions of years or ages. Our constitution, however, partakes of the quality of both these classes of beings. Like the inferior animals, we have sentient bodies; far surpassing theirs, indeed, in capacity and power, but still composed of the same material elements; subject to similar laws of disorganization or reproduction; and ready, like them, at the fiat of Him who breathed into our nostrils the breath of life, to return to the dust from which they originally sprang. Yet, like the angels, we possess an intellectual or spiritual nature also, endowed with the noblest faculties, capable of the sublimest contemplations, susceptible of the most exquisite pleasures or pains, formed to survive the dissolution not only of the mortal tabernacles in which they now reside, but of the whole material universe; and destined to exist in more than all their present capacities, and susceptibilities, and powers, throughout the circling periods of a changeless eternity.

It is this compound constitution of body and mind, accordingly, that forms the most distinguishing peculiarity both of our character and our condition. From it we receive our distinctive place in the scale of creation, as connecting dead and inactive matter with living and active spirit; presenting a continuous and unbroken chain of existences from the inert and motionless clod of the valley, up to the highest seraph who approaches nearest to the uncreated and infinite Parent and Ruler of them all: while, in consequence of the same constitution, we are personally and intimately related to both worlds, and have our most essential interests inseparably linked at once to the passing events of time, and the permanent arrangements of an eternal world.

But let us take a somewhat more detailed view of these facts, and think of the religious and moral influence which they ought to exert on our mind and conduct.

How admirable is the structure of our bodily frame, in all the variety of its parts and movements! The eye—how does it beam with intelligence, and bring into our mind increasing stores of delightful and varied information, alike interesting to our feelings and conducive to our happiness! The ear—how does it convey to us not only the sounds of alarm or of safety, the voice of affection, or the whispers of love, but the means of instruction for eternity as well as for time! Our senses of touch, and taste, and smell—how much do they also minister to our wants and our comforts; enabling us to enjoy the pressing hand of amity and friendship, to ward off danger, and to lay hold of support; imparting a double relish to the provision, whether richer or more homely, that nourishes or cheers us; giving us to inhale with delight the fragrant perfumes of the spring and summer, or the healthful air of the rising day,

or warning us to avoid the atmosphere of the city or chamber, loaded with the poisonous vapours of disease and death! How wondrously delicate, besides, yet how wisely protected, must these organs and inlets of knowledge and enjoyment be, when the very slightest alteration in a single one of the ten thousand fibres and vessels of which they are composed, would in a moment derange them; either materially impeding, or weakening, or completely unhinging and destroying their functions. We are, indeed, as graciously preserved as we are "fearfully and wonderfully made."

Surely, then, they must be obstinately blind who can look on so goodly and admirable a fabric, and yet fail to recognise in it the workmanship of that all-wise and omnipotent Being who formed the heavens and created the earth, and who, as his own Word assures us, when he first raised the human frame out of the dust of the earth, called it not *man*, till he had breathed into it that living soul from heaven, which alone gives it the power of sensation, or the means of acting and being acted upon, as the instrument of an intelligent and immortal spirit. Nor, of all the wonders connected with this noble, though frail, vehicle of our intelligence and happiness, is that the least remarkable which is discovered in the undisputed control which our mind or will possesses over all its organs, when these are in a sound or healthy state. To every part of it, except what is wisely made independent of our will, we have only to say, "Do this," and it is done.

What an interesting and commanding object does this "human form divine" farther present, compared with the form of every other creature in this lower world! Combining every thing that is graceful and dignified, impressive and useful in almost every one of them, with a mind to which the instincts and sagacities of the whole of them scarcely approach nearer than the functions of the vegetable do to those of the animal tribes—a mind directing and governing it—investing it with not only a beauty but a power, to which hardly one of these have the least or most distant pretension—how does it raise its head towards the skies, while its foot treads on the earth, looking, and moving, and speaking, and acting, as the created lord and master of them all. This in itself, and viewed with reference to every thing beneath and around us, is indeed dignity and honour, and points us out as the first-born of God upon earth.

Yet, should we be proud of this distinction, or indulge in vanity when we think of it? Certainly not. We may, and we should, admire it as the workmanship of God; and in its whole combination of form, and structure, and capacities, we shall find, if we study these aright, new and continued causes both of venerating his wisdom, and praising his beneficence; but to be vain or proud of them, is to forget that we did not make or create ourselves; and it is equally to forget that our body, beauteous as it really is, no less than as it may appear to others, is still but animated matter,

and that ere long it will sink into the bosom of the grave, and mix with its kindred elements.

Yes! it may and it should moderate the glorying of the weak-minded children of folly, who are vain of their outward form or beauty, to know and reflect that, separate from that soul or spirit which lives within them, and will never die, they have no pre-eminence above the beasts of the field, or the fowls of heaven. The substance of our bones and our flesh is the same with theirs. In a piece of marble, or even of chalk, there is, with but a very slight variation, the essence of the one; and the other is common to us with the lowest of the animals that move at our feet. We may learn a lesson of humiliation, therefore, in this respect, whenever we look at a bust of marble or of stucco, or even at the most disgusting of the beasts around us; for in regard to the elementary substances of which our bodies are composed, we partake of the same essential qualities, and are completely on a level with them both. Who, then, should boast of that which, when viewed in this light, is really so humiliating? And who should not anew adore the wisdom and power of that divine Artificer, who, out of the same original elements which enter into the structure of the most lifeless substance, or the meanest animal, has raised a form so noble and majestic as the body of man?

But take another step, and what becomes of this body? It is still, indeed, connected with the world of matter; but like it, is also passing away—stripped of all its beauty, stretched in utter helplessness in the arms of death, a loathsome carcass in the grave; inert and motionless as the clay by which it is surrounded, and with which it will soon be mixed; the prey of corruption, the food of worms, in a few years to be dissolved, and, so far as human eye could of itself perceive, to be as destitute of existence as if it had never been; undistinguished and undistinguishable from the dust or the soil in which it is decomposed, and apparently lost for ever. With the smiling infant, and the blooming youth—with the strength of manhood, and the charms that attract the gazer's eye in the opening or the maturity of life—with the brawny vigour of the sturdy peasant, and the delicate gracefulness of the most interesting fair—with the full and pampered body, and the fragile emaciated frame, whether in infancy, or youth, or manhood, or age—the result is the same, whenever the sentence of mortality goes forth against it, "Dust thou art, and to the dust thou shalt return."

And yet our body, though laid in the dust, is connected with the world to come; or rather, death may be regarded as dissolving our immediate connection with matter and time, for the very purpose of bringing us into a nearer connection with spirit and eternity.

It is true, that the very same bodies, as to the precise form and condition in which they were when laid in the tomb, will reappear no more; and perhaps the same elements which enter into



their constitution now may never enter into them again; nevertheless, that the dead will be raised, when "the heavens and the earth are dissolved, in the great and terrible day of the Lord," is a fact which none will dispute who give credit to the Word of infallible Truth. There it is affirmed in language the most explicit and definite; and there also its certainty is attested by facts, the admission of which adds the demonstration of reality, as it were, to the truth which that language declares. Yes! "As Jesus died and rose again, so those also who fall asleep in Jesus, God will bring with him." Nay, "all that are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Personal identity is not dependent on the identical sameness of the material particles of which our bodies are composed. There is no physical fact, indeed, more indisputable than this, that scarcely a single particle of matter is to be found in them now, that entered into their composition a few years ago; and yet, we have the most perfect conviction and consciousness that we are the identical persons who then thought, and moved, and acted in those very bodies, of which hardly an element remains exactly as it then was. So will it be with our resurrection bodies. They will be adapted to the spiritual, as those which we at present possess are to the material world. They will be fitted, if we "die in the Lord," for the noblest and purest services, and the most exquisite and transporting enjoyments, never to be subject to pain, or disease, or weariness any more; and to experience no change for ever, but that of increasing activity, and vigour, and pleasure, while eternity endures. "It is sown in weakness," says the apostle, "but it is raised in power. It is sown a natural," or material and earthly "body; but it is raised a spiritual," or heavenly "body."

But, ah! if men have lived to themselves and the world, and not unto God and Christ, and if death shall find them in this wretched and hopeless condition, their bodies will not, on that account, be the last tenements which their immortal spirits shall occupy. Their bodies also will be raised or reproduced at the resurrection, but only to their shame and dishonour—to have a new capacity of sustaining the most unutterable pain infused into them—to be made vessels of wrath, fit for enduring everlasting punishment—to have no remission from suffering, and no possibility of being annihilated, but to be tormented without end, "in the lake of fire, with the devil and his angels."

What an important, what a fearful, what an impressive, connection, then, have even our bodies as the instruments of present feeling and action, with the world to come, as well as with that which now is—with eternity no less than with time! "The world passeth away," and every thing peculiar to it will one day perish; and we, too, pass away—but, unlike it, our existence is permanent

and imperishable, though we must soon go down like our fathers to the silence of the grave.

Wondrous and admirable, however, as is the constitution of our body, that of our mind surpasses it far. Without this spiritual principle, as has been already hinted, our bodies would be merely lifeless statues; or rather, they would not exist at all. We might have existed, besides, as intelligent and moral beings, although we had had no such bodies as our present ones; but without them we could not have been peculiarly connected with a present world. It is this spiritual portion of our nature, accordingly, that most immediately and essentially connects us with the world of spirits. It is this that especially assimilates our nature to that not of angels only, but of God himself.

And, with what astonishing capacities and powers is it endowed! It is not our material organs of sight, and hearing, and other senses, but our mind, that sees, and hears, and feels, and perceives by means of them. How acute and distinct are its sensations!—how accurate and minute its perceptions!—how important, and interesting, and invaluable, its faculties of memory, and imagination, and judgment or reasoning!—while conscience sits at the helm, and, like the deputy of Heaven within us, reminds us of the relation in which we stand to the God who made, and preserves, and hereafter will judge us. With what inconceivable rapidity, too, can we dart, in thought, from one region of the universe to another; look back to the period when creation was unknown, and forward to the era when redemption shall be completed; rise from the earth on which we tread, to the heaven of heavens, which no mortal sight can penetrate; place ourselves immediately as in the very presence of Him who filleth all in all, and, while yet confined to our tabernacles of clay, hold spiritual and purifying fellowship with him, in all the glories and interests of his transcendent, though at present only mentally contemplated and realized character, as not only the Father of our spirits, but the God of our salvation! How susceptible, also, of culture—how continually acquiring new accessions of ideas—how capable of ever-increasing expansion and enjoyment—are these heaven-born and heaven-aspiring faculties!

And should not all this teach, as it certainly tells us, that we were formed for far more exalted purposes than merely to hold converse with the material universe, to rest our happiness on the things of sense and time, to toil through life in the acquisition of intellectual knowledge only, in providing for the support of our animal existence, or in seeking our highest satisfactions in the society of men around us, in the delights of friendship, or even the endearments of love; and then to lose for ever, in the forgetfulness and inactivity of the grave, into which our bodies shall descend, every remembrance of the past, and consciousness of the present, and anticipation of the future?

The very mind which we thus possess will not allow us to believe that we have nothing else to

do, as the creatures of God, than to "eat and drink, because to-morrow we shall die." On the very contrary, it irresistibly forces on us not only the conviction, but the consciousness, that the enjoyments of sense were never designed to satisfy the spiritual and noblest part of our nature; and that the spirit that is within us, stretching forward as it does, involuntarily and irrepressibly, towards an eternal world, was never intended to be confined to the limits of time, or to any, or even all, the events and enjoyments within them. We *feel*, that when our eyes shall be closed by death, on all that now engages our affections, our anxieties, and our pursuits, we shall still survive as conscious beings, enter on a new scene of real, though till then untried existence, and be either supremely happy or inconceivably miserable there: and revelation gives infallible certainty to this testimony of our mind to its own immortality; unequivocally declaring, that when our body returns to the dust as it was, our "spirit shall return unto God who gave it." "What," says the Apostle James, "is our life? It is even as a vapour; which appeareth for a little time, and then vanisheth away." But though it disappears from under the visible horizon, flitting as a shadow, and scarcely leaving a vestige behind it, its substance, though concealed from the eye of sense, is neither destroyed nor lost. It lives, when the animation of the body is gone—it lives after death in the state of separate spirits; and when the resurrection comes, it will be reunited to such a body as will not be another's, but its own—constituting in this union the self-same and entire person that had lived, and felt, and acted in this world, and rendered altogether incapable of being disjoined or separated any more.

And surely there is much in these views of our relation to the world of spirits, that is fitted to arouse and impress us. Not to speak particularly of our character and condition as *sinners*, and of the relation which, in this aspect, we bear to God and eternity—is there nothing in our connection simply as the *creatures* of God, with another, a spiritual and everlasting world, that should awaken solicitude, and induce preparation for eternity? Can the deceitfulness of our heart be so deep, as that we shall be tempted by it really to believe, that our best interests are secured when we have obtained the means of present subsistence or enjoyment only, though the state of our minds be altogether unattended to, and futurity is not permitted, except on a few unavoidable occasions, to occupy our thoughts? Is it possible that we can satisfy ourselves with a few transient reflections on the uncertainty of time, and of all its objects and possessions, while we are still cleaving to these as our portion; or with an unimpressive persuasion of the immortality to which we are destined, while we are habitually living as if we were to have no existence beyond the grave? Can we do this, and yet delude ourselves with the belief, or even the hope, that all will be well with us when our present life has closed? or is it possible, that

if we think not of God *now*, we can be prepared for entering his presence *hereafter*? that if we are insensible to his mercies, and unalarmed by his judgments, in this world, we can reasonably anticipate the experience of his favour, or even protection from his justice, in the world to come? or, that if we neglect the duties to him, to our neighbours, or to ourselves, which we know and feel to be binding on us, as his creatures and subjects, we can look forward without trembling and dismay to the moment when our deeds, whatever they have been, shall follow us into an eternal world?

If our body is the instrument of sin, it is only because it receives its impulse from our mind, of whose desires and passions it is the organ and the agent; and if our mind is at enmity with God, and his law and will, can death, should it summon us hence while this is our condition and character, be the signal of our release from the accusations of conscience, and the fear of an avenging Judge? Oh no!—it will only introduce the ungodly spirit into that state of everlasting retribution, where "the mercies of God are clean gone," and where "he will be favourable no more" for ever.

What, then, should our concern and solicitude now be, but, as taught by that Gospel of the grace of God, which alone publishes salvation and hope to our fallen world, to receive and believe its record as the record of heavenly and saving truth; by faith to lay hold of Christ, who is "the true God and eternal life;" in reliance on his grace, to sit loose to the enjoyments, while we resist the temptations, and conscientiously fulfil the duties of the present state; and to be labouring, with unremitting earnestness, to have our conversation in heaven, whence we also look for the Saviour;—that when this earthly house of our tabernacle is dissolved, we may indeed have a "building of God, a house not made with hands, eternal in the heavens."

It is in the order of nature, and the declared appointment of God, that "whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

#### A FEW PASSING REFLECTIONS SUITED TO THE SEASON.

BY CHARLES MOIR, ESQ.

"Time flies: it is his melancholy task  
To bring, and bear away, delusive hopes,  
And reproduce the troubles he destroys;  
But while his blindness thus is occupied,  
Dismissing mortal I do thou serve the will  
Of Time's eternal Master, and that peace,  
Which the world wants, shall be for thee confirmed."  
WOODSWORTH.

THERE are no reflections in this world so pleasant, and at the same time so profitable, as those which carry our thoughts beyond it. With this earth we associate only those things which speak of change and decay; with the other, all that is changeless and eternal. In this world we are continually reminded—by the lapse of time, by the marks of decay in the natural objects around us, by

the death of friends, of the instability of earthly things, and how small the dependence which must be placed on all that meets us here. When the eye of faith, however, travels beyond the boundary that marks the seen from the unseen world, the mind, filled with the contemplation of its lasting enjoyments, and picturing to itself how surpassingly beautiful "the green pastures and still waters" of that fair country must be—which no revolution of seasons can affect, or the ravages of time mar its loveliness—the heart longs to throw off the load of care that oppresses it, and to be within its blessed precincts, and at rest. Such a desirable consummation, however, can only be attained by those who in this world have fought the good fight, and unscathed by temptation and trial, have kept the faith. For surely, if heaven is so desirable, it is worth all we can give up for it here.

The close of the old and the commencement of a new year is well suited for a reflection such as this. Another long period of time has passed over our heads. We have advanced one stage more on the journey of life. We look back on the year that is gone, and wonder how short it appears to us, and how fast it has sped into the past. It did not strike us, as its days, weeks, and months passed on, how soon it must come to an end. Truly, we did not mark

"How slowly, and how silently, Time  
Floats on his starry journey!"

The present was all to us; the past was for the time forgotten. But when we arrive at a resting-place, such as a season like this presents to us, we begin to meditate on the rapid march of time, and our own nearer proximity to the long night of the grave. More serious thoughts and duties, and better suited to our condition here than a short while before appeared necessary, may occur to us as unavoidable for the future, as we begin to scan the progress of the past year, what it has done for us, and how we have improved it.

When we sit down in the morning of the first day of the year, after we have pondered for a time over the Sacred Volume, for thus have we ever been accustomed to usher in that day, we naturally first turn our thoughts to the long period of time that has again gone over us, and how thankful we ought to be for the blessing of health of mind and body, with which we are graciously permitted to enter once more upon the duties of life. We then trace the principal events that have distinguished the season that has closed upon us; how many new friendships we have formed, and of these the past year has not been found wanting. Were these pages fitted for the theme, we could tell of friendships formed that we could wish and hope will only close with death. Yes; it may be our peculiar lot sometimes to meet with those whose amiability of character, whose frankness of manner, whose openness and warmth of heart, whose retiring and pious dispositions, will win our friendship more completely and unreservedly in a few weeks or months, and gain a more firm hold of our affections, than those who have been our close companions for years. These friendships were such; and, for the sake of those circumstances out of which they sprung, the past year must be ever dear to us.

From these, the forming of new attachments, we naturally recur to those ties that have been severed—the

friends and companions we have lost. Every year adds to their numbers. Death is ever busy. It is chilling to the heart to think of those who, but a few months ago, were perhaps enjoying high health, and looking forward to a long career of usefulness, untimely cut down in the prime of their days; yet how many of us have to mourn such bereavements. How many at this season will recall some lost beloved form, as the merry group gathers round the Christmas hearth; and the tear will moisten the eye as the recollection recurs, that at a time of rejoicing such as this he was never found absent *till now*. But that reflection, sad though it may appear to be, and seemingly at variance with the happiness around, should the remembrance be associated with the recollection of piety and worth, will chasten, but not subdue, the heart. The memory of the good has nothing in common with sadness and despondency. We feel that the friend we loved is lost only for a season; we know that he is happy, and why should we grieve? We would not, if we could, recall him. This earth, we are certain, would be no fitting habitation for one who had passed into the skies, and tasted of the joys of heaven. Our hope and consolation must be in this, we have parted but for a time to meet again,—

"And though on earth the tear may start,  
And darksome days be given,  
Yet bliss awaits the holy heart,  
When friends rejoin in heaven;  
Where streams of joy glide ever on,  
Around the Lord's eternal throne."

Such are a few of the reflections that this season is calculated to awaken. But there are others of a higher and more momentous nature, that should possess us at this time. How has the past year been spent? Have we, during its progress, been perfecting ourselves for the great change, that must one day, sooner or later, come over us, as it has done over those friends who have gone before? Are we wiser and better than when the year opened on us? This is a retrospect which, however painful to him who has frittered away and mispent the time that cannot be recalled, may yet be so far found useful as it teaches him to reflect, how foolish such conduct has been, and how much reason there is for all of us so to conduct ourselves, that there may be no matter for self-reproach left when we come to die. Let us only consider how frail a creature man is; how short his term of existence here, and will it not be matter of wonder, indeed, how any one dares to mispend the time we cannot call our own?

"Man's uncertain life  
Is like a rain-drop hanging on the bough,  
Amongst ten thousand of its sparkling kindred,  
The remnants of some passing thunder shower,  
Which have their moments, dropping one by one,  
And which shall soonest lose its perilous hold  
We cannot guess."

Such a thought may well form serious matter for reflection, in the most careless mind. Youth, health, or strength will not avail against the approach of death. The church-yard chronicles tell of the close of childhood's brief career; of youth cut down in its prime; of manhood yielding to the destroyer, as well as of the gathering of the grey hairs of the aged to the grave,

"Leaves have their time to fall,  
And flowers to wither at the north-wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O, Death!  
Day is for mortal care,  
Eve for glad meetings round the joyous hearth,  
Night for the dreams of sleep, the voice of prayer,  
But all for thee, thou Mightiest of the earth!"

As nothing can teach us when to look for death, it is but wise and prudent to be always prepared for its approach.

According then as the past year has been to us a season over which we have reason to rejoice or to grieve, so let us be moved to frame our resolutions for the future. Although no season is unsuited to this, yet of all others, the commencement of a new year is well fitted to begin the work of self-improvement, should we have fallen back, or loitered in the path of duty. Since time will still roll on, whether we are improving ourselves in heavenly things, or are culpably neglectful of our duty, let us be wise, and forgetting the trials of earth, aspire to the joys of heaven, always mindful of this, that

"Time is the season fair of living well,  
The path to glory, or the road to hell."

### PSALM LXXX.

IMITATED FROM BUCHANAN.

[The following version of the 80th Psalm, is extracted from the "Edinburgh Literary Album," a work which contains a number of beautiful pieces, both in prose and verse.]\*

GREAT Shepherd Thou of Israel's chosen race,  
Who like a flock hast led them forth with care,  
Whose glory shadowed the holy place,  
When thou, in answer to thy people's prayer,  
Gav'st out bright tokens of thy presence there :  
O manifest that glory as of old ;  
Cause them to see the brightness of thy face ;  
Do thou thy power and majesty unfold,  
And with thine out-stretched hand the bowed down uphold.

Oh that thou wouldst, in thy paternal love,  
Cause on us now the light of life to shine,  
Regard thy chosen ones from heaven above,  
And give assurance that they still are thine !  
Lord God Omnipotent ! doth wrath divine  
Against us still unmitigated burn ?  
Wilt thou no more a pitying ear incline,  
Nor to thy flock with wonted favour turn,  
But all their humble prayers in anger seem to spurn ?

Thou hast to us the bread of sorrow given ;  
Tears is our bitter portion, day by day ;  
And as we seem forsaken now of Heaven,  
The Gentiles round have made of us a prey :  
Our foes triumphantly the strife survey,  
While they divide the spoil. Now, now arise !  
To us the brightness of thy face display—  
Thou who sendest out the armies of the skies,  
And recompense at length thy people's injuries !

Lord, it was Thou that broughtest up a vine  
From out of Egypt, and, with tender care,  
Mad'st room before it ;—for thy hand divine  
For the loved sapling did the soil prepare,  
Nor Thou a single heathen branch wouldst spare,  
But of their roots corrupt mad'st clear the ground,  
Forthwith thy chosen vine implanted there,  
For rich increase, a genial climate found ;  
And its luxuriant shade soon filled the land around.

Yea, o'er the mountain tops it raised its head ;  
Its boughs like stately cedar trees ascend ;  
Far as the ocean's shore its branches spread,  
And to Euphrates its young shoots extend.  
But He who planted censureth to defend ;  
Her hedges are broken down, and torn away—  
Why wilt Thou, Lord, no more thy succour lend ?  
Why leave unfenced thy cherished vine a prey,  
That every vagrant band may it in ruins lay ?

\* Edinburgh : Blackwood, 1840.

The wild boar tramples down and lays it waste ;  
The wild fowl revel on its vintage fair ;  
Each savage from the wood, in reckless haste,  
Comes with destructive rage that will not spare ;  
And dost Thou still, Almighty Lord, forbear ?  
Let pity move Thee to look down once more  
Thy solitary vineyard to repair !  
Oh, grant what we so earnestly implore :  
Behold the vine Thou rear'dst, and lov'dst so well  
before !

Look, we entreat Thee, on the branch that grew  
Invulnerably strong beneath thine eye :  
It rose renowned in all the nations' view,  
Because its guardian was the Lord Most High—  
But now in dust our boasted honours lie ;  
Devouring flames encompass us around ;  
We're rooted up in wrath, all recklessly,  
And the destroying axe's dismal sound  
Proclaims that righteous vengeance lays us with the  
ground.

Let the All-merciful, Eternal God,  
Look on the Man to whom he conquest gave,  
And take from us the fierce avenging rod  
That threatens with an everlasting grave !  
Behold the Mighty One, that's strong to save.  
And reconcile thee to thy chosen race !  
Oh ! raise us up, that we new life may have,  
And see again the brightness of thy face,  
And evermore rejoice in thy reviving grace !

### NOTES ON EGYPT.

PART I.

BY THE REV. ALEXANDER DUFF, D.D.,

*One of the Church of Scotland's Missionaries to India.*

ON Saturday afternoon, the 14th December, 1839, wearied and sickened with our accommodation and treatment on board the French Steamer, all were on deck, eager to catch the first glimpse of Egypt,—that land so fraught to the mythologist and antiquarian with fable, mystery and wonder,—that land so fraught to the Israelite and Christian with heart-stirring associations of Divine interposition and prophetic accomplishment. The declining sun shone with peculiar effulgence athwart a cloudless, pure, and bracing atmosphere ; while the gentle ripples of the "Great Sea" only broke into fairer beauty its ever-varying reflections of the beams of heaven. At length a shout of welcome gratulation was raised at the appearance, in the sharp clear line of the horizon, of a forest of well-defined top-masts. They were those of the combined Turco-Egyptian fleet, consisting in all of about sixty vessels of war, of different dimensions—from the Paaha's huge four-decker, downward—then riding safely in fraternal embrace in the harbour of Alexandria. In front appeared the summit of Pompey's column, composed of one entire block of red granite, right across the naval armament,—on the left, the bare sharp point of one of the obelisks, commonly designated "Cleopatra's Needles,"—on the right, the modern lighthouse, the poor and degenerated successor of that which was once ranked as one of the wonders of the world ;—all grotesquely blending with numberless windmills in rapid motion grinding corn for the fleet, and barracks, and dockyards, and minarets.

The island of Pharos originally stretched across the mouth of the great harbour, like an enormous break-

water, leaving a convenient passage open at either extremity. About half-way between the centre and the eastern point, the island was united with the mainland by means of an extensive artificial mound. This was the work of one of the Ptolemies, successors of Alexander. On both ends of the island the sea has now greatly encroached,—thus apparently widening the mouths of the two harbours separated by the intervening moat. But the encroachment has proved a dangerous one; for while the upper soil and loose materials have been swept away, a long low rocky reef almost level with the surface of the water has often deceived the mariner to his ruin; while the great harbour itself has in many parts been shallowed or choked up by deposits of the ballast of ships during the long period of Mohammadan misrule and barbarous negligence. Till within little more than twelve years ago, the once magnificent city of Alexandria had wholly disappeared; a few miserable dungeon-like edifices built along the mound and the island somewhat after the form of the letter T, continuing to bear, as if in derision, that celebrated name. Of late a new town has begun to be built, farther inland, out of the excavated ruins of the ancient city, the great square of which is chiefly occupied by those stately Consular fabrics over which wave the flags of all civilized nations. The whole has been surrounded by a wall, of sufficient strength to repel any sudden incursion from the wild Arabs of the desert. The present Pasha's palace stands at the western end of the island—constructed not for show but utility—where his favourite pastime is, to sit in his durbar and watch the ingress, the egress, and various other evolutions of the fleet.

Alexandria has now once more become the busy bustling scene of commercial enterprise and political intrigue. More than once have the destinies of the world, politically and religiously, quivered in the balance in that seat of empire and of faith. And now, after long centuries of utter inanition, like a phoenix from its ashes, it seems all of a sudden to have sprung up into reviviscence and pristine strength. The eyes of all nations seem now to be directed, and the energies of all nations to be concentrated towards that singular spot. What a contrast between the arsenals and the dockyards, and the fleets, and the Consular residences, and all the stirring activities which characterise the mean and insignificant Alexandria of our day—the grand focus of European politics—and the grim and desolate solitude which overspreads the site of the magnificent Alexandria of ancient times! A walk over that site was the most dreary and melancholy which it ever was the lot of the writer to encounter. Who, versed in the knowledge of antiquity at all, has not read with a feeling somewhat akin to the admiration of romance, of the luxurious emporium of universal commerce—the proud capital of the Ptolemies—the noble see of Athanasius?—with its parallel and transverse streets of unrivalled magnitude—adorned with a countless profusion of temples and palaces, theatres and public baths, libraries and museums, groves and schools of learning and philosophy? Where are all these now? Rather, where are the *vestiges* of them? So utterly despoiled did that devoted city become of its columns, pilasters, and obelisks of marble, porphyry and granite, for the embellishment of the metropolis of

the world;—so upheaved and devastated by earthquake and conflagration;—so overrun and ransacked by the fierce legions of Rome, and the still fiercer legions of him who issued the memorable decree respecting the library of 700,000 volumes: “If these writings of the Greeks agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious and ought to be destroyed;”—so upturned and pillaged for materials, wherewith to rear and adorn other cities in Egypt and the adjacent territories;—that, *literally*, not one stone has been left upon another, and scarcely one stone left anywhere at all! It is this *totality* of subversion and erasure which fills the mind with wondering reflection. It is nothing uncommon in all countries—once the seats of empire and dominion, to meet with ruins of temples, and palaces, and other public edifices, or even of whole cities. But it usually happens that so much remains to indicate the forms and proportions of the original structures as to stimulate the imagination to fill up the outlines, and thus draw away the mind from the painfulness of present desolation to revel amid the joyfulness of past beauty and grandeur. Or, it may happen that the remaining ruins exhibit such rare and fantastic shapes, or are mantled over so gracefully with such vegetable products of different growths and variegated hues, as to form the most striking and peculiar features in a landscape that kindles into fire the poetic muse. But it surely is an unwonted spectacle to traverse the site of one of the most extensive and magnificent of cities, and not to meet with aught, but a naked arid waste—no, not even with a speck of verdure or a shrub, and scarcely with a fragment of ruin upon the surface! The wearied eye being every where met with nothing but flat, or furrowed, or mounded masses of comminuted rubbish—mortar, and marble, and granite pounded into common dust or granulated sand, and driven about in clouds by the hot winds of the Lybian desert. So often has this minute rubbish been upturned for building materials that it is now difficult to find loose fragments of stone even at a considerable depth. Such an utter eversion and evanishment of a mighty city, we had not previously conceived as possible. Thus, it were no figure to say that it was *swept with the besom of destruction*. To the eye, to the feelings, the scene spoke aloud that it could have been visited by nothing less than the breath of Jehovah's displeasure—the withering blast of Divine retribution! We cannot, it is true, point so authoritatively, as in the case of many other ancient cities, to the proximate moral causes of an overthrow so disastrous. But this we assuredly do know, that the pride of wealth and power, the insolence of tyranny, the atheistic exclusion of the Supreme Sovereign from the counsels of earthly governments, the wilful rejection or corruption of Divine truth, and the persecution of God's peculiar people have, in the dispensation of a righteous Providence, ever been followed sooner or later, even in this world, with a terrible recompense of reward. And is there not enough, yea, more than enough, in the strangely varied and eventful history of Alexandria, to justify us in classing its fate and final doom in the same category with that of Sodom and Gomorrah, Tyre and Sidon, Nineveh and Babylon? Oh, that existing nations and cities, especially those of Christendom, were wise, that they would *consider* all

this, and, by timeous repentance and submission to Him, who is the King of kings and Lord of lords, arrest the sentence of condemnation, and avert the dread catastrophe which threatens ere long to bury them in their own ruins!

The present route from Alexandria to Cairo, following as it does the windings of the Mahmoudi canal and the Nile, is extremely circuitous and often very tedious, occupying on an average from three to six days, though the direct distance does not exceed one hundred and fifty miles. Proceeding first, for fifty miles in an easterly direction, by the canal which turns into Alexandria the waters and the commerce of the Nile, we gladly left behind us the cheerless scenery of rubbish piles and burning sands,—passing the lake of Maræotis, whose banks, once celebrated for their vines, are now scorched by the breath of the desert into utter barrenness; and whose bosom, subsequently wellnigh drained and converted into corn-fields be-strewn with villages, was at the beginning of the present century, through the inevitable necessity of war, again submerged beneath the waves of the Mediterranean. From the canal itself nought is visible, save the excavated mud which has been thrown up on either side like one continued wall. The blue sky above, with its glorious sun by day and starry lamps by night; in other words, the scenery of the heavens alone could afford solace or delight. As far as regarded terrestrial scenery, beyond muddy water and naked mud banks, we might as well have been sailing along the bottom of a deep ditch. And to add to our consolation, it was soon found that our boat so abounded with vermin and insects, that it looked as if we carried along with us a goodly remnant of the plagues of Egypt.

Having arrived at the terminating basin of the canal, and crossed a narrow isthmus of a few hundred feet through the miserable village of Atfe, we at last cast our eyes on the western or Rossetta branch of the Nile. What Christian can behold that stream for the first time, without a rushing flow of emotions?—emotions, many of them of such sacred and mysterious awe that he can scarcely define them to himself? Was this, indeed, the very stream, on which once reposed, in unconscious slumber, in an humble “ark of bulrushes,” the infant Moses, who was destined to be the special legate of Jehovah to the proudest of monarchs, to be favoured with so glorious a vision of the “glory” of the great “I AM,” in the clefts of Sinai, and to appear in glorified form to the amazed disciples on the mount of transfiguration? Was this the very river which, once dyed with the blood of thousands of Hebrew innocents, was doomed, as if in righteous retribution on a remorseless race, to have its own cleansing and fertilizing waters “turned into blood,”—corrupting the land and famishing its inhabitants?

On our way up the Nile we constantly went on shore, and walked along the banks, not unfrequently making little incursions into the interior. This we were enabled to do without retarding our progress, as the wind often failed for a whole day, and the process of dragging the boat against the current was tardy in the extreme. No flat region can be more beautiful than Lower Egypt at that season of the year. The waters of the annual inundation had not only wholly withdrawn from the land, but half subsided in the channel

of the river. Vast level plains spread out on all sides, having their carefully cultivated soil clad in the living green which distinguishes the first fresh blades of vegetable produce in the month of May in British climes—and their borders fringed with rows and their points of junction garnished with clumps and groves of date trees, palmyras, sycamores, and other evergreens. Thus for miles together it often presented the aspect of a beautiful well-dressed garden—without, however, any trace of that boundlessly prolific and spontaneous exuberance which characterises the plains of Bengal. The numberless trenches and canals for distributing the redundant waters of the river, and the many pieces of mechanism in busy play to supply the deficiencies, or perpetuate the effects of the inundation, at once announced the difference between the rain-flooded Delta of the Ganges, and the almost rainless Delta of the Nile.

Though few of the surrounding objects were really new to us after having sojourned in tropical climes, yet the absence of several years tended to throw somewhat of the freshness of novelty over the aspect and operations of an Egyptian landscape. But what pleased us most was the clear light often thereby thrown on the language and allusions of sacred writ. What does the very name of the river—Nile—import? It is a term which, in Arabic, Sanskrit and other oriental languages, signifies, dark blue, or black; and all agree that it has been significantly applied to the great river of Egypt, on account of the singularly black slime which it so copiously deposits. Now, does not this at once remind us of the Scriptural appellation of the river—Sihor or Sichor—an appellation the meaning of which is, black? “And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor?” (Jer. ii. 18.) In like manner, the name of the country. After the Greeks and Romans, we call it Egypt—supposed to be a contraction for Aia-gyptos, the land of Gyptosor Kyptos, which doubtlessly exhibits the rudiment of Copt, the denomination still retained by the existing remnant of the old Egyptians. In the Bible it is designated “the land of Mitsraim or Misraim,” from Misraim; numbered in Gen. x. 6, as one of the sons of Ham, who was destined to colonize and enstamp with his own name that part of Africa, his father’s divinely allotted inheritance. The name often appears also in the Bible in its singular form, “Misor” or “Misr.” And can it but sound pleasantly in the ear of the Biblical student to hear the term, Misr, constantly dropping from the lips of the Arab fellahs and other native inhabitants, as the only name by which their own land is known to themselves? Another scriptural appellation of Egypt is “the land of Ham” or “Cham,” (Psalm cv. 23, 27, &c.) And is it not pleasant to remark that “Chamias,” the land of Ham or Cham, is the very name by which Egypt is still familiarly distinguished among the Coptic population?

#### A MOTHER'S CARE.

TO A LITTLE GIRL, ONE YEAR OLD.

BY MRS JANE C. SIMPSON.

ONE little year hath o'er us past, with swift and noiseless wing,  
Since first existence dawned for thee, thou rosy bud of spring!—  
Since, like a fairy jewel on the coast of ocean thrown,  
I hailed thee as a living gem, and blessed thee for mine own!



One year, and thou from infancy's unconscious dreams hast sprung,  
To trace with wondering eyes the charms o'er wide creation flung;  
To think and feel such childish thoughts, emotions fresh and free,  
As none can tell—for none can know—but voiceless things like these.

There, on the velvet cushion placed, thy restless hands employ  
To strew in broken fragments round thy latest favourite toy;  
While I, in pensive silence, on thy sparkling features gaze,  
And strive to read what promise there may shine of future days.

Alas! thou sunny idler on the shifting shore of time,  
How soon will childhood rise to youth, and youth to age's prime!  
When, like thy mother, thou shalt feel the joy it were to part  
With all the fruits experience brings, to be what now thou art.

Yes! ardent souls like thine, my child, that, as I know full well,  
Will love to soar to Fancy's realm, and court her syren spell,  
Too swift will find Truth's solemn power to dash the gorgeous hue  
With which romantic spirits clothe all earth, when life is new!

I know thou wilt have high desires, and dreams of purer bliss,  
Than ever their fulfilment find in clouded worlds like this;  
I know thine eyes will kindle oft with aspirations deep;  
Whose meteor-light will vanish fast—whose end will be to weep.

Even such thy spirit's tone—if Heaven, all kind, prolong thy years—  
A burst of sunshine now—and now a flood of bitter tears;  
The morn' of rapturous hope—the night of disappointment keen;  
The sorrow aye the darker, that the joy so bright hath been!

Oh! then, thou dear enthusiast one! how doubly plain my part—  
To lead betimes to holier thought thy deeply fervid heart;  
Even in thy being's earliest spring to raise thy generous love  
To anchor all its tender power on things unseen, above.

The solemn trust is in my hand—I dare not disavow,  
The colour of thy future life rests with my teaching now;  
And He who fixed thy home with me His gracious pledge hath given,  
To bless a mother's work and prayers to guide her lambs to heaven.

Ah! what avails it that we hold our children's interests dear,  
If all our care be to secure their health and riches here?  
A nobler end Affection boasts—to look beyond the skies,  
And rear to everlasting bloom the flower that dies.

Such aim be mine—and thine, and thine each Christian mother born,  
To seize the spirit's golden dawn, and sow the seed at morn;  
Thus may the Saviour, who on earth the guileless children bless'd,  
O'er treasures guide thro' storms of life to His eternal rest.

CHRIST MADE OF GOD TO HIS PEOPLE, WISDOM :  
A DISCOURSE.

BY THE REV. THOMAS GUTHRIE,  
Minister of St John's Parish, Edinburgh.

"Christ Jesus, who of God is made unto us wisdom."  
1 COR. i. 30.

If we have a cause at stake which is opposed by very able and eloquent opponents, we meet them with the best advocate, and, to defend our cause, select the mightiest and most convincing speaker. The country sends forth not its weakest, but ablest, general to fight its battles. The deeper the stake, the more imminent the danger, the greater the struggle, the more fierce and formidable the enemy, the louder is heard the call, that our troops should be led on to battle by a master of the art of war; and that if there be consummate skill, veteran experience, and daring courage on the side of the enemy, these should be met by qualities, at the least, not inferior upon ours. We find no fault with this; yet the wisdom of this world is foolishness with God, and the foolishness of this world is wisdom with God. We choose the most, God has often chosen the least, likely means to effect his object, and has run counter to all the dictates of human policy and wisdom. To confound the wise, he hath not chosen the wise, but the foolish, things of the world; to confound the things which are mighty, he hath not chosen the mighty, but

the weak, things of the world; to confound things that are, he hath chosen things that are not—the low things of the world, and things which are despised. Whom, for example, would man have selected to deliver Israel from the land of Egypt, and striking their fetters from a nation's limbs, to let the slave go free? I judge, if we had had all men to choose from, we would have selected some friend of Pharaoh's—one in favour at court—a man skilled in the management of state affairs, and gifted with powers of speech and eloquence to mould the minds of other men to his own. It was not such a man that God selected. There was a man slow and rude in speech, who held the blood of these slaves in his veins; there was a man who had been reared in the palace of the Pharaohs, but who had given mortal offence by despising the honour, and, like a patriot, preferring rather to share in the disgrace of his countrymen, than be called the son of Pharaoh's daughter—a man, moreover, who, if he had not Egyptian blood upon his conscience, had it upon his hands, and was, at this time, skulking an outlaw among the mountains of Midian;—this was the very last man that we would have chosen; and yet this Moses was the very man whom God sent to say to the King of Egypt, "Let my people go." The man chosen to effect this great deliverance—to make this great demand—to require of Pharaoh the dismemberment of his kingdom—seemed of all men the most unsuitable; and thus, with the weak things of the world, God confounded the things which are mighty. Are mountains to be threshed?—he chooses a worm to thresh them. "Fear not," he says, "worm Jacob; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." And why did God make this selection?—why sent he not an armed veteran, but a stripling with sling and pebbles, against the champion of the Philistines?—why was a shepherd lad selected to beat this son of Anak?—obscure fishermen to convert the world,—men of no learning, to meet the most accomplished on the arena of debate—men who could speak no language but their own rude tongue, to be the missionaries of the Cross, and men who knew little else than how to shoot a net, or trim a sail, or steer a boat, to turn—their very enemies being judges—to turn the world upside down? Why God does this, and why he disposes and decrees that, it is not always easy to say: "His way is often in the sea, his paths in the mighty waters, and his footsteps unknown." But if there be mystery here, we have a key to open it—a line to thread the labyrinth. God chose the foolish things of the world to confound the wise, the weak to confound the mighty, the things that are not to confound them that are; "that," says Paul in the verse immediately preceding my text, "no flesh should glory in his presence." The warrior

hangs in his own halls the sword, the shield, the banner, borne from the foe in battle. David gave the glory where it was due, and in the tabernacle of his God hung Goliath's sword, and by that act most emphatically said, "Not unto me, O Lord, not unto me, but unto thee, be the praise and the glory." Nor does Paul ever forget to give the glory where it is due, and to teach us that he who glorieth should glory in the Lord. In telling us what Christ is made to his people, he first tells us how he is made so; "of God," says he, "He is made unto us wisdom, righteousness, sanctification, and redemption."

I. It is of God that Christ is made to us what he is.—The gratitude that is due to the Son is no less due to the Father; for Christ did not only give himself, but his Father gave him. And what Abraham said to Isaac God would do, when, in their ascent to the summit of Moriah, his son asked him, "My father, behold the fire and the wood, but where is the lamb for the burnt-offering?" God has done. That question went like a knife to the father's heart—it touched him to the quick; and yet, in the greatness of his faith, he answered, "My son, God will provide himself with a burnt-offering;" and so he did. And that victim, caught by its horns in the thicket, and laid on the altar from which Isaac was unbound, bled and died an emblem of the offering which God, in mercy, substituted in the room of man. Abraham unbound his son, and with the blood of a meaner victim dyed the knife of sacrifice; but how, on Calvary, was the process reversed! God loosed the mean victim, and placed a nobler one in its room. God unbound the sinner—the rebel—the vile, worthless, hell-deserving wretch, and bound not an angel, nor an archangel, nor a cherub, nor a seraph there; he had one Son, one only-begotten and well-beloved Son, and him he bound, there to bleed for you and me! "He spared not his own Son." "He commended his love to us, in that while we were sinners, he gave up his Son to die for us;" and therefore, as the gift—the matchless, melting, marvellous gift—of God, it is of God that "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." But there is another sense in which it is of God, Christ is made so. He that kindles the sun, that created the eye to see it—he that showered the manna on the desert sands—gave the appetite to desire, the taste to relish, and the power to digest it; and he not only in his Son provides a Saviour, but gives also in faith that power of receiving him, without which, Christ is to us neither wisdom, nor righteousness, nor sanctification, nor redemption. In place of redemption to many Christ shall become condemnation, and from that face, to his saints so lovely, they shall turn away their eyes in horror, and cry to the rocks, to give them a friendly burial;—in place of wisdom to some, Christ is foolishness; while some from the valley look up to the cross, others from the elevation of their own fancied righteousness look down upon it, and turn away from the stream of

blood that flows from the fountains of Christ's wounded hands, and head, and feet, with those feelings which prompted the Syrian to say, as he turned his back on Jordan, "are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel." And to some instead of righteousness, Christ is a rock of offence. I never saw the beggar shivering in a winter's day, but he would gladly exchange his own foul rags for better and more decent attire; but the poor sinner clings to his own foul, filthy rags; nor will he be unclothed that he may be clothed upon. And why is Christ not thus rejected by all? why do some see in his cross the wisdom, and feel in it the power of God? why is he whom others refuse to take for the offering, so precious, that in place of not taking him without money, they would give all the world for Christ, and are willing to count father and mother, the wife of their bosom, the fruit of their body, their money, their characters, their liberty, their life itself, they are willing to count them all loss for him, and, as one said, through a very sea of fire to swim to Jesus,—this is not of man, nor of blood, nor of the will of the flesh, but of God; it is the Spirit that thus sweetly draws them; it is of God, and God's grace that he is made to us what he is, the giving Christ is the Father's, and the drawing to Christ is the Father's too; and thus it is that the only Saviour who is to the Jew a stumbling-block, and to the Greek foolishness, is to them that are called, Christ the power of God and the wisdom of God.

II. Christ is made unto us wisdom because it is through him that the Divine character is made known to men.—"Righteous Father," said our Saviour, "the world hath not known thee, but I have known thee; and they have known that thou hast sent me; and I have declared unto them thy name, and I will declare it." "For God," says the apostle, "who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." And where is there seen so much of God as in that blessed face, in the character, and suffering, and work, and offices of Christ? In that single book there is more made known of God, than in all books beside—in yon single cross there is a brighter and fuller manifestation of the Godhead, than in all his other works; and the peasant who has read his Bible, and read nothing else, knows a thousand times more of God, has more sublime, and just, and ennobling conceptions of the Divine character, than all the wisest and most accomplished sages of antiquity. Sin hung a dark thick veil between earth and heaven, God and man, and by the hands of Christ this veil has been rent in twain, the curtains have been drawn aside, and God hitherto unknown has been plainly revealed in him, and in his work; and in respect of his word, the vision of John has been fulfilled. John saw God sitting on his throne, and in his right hand he saw a book; the book was written within, but sealed without, with seven seals; proclamation was

made, "Who is worthy to open the book and loose the seals thereof?" it rung through heaven, it sounded on earth, and was echoed back from hell, but no answer came, no man in heaven, nor on earth, nor under the earth, was found worthy to open the book; and John began to weep, "Weep not," said an elder, "Behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." He advanced, he took the volume from the right hand of God, he broke the seals; and this book, written in heaven, for all Scripture is given by inspiration of God, and unsealed upon the cross, for it bears the mark of a bloody hand, and it was by his sufferings that he prevailed to open it, this open little book which John saw the angel bring down from heaven, we owe to Christ. Sprinkled with his blood, the spell that bound it was dissolved; and by the same death he broke at once the seal of the grave and the seals that closed the book of the revelation of the nature and the knowledge of God. He hath revealed the Father, revealed him in his word, revealed him in his character, revealed him on his cross, and been made unto his people the highest wisdom according to his saying to Philip, "Philip, he that hath seen me, hath seen the Father also."

III. Christ is made wisdom to us because through him the way of salvation is made known. To know how to be saved is the highest wisdom, and till we have known that, other wisdom is only folly, and not only is much study a weariness of the flesh, but a waste of precious time. And, though it may be a nobler pursuit to acquire knowledge, than amass the gold that perisheth, still no philosophy will teach how to quench yon everlasting fire any more than gold will buy a seat in heaven; and it is just as true of the dying philosopher as of the dying miser, that he has laboured in vain, and spent his strength for nought; and that as the soul goes shrieking into a lost eternity, on the discoveries of the one, as well as on the coffers of the other, truth writes this stern and solemn sentence, Vanity, vanity, all is vanity. Just as the first book a man should read in the morning, is his Bible; the first thing a man should learn to be is a Christian; the first school he should go to is the school of Christ, then let him learn to be a statesman, a man of letters, or a man of science;—let him but learn to be wise for the world where he is to be for ever, and then he may set himself to study the stars that shine above, and the flowers that bloom around his path, and those mountains, and seas, and sun, and elements which themselves shall pass away to give place to a new and better heaven, and a new and better earth. They tell of a celebrated philosopher, who was so engrossed with the pursuit of knowledge, whose eyes and ears, and mind, were so shut to all that passed around him, that the city which he had defended by his skill was taken, the battle roared in the streets, and the enemy had entered his very chamber, and their swords were at his breast; and he just awoke from his

reverie in time to die. And what was this philosopher but a fool? His study then ought to have been how to escape. The wisdom of highest value in a tempest, is how to steer and trim the reeling ship; in a parched and pathless desert, is to know the way to the water springs; in a city of the plague, is to know how to cure the mortal pestilence; and to a poor perishing sinner, is to know what he shall do to be saved. If my house is on fire, if the flames are flashing in my eye, and roaring in my ear, and the floor is burning hot beneath my feet; what I am then to study is not the nature of the element, but how to escape its devouring flames. If my bark is tossing on the stormy sea, what I am to study is not the philosophy of storms, the laws that rule the tides, or raise those mountain billows that have swept bulwark and boat away, my eye is to be on the beacon light, my hand upon the helm, and my study, till my bark rides on smoother waters, how to make yon harbour, and escape a watery grave. These are in temporal things, but a repetition of that greatest question that man ever asked of man—that scholar ever asked of master, "What shall I do to be saved?" Ignorant of that, we are ignorant of what it is most needful to know. If we know that, it matters little what we are ignorant of; if ignorant of that, it matters little what we know. And never did important question receive a plainer or more pointed answer, than when Paul turned him to the trembling jailor, and showing him the cross, replied, "Believe on the Lord Jesus Christ, and thou shalt be saved."

"Christ is made unto us wisdom," because he has opened and showed us the way of life; and, moreover, "made unto his people wisdom," because he gives them the wisdom to take it; and, what is better than being made wise to science, wise to letters, wise to books, or wise to the world—makes them "wise unto salvation." In all the world, there is no fool like a sinner; in all its asylums of raging, laughing, moping madness, there is no madman like him. To live in this world as if he were to live here for ever—to tread the grave as if he were never to lie in it—is there wisdom there? The horse may rush on the battle spears—he is a brute; but for a man, a reasonable man, to rush on the bosses of Jehovah's buckler—is there wisdom there? The insect spins round the candle, till, as in nearing circles it wheels by the fire, it scorches its silken wings, and drops into the flame; but for a man, in the round of his sin, to wheel round the fire of hell—is there wisdom there? To cling by a sinking ship, and bid the men in the life-boat go—to toss away the rope flung from the bank to save him;—in the face of an insulted and injured sovereign, when the hammer is sounding on the gallows tree, to fling his offered pardon—for the indulgence of a moment, to peril all eternity;—I say, if a man were to do with his money, his estate, his body, his life, what many a man does with his soul, the world would set him down as wholly bereft of reason. Let me ask, brethren, has Christ been

made unto you wisdom?—wise now or not, you shall be wise some day; hell will accomplish what the cross did not do. But, oh, it is an awful thing, to the preciousness of Christ, to the value of the soul, to the littleness of time, to the greatness of eternity, to have our eyes never opened till they are opened in torment. Oh, that we were made wise to win souls to Christ, and you made wise unto salvation!

#### THE PRESENT AND PAST ASPECT OF THE LAKE OF GENNESARETH.

BY THE REV. J. A. WYLIE,

*Dollar, Clackmannanshire.*

It was long supposed that there was no road along the eastern shore—that the mountainous cliffs projected into the lake, so as to forbid all passage: Lindsay has shown that this is a mistake. "There is," says he, "as beautiful and easy a footpath along the whole eastern shore of the lake as across a meadow in England." Proceeding northwards, along the fine rich meadow which runs all the way between the mountains and the water's edge, nothing worthy of observation meets the eye till we come within a few miles of the head of the lake. Here the mountains, which had hitherto run on our right, fall back, and leave a large oblong valley between their base and the shore. In this valley rises a steep isolated hill, displaying on its top the ruins of a place of immense strength and great splendour—El Hossn. This, in all probability, is the city of the Gadarenes, where our Lord wrought the cure on the demoniac. The rocky sides of the mountain appear to have been scarped angularly, for defence; the summit is covered with grass and trees, among which are still to be seen the remains of a citadel, baths, wells, and granite columns; and on the brow of the hill stands a massive ancient gateway. The face of the mountain, on the south, contains numerous tombs—the same, in all probability, out of which came the man "possessed with the devil," who met Christ on his arrival in this part of the country. These are the only tombs on the east of the lake, near to the shore; and what strengthens the probability that they are the same with those which formed the dwelling of the demoniac, is the fact, that the high road from the Lake of Genesareth to the country on the east runs through the valley immediately below; a circumstance to which Matthew seems to refer when he states, that the fury of the possessed rendered them so dangerous "that no man might pass by that way." On the west, the mountain runs down in steep declivities to the sea—in all likelihood the "steep place" down which the herd of swine rushed violently, when the devils entered into them.

Passing on to the north, the fine rich meadow continues all the way to the head of the lake. We have now returned to the spot whence we set out; let us pause here for a little, and review our journey. We have gone round the lake without meeting a single human being, or a place of habitation, save the miserable town of Tiberias; we have traversed the fine plains, covered, in the time of Josephus, with palms, figs, and fruit trees of all kinds, and when there was a "happy contention of the seasons, as if every one of

them laid claim to this country,"—and seen them producing only rank grass, thistles, and bushes; we have walked over the site of opulent cities, and have found only a broken column, or a mass of crumbling brick, to tell us of their former grandeur; we have looked up to the sides of the mountains, and had the heart saddened by their dull and withered aspect; we have examined the surface of the lake, without finding a single boat of any description upon its waters; we have listened for the voice of man, but a profound silence reigns every where—not broken, save, perchance, by the ripple of the wave upon the strand; we feel that the "land is empty,"—"that the Lord hath removed men far away, and there is a great forsaking in the midst of the earth." The following little picture, from Stephens, expresses this feeling completely: he was looking upon the lake from amid the ruins of Capernaum. "Not a habitation," says he, "not even an Arab's hut, is seen upon its banks; not a solitary boat upon its waters. A single pelican was floating at my feet, and, like myself, he was alone. He was so near me that I could have hit him with a stone; he was the only thing I saw that had life, and he seemed looking at me with wonder, and asking me why I still lingered in the desolate city."

Had we performed this journey eighteen hundred years ago, in the time of the Saviour, what a different scene would have met the eye! Then, our way would have lain amidst palaces, and cities, and towns, the seats of busy men—the royal Tiberias, the strong Magdala, the crag-built Gamala, and the doomed Capernaum, with her sisters, Chorazin and Bethsaida, and others equal in splendour, but whose names are now perished with their ruins. Here, too, we would have seen the magnificence of art rivalled by the beauty and richness of nature: the shore waving with luxuriant crops, or graced with groves of palm-trees and plantations of figs; the bottom of the mountains covered with gardens, and the higher slopes shaded with olives, or verdant with rich pastures; the surface of the lake, too, exhibiting a scene of life and animation, from the multitude of fishing-boats and merchant vessels on its waters, and passengers continually going and returning from the towns which stood upon its shores; the whole region vocal, moreover, with many happy sounds—the rush of its hundred rills, mingling with the song of birds and the lowing of cattle. But now all this joy and beauty are vanished, and nothing is to be seen save a lonely lake, reposing amid bare and melancholy hills.\*

#### BIOGRAPHICAL SKETCH.

#### CAPTAIN JOHN PATON.

BY THE EDITOR.

THIS determined adherent of the good old principles of the Scottish Covenanters was born at Meadow-Head, in the parish of Fenwick, Ayrshire. In early life, and until he had almost reached mature years, he was chiefly employed in the peaceful occupations of agriculture. We have been unable to ascertain the peculiar circumstances which led him to quit the calm pursuits of his youth for the adventurous employment of a soldier. From whatever motives he left the plough and assumed the spear, he was found, at all events,

\* From a Volume in the press, and very soon to be published, under the title of "The Modern Judas, Ammon, Moab, and Edom, compared with Ancient Prophecy."

ardently enlisted on the side of the Covenanters at the battle of Kilsyth, in 1645. On that disastrous day, Captain Paton acquitted himself with the most exemplary valour; and when the Covenanters were completely defeated, by Montrose, and forced to retreat, he encountered in his flight various bands of the enemy, whom he succeeded in so far intimidating, that he escaped uninjured beyond the reach of pursuit. Of the Covenanters above four thousand were killed on the spot, and their cause seemed to have received its death-blow. The Almighty, however, had better things in reserve for his persecuted remnant. General Leslie was detached from the army in England, and marched into Scotland to relieve the distressed sons of the Covenant. Montrose proudly advanced to meet him; and at Philiphaugh a desperate conflict ensued, which terminated in the triumph of the Covenanters, and the flight and ultimate execution of their deadly foe. Matters having now assumed a more favourable aspect for the Presbyterian party, Captain Paton returned home to Fenwick, with his friend and pastor Mr William Guthrie.

On different occasions the Captain found it necessary to take up arms in defence of the party whose principles he had espoused; and to his prowess the Presbyterians in Ayrshire were deeply indebted. And when Charles the First was beheaded, and Charles the Second pretended to espouse the cause of the Covenant in Scotland, Captain Paton joined the army which was raised in that country, to defend the Monarch and his kingdom against the usurpation of Cromwell. He entered England with Charles and the Scotch army, and was present at the battle of Worcester, which proved so fatal to the cause of the Monarch—dispersing his army, and sending him to wander as a fugitive on a foreign shore. Thus unsuccessful in their expedition, the Scotch army returned home; and Captain Paton, laying aside for a time the habiliments of a soldier, resumed his former avocations. Having rented the farm of Meadow-Head, on which he was born, he entered into the married state. His private and domestic character were truly exemplary. He was faithful in attendance upon divine ordinances, under the ministry of Mr William Guthrie, by whom he was persuaded to accept the office of an elder. This honourable office he filled, with great activity and usefulness, until, by the tyranny of the profligate Charles, the worthy minister of Fenwick was driven from his charge, and the yoke of Episcopacy was bound round the necks of an unwilling people by the powerful arm of law. It was now that Scotland rose as one man, and Captain Paton felt himself compelled once more to take the field in defence of the rights and liberties of his oppressed countrymen. Advancing at the head of a party of horse from Loudon, Fenwick, and other places in Ayrshire, he joined the Presbyterian army, who had collected to the number of two thousand men, and, proceeding to Lanark, they renewed the Covenant, and published a manifesto, in which they acknowledged their submission to the King, and demanded the re-establishment of the Presbyterian system and the reinstatement of the ejected ministers. Dalziel took the field to oppose them; and at length, although the army of the Covenanters had been reduced on their journey to scarcely a thousand men, they came to an engage-

ment at Rullion-Green, in the immediate neighbourhood of the Pentland hills.

In the battle of Rullion-Green Captain Paton behaved with marked gallantry and courage. Dalziel, who knew sufficiently the singular prowess of the Captain, resolved personally to encounter him, thinking to take him prisoner. He advanced accordingly, and the pistols of each were discharged. Dalziel, however, was clad in mail, and the ball, which would have killed him, fell at his feet. On seeing this, Captain Paton suspecting the cause, took from his pocket some pieces of silver, which he had there for the purpose, and put one of them into his other pistol. This was not unobserved by Dalziel, who instantly retreated behind a soldier, and thus escaped being slain. The party which Paton headed were surrounded, and with the utmost dexterity he forced his way through the enemy, and although, by the command of Dalziel, he was closely pursued, he reached home in safety.

The advantage which the enemies of the Presbyterian cause gained in the rising at Pentland, encouraged them to treat the Covenanters with still greater severity than before. Taking refuge in the hills and fastnesses, they hid themselves from the fury of their persecutors. Captain Paton, like the rest of the oppressed remnant, was often compelled to leave his home on hearing of the approach of the enemy, and to seek shelter in the dens and caves of the earth. In these troublous times he and his friends were often to be seen in the open fields, or on some remote hill-side, worshipping the God of their fathers. With the sword in one hand, and the Bible in the other, they stood listening with the most insatiable eagerness to those blessed truths, for the maintenance of which they were ready to pour out their very heart's blood. These field-meetings, however, did not escape the notice of the enemy. Claverhouse and his bloody emissaries were despatched in all directions to scour the country. The Covenanters, men of stern resolution, and of indomitable zeal, encouraged by the victory which they gained at Drumclog, roused themselves anew to fight the battles of their country and their God. Their army, particularly in the west of Scotland, became strong and numerous; and among others, Captain Paton was vigorous and successful in collecting recruits for the good cause. Backed by a large body of horsemen from Fenwick and Galston, he joined the main body of the troops, and fought bravely in the famous battle of Bothwell-bridge, in which the intrepid heroes of the Covenant were unhappily defeated. That we may discern rightly the pure and scriptural motives by which the Covenanters were animated in thus contending, even unto death, we may quote the published declaration of one who was present, and took a part in the engagement at Bothwell-bridge. Speaking of the battle fought on that fatal day, John Stevenson remarks:—

“ I am not ashamed to own I was there; and do declare it was not a spirit of rebellion against the king and government that took me there, as that rising up is slanderously reported by many. That which moved us to join together, yea appear in arms, was the necessary defence of our lives, liberties, and religion; for it is well known how the enemies of God, and the enemies of our holy religion, did cut up the people as bread, and called not on his name; and wherever they met with honest ministers or private Christians, they either shot

them, banished, or dragged them to prison; and for no other reason but because we worshipped the covenant God of our fathers, according to our conscience and in the way we judged was appointed of God. We would have taken cheerfully the spoiling of our goods, had not our enemies sought to lord it over our conscience, while we could not submit to them without incurring the displeasure of God. I own, many of us could not be edified by a set of men forced on us by the prelates. And it is well known how scandalous and immoral the generality of them were; and yet, for not joining in communion with men who were a scandal to the Christian religion, we were hunted like partridges upon the mountains, and exposed to the rage of the bloody soldiery, whose tender mercies we found to be cruelty; yea, when we complained of our grievances to those in power, in the most humble, dutiful, and loyal way, we were the more harassed and oppressed, as if our persecutors had a mind to show to the world, that they were entirely void of humanity. All which considered, it was no wonder we joined together for our common safety. And our uniting together was on the very principles on which our happy revolution was afterwards brought about, namely, the preserving ourselves and posterity from Popery, slavery, and arbitrary power."

Captain Paton's distinguished bravery on the melancholy occasion to which we have now referred, was followed by his promotion to the honour of Major, or as some accounts bear, of Colonel, but as he is uniformly mentioned under the title of Captain, we have preferred retaining it throughout the present Sketch. After the signal defeat at Bothwell the Captain returned home, but being declared by public proclamation a rebel, and a price being set upon his head, he was compelled to wander about as a fugitive in search of some secret hiding-place. On one occasion, a party of the enemy came upon him while he was quartered at Lochgoin, in the house of James Howie. With great difficulty, and in the most providential manner, he escaped. The details, however, are so minutely and graphically described in the Scots Worthies, that we make no apology for extracting the account:—

"The sufferers had watched all night, which was very stormy, by turns; and about day-break, the Captain, on account of his asthmatical disorder, went to the far end of the house for some rest. In the meanwhile, one George Woodburn went out to see if he could observe any, (but it seems he looked not very surely), and going to secret duty instead of this, from which he was but a little time returned, until, on a sudden, ere they were aware, Sergeant Rae came to the inner door of the house, and cried out, Dogs! I have found you. The four men took to the spence—James and John Howie happened to be then in the byre among the cattle. The wife of the house, one Isabel Howie, seeing none but the Sergeant, cried to them to take to the hills, and not be killed in the house. She took hold of Rae, as he was coming boldly forward to the door of the place in which they were, and ran him backward out of the outer door of the house, giving him such a hasty turn as made him lie on the ground. In the meanwhile, the Captain, being alarmed, got up, put on his shoes, though not very hastily, and they got all out; by which time the rest of the party was up. The Sergeant fired his gun at them; which, one John Kirkland, answered by the like with his. The bullet passed so near the Sergeant, that it took off the knot of hair on the side of his head. The whole crew being now alarmed, the Captain and the rest took the way for Eaglesham-muir, and they followed. Two of the men ran with the Captain, and other two stayed by turns

and fired back on the enemy, the enemy firing on them likewise; but by reason of some wetness their guns had got in coming through the water, they were not so ready to fire, which helped the others to escape.

"After they had pursued them some time, John Kirkland turned about, and stooped down on his knee, and aimed so well, that he shot a Highland sergeant through the thigh, which made the front still stoop as they came forward, till they were again commanded to run. By this time the sufferers had gained some ground; and being come to the muirs of Eaglesham, the four men went to the heights, in view of the enemy, and caused the Captain, who was old and not able to run, take another way by himself. At last he got a mare upon the field, and took the liberty to mount her a little, that he might be more suddenly out of their reach. But ere he was aware, a party of dragoons going for Newmills was at hand; and what was more observable, he wanted his shoes, having cast them off before, and was riding on the beast's bare back; but he passed by them very slowly, and got off undiscovered; and at length gave the mare her liberty, which returned home, and went unto another of his lurking-places. All this happened on a Monday morning, and on the morrow these persecutors returned, and plundered the house, drove off their cattle, and left almost nothing remaining."

About the same time the Captain met with another deliverance. One of his children having died he was present at the interment, and a party of soldiers appeared, expecting to seize him in the church-yard. This, however, was in the good providence of God prevented, some of the company present at the funeral having persuaded him previously to retire. At length he was discovered. In the beginning of August 1684, he was apprehended by five soldiers in the house of Robert Howie, at Floack, in the parish of Mearns. He made no resistance, and requested his friends around him to refrain from making any exertions for his rescue. He was carried by the soldiers to Kilmarnock, thence to Ayr, then back again to Glasgow, and finally to Edinburgh.

His trial was not long delayed. He was brought before the High Court of Justiciary, and indicted for being with the rebels at Glasgow, and particularly at Bothwell. The Lords found the libel relevant, and on the ground of his own confession alone they brought him in guilty, and he was sentenced to be hanged at the Grassmarket of Edinburgh, on Wednesday the 23d of April 1684. On a petition to the Council he was respited till the 30th, and then till the 9th of May, when he suffered the execution of his sentence. It is said, that General Dalziel, who had a high personal respect for Captain Paton, obtained a reprieve for him from the king, which, however, having fallen into the hands of Bishop Paterson, was kept up by him until after the execution.

Captain Paton's behaviour on the scaffold was such as became a Christian, who was privileged to suffer in the cause of his Redeemer. His dying testimony, which he uttered with a calm, unflinching voice, will be read with interest, as displaying the noble and pious spirit by which he was animated. It is as follows:—

"DEAR FRIENDS AND SPECTATORS,—You are come here to look upon me, a dying man, and you need not expect that I shall say much, for I was never a great orator, or eloquent of tongue, though I may say as much to the commendation of God in Christ Jesus, as ever any poor sinner had to say. I have been as great a

sinner as ever lived; strong corruptions, strong lusts, strong passions, a strong body of death, have prevailed against me; yea, I have been the chief of sinners. I may say, on retrospection of the past (though the world cannot charge me with any gross transgression this day, for which I bless the Lord), O, what omissions and commissions, what formality and hypocrisy, that even my duties have been my grief and fear, lest a holy God should, as well he might, make them my ditties! My misimproved time may be heavy upon my head, and cause of desertion; and especially my supplicating the council, which have, I think, laid their snares the closer to take away my life, though contrary to their own professed law. I desire to mourn for my giving ear to the counsels of flesh and blood, when I should have been consulting Heaven, and to reflect upon myself, though it lays my blood the closer to their door, and, I think, the blood of my wife and bairns. I think their supreme magistrate is not ignorant of many of their actings; but these Prelates will not be found free when our God makes an inquisition for blood. And now I am come here, desired of some indeed, who thirst for my life, though by others not desired. I bless the Lord, I am not come here as a thief or a murderer, and I am free of the blood of all men, and hate bloodshed, directly or indirectly. And now I am a poor sinner, and could never merit any thing but wrath, and have no righteousness of my own; all is Jesus Christ's, and his alone, and I have laid claim to his righteousness and his sufferings, by faith in Jesus Christ; through imputation they are mine, for I have accepted of his offer on his own terms, and sworn away myself to him many a time, to be at his disposal, both privately and publicly; and now I have put it upon him to ratify in heaven all that I have essayed to do on earth, and to do away all my imperfections and failings, and to stay my heart on him. I seek mercy for all my sins, and trust to get all my challenges and sins taken away by the blood and sufferings of Jesus and his righteousness; and that he shall see of the travail of his soul in me, and the Father's pleasure shall prosper in his hand. I bless the Lord that ever he led me out to behold any part of his power in the Gospel, in kirks, or fields, or any of his actings for his people in their straits. The Lord is with his people, while they are with him. We may set our seal to this, while they are united. O for a day of his power to cement this distempered age. It is sad to see his people falling out by the way, and of such a fiery spirit, when looking to be at one lodging at night; especially those who profess to stand by our glorious work of reformation and solemn engagements to God, and to keep clear of the sins of these times. O hold off extremities on both hands, and follow the example of our blessed Lord, and the cloud of witnesses mentioned in the 11th of Hebrews. Let your way be the good old path, the word of God and best times of the Church; for if it be not according to his word it is because there is no truth in it.

"Now, as to my interrogations, I was not clear to deny Pentland or Bothwell. They asked me how long I was there? I said eight days: and the assize had no more to sentence upon, for the advocate said he would not pursue for Pentland, by reason of an indemnity before the privy council. The council asked me, if I acknowledged authority? I said, all authority according to the Word of God. They charged me with many things, as if I had been rebel since the year 1640, and at Montrose's taking at Mauchline-muir. Lord, forgive them, they know not what they do.

"I adhere to the sweet Scriptures of truth, of the Old and New Testaments, and Gospel preached by a faithful sent ministry, whereby he many times communicated himself to the souls of his people, and to me in particular, both in the kirks, and since on the fields, and in the private meetings of his people for prayer and sup-

plication to him. I adhere to our solemn Covenants, National and Solemn League, Acknowledgment of Sins and Engagement to Duties, which became national. I adhere to our Confession of Faith, Larger and Shorter Catechisms, Causes of Wrath, and to all the testimonies given by his people formerly, and of late, either in fields or on scaffolds, these years bygone, in so far as they are agreeable to his word, the practice of our worthy Reformers, the holy true zeal, and according to his rule. I adhere to all our glorious work of Reformation. Now, I leave my testimony, as a dying man, against the horrid usurpation of our Lord's prerogative and crown right, I mean that supremacy, established by law in these lands, which is a manifest usurpation of his crown, for he is given by the Father to be head of the Church, 'and he is the head of the body, the Church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence. For it pleased the Father, that in him all fulness should dwell.' Col. i. 18, 19. Against Popery, Prelacy, and Erastianism, and all that depends upon that hierarchy, which is a yoke that neither we nor our fathers were able to bear, which the poor remnant is groaning under this day, by that horrid cruelty, rending their consciences by tests and bonds; taking away their substance and livelihoods, by fines and illegal exactions, plunderings and quarterings, and compelling them to sin, by hearing, joining, and complying with the malicious curates. 'Woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Matt. xxiii. 13. I leave my testimony against the indulgence, first and last, for I ever looked on it as a snare, and so I never looked upon them as a part of the hopeful remnant of the church; and now it is sad to see how some of them have joined, by their deeds or by their language, in the persecution of the poor remnant.

"Now, I would briefly address a word or two to three classes; but I think, if one would rise from the dead, he would not be heard by this generation, who are mad upon idols and this world. 1. Those who joined deliberately with the persecutors, in all their robberies and haling innocent souls to prison, death, and banishment. The Lord will not hold them guiltless; they may read what the Spirit of God hath recorded of them in Jude 11, and downward, and Obadiah's prophecy. 2. Those who seem to be more sober and knowing, yet, through a timorousness and fear, have joined with them in all their corrupt courses, for ease and their own things: do not think that these fig-leaves will cover you; it is a hazard to be mingled with the heathen, lest we learn of them their way. O Sirs, be zealous and repent; seek repentance from Christ—he purchased it with his blood; and do your first works, if ever there was any saving work on your souls; for he will come quickly; 'and who may abide the day of his coming?' O Sirs, the noble grace of repentance grows not in every field; many could not get it, though they sought it carefully with tears. O work while it is to-day; the night draweth on, and it may be very dark. 3. Those who have been most tender. And O who of us can say, that we have out of love to his glory singly followed him? Upon examination, I fear, we shall find it not so, but that we have come far short. I fear we shall not find him such as we would, nor he us such as he would. O we may say, from the crown of the head to the sole of the foot there is no place clean. None can cast a stone at another; we are all wounds, bruises, and defilements. We must put this work upon Him who is the fountain to wash foul souls, who 'breaks not the bruised reed, nor quenches the smoking flax.' Give Him much to do, for we have much to do for him. O that there were no rest in our bones, because of our sin! It is the Father's pleasure

that he should see his seed, and the pleasure of the Lord prosper in his hand. O that he would make every one of us understand our errors, and unite us after the good old path, followed in the most pure times of our church, and unite us to our Lord Jesus Christ, by faith in his righteousness, by imputation and virtue of his suffering for sinners, and keep us there! There is no safety but at his back; and I beseech you, improve time—it is precious when rightly improved; 'for ye know not when the Master calleth, at midnight, or at cock-crowing.' Dear friends, the work of the day is great, and calls for more than ordinary exertion. O be oft at the throne, and give him no rest, to make sure your soul's interest. Seek pardon freely, and then he will come with peace; seek all the graces of his Spirit, the grace of love, the grace of holy fear and humility. O but there is much need of this and the promised Spirit!

"Now, I desire to salute you, dear friends in the Lord Jesus Christ, whether imprisoned, banished, widowed, and fatherless, or wandering and cast out, for Christ's sake and the Gospel's: the blessing of Christ's sufferings be with you all, strengthen, establish, support, and settle you; and the blessings of Him who was in the bush which, while it burnt, was not consumed, and my poor blessing be with you all. Now, as to my persecutors, I forgive all of them; instigators, reproachers, soldiers, privy council, justiciaries, apprehenders, in what they have done to me; but what they have done in despite against the image of God's name in me, who am a poor thing without that, it is not mine to forgive them; but I wish they would seek forgiveness of Him who hath it to give, and do no more wickedness.

"Now, I leave my poor sympathizing wife and six small children upon the Almighty Father, Son, and Holy Ghost, who hath promised to be 'a father to the fatherless, and a husband to the widow, and the orphan's stay:' be thou all in all unto them, O Lord. Now, the blessing of God and my poor blessing be with them. And my suit to thee is, that thou wouldst give them thy salvation. And now, farewell wife and children; farewell all friends and relations; farewell all worldly enjoyments; farewell sweet Scriptures, preaching, praying, reading, singing, and all other duties. Welcome Father, Son, and Holy Spirit. I desire to commit my soul to thee in well-doing. Lord, receive my Spirit!"

Thus died, as a martyr to the cause of true religion, and sound Presbyterian principles, one of that noble army of oppressed and persecuted men, who, while they approved themselves on earth as valiant soldiers of Jesus Christ, are now among those who have passed through great tribulation, and are before the throne of God, and serve him day and night in his temple.

#### CHRISTIAN TREASURY.

*Giving a name in Baptism.*—It has become the custom to announce the name in baptizing. It is to be recollected, however, that this is no part of the ordinance, and that without any infringements of Scripture, we might baptize without mentioning any name at all. How very low ideas, then, must they have of the ordinance, who speak of this almost as if it were the principal point! There have been frequent instances of the parent saying to the minister, "I am come to ask you to give my child a name." What trifling with so solemn an ordinance. It is the parent himself that gives the name, the minister only tells what it is; and this abuse of the circumstance would be almost enough to make him refuse to mention the name at all. Parents ought to dwell on the essentials of the ordinance, and to consider the mentioning of the name as adventitious and

subordinate. The nature of the names, however, which Christian parents give their children, is not altogether unimportant. The name is most certainly considered as a mark of respect, or a compliment, to the person from whom it is taken; there is therefore, to say the least, an impropriety in Christians giving the names of heathen gods and goddesses to their children. It was, and still is usual, with converted heathens, when baptized, to lay aside their heathen, and to assume a Christian name: why then should Christians impose heathen names on their offspring. No doubt it may be said with truth, that these names are intended out of respect to those connections, or friends, from whom they are immediately taken; but it is obvious that they tend to keep alive the memory of those who originally bore them, whose very names ought not to be taken up into our lips, or if mentioned at all, mentioned with abhorrence. We do not mean to bring any very great charge against those who err in this respect, as we are persuaded they do not intend evil: at the same time, the impropriety is undeniable, and if the names were wrong chosen at first, why perpetuate them, when the change is in general so easy?—REV. JAMES FOOT, A. M. (*Lectures.*)

*Christ my all.*—Christ must buy my wedding-garment, and redeem the inheritance which I have forfeited, and give his word for one the like of me.—RUTHERFORD.

*Faithfulness in Hearing Prayer.*—"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Psal. xxxiv. 6. I never lost a prayer by God; even when David wanted faith, God wanted not faithfulness: "I said in my haste, I am cut off from before thine eyes; nevertheless thou hearest the voice of my supplications when I cried unto thee." God was faithful notwithstanding David's unbelief: "I said in my haste," &c., and he that believeth will not make haste; "nevertheless thou hearest." Unbelief itself cannot make the faithfulness of God of none effect. I conceive that of the apostle (2 Tim. ii. 13) to bear this sense, "If we believe not, yet he abideth faithful, he cannot deny himself." It is not to be understood of a state of unbelief, but of an act of unbelief—not of a want of faith, but a want in faith; neither of which can render God unfaithful, who is engaged, not so much to our faith, as to his own faithfulness to himself, to hear the prayer of his troubled servants: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Psal. l. 15.—T. CASE. (*A Treatise on Affliction.*)

*He humbled himself.*—Now, how cogent and persuasive is this! One so high, come down so low; one dwelling in inaccessible glory, manifested in the flesh—in the infirmity and weakness of it; to this very purpose, to repair the creation, to make up its breaches, to destroy sin, and save the sinner. What force is in this to persuade a soul that truly believes it, not to sin! For, may he think within himself, Shall I save that which Christ came to destroy? Shall I entertain and maintain that which he came to take away, and do what in me lies to frustrate the great end of his glorious and wonderful descent from heaven? Shall I join hands and associate with my lusts, and war for them which war against my soul, and against him that would save my soul?—BINNING.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Giamford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Origin and Authorship of the Paraphrases. By the Rev. Robert Jamieson, ..... Page 17</p> <p>2.—Biographical Sketch. Rev. Henry Müwea, late Pastor of Altenhausen and Ivenrode, Prussia. By the Editor, Part I. 22</p> <p>3.—Sacred Poetry. "The Signs of the Times." By the Rev. F. W. Faber, M.A., ..... 24</p>	<p>4.—Master and Servant, ..... Page 24</p> <p>5.—A Discourse. By the late Rev. James French, ..... 25</p> <p>6.—Sacred Poetry. "A Mother's Soliloquy." By W. Findlay, 29</p> <p>7.—Christian Treasury. Extracts from Cooke, Rutherford, and Warwick, ..... 36</p> <p>8.—Notes on Egypt. Part II. By the Rev. A. Duff, D.D., 30</p>
--	---

## THE ORIGIN AND AUTHORSHIP OF THE PARAPHRASES.

BY THE REV. ROBERT JAMIESON,

Minister of Currie, Mid-Lothian.

ALTHOUGH the attention of the Church of Scotland had, from an early period, been frequently called to the propriety of enlarging and improving the Psalms, it was not till the year 1742 that the subject was vigorously taken up. Previous to that period, it had been the immemorial practice of the Presbyterian ministers to make the devotional parts of the service, which followed the exposition of Scripture, bear as closely as possible upon the train of thoughts which had been previously awakened in the minds of the congregation; and it was regretted by many that, as it was found both a suitable and a beneficial thing to recapitulate the leading topics which pervaded the discourse in the form of a concluding prayer, the means of preserving the same unity of sentiment and feeling also in that interesting department of worship which consists in praise, was still a desideratum. The Psalms, it was felt, while they constituted a most precious portion of the Word of God, and were so replete with references to all the varieties of a believer's experience, that they would ever, before all other poetical compositions of a devotional character, be the favourite vehicle for the effusions of piety, did not, with all their acknowledged excellencies, contain such clear and full exhibitions of Christian truth as were to be found in the pages of the New Testament writers; and it was thought that an important boon would be conferred on the public, and the cause of Christian edification greatly promoted, by translating, in a metrical form, several passages of Scripture, containing lively announcements of the grand blessings of the Gospel, and plain illustrations of Christian duty; in short, embodying generally such thoughts as a pious and judicious preacher would be likely to enlarge upon in his addresses from the pulpit, and expressed in that lively style which would tend to quicken and elevate the tone

of devotional feeling, which his previous exhortation might be supposed to have begun. With a view to accomplish this desirable object, the Assembly of 1742 appointed a Committee, with full powers to adopt every means—either by receiving contributions of original pieces, or by a judicious selection from former collections of hymns—for providing the Christian people of Scotland with a sacred anthology; and when it is considered that that Committee, which continued in existence for about forty years, was successively reinforced by the addition of such men as Logan, the two Blairs, Dr Erskine, and other eminent contemporaries, whose correct judgment and fine taste have long commanded general admiration and respect, it was reasonable to hope that such a collection would be obtained through their united labours, as would both reflect credit upon the Church which employed their services, and provide their countrymen with a valuable treasure of sacred melodies. The first fruits of their exertions appeared in 1745, two years after their appointment, when a number of translations and Paraphrases, which had received their patient and final revision, were submitted for the consideration of the General Assembly—by whom they were ordered to be transmitted to Presbyteries, for the purpose of receiving amendments. While the work was in this preliminary stage, the Rebellion broke out, which, diverting the minds of men to other matters more immediately connected with the interests of the Church and country, interrupted for a time the farther progress of the Psalms; and it affords a curious illustration of the confusions consequent upon that memorable rising, that in many parts of the country the copies of this first revised impression which had been printed for distribution among the several Presbyteries, were either arrested or lost in the course of their travels during

that period of civil commotion; insomuch, that the Assembly of 1749 were under the necessity of ordering the whole to be printed anew, and sent to the several Presbyteries, who were appointed to send up their opinion the following year. Meanwhile, those who were charged with the active preparation of the work did not relax their efforts, but continued adding to the specimens already given to the Church; for in 1751, we find an enlarged and newly revised edition submitted to the Assembly of that year, which resolved to take the same method as formerly, to secure its improvement, by inviting suggestions from every quarter; and "in the meantime recommend the said Psalmody to be used in private families." By encouraging the use of the metrical translation in private, it was naturally expected, that the minds of the people would be led to perceive its excellencies, and that the daily or occasional singing of the Paraphrases in family worship, for that venerable practice was then very common throughout the country, would pave the way for the easy and general introduction of them into the service of public worship. But this recommendation of the Assembly—wise and judicious as in any circumstances it would have been, for changes in the religious habits and observances of a people are not all at once or silently acquiesced in—had become absolutely necessary in consequence of the strong prejudices which in various parts of the country prevailed against the proposed innovation. Besides the difficulty of moving large bodies of men to any new thing—exemplified in this case from year to year by the negligence or backwardness of many Presbyteries to countenance or give any opinion on the subject; numbers of the clergy participated in the feelings of that portion of the people, who could not reconcile themselves to the idea of elevating any human compositions to a level with the sacred hymns of the sweet singer of Israel. Into those feelings of opposition there entered, as usual in similar cases, a variety of elements, some of them of an inferior and less respectable kind. The very idea of change disgusted many, and their dislike to the new translation was of a similar character, and originated in the same principles, as that of multitudes within our own memory to the new mode of singing, or the repeating tunes as they are called,—both illustrating the strong hold which the forms of national worship have taken of the Scottish mind, and showing that the national character is so strongly moulded by the simple genius of Presbytery, that the refinements and artificial graces of composition, either in Psalmody or sacred music, are entirely unsuitable and distasteful. Another element in creating the strong prejudices against the new Paraphrases was furnished by the form in which they first appeared. The original impression was printed on a few leaves, in the shape of a very small pamphlet, or stitched at the end of the Shorter Catechism; and this way of doing it up, giving it the air of an ephemeral production, had, it is well known, a prejudicial influence on not a few. The majority, however,

who expressed their dislike to the introduction of the Paraphrases, rested their opposition on higher grounds. Besides the preference they naturally felt for the Psalms, whose homely style, and quaint and often rugged rhymes, were entwined with their tenderest and most venerable associations, they were of opinion, that in using a translation which, even amid the changes necessary in a metrical form, is distinguished by its extraordinary approach to literal faithfulness, they were adhering to the very words which the Spirit indited; and that the advantage derived from this belief, in strengthening and enlivening their devotional feelings, would be but poorly compensated by the gratification afforded to their taste and feelings by the attraction of smoother numbers, and more elegant language, when the sentiments flowed from an uninspired source. Impressions of this serious kind were not easily combated; and accordingly, from the united influence of all these causes upon the public mind, it was not till the year 1781 that the Paraphrases appeared as they now stand in our Bibles; and were appointed by the General Assembly of that time "to be used in public worship, and in congregations, where the minister finds it to edification." Long after this public sanction, however, many ministers would not allow them to be sung in their churches; and numbers, particularly of the older people, were accustomed, on the announcement of a Paraphrase from the pulpit, to refuse to join in the singing, or to leave the place of worship altogether! Those sentiments, however, except, perhaps, with a very few, have completely died away, and the almost universal suffrage of the Christian public has been long borne to the fact, that the selection of Translations and Paraphrases appointed to be used in our churches,—for beauty of sentiment, pathos of description, and a fine vein of scriptural simplicity and devotional feeling, is second to none in the English language.

The labour that was expended on the preparation of these Paraphrases, and the judgment and taste exercised in bringing them to their present state of correctness, it would not be easy to over-estimate. Every line, nay, every word, was made to pass through a strict ordeal before it was allowed to stand. Pieces which would have commanded admiration in a volume of poetry, were, on the very ground of their poetical excellencies, unfit for being admitted into the collection; and hence, one of the greatest difficulties encountered in forming it, arose from the necessity of avoiding or rejecting every sentiment, epithet, and mode of expression, which had any tendency to gratify the taste and engage the feelings, instead of moving the heart—which was either too elevated for common understandings, too particular for public congregations, or unsuitable to the sacred purposes of devotion. We shall subjoin, on parallel columns, one or two specimens, which will afford an opportunity of comparing the original with our version, and from which the reader will be able to form an opinion of the care and delicate taste bestowed by the compilers;—

## WATTS.

Can a kind woman e'er forget  
The infant of her womb?  
And 'mongst a thousand tender thoughts  
Her suckling have no room?  
"Yet," saith the Lord, "should nature change,  
And mothers monsters prove,  
Zion still dwells upon the heart  
Of everlasting love.  
"Deep on the palms of both my hands  
I have engrav'd her name;  
My hands shall raise her ruined walls,  
And build her broken frame!"

## WATTS.

Behold the glories of the Lamb  
Amidst his Father's throne;  
Prepare new honours for his name,  
And songs before unknown.  
Let elders worship at his feet,  
The Church adore around,  
With vials full of odours sweet,  
And harps of sweeter sound.  
These are the prayers of the saints,  
And these the hymns they raise,—  
Jesus is kind to our complaints,  
He loves to hear our praise.  
Eternal Father, who shall look  
Into thy secret will?  
Who but the Son shall take that book,  
And open every seal?  
Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.  
"Worthy the Lamb that died," they cry,  
"To be exalted thus:"  
"Worthy the Lamb," our lips reply,  
"For he was slain for us."  
Jesus is worthy to receive  
Honour and power divine;  
And blessings more than we can give,  
Be, Lord, for ever thine.  
Thou hast redeem'd our souls with blood,  
Hast set the prisoners free;  
Hast made us kings and priests to God,  
And we shall reign with thee.  
Let all that dwell above the sky,  
And air, and earth, and seas,  
Conspire to lift thy glories high,  
And speak thine endless praise.  
The whole creation join in one,  
To bless the sacred name  
Of Him that sits upon the throne,  
And to adore the Lamb.

## DODDRIIDGE.

Father of peace, and God of love,  
We own thy power to save,  
That power by which our Shepherd rose  
Victorious o'er the grave.  
We triumph in that Shepherd's name,  
Still watchful for our good;  
Who brought th' eternal cov'nant down,  
And sealed it with his blood.

## OUR VERSION.

Can the fond mother e'er forget  
The infant whom she bore?  
And can its plaintive cries be heard,  
Nor move compassion more?  
She may forget; nature may fail  
A parent's heart to move;  
But Zion on my heart shall dwell  
In everlasting love.  
Full in my sight, upon my hands  
I have engrav'd her name:  
My hands shall build her ruin'd walls,  
And raise her broken frame.

## OUR VERSION.

Behold the glories of the Lamb  
Amidst his Father's throne;  
Prepare new honours for his name,  
And songs before unknown.  
Lo! elders worship at his feet;  
The Church adores around,  
With vials full of odours rich,  
And harps of sweetest sound.  
These odours are the prayers of saints,  
These sounds the hymns they raise;  
God bends his ear to their requests,  
He loves to hear their praise.  
Who shall the Father's record search,  
And hidden things reveal?  
Behold the Son that record takes,  
And opens ev'ry seal!  
Hark how th' adoring hosts above  
With songs surround the throne!  
Ten thousand thousand are their tongues;  
But all their hearts are one.  
Worthy the Lamb that died, they cry,  
To be exalted thus;  
Worthy the Lamb, let us reply,  
For he was slain for us.  
To him be pow'r divine ascrib'd,  
And endless blessings paid;  
Salvation, glory, joy, remain  
For ever on his head!  
Thou hast redeem'd us with thy blood,  
And set the prisoners free;  
Thou mad'st us kings and priests to God,  
And we shall reign with thee.  
From ev'ry kindred, ev'ry tongue,  
Thou brought'st thy chosen race;  
And distant lands and isles have shar'd  
The riches of thy grace.  
Let all that dwell above the sky,  
Or on the earth below,  
With fields, and floods, and ocean's shores,  
To thee their homage show.  
To Him who sits upon the throne,  
The God whom we adore,  
And to the Lamb that once was slain,  
Be glory ever more.

## OUR VERSION.

Father of peace, and God of love!  
We own thy pow'r to save,  
That pow'r by which our Shepherd rose  
Victorious o'er the grave.  
Him from the dead thou brought'st again,  
When, by his sacred blood,  
Confirm'd and seal'd for ever more,  
Th' eternal cov'nant stood.

So may the Spirit seal my soul,  
 And mould it to thy will,  
 That my fond heart no more may stray,  
 But keep thy cov'nant still.  
 Still may we gain superior strength,  
 And press with vigour on,  
 Till full perfection crown our hopes,  
 And fix us near thy throne.

## LOGAN.

Behold! the Ambassador divine,  
 Descending from above,  
 To publish to mankind the law  
 Of everlasting love!  
 On him, in rich effusion pour'd,  
 The heavenly dew descends;  
 And truth divine he shall reveal,  
 To earth's remotest ends.  
 No trumpet-sound, at his approach,  
 Shall strike the wondering ears;  
 But still and gentle breathe the voice  
 In which the God appears.  
 By his kind hand the shaken reed  
 Shall raise its falling frame;  
 The dying embers shall revive,  
 And kindle to a flame.  
 The onward progress of his zeal  
 Shall never know decline,  
 Till foreign lands and distant isles  
 Receive the law divine.  
 He who spread forth the arch of heaven,  
 And bade the planets roll,  
 Who laid the basis of the earth,  
 And formed the human soul,  
 Thus saith the Lord, "Thee have I sent,  
 A Prophet from the sky,  
 Wide o'er the nations to proclaim  
 The message from on high.  
 "Before thy face the shades of death  
 Shall take to sudden flight,  
 The people who in darkness dwell  
 Shall hail a glorious light;  
 "The gates of brass shall sunder burst,  
 The iron fetters fall;  
 The promis'd jubilee of Heaven  
 Appointed rise o'er all.  
 "And, lo! presaging thy approach,  
 The heathen temples shake,  
 And, trembling in forsaken fanes,  
 The fabled idols quake.  
 "I am Jehovah: I am One:  
 My name shall now be known;  
 No idol shall usurp my praise,  
 Nor mount into my throne."  
 Lo, former scenes, predicted once,  
 Conspicuous rise to view;  
 And future scenes, predicted now,  
 Shall be accomplish'd too.  
 Now, sing a new song to the Lord!  
 Let earth his praise resound;  
 Ye who upon the ocean dwell,  
 And fill the isles around.  
 O city of the Lord, begin  
 The universal song;  
 And let the scattered villages  
 The joyful notes prolong.  
 Let Kedar's wilderness afar  
 Lift up the lonely voice;  
 And let the tenants of the rock  
 With accent rude rejoice.

O may thy Spirit seal our souls,  
 And mould them to thy will,  
 That our weak hearts no more may stray,  
 But keep thy precepts still;  
 That to perfection's sacred height  
 We nearer still may rise,  
 And all we think, and all we do,  
 Be pleasing in thine eyes.

## OUR VERSION.

Behold my Servant! see him rise  
 Exalted in my might!  
 Him have I chosen, and in him  
 I place supreme delight.  
 On him, in rich effusion pour'd,  
 My Spirit shall descend:  
 My truths and judgments he shall show  
 To earth's remotest end.  
 Gentle and still shall be his voice,  
 No threats from him proceed;  
 The smoking flax he shall not quench,  
 Nor break the bruised reed.  
 The feeble spark to flames he'll raise;  
 The weak will not despise;  
 Judgment he shall bring forth to truth,  
 And make the fallen rise.  
 The progress of his zeal and pow'r  
 Shall never know decline,  
 Till foreign lands and distant isles  
 Receive the law divine.  
 He who erected heav'n's bright arch,  
 And bade the planets roll,  
 Who peopled all the climes of earth,  
 And form'd the human soul,  
 Thus saith the Lord, Thee have I rais'd,  
 My Prophet thee install;  
 In right I've rais'd thee, and in strength  
 I'll succour whom I call.  
 I will establish with the lands  
 A covenant in thee,  
 To give the Gentile nations light,  
 And set the prisoners free:  
 Asunder burst the gates of brass;  
 The iron fetters fall;  
 And gladsome light and liberty  
 Are straight restor'd to all.  
 I am the Lord, and by the name  
 Of great JEHOVAH known;  
 No idol shall usurp my praise,  
 Nor mount into my throne.  
 Lo! former scenes, predicted once,  
 Conspicuous rise to view;  
 And future scenes, predicted now,  
 Shall be accomplish'd too.  
 Sing to the Lord in joyful strains!  
 Let earth his praise resound,  
 Ye who upon the ocean dwell,  
 And fill the isles around!  
 O city of the Lord! begin  
 The universal song;  
 And let the scatter'd villages  
 The cheerful notes prolong.  
 Let Kedar's wilderness afar  
 Lift up its lonely voice;  
 And let the tenants of the rock  
 With accents rude rejoice;  
 Till 'midst the streams of distant lands  
 The islands sound his praise;  
 And all combin'd, with one accord,  
 JEHOVAH's glories raise.

O from the streams of distant lands  
Unto Jehovah sing !  
And joyful from the mountain tops  
Shout to the Lord the King !

Let all combined with one accord  
Jehovah's glories raise,  
Till in remotest bounds of earth  
The nations sound his praise.

The following are the names of the authors of the Paraphrases as far as they can be ascertained; a blank space is left where the author is unknown.

## Our Version.

1. Watts, hymn 147, book ii. ; altered by Logan\* and Cameron.†
2. Doddridge, hymn 4 ; and Logan, 2, blended together.
3. Watts, hymn 5, book i. ; altered by Cameron.
4. Blair,‡ author of "The Grave," original.
5. Watts, hymn 88, book i. ; considerably altered.
- 6.
7. Watts, hymn 86, book i. ; altered by Cameron.
8. Logan, hymn 11.
9. Logan.
10. Logan
11. Logan, hymn 4.
12. Dr Martin of Monimail, Fife ; original.
13. Watts, hymn 92, book i.
14. Cameron of Kirknewton ; original.
15. Watts, hymn 89, book i.
16. Blacklock,§ minister of Kirkcudbright ; original.
17. Cameron of Kirknewton ; original.
18. Logan, hymn 5.
19. Watts, 13 ; altered by Morrison of Orkney.
20. Watts, 8 ; altered by Dr Blair, High Church, Edinburgh.
21. Morrison.¶

\* Logan was, at one period of his life, one of the ministers of South Leith. He was a person of great accomplishments, and lectured on Universal History, before the establishment of the chair in the University.

† The Rev. William Cameron was minister of the parish of Kirknewton. This collection of Paraphrases is much indebted to Mr Cameron, who was a man of great taste and accomplishments, and who, from the specimens he gave to the world, appears to have had very excellent talents for versification.

‡ Blair, minister of Athelstaneford, East Lothian. He was a pious man and an excellent divine, whose poetical powers are well known from his celebrated poem, "The Grave."

§ Dr Blacklock, minister of Kirkcudbright. He was, in infancy, totally deprived of sight ; but, notwithstanding this infirmity, his blindness did not prevent his engaging with great ardour in literary pursuits. When presented to the parish of Kirkcudbright, his appointment met with strenuous opposition, on account of his blindness. He continued, with the aid of an assistant, to perform the duties of the parish, which he did with much zeal and ability. But the hostile feeling against him, occasioned by his blindness, never altogether abated ; and, in consequence, he retired in a few years, on a competent pension. He was of a lively imagination, and acquired considerable reputation as a poet.

¶ John Morrison, D. D., minister of Canisbay, in the county of Caithness, the most northern parish in Scotland, who was a contemporary and intimate acquaintance of Logan's. He was a native of Aberdeenshire, and was born about the year 1749. By the testimony of all who knew Dr Morrison, he is allowed to have possessed mental powers of the highest order. He was an excellent classical scholar, and an eloquent and accomplished preacher. Of his poetical talents, a very favourable opinion may be conceived from the Paraphrases written by him, which are certainly among the finest in the collection. Besides having a share in the authorship of some others, he is sole author of the 21st, 29th, and 30th. Several effusions of his youthful muse appeared in the Edinburgh Weekly Magazine, under the signature of Musæus. After being settled as a minister, he seems to have confined his attention entirely to the important

## Our Version.

22. Watts, hymns 8 and 32 combined and altered.
23. Logan, hymn 6.
24. Watts, hymn 39, book i. ; greatly altered.
25. Robertson, father of the Principal.
- 26.
27. Logan and Morrison ; original.
28. Logan and Morrison ; original.
29. Morrison ; original.
30. Morrison ; original.
31. Logan.
32. Watts, altered by Cameron.
33. Blair, author of "The Grave."
34. Blair, author of "The Grave."
35. Watts, hymn 1, book iii. ; altered by Morrison.
36. Watts ; altered by Cameron.
37. Watts, hymns 3 and 4, book i., combined.
38. Logan, hymn 8.
39. Doddridge, hymn 203 ; altered by Cameron.
40. Watts ; altered by Cameron.
41. Watts, hymns 100 and 112 combined and altered.
42. Robertson, father of Principal.
43. Robertson, father of Principal.
44. Blair, author of "The Grave."
45. Blair, author of "The Grave."
46. Watts, hymn 92, book i. ; altered by Cameron.
47. Watts, hymn 106, book i.
48. Logan.
49. Randal, father of the late Dr Davidson, Edin.
50. Watts ; altered by Cameron.
51. Watts, hymn 110, book i.
- 52.
53. Logan.
54. Watts, hymn 103, book i.
55. Watts, hymn 27, book i.
56. Watts, hymn 111, book i.
57. Blair, author of "The Grave."
58. Logan, hymn 9.
- 59.
60. Doddridge, hymn 325.
61. Watts, hymn 1 and 6, book i., combined.
62. Ogilvie ¶ of Midmar ; altered by Cameron.
63. Watts, hymn 64.
64. Watts, hymn 61, book i. ; altered from long to common metre by leaving out an epithet in each line.
65. Watts, hymns 1 and 62 combined.
66. Watts, hymn 44, book i., altered by Cameron.
67. Watts, hymns 21 and 45 combined.

## Hymns.

1. Addison.
2. Addison.
3. Addison.
4. Watts, hymn 72, book ii.
5. Logan.

duties of the pastoral office ; and the respect still cherished for his memory, in the parish over which he presided, is the most unequivocal testimony of his fidelity and usefulness. He died on the 12th June 1796, in the forty-ninth year of his age, and eighteenth of his ministry.

¶ Dr Ogilvie of Midmar, Aberdeenshire. He was a voluminous author.

BIOGRAPHICAL SKETCH.

THE REV. HENRY MÖWES,

LATE PASTOR OF ALTENHAUSEN AND IVENRODE, PRUSSIA.

BY THE EDITOR.

PART I.

It was from Germany that the glorious light of the Reformation first issued forth, to dispel the darkness of Papal ignorance and superstition. That country was the seat of the desperate struggle in which a poor but pious monk made head against the power and influence, and wealth and learning, of his age—wielding simply, for their overthrow, “the sword of the Spirit, which is the Word of God.” In process of time Luther died, but the truths which he had fearlessly proclaimed passed from district to district, and from kingdom to kingdom, and multitudes who had bowed submission to the “triple tyrant” threw off the galling yoke of spiritual thralldom, and became partakers of the light and liberty of the Protestant faith. Protestantism has since become powerful in the earth. During the latter half of the last, and in the earlier part of the present century, however, those parts of the Continent of Europe which at one period were blessed to a very great extent with the privileges of the Reformation, have, in the mysterious providence of God, been permitted to fall into errors equally pernicious with those of the Man of Sin—the errors of a cold and rationalizing infidelity. Under such an influence, true religion has been rapidly withering and decaying. The pulpit, the press, and the professor’s chair, have been alike made the vehicle of disseminating, in Germany, in Switzerland, and in France, the poisonous principles to which we now allude.

Of late years, however, symptoms of a better state of things have been beginning to manifest themselves. Infidelity is rapidly giving place to the doctrines of pure evangelical religion, and a spirit of practical piety; and of this return, among the Germans, more especially, to a purer faith, the subject of our present Sketch was, under God, one of the chief instruments. Trained in the school of affliction, he became at once an intelligent and a deeply experienced Christian—one who knew and loved the truth of God, as he felt a delight in imparting its soul-refreshing truths to his fellow-countrymen.

Henry Möwes was born, as the world would say, under an evil star; but we feel inclined to use no such language; we would rather say, that from his birth his was a hard, but, in the highest of all senses, a happy lot. Though deprived, at a very early age, of the care of his earthly parents—his father having died, and his mother having soon after re-married,—yet he became all the more conspicuously a child of Providence. When his “father and mother forsook him, the Lord took him up,” and put it into the heart of a kind uncle to adopt and educate the poor orphan boy. This benevolent man was a pastor in the neighbourhood of Magdeburg, in Prussia, the town where Henry had been born on the 25th of February 1793. The resources of his uncle were scanty, but the little that he had he freely shared with his youthful charge, and reared in this humble, but peaceful dwelling, Henry made rapid progress in the acquisition of knowledge. At

length he bethought himself of studying for some profession. His taste was in favour of theology, but the slender income of his uncle was hardly adequate to defray the expenses of such a lengthened course of study as the Church required. He sometimes thought of the army, and for the toils and dangers of a soldier’s life, his bold and indomitable spirit peculiarly fitted him. In boyhood, indeed, he was remarkable for an ardour of temperament, and a quick fiery disposition, which was only subdued at a later period by Divine grace. The Almighty had much work in reserve for this keen irascible youth; and, therefore, by the kindness of Providence, Henry was guided past innumerable shoals and quicksands, and carried to that very position in life, where he would most effectually serve God in his day and generation.

It was decided that young Möwes should enter the University of Gottingen, and thither, accordingly, he proceeded along with a young friend—of the name of Charles Blume, to whom he was devotedly attached. At that time, Gottingen, like the other Universities of Germany, was suffering under the withering blight of Rationalism. Theology was professedly taught, but it was only in name: the reality of the science had almost totally disappeared. It was a system of philosophy—a mass of cold abstractions to which the students listened with the utmost indifference, as to statements in which they had no personal interest whatever. What wonder is it that Scriptural religion should have been utterly a stranger to the mind and to the heart of both teacher and scholar? Both were alike in darkness, and yet from these schools of learning, as they were called, issued a host of men, who from the pulpit of almost every parish in Germany, gave forth their deadly heresies to the ruin of the souls of thousands. “If the blind lead the blind, will they not both fall into the ditch?”

While Möwes was prosecuting his theological studies, the news reached Gottingen of Napoleon’s escape from Elba. The sensation was immediate and universal. The young men of the universities as well as the citizens at large—flew to arms. Among the foremost in volunteering his services on that occasion, was Henry Möwes; and not only did he join the ranks of the army, but he strove to animate his fellow-countrymen, by several spirit-stirring songs which he composed for the purpose. He and his friend Blume were present at the battle of Ligny. Before entering the field they partook, along with the other soldiers, of the Lord’s Supper, but without the slightest feeling in unison with that solemn ordinance. The two friends fought side by side, resolved to stand or fall together. The battle was keen and protracted. At length the Prussian general sounded a retreat. At that moment Blume fell, exclaiming, “Help me; I am wounded: do not leave me, Möwes.” The appeal was unnecessary; Henry stood by his friend, heedless of the battle which was raging around them. Three Prussian soldiers, as they retreated, offered to carry the wounded man across their guns to a place of safety. The offer was gladly accepted, and Möwes assisted to convey his friend from the scene of carnage and of death. They had not gone far, however, when a shower of bullets from the enemy warned them that their lives were in danger. Two of

the soldiers fled, leaving poor Blume to the charge of his friend and the remaining soldier. One step more, and the helmet was struck from Möwes' head. The last soldier fled, and the two friends were left alone. Still the spirit of Möwes was undaunted. He listened only to the voice of friendship and humanity. Seizing the wounded man by the clothes, and begging him to hold fast by his arm, he dragged him along. Soon after a second ball pierced the unfortunate Blume, and he sunk upon the ground, imploring his friend to leave him. "Möwes," said he, "save thyself for thy king and thy country; I am lost." The request was complied with, but not without the most painful reluctance. All help he saw to be vain, and he yielded, therefore, to the dictates of self-preservation. Throughout the whole campaign, the young German student acquitted himself with singular bravery; and in the patient endurance of privations he was equally exemplary. Often stretched on the bare ground he lay exposed to the cold and the rain, and yet he maintained the utmost cheerfulness; nothing could subdue the ardour of his spirit. The following incident may interest our readers. We extract it from the published Memoir of Möwes,\* which has recently appeared, and which we strongly recommend to our readers as full of events of singular interest.

"The division of cavalry to which Möwes belonged was commanded to take a battery in a village near Paris. The battery stood on the other side of the village, and the only street through which it could be approached lay entirely exposed to it. One division, almost shot to pieces, had given up the attempt when his was ordered to it. They marched up a street, crossing at right angles the one guarded by the battery. Scarcely had the enemy perceived them, when they received a charge of cartouche: they consulted what was to be done; it was resolved to storm the street, whatever it might cost. Möwes was one of the first to enter on the dangerous way. To their surprise, the enemy's battery was silent; the village lay behind them; for a moment they stood still to assemble. Only one officer and six men had ventured; the imminent danger had deterred the rest from advancing. This little corps now looked round on their situation; before them was the battery, on one side two regiments of French infantry, behind, a large house filled with the enemy, who fired incessantly. They must yield as prisoners, or die; they chose the latter, and resolved to sell their lives as dearly as possible. For greater security they placed themselves singly, at some distance from each other, and prepared for the death-struggle. But, remarkably enough, they were not attacked; only a single ball from the house was levelled at them. They saw an officer of rank, escorted by a trumpeter, coming from the enemy's infantry towards them. The officer waved his handkerchief, and the trumpeter sounded. Inexperienced in military affairs, they did not comprehend this movement, nor could they in their situation guess the intention of it. They only saw an attempt to take them prisoners, and chose the best marksman among them to take aim at the officer: their companion did as he was commanded; happily he missed his man, who immediately turned his horse. At a little distance he stood still again, and once more bent his way towards Möwes and his brave companions. They again shot at him, and the same manoeuvre was repeated, till one of them shouted, "He is a parliamentarian;" the officer replied, "I am." They then laid their arms aside, and awaited his ar-

rival. He made himself known to them as General Guilleminot, who had been sent from the enemy's headquarters to negotiate with Prince Blucher. They followed him to the field-marshal, and the war was ended. The consequence of the negotiation was the entrance of the allied powers into Paris. These brave men owed their lives to the circumstance, that, exactly at the moment when they stormed the street, the command was given on the French side to leave off firing. Their own commanding officer had, from a hill on the same side of the village, remarked their gallant conduct, and adjudged to them the iron cross. Möwes had on a former occasion been distinguished by the Russian order of Saint George."

After the war was concluded, and peace proclaimed, young Möwes returned home; and, on his way to Prussia, he passed through Charleroi. Here he enjoyed the high satisfaction of again meeting his friend Blume, whom he had left on the field at Ligny. He had been brought among the wounded to Charleroi, and placed in a private house. The mistress of the house took a peculiar interest in the young man, and watched over him with the most tender assiduity. By the blessing of God, he soon recovered, and was able, in three months after the arrival of Möwes at Charleroi, to accompany him home to Prussia.

On reaching his native land once more, Möwes resolved to complete his studies for the ministry. With that view he attended for some time at the University of Halle. Here, as at Gottingen, the theology taught from the professor's chair was cold and lifeless—incapable of satisfying his ardent spirit. He had not yet become acquainted with Christianity in its practical influence and power, but he felt an earnest craving for a more spiritual system of religion than that which so extensively prevailed, both in and out of the German universities. At the close of his studies, accordingly, he came forth into the world an accomplished scholar, no doubt, but quite incapable of winning souls to Christ—because he himself had not yet been won to the Redeemer. Having left the University of Halle, he returned to Magdeburg, his native city, where he obtained a situation in the school in which he had been educated. He had not long, however, been occupied as a teacher of youth, when, in 1818, he entered into the office of the sacred ministry, and was appointed minister of Angern and Wenddorff. At this period he was united in marriage to the sister of his friend and early companion, Blume; a union which was blessed to their mutual comfort and spiritual advantage.

Möwes commenced his labours as a pastor with extraordinary energy. His own heart was yet a stranger to true, spiritual religion, but he was quite enthusiastic in all that regarded the external reformation of the people. The right conducting of a parish, therefore,—the proper working of the parochial machinery,—he entered into with the utmost ardour and activity. The schools occupied much of his care and attention; he instructed the teachers, and established meetings among them for mutual improvement. He sought to repress all disorderly conduct in his parish, and to encourage morality and good order among the people. To all appearance, in fact, he was one of the most exemplary and most efficient of parish ministers. But his was a mere outward activity and bustle; he had felt nothing of the power of religion in its saving and sanctifying efficacy, and he made no ex-

\* Memoir of the Rev. Henry Möwes. London: J. Hatchard and Son. Edinburgh: Oliphant and Son, 1840.

ertions, therefore, to bring his flock to the Cross. The result of his ministry may be readily anticipated. The parish assumed a very pleasing appearance to a mere superficial observer. The people were externally decent and moral, and attentive to the ordinances of religion; but as to all that is vital and experimental in godliness they were in total darkness. They might be thought to have a name to live, but in reality they were in a state of spiritual death. An entire change, at length came over the spirit of the young pastor. His was a mind of no common mould, and the tenacious grasp with which he seized on any new view which occurred to him, led him to ponder his past life and the death-like coldness and icy stillness of that system of theology in which he had been reared. He repaired with eagerness to the Sacred Oracles, as alone able to solve the perplexities by which he was beset. There he learned what he had never known before—the utter depravity and helplessness of man, and the grand, the only, source of pardon, peace, and eternal life. A new light shone upon his soul. He felt that he was lost and undone, and he cast himself at the foot of the cross, exclaiming, “Lord, save me, or I perish.” In this state of mind, it pleased God to reveal his Son in him; and from that time and onward, both as a Christian and a Christian pastor, he walked in the fear of the Lord, and in the comfort of the Holy Ghost.

---

#### THE SIGNS OF THE TIMES.

THE days of old were days of might,  
In forms of greatness moulded;  
And flowers of heaven grew on the earth,  
Within the Church unfolded—  
For grace fell fast as summer dew,  
And saints to giant stature grew.

But, one by one, the gifts are gone  
That in the Church resided,  
And gone the Spirit's living light,  
That on her walls abided,  
When by our shrines He came to dwell  
In power and presence visible.

A blight hath pass'd upon the Church,  
Her summer hath departed;  
The chill of age is on her sons—  
The cold and fearful-hearted;  
And sad, amid neglect and scorn,  
Our Mother sits and weeps forlorn.

Narrow, and narrower still each year,  
The holy circle groweth;  
And what the end of all shall be  
Nor man nor angel knoweth;  
And so we wait and watch in fear—  
It may be that the Lord is near!

FABER.

---

#### MASTER AND SERVANT.

AMIDST the many evils that prevail in the present state of society, there is one of a very serious nature, which cannot be too frequently brought under the notice of the public: I mean the inattention of masters to the spiritual concerns of their servants. This inattention has a most pernicious influence on all in this humble station, and especially on the young, who have but little knowledge of Divine truth, and whose religious principles are not yet established. Many parents in the lower walks of society are obliged to put their children

to service in their young and tender years, and have it not always in their power to select such a situation for them as they would desire. It is painful to the Christian parent to part with his children in any circumstances; it is doubly painful for him to send them abroad into the wide world with a strong impression, that they will find “no man to care for their souls.” It is too frequently the lot even of those who have been brought up in the fear of the Lord, to enter the families of masters, who will cruelly neglect their spiritual interests. They will vigorously exact from their servants what is, indeed, most proper, the utmost faithfulness in their various employments; but they never instruct them to fear the Lord, and never remind them that they have a Master in heaven. It is, indeed, the heartless and unchristian notion of too many masters, that if they feed their servants, and pay them their wages, they have nothing more to do with them. They treat them, in short, as creatures who are merely concerned in the present state of existence.

The wholesome practice of assembling the whole household for family worship, twice a-day, is entirely banished from many rural districts of our once Christian land; catechising on the evening of the Lord's Day is neglected; much less are the young encouraged to read the Scriptures on the evenings of week-days. Too many of these unhappy children, of both sexes, are so engaged, as to be prevented from attending either church or Sabbath school; and the very remembrance of God and of religion is in danger of being banished from their minds, as they may not see the Bible in the hand of their master, or hear a pious sentiment from his lips, from one end of the year to the other. When the young and thoughtless are exposed to such an example as this, the result cannot fail to be disastrous. They are but too likely to forget the counsels and the example of godly parents, and conform themselves to the graceless and unholy practices that are constantly before their eyes. They will begin to neglect the Word of God, to omit secret prayer, to profane the Sabbath, and to imbibe a spirit of indifference or of positive dislike to all that is sacred. O how frequently do well-disposed parents find, to their unspeakable sorrow, when their children return, it may be at the end of a year's service, that they have forgotten all the little learning which they once possessed; and have, besides, contracted such a disrelish for reading, that it is difficult to persuade them to resume the labours of education! And, what is still worse, while they have ceased to address God in prayer, they have learned to blaspheme his holy name. O how many unhappy boys and girls may lay the ruin of their souls at the door of an unprincipled master or mistress! O that heads of families would take warning, and begin without delay to encourage their young servants to read the Scriptures, to be regular in their secret devotions, and to keep the Sabbath holy! Let them begin to treat their servants as rational creatures, who are possessed of never-dying souls, and who, while in their service, are as truly committed to their care as their own children.

The fruits of the unhappy training, referred to above, are seen in after life. When servants grow up in a habitual disregard of religious observances, and especially with low ideas of the sacredness of the Lord's Day, they will be very irregular in attending public



worship, and will deem it perfectly allowable to visit their friends on that holy day; and thus they not only lose every serious impression that might have been made on their minds in the house of God, but contract unspeakable guilt by "thinking their own thoughts, and speaking their own words, and finding their own pleasures," on God's blessed Sabbath; not to mention the injury which they occasion to others, in leading them to mispend the precious hours that should be devoted to the service of their God and Saviour. Were masters as careful in looking after their servants on Sabbath as on week-days—were they as jealous of the honour of their Divine Master as they are of their own interests—this crying evil might be greatly diminished, if not altogether removed. Had masters a true reverence for the Sabbath as *the Lord's Day*, and a day, therefore, which is not at their disposal, they would not only give no encouragement to Sabbath visiting on the part of their servants, but they would refuse to take any one into their service who would not come bound neither to pay visits, nor to receive visitors on the day of sacred rest; and, to encourage their servants to enter into so reasonable an engagement, they would cheerfully agree, on their own part, to make the trifling sacrifice of allowing them, from time to time, to visit their friends on week-days. This is, indeed, all that any master or mistress can do without sin. To say to a servant, "I will allow you to visit your friends on Sunday," is just saying, I will authorise you to disobey God, or rather, I will compel you to violate the fourth commandment—seeing no other time will be given you for recreation but the Sabbath-day. Let masters reflect on the impiety towards God, and the injustice towards a fellow-creature involved in such conduct, and let them cease from giving to others a portion of time which does not belong to themselves. They will thus do their duty to God and their neighbour, and "hide a multitude of sins."

ISRAEL SELF-DESTROYED:

### A DISCOURSE.

BY THE LATE REV. JAMES FRENCH,  
*Minister of East Kilbride, Lanarkshire.*

"O Israel, thou hast destroyed thyself."—Hos. xiii. 9.

THE Gospel of our salvation serveth at once to humble and to exalt us. Like certain medicines for the body, it first opens and searches the wounds, which it is intended to heal. The former of these operations is as necessary as the latter, though far from being so pleasing. It is painful for us to reflect on our natural character and state, and from that very consideration some are prevented from accepting the Gospel for the remission of sins. They are afraid to look into themselves, lest they should discover what would mortify and alarm them. "They hate the light, and will not come unto the light, lest their deeds should be reproved." But it is certainly much wiser for us to submit to all the pain, which a reflection upon our past conduct may now occasion to us, while there is yet hope of deliverance, than to shut our eyes against real danger, and to flatter ourselves with a vain imagination of safety, saying,

"Peace, peace, when there is no peace." We are this day assembled for the special purpose of humbling ourselves before the Lord our Maker, in the prospect of the solemn sacrament of the Supper. I hope, therefore, through the blessing of God, it may not be unprofitable to the purpose of our present meeting, if I attempt to illustrate the important, though melancholy, truth delivered in our text, "O Israel, thou hast destroyed thyself." The words, you see, are addressed by God himself, not to the heathen, "who knew not God," nor were possessed of suitable means of knowing him, but to Israel, his chosen people, who possessed the most precious privileges, and who, particularly, had the law of God in their hands, which ought to have been "a light to their feet and a lamp to their paths." Yet, notwithstanding all their valuable privileges it is declared, even to them, "O Israel, thou hast destroyed thyself." This declaration contains two parts, which it may be proper to consider distinctly.

I. Israel is in a state of destruction and of misery.

II. He is himself the author of his own destruction.

I shall not now consume your time by illustrating the application of this heavy charge to the ancient Israel. I believe, none here present will dispute the application of it in that view. But it is of far more consequence for us to consider, whether the same charge may not be brought home to ourselves; that, if it should be so, we may be duly humbled on that account, and may, by the blessing of God upon our convictions, be persuaded to prize and to accept the remedy provided in the Gospel. Considering it then in that general view, not with regard to any particular nation or individual, but with regard to all mankind, I say,

*First*, They are in a state of destruction and of misery. And surely, one should think, we need not go far for a proof of that assertion. If the misery be real, it must be felt. It may be felt, however, and yet not be acknowledged. Men are often ashamed to confess their real feelings upon this subject. "While each man walks in a vain show, they vex themselves in vain. He heaps up wealth and doth not know who shall gather it." But I appeal to the experience of every man, whether this world be not in itself, independent of the Gospel, one continued scene of misery and woe? This at least is the testimony of Solomon concerning it, that "there is no profit under the sun, that all is vanity and vexation of spirit." "It is by the sweat of our brow that we must earn our bread," and when we have earned it, we have but little satisfaction in the enjoyment of it. But, besides the necessary and felt insufficiency of all earthly things to afford complete, or indeed any enjoyment, how many direct and positive ills molest human life? Is not "man born to trouble as the sparks fly upward?" To how many distresses and calamities are we continually subject, in our persons, in our substance, and in those who are

dear to us? Is there a person, is there a situation in life, which is exempt from trouble of various kinds? Nay, even when all things around us are quiet, and give us no uneasiness, yet do we not find something within, which gnaws our vitals, and which makes us miserable? Many, indeed, there be, who say, "who will show us any good?" But where is the man who hath found that good? Where is the man who is satisfied with his condition, who desireth no more, who aspireth no higher? all seek after happiness; but happiness, like a vain shadow, flieth from their pursuit, and eludeth their most eager grasp. But, allowing that this life were freer from trouble than it really is; allowing, what no doubt is the truth, that some men have less trouble than others, yet death is an universal law. None can escape from his dominion, none can elude his grasp. He spareth neither rank, nor age, nor sex. The rich and the poor, the high and the low, the wise man and the fool, must equally fall by his all-conquering and undistinguishing hand. "There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death; and there is no discharge in that war." These things have not failed to strike thinking men in all ages and nations, and to make a deep impression upon their minds. Neither is there any subject which hath more frequently exercised the thoughts nor employed the pen of the poet, and of the philosopher, and of the moralist, than the various distresses and calamities of human life, and particularly the universal dominion of death. Can it then be denied, that man is in a state of wretchedness and destruction? But whence ariseth that melancholy state of things? It is certain that it cannot be the natural state of things; as they are the workmanship of God, nothing can proceed from his hand, but what is "very good" for the purpose for which it was intended. The text suggests to us the answer to that question, which was the

Second thing we proposed to consider, "O Israel," saith the great Jehovah, "thou hast destroyed thyself."—Not only is Israel destroyed, but he is his own destroyer. He hath himself entirely to blame for all the misery which hath come upon him. It is sin, that abominable thing which the Lord hates, that hath brought a curse upon this lower world, and hath inscribed upon it those characters of vanity and wretchedness, which it so obviously bears. "The whole creation groaneth and travaileth in pain together until now," by reason of human guilt. It is our sins that have brought death into the world, and all our woe. "Wherefore, as by one man sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned." Misery, my brethren, is the necessary consequence of sin, both in the nature of things, and by the constitution of God. "The soul that sinneth shall die," is an irreversible decree of the divine government. Sooner shall heaven and earth pass away, sooner shall the

mountains be removed and be cast into the midst of the sea, than that sentence be repealed. For indeed it doth not depend upon God to make the sinner miserable; for, as long as he continueth a sinner, he must be miserable in the very nature of things. He hugs in his bosom his own tormentor. You may as soon separate light and heat from the sun, as separate sin from misery. Can a man take fire into his bosom and his clothes not be burnt? Can he go upon hot coals and his feet not be burnt? But here still another question ariseth, Whence came sin into the world, a thing so opposite to the nature of God, and which tendeth so much to introduce confusion and disorder into his works? The Scriptures furnish us with an answer to that question also. There we are told, that man was created innocent, righteous, and happy, having the divine image stamped upon his soul, and being fully furnished with all that was requisite to make him completely blessed. The whole range of this earth was given him for his inheritance, and all the creatures it contains were made subject to his dominion. To complete his blessedness, he possessed the conscious favour of his Maker. The light of God's countenance was itself his most precious enjoyment, and served to improve the relish of all other enjoyments. One only restraint was put upon him amidst all this wealth, and that was prescribed as a small but reasonable test of subjection to his Maker; viz., that, being thus blessed in every possible respect, he should refrain from eating the fruit of a particular tree, which was pointed out to him, upon pain of death; for it was expressly declared, "In the day thou eatest thereof thou shalt surely die." Man transgressed the commandment and incurred the penalty. He virtually renounced subjection to his Maker, and so became miserable; became miserable in time, and incurred misery through eternity. Many unprofitable questions have been instituted upon this subject, respecting the decrees and purposes of infinite wisdom. Suffice it for us, however, to deplore the melancholy fact which cannot be disputed. It is vain for us curiously to pry into the counsels of the Almighty. We may and ought to rest in the general conclusion of the wisest of men; "Lo, this only have I found, that God made man upright, but they have sought out many inventions." "God made man upright;" that is, the species was created upright; he, from whom the race of men was to descend, and only he, was so created. "But they have sought out many inventions." The defection is general, nay, universal, from the dominion and authority of God. No single man cometh now into the world in a state of uprightness; for "man is born as a wild ass's colt," ignorant, stubborn, and obstinate in wickedness. It was the confession of the pious Psalmist, and surely we cannot decline making the same confession, "Behold, I am shapen in iniquity, and in sin did my mother conceive me." Indeed, doth not the general history of mankind, as well as the particular experience of every individual, ratify that

confession? It is a general principle in nature, that every thing partakes of the nature of its original. "That which is born of the flesh is flesh; that which is born of the spirit is spirit." That which proceeds from impurity must itself be impure; and that only can be pure which hath a pure origin. "For who can bring a clean thing out of an unclean? Not one. Doth a fountain send forth at the same place sweet waters and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine figs? So can no fountain both yield salt water and fresh." "What then is man, that he should be clean? or he that is born of a woman that he should be righteous? Behold, he putteth no trust in his saints! Yea, the heavens are not clean in his sight! How much more abominable and filthy is man, which drinketh iniquity like water!" That reasoning is clear and convincing. But let us appeal to fact and experience, and see whether these do or do not confirm the argument. What is the history of every nation under heaven but a history of the crimes of men? Do we read of any one nation, whatever have been the privileges bestowed upon them from on high, who have yet served God perfectly in their generation? "Have they not all gone astray from the womb? Have they not together become unprofitable? There is none that hath done good; no, not one." Nay, have not those nations, who have advanced farthest in human science, been distinguished only by their swerving so much the farther from the ways of truth and of righteousness? As for Israel, who were more highly favoured than any nation, the text itself is immediately addressed to them; so there can be no doubt with respect to them, that they had "destroyed themselves."

But it is possible that large bodies of men may be very corrupt, and yet some few individuals may be found among them, who are of a different character. But is that indeed the case? Setting aside the consideration of nations, hath there ever appeared any single mere man who hath served God perfectly in his generation? Different degrees of corruption there may be in different men. But where was ever man found who was entirely without sin? who could lay his hand upon his heart and say, "I have made my heart pure, I am clean from sin?" On the contrary, do not the fairest characters owe our admiration of them only to our distance from them? On a nearer inspection, doth not their lustre fade, and do they not discover blemishes and imperfections, which greatly diminish our respect for them? Hath not that very circumstance given rise to the known proverb, Familiarity breeds contempt.

But, to bring the matter a little nearer us, let each of us put the question to his own breast, Canst thou plead exemption from that general corruption which hath universally infected the human race? Have "all flesh" besides "corrupted their ways?" And art thou the only exception? Is it not reasonable to presume, that that cannot be the case? and that, if we imagine

it to be the case, the false imagination proceeds from some vile deceit lurking in our breast, and concealing the truth from our view? Thus, at least, thought Job: "If I say, I have no sin, mine own mouth shall condemn me; if I say, I am perfect, that also shall prove me perverse." Thus also thought the Apostle John: "If we say, we have no sin, we lie and do not the truth; if we say, we have no sin, we commit a very great sin; for we make God a liar, and his word is not in us." In judging with respect to ourselves, we must beware of forming our judgment by a false standard. We must not judge of ourselves in comparison with other men; for we may not have gone such great lengths in wickedness as they, and yet we may still be "far from righteousness." There may be circumstances in their case which may make their most heinous sins more tolerable than our smaller transgressions. Neither ought we to judge by the opinions which others entertain of us; for they look only on the outward appearance, and even of that can see but a small part, but cannot look upon the heart. The only standard by which we ought to form our judgment is the Law of God—that perfect rule of righteousness by which we shall be justified, and by which we shall be condemned. Now "What is written in the law? how readest thou?" Dost thou read this as "the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?" And canst thou indeed say, that thou hast acted fully up to that "first and great commandment?" Hast thou never at any time loved any thing else more than God? Hath he indeed been always supreme and unrivalled in thine affections? Hast thou at all times yielded an implicit and universal obedience to his commandments and submission to his will—not suffering thyself to be in any respect deficient either in gratitude for mercies received, or in resignation under trials endured? Thou readest also, that it is ranked as "the second commandment of the law," and declared to be "like unto the first, Thou shalt love thy neighbour as thyself." Apply that, therefore, as a test to thine own conduct, and see whether or not thou hast completely fulfilled it. Hast thou, indeed, at all times borne that sincere and unfeigned good-will to thy neighbour which that commandment enjoins? Have malice and envy never found any place in thy breast? Hast thou never been angry with thy brother without a cause? Hast thou loved not only those who were kind and friendly to thee, but those also who have offended thee? Hast thou "loved even thine enemies?" Hast thou "blessed them that cursed thee, done good to them that hated thee, and prayed for them that despitefully used thee and persecuted thee?" Hath thy love been "without dissimulation?" Hast thou loved, "not in name only, but in deed and in truth?" Hast thou never "spoken evil against thy brother, nor slandered thine own mother's son?" Hast thou never withheld good from

them to whom it was due? Have thine ear, and thy heart, and thy hand, been always open to the cry of the destitute? When it was in the power of thy hand to do it, hast thou always "delivered the poor that cried, and the fatherless, and him that had none to help him?" These, my brethren, are some of the questions by which we ought to try ourselves; and happy, indeed, should he be whose conscience should enable him to give a satisfactory answer. It doth not follow, however, that they whose conscience checks them not are not liable to the charge of transgression. "The heart is deceitful above all things, and desperately wicked; who can know it?" The young man in the Gospel answered, with great confidence, "All these things have I kept from my youth up; what lack I yet?" But our Lord soon repelled his presumption, and made manifest the secret deceitfulness of his heart. "Go then," said he, "and sell all that thou hast, and give to the poor, and come and follow me, that thou mayest have treasure in heaven." "When the young man heard that," we are told, "he went away sorrowful, because he had great possessions."

But some one perhaps will say, True, indeed, I feel I am destroyed. I feel that I have offended against God and my neighbour, and that I am wholly unable to abide the test of the divine Law. But I cannot think myself chargeable with my own destruction. For have I not brought that corruption into the world with me? And how can I be chargeable with that which I have no power to prevent or to amend? In answer to that objection, let me beseech thee to consider what sort of inability it is thou art under to keep the law of God. Is it a natural, or only a moral, inability? Is it that thou hast not faculties wherewith to serve him? or is it that thou hast no inclination to employ those faculties which thou dost possess in his service? If the former be the case, thy excuse is just. If God doth indeed require that of thee which thou art under a natural inability to perform, in that case thou art not chargeable with guilt in any part of thy conduct. In that case, indeed, God would be—let us speak it with reverence—"an austere Master, reaping where he hath not sown, and gathering where he hath not strowed." But who will presume to say that? Who will charge the great Judge of all the earth with such a piece of injustice? Hast thou not an understanding, a will, and affections? Hast thou not a tongue, and hands, and feet? And what hindereth thee from employing those powers of thy mind, and those members of thy body, in the service of the Lord thy Maker, as well as in the service of other and worse masters? Art thou under any constraint to disobey God against thy will? or rather, doth not the consent of thy will go along with every offence thou committest? Dost thou not feel thy duty to be thy burden, and that it is the surest desire of thy heart, that the law of God were not in the way, that there were no threatening denounced against sin, that so thou mightst proceed

in the commission of it without constraint or control? And canst thou plead it as an excuse for thy conduct that thou hast no inclination to serve God, that thy heart is estranged from him, and that it is wedded to another? Would such an excuse as that be admitted at any human bar? And dost thou imagine that it shall be admitted at the bar of Infinite Justice? Nay, but "out of thine own mouth shalt thou be condemned, thou wicked servant." Do not thine own heart and conscience condemn thee? When thou wilt allow them to speak, are not they thy bitterest accusers? Do they not sometimes, in spite of all thy devices to put them to silence, present to thy troubled mind the awful forebodings of future judgments? And, "if thine own heart condemn thee, how much more he who is greater than thy heart, and who knoweth all things." Besides, what advantage dost thou derive from it, although thou shouldst justify thyself, since that can never alter the nature of things, nor procure thee any release from that misery which thou hast brought upon thyself by thine iniquities? If thou art far from God, thou must perish, be the cause of thy distance from him what it will. Least of all can such excuses be sustained, when the Gospel of our Lord and Saviour Jesus Christ is taken into view, which, being a complete remedy for all our spiritual maladies, must take away every shadow of excuse for continuing in sin. It maketh excuses for the guilt of sin wholly unnecessary; because it proclaimeth pardon and reconciliation to the chief of sinners, if they will only believe in the name of the Lord Jesus Christ, the Son of the living God. It also leaveth us wholly inexcusable in the commission of sin; because it offereth effectual aid to enable us to resist it. Where then, O sinner, are all thy excuses for the commission of sin? Thou sayest, thou art unable to keep the law of God; here is ability provided for thee, if thou wilt only accept it. "Thou hast indeed destroyed thyself, but in me," saith the great God, "in me is thy help." Thou art indeed "insufficient of thyself to think any thing as of thyself; but thy sufficiency is of God." If thou reject the remedy, thou must be wholly inexcusable for so doing, and canst have no reason to complain, though thou be thyself also rejected of Him whom thou hast despised, and "whose counsel thou hast rejected against thyself." In particular, thou mayest no longer complain of thine inability to serve God, seeing that, when his grace was offered to be made sufficient for thee, thou hast utterly despised it. Thou hast said in effect unto the Lord, "I will not have thee to reign over me; depart from me, I desire not the knowledge of thy ways." But wilt ye indeed still resist the offer of divine grace? The Lord calleth, inviteth, beseecheth, and commandeth you to come unto him; and will ye indeed say unto him, We will not come unto thee, we will abide in our sins, however earnest thou mayst be to deliver us from them. We choose death rather than life—eternal misery rather than eternal happiness? Will ye indeed thus address

the God of all grace? "Do ye thus requite the Lord, O foolish people, and unwise? Is he not thy Father, that hath bought thee? Hath he not made thee, and established thee?" Would to God that thou even now, in this thy day, wouldst mind the things which belong to thy peace; thou knowest not how soon they may be hid from thine eyes; but remember that if, after all, thou be destroyed, thy destruction cometh of thyself. "Nothing could have been done more for his vineyard, which the Lord hath not done in it; if, therefore, when he looketh that it should bring forth grapes, it bring forth wild grapes," in that case, "he will be just when he speaketh, and clear when he judgeth." In that case, none shall be able to offer any thing in arrest of judgment, when he shall not only pronounce, but execute, against the barren fig-tree that awful sentence, "Cut it down, why cumbereth it the ground."

Nor ought this subject to be wholly unprofitable even to those who have already believed on the name of the Son of God. Suffer not yourselves to forget whence ye were taken, nor the misery of that state from which ye have been delivered. "Look to the rock, whence ye were hewn, and to the hole of the pit, whence ye were digged;" and, while ye rejoice in the blessings to which ye are now called, preserve, at the same time, an humbling sense of the baseness of your origin, that so ye may be "to the praise of the riches of divine grace in Christ Jesus." That which teacheth you humility, ought also to kindle the flame of gratitude in your hearts. When you reflect on the misery you have escaped, and contrast it with the happiness you now enjoy, what gratitude is not due to your God and Saviour! Once ye were "children of wrath, even as others;" but "now ye are washed, now ye are sanctified, now ye are justified, in the name of the Lord Jesus, and by the Spirit of the living God." Once ye "sat in darkness, and in the region and shadow of death;" but "now are ye light in the Lord. Walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them." Let these two kindred graces of humility and gratitude, accompany you to the solemn service now in view, "and ye shall find rest unto your souls." The spiritual food provided for you shall then be sweet unto your taste, and the banner of your Redeemer over you shall be love.

#### A MOTHER'S SOLILOQUY OVER HER CHILD, IMMEDIATELY AFTER ITS DECEASE.

BY WILLIAM FINDLAY.

THOU'RT gone, my little innocent,  
I marked thy latest sigh.  
Where is thy little spirit now?—  
It surely hovers nigh;  
For little can I see of death  
About thy lovely form,—  
Thine eye still seems to gaze on me:  
Thy little bosom's warm.

A sweet smile plays around thy lip,  
Which still retains its red;  
Thy hair is glossy, as in life—  
And yet, my child, thou'rt dead;  
For, oh! thine eye is lustreless,  
And pale, pale, is thy brow—  
Thou seest not, thou heed'st not,  
Thy tender mother now.

I bore thee with a mother's pains,  
Yet with a mother's joy—  
When first I saw thy smiling face  
I kiased my darling boy;  
And when upon thy beating breast  
I felt thy breath warm glow,  
I thought my lot a happy one—  
But I'm bereaved now.

The bud was young, and promised fair;  
For well I could destry  
The opening of thy infant mind,  
The quiet glance of thine eye;  
And so, with fond maternal hope,  
I scann'd life's future page—  
I trusted thou hadst been the prop  
Of my declining age.

But faith and hope their light must lend,  
Though clouds around may lour;—  
And with the thought console me,  
In this dark and trying hour,  
That though, my child, thy body lies  
Beneath the cold green sod,  
Thy spirit has ascended  
To its "Father and its God."

That so, when the archangel comes,  
My child, thou mayst arise,  
And mix with the unnumbered throng  
Ascending to the skies;  
There to receive thy final doom,  
And hear thy Judge decree,  
If thou shalt be in happiness,  
Or endless misery.

#### CHRISTIAN TREASURY.

*Effects of Faith.*—The effect of strong faith in the righteousness of Christ, is honourable to the grace, holiness, and truth of God: in raising the believer above fear, above guilt, above the love of sin, the love of the world, the fear of death and judgment. He tries to doubt and cannot. Grace reigns. He looks to the law, his sins, his duties, his heart; and Christ hath the pre-eminence in justifying him. He tries to fear—he would suspect himself—he would think the blessing too great; but grace prevails. The blood and righteousness of Christ overcome; and he overcomes by them. He asks, "What shall I say to these things?" Less than this would leave me in condemnation; more I cannot enjoy. It exactly meets my condition; and is worthy the love, the wisdom, the justice and truth of God. If true, it is all I need; if false, I am still miserable: but if the Word of God decide, it is full of grace and truth; and I am filled with peace. A soul enjoying its justification, is spiritual in devotion, grateful for mercies, patient in tribulation, resigned under bereavements, zealous for the purity of the Gospel, diligent in promoting its reception, affectionate to Christ and his people. In such a soul, the doctrine of justification is full of the power and increase of God, in humility, purity, joyful hope and admiration of the work of the Saviour, the operation of the Spirit, and the reign of grace in the Father. The rich, in the enjoyment of this blessing, are secured from the snares of prosperity; doubly happy in their temporal blessings, and liberal to the church and the poor. The poor believer, exalted in the righteousness of Christ, enjoys

his little earthly good with contentment, submission and gratitude; and becomes a blessing to his family, an example to the church, and faithful to his employer. It sanctifies his temper, fortifies him for trials, secures the improvement of his time, and renders his whole conversation becoming the Gospel.—REV. JOHN COOKE. (*Select Remains.*)

*God's Providence.*—I dare not expound His dealings as sorrow and unbelief often dictate to me. I look often with my bleared and blind eyes, to my Lord's cross; and when I look to the wrong side of the cross, I know that I miss a step, and slide.—RUTHERFORD.

*Evil Speaking.*—It is not good to speak evil of all whom we know bad; it is worse to judge evil of any, who may prove good. To speak ill upon knowledge, shows a want of charity; to speak ill upon suspicion, shows a want of honesty. I will not speak so bad as I know of many; I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion; to speak evil by others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself, who speaks evil of others upon suspicion.—WARWICK.

#### NOTES ON EGYPT.

BY THE REV. ALEXANDER DUFF, D. D.,

*One of the Church of Scotland's Missionaries to India.*

#### PART II.

IN reading the account of Moses' "ark of bulrushes daubed with slime," a British reader, judging by comparison with the products of his own soil, often thrills at the idea of extreme insecurity which the description is apt to present to his fancy. On the banks of the Nile his fears would be abated. There, the bulrushes grow at this day—thick, strong, tough reeds, fit when united to bear a man not less than an infant; and many of the native boats are still to be seen plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar. In like manner, judging solely from home experience, the illiterate is often surprised and at a loss to conjecture what the process of brick-making alluded to in Exod. v. 7-18, can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned—piled up, and then subjected to a furnace heat as in our native country. No; straw, or stubble is collected in large quantities, cut or chopped into small pieces—intermingled with a large mass of the clayey slime to render it more tenacious; and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks of this composition of straw and clay often become as enduring as granite rocks. In beholding ever and anon a solitary fisherman labouring with his hand-nets on the margin of the river, how significant appeared the rebellious and ungrateful murmuring of the Israelites in the wilderness: "We remember the fish which we did eat in Egypt freely," (Numb. xi. 5.) Nor could we be less struck with the singular juxtaposition of the words which follow: "the cucumbers, the melons, and the leeks, and the onions, and the garlic." For, turning towards the interior, it was apparent to the eye that Egypt land is not less productive than in days of yore, in these and other similar vegetable productions. Here too, was the stately "palm," the most juicy of all trees,

reminding us of the beautiful similitude of the Psalmist, "the righteous shall flourish like the palm-tree, they shall bring forth in old age, they shall be fat and flourishing" (Psalm xli. 12-14); and the "pomegranate, the almond, and the olive," and scores of other products emblemized or consecrated in the parables and narratives of the Book of Life. How vividly, also, were these visible effects of the annual rising and overflowing of the Nile calculated to illustrate the bold imagery of the prophet, "Egypt riseth up like a flood, and his waters are moved like the rivers?" Jer. xli. 6.

The process of irrigation, every where exhibited, seemed to clothe with new significancy many passages of Scripture. A deep well is sunk close by the river's bank. By means of a narrow connecting channel, deepened in proportion as the river subsides, the well is constantly replenished. Above the sunken well or fountain is a vertical wheel, around which is made to revolve a series of from twenty to sixty earthen jars or pitchers with narrow necks. These, bound to two parallel ropes, as the wheels revolve, are made to descend with their open mouths towards the surface of the water. Therein they dip or plunge, and, when filled, ascend with their aqueous burden on the other side. On passing their zenith altitude, so to speak, they are again turned upside down, and discharge their contents into a large wooden trough or cistern, which, communicating with the main trunk of the small irrigating canals, maintain an uninterrupted supply through a thousand wide-spreading branches. Is it not from this peculiarly oriental process that the imagery in Eccles. xii. 6, has been taken?—when the Royal Preacher, under different emblems, so graphically portrays the dissolution of our earthly tabernacle?—when, as if with his eyes fixed on the piece of rude but important machinery, now described, he speaks of the "pitcher broken at the fountain and of the wheel broken at the cistern?" In the process of irrigation in a country like Egypt, suppose the "pitcher and the wheel" to be literally "broken at the cistern and fountain," what must follow? In many places it was our lot actually to witness a broken "wheel and pitcher"—broken and deserted, through neglect or oppression. What was the visible effect? Deprived of its moisture, and consequently of its vegetative powers, the land became an easy prey to the loose drifting sands of the desert. All annual and biennial products had disappeared. The spaces between the irrigating furrows were completely filled up. While even the more sturdy perennials, such as the sycamore, half-buried in wreaths and knolls of sand, began to exhibit a withered and drooping aspect. What a striking picture of the melancholy aspect of the human frame!—once mantled over with the verdure of youth and the multiplying fruitfulness of riper years—when the fountain of the heart, with its cistern, and wheel, and pitcher—its ventricles, tubes, veins, and arteries for the reception, propulsion, and distribution of that blood which is "the life of man;"—when all, all, emptied and broken, cease to discharge their life-sustaining functions! How felicitous beyond all previous conception did the graphic imagery of the sacred penman appear amid the broken wheels and broken pitchers which occasionally exhibited to the eye such death-like desolation, even on the banks of the Nile!

Again, the water, when raised, as already remarked, is made to flow in a central trench or canal. This canal is often artificially elevated several feet above the surrounding fields. From the sides of it are made to diverge numberless smaller transverse ridges parallel to each other, with a scooped or hollowed line running along the crest for the flow of the water. Across these again, and consequently intersecting them at right angles, a similar series of parallel ridges is formed—thus converting the whole field into a sort of mosaic or parterre of small square spaces; in all of which, if the husbandman wills, produce of different qualities may be reared, as he has the regulation of the needful supply of water absolutely in his own power. But why dwell so minutely on this process? The reason may be briefly stated. When the cultivator is to let in the necessary supply of water, on any one of the small squares in which the seed has been sown, how does he proceed? He walks alongside of the narrow ridge, and without any instrument in his hands, and without even bending down, he makes a small opening in it with his foot—when the desired quantity of water has poured in, he returns, and with his foot shuts it up again. Does not this process at once illustrate a passage in the Bible, which, to the natives of northern climes, must otherwise appear not only obscure but unintelligible? "Thou sowest thy seed, and waterest it with thy foot, as a garden of herbs." Deut. xi. 10.

All travellers in Egypt must be struck with the multitudes of dogs which prowl about in all directions, maintaining by night especially, a perpetual chorus of discord. Of these it is said that the French, during the invasion of Napoleon, killed thousands. But they were not long in multiplying and replenishing the land. If we suppose—and there is no want of verisimilitude in the supposition, that this domestic animal so superabounded in the days of old, what a new and unthought-of emphasis does it give to a memorable passage in Exodus? On that awful night—that night of darkness, distress, and horror, when the children of Israel were besought by the tyrant Pharaoh to march out in haste; what an image of the intensity of the panic, the universality of the consternation, is afforded to us, were, notwithstanding the bustle, noise and confusion inevitably consequent on the sudden uprising and departure of 600,000 men, besides women and children, and "a mixed multitude" of Egyptians and others; it could be said, that "not a dog moved his tongue against man or beast?"

One evening, in walking along the banks of the river, a large herd of cows and buffaloes was seen rushing into the shallow waters on the opposite side. Five or six herd-boys, following close behind, first waded a certain distance into the gentle current, and then nimbly leaped, each on the shoulders of a cow or buffalo, holding fast for awhile by the horns, and eventually standing upright, being able to maintain their balance without any subsidiary aid. As each individual of the herd got beyond its depth, it swam, the entire body being submerged, and nought visible above save the uplifted nostrils. When carried down, a considerable distance, by the rapidity of the middle stream, all, to the eye, seemed wholly to disappear, save the few slender and trifling forms of the herd-boys. At length, however, on reaching the farther bank they suddenly started

up from the water, as if they had really emerged for the first time out of the river, and speedily began to graze on the meadow. By local association the incidents of Joseph's history were instantly revived on the tablets of memory. And when it was remembered that this was the very stream by which Pharaoh once dreamt he stood, what a freshness of colouring seemed thrown over the description,—“And behold, there came up out of the river seven well-favoured kine, and they fed in a meadow?” Gen. xli. 2.

With such or similar objects constantly recurring—the enumeration of which might be greatly extended—objects of present and retrospective interest, time glided pleasantly away till we found ourselves landed at Boulaq, the river port of Cairo, distant about two miles. What fancy has not glowed with accounts of the unrivalled magnificence of Cairo?—Cairo, “the proud city of the Kaliph, the delight of the imagination, greatest among the great, whose splendor and opulence made the prophet smile?” And certainly there is one view of it which does look at once novel and superb; it is that from the rocky fortress so greatly strengthened and adorned by Yusuf or Saladin, the antagonist hero of the Crusades. The relative position of the fortress may be thus represented. Between Cairo and the sea, northward, the whole country is flat. Immediately contiguous to it on the south, commences the mountain chain of Makattan, an arid naked range of calcareous rock; which, at a varying, unequal distance, runs southward nearly parallel to the Nile, enclosing the eastern side of the valley as with an enormous perpendicular wall. On the abruptly terminating angular point of this lofty ridge, as it frowns in barrenness on the verdant Delta of the Nile, is built the citadel of the Kaliph, where are to be seen stupendous columns of red granite from ancient Memphis; the well of Saladin, about twelve feet square and three hundred feet deep, excavated in the solid rock down to the level of the Nile; the enclosure, where the last of the Mameluke Beys with hundreds of their followers, after having been invited by Mahomed Ali to a friendly feast, were treacherously and barbarously massacred; and, alongside of that fatal spot, the new mosque of Egyptian alabaster, now rearing at the expense of the Pasha, as if in atonement for his many crimes of cruelty and blood. From a salient angle of this citadel there is a panoramic view—embracing an uncommon assemblage of objects of singularly varied and blended interest. Immediately under and around its base are seen spreading out, on the one hand, the rains and aqueduct of Old Cairo; and on the other, the splendid tombs and mausoleums of the Kaliph;—with the walls, the turreted battlements, and the three hundred minarets of New Cairo lying between. On the west, chiefly between the city and the Nile, lie the gardens and palaces of the Pashas, Beys, and other Turkish nobles; then the “exulting the abounding river” itself—on the other side of which stretch out fields of emerald green, hemmed in, at the distance of ten or twelve miles, by the bleak line of sand and rock which terminates the Lybian Desert; the platform of which is surmounted by the great Pyramids of Ghizah. Turning to the south, the fertile vale is seen ascending towards Thebes; with the forest of palm trees, at no great distance, which enshrouds the ruins of Memphis, the city of the Pharaohs, and over-

shadows the spot that has been consecrated by the deliverance of the infant Moses; and, overlooking the whole, the pyramids of Sakhara, reared on a cape-like projection of the elevated range of the desert. Confronting the north, the boundless plain of the Delta expands before the spectator,—with the ruins of Heliopolis or On, the city of the sun—the city of the Patriarch Joseph's father-in-law, and famed as a seat of learning even in a land which was the cradle of philosophy and science: beyond these, the field and the solitary tree, under whose branches tradition represents Joseph and Mary as having reposed, when "they fled with the young child to Egypt," and which, as the recompense for such hospitable shelter, has been blessed with "miraculous longevity and eternal verdure;"—and, strangely interblended with all these and similar objects of antiquarian or sacred association, the present Pascha's polytechnic school, cotton manufactories, foundries, and powder-mills! To the east, opens up the great desert of the Red Sea, where the children of Israel once wandered under the guidance of the cloudy pillar—the chosen symbol of Jehovah's presence. In the whole world beside it would perhaps be difficult to find, spread out, from one point of view, so singularly diversified a combination of the great and the small, the noble and the vile, the stable and the frail, the rare and the common, the beautiful and the unsightly, the ancient and the modern, the sacred and the profane;—vast arched aqueducts and ditch-like canals, rich gardens and barren rubbish, verdant plains and desert wastes, living streams and naked rocks, minaretted mosques and tattered booths, palaces and tombs, pyramids and mud-huts, venerable relics of wisdom and obtrusive memorials of folly, marvellous remembrances of the forbearance and goodness of God, and striking monuments of the ambition and tyranny of man!

To the eye, viewing most of these objects externally and at a distance, the grand and the interesting may seem most to predominate. A closer inspection will usually serve to banish much of the illusion. Begin with the city of Cairo, the centre of the panoramic scene. From the elevated point of observation nought is discerned but the flat or ballustrated roofs of the houses, the cupolas and minarets of the mosques. Descend towards it, enter the interior, and its principal streets are soon found so tortuous and narrow as scarcely any where to admit a single wheeled vehicle passing, and often not more than a single donkey. The houses, shooting up many storeys in height, exhibit towards the streets little more than blank like prison-walls—save where, here and there, a grated aperture tends to confirm the suspicion that one is traversing a city of jails and condemned criminals. Far on high, a wooden framework is often made to strike out, so as almost or altogether to meet some similar projection on the opposite side, and thus to intercept the view of the blue vault of heaven overhead. And then, what incessant driving and beating of foot passengers with sticks from right to left, to make way for the turbaned Turk or the grotesquely-robed government officials, mounted on asses, mules, horses, or camels! What grimaces, noises, and vociferations on the part of jugglers, beggars, slaves, and fanatics! What brayings and screaming when the confined, unpaved substitutes for streets are fairly blocked up by towering camels or donkeys,

so largely laden with reeds, or sticks, or cotton bags, as to threaten all passers-by with a thorough crushing against the wall! What lounging, smoking, and vagrant idleness in dingy dens misnamed shops, and bazaars, and marts of business! What swarms of noisome vermin every where, as if generated from the very dust! In a word, what a total absence of taste, and elegance, and comfort. What din and confusion, filth and smells, misery and squalid wretchedness! No one who has traversed the streets and suburbs of Cairo need wonder that it should be "a city of the plague." If the ancient Egyptians, in their personal, domestic, and civic habits, at all resembled the modern, what fresh significance does the spectacle of Grand Cairo shed on the multitudinous precepts and ordinances of the Levitical code, respecting cleanliness and ablution, altogether independent of their higher typical bearings in the progressive evolution of the Gospel dispensation? In the contrast of Cairo with any of the great Protestant cities of Christendom, we never felt more vividly before how much we are indebted to the religion of the Cross, not merely for the hope of a heaven of glory hereafter, but for those refined and ennobling sentiments which naturally issue in all that can adorn, beautify, or comfort the life that now is. But the mosques, with their minarets and crescents, are not they superb? To the taste and eyes of many they are. The outer walls, painted with alternated stripes of red and white, rising from bottom to top in parallel horizontal lines of a foot or two in breadth;—the dust-embrowned cupolas, minarets, and crescents, which look like a profusion of fanciful stucco-work or huge Chinese toys;—such fantastic figures and variegated hues have doubtless their attractions; but whether for the child or the man, the vulgar likings of demi-barbarism, or the noble aspirations of highest civilization, we leave it to others to determine. Of this we are satisfied, that, in point of real symmetry, elegance, and grandeur, there are a dozen cathedral churches in London alone incomparably superior to the finest mosque in Cairo. It could not well be otherwise. In all climes and in all ages—from the cavern and monolithic temples of Arabia Petraea, Bameean, and India, to the mosques of Cairo and Constantinople and the cathedrals of Christendom—there has been, there must be, a parallelism between the professed faith of a people and all the external symbols of that faith. In Mahammadanism, all is material, sensuous, and grovelling; hence the general poverty of conception and design, the meanness of proportion, the sheer unidealistic finery of ornament, and all the sense-regaling accessories so characteristic of a first-rate Mahammadan mosque. In Christianity, on the other hand, all is immaterial, spiritual, and sublime; hence, even amid abounding corruptions, the solemn grandeur of conception and design, the majestic stateliness of proportion, the emblematic richness of embellishment, and all the soul-elevating accompaniments of the Christian cathedral.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. McCOMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—State of Religion in Scotland at the Revolution in 1688. By the Rev. J. G. Lorimer, ..... Page 33</p> <p>2.—Sacred Poetry. "Christmas," ..... 35</p> <p>3.—Notes on Egypt. Part III. By the Rev. A. Duff, D.D., ..... 36</p> <p>4.—On E regeneration. By J. Grandpierre, Director of the Missionary Institution, Paris. Translated from the French. Part I., ..... 38</p> <p>5.—Origin of the Jesuits, ..... 41</p>	<p>6.—A Discourse. By the Rev. J. W. Taylor, ..... Page 41</p> <p>7.—Christian Treasury. Extracts from Rev. J. Buchanan, and Rev. John Newton, ..... 46</p> <p>8.—Sacred Poetry. "Immortality," By William Anderson, ..... 46</p> <p>9.—Leeks. By the Rev. William Patrick, ..... 46</p> <p>10.—Biographical Sketch. Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. By the Editor. Part II., ..... 46</p>
---	--

## THE STATE OF RELIGION IN SCOTLAND AT THE REVOLUTION IN 1688.

BY THE REV. JOHN G. LORIMER,

Minister of St David's Parish, Glasgow

OUR readers will no doubt remember the very interesting series of Articles, which appeared in the pages of this Journal, on the History of the Protestant Church of France. These Articles our respected correspondent has been requested to publish in a separate form, and we are glad to perceive that in compliance with this request, a volume has appeared embodying besides the papers referred to, a very large quantity of additional matter, extending to nearly three-fourths of the entire work. We have seldom perused a volume with more unqualified satisfaction, than that which Mr Lorimer has now given to the public; and we make the following extract, as affording a favourable specimen of the accurate and highly important information which it contains in reference to the history of religion in Scotland, which the author carries on contemporaneously with the history of religion in France.\*

Turning from Europe to this country—I refer particularly to Scotland—the consequences of the Revolution were most important. The Church of Scotland was established anew, and a thousand blessings, temporal and spiritual, followed in her train. We shall better appreciate these if we think, for a moment, of the moral and religious state of the country as the persecution left, and the Revolution found it. Though, during the reign of Charles II., there was much more of the operation of the Presbyterian Church than many imagine,—though there was only one parish (Salton) into which the English Liturgy was introduced, and the courts, with the exception of the

General Assembly, discharged their usual functions, and the forms of Presbyterian worship were substantially observed, yet there was a vast change for the worse in the character of the great body of the people. However the party of the martyrs and their immediate friends may have been quickened and sanctified by the fires of the furnace, a relentless persecution of twenty-eight years' duration could not fail to be most injurious in a multitude of ways. There were many broken vows. Not a few in all ranks, particularly in the higher, had failed in the day of trial. In spite of solemn purposes and professions, they had abandoned their plighted faith. This must have been very prejudicial to their own moral feeling, and that of the country. Much, too, of the instruction which was communicated by the Presbyterian ministers was irregular and interrupted, under perpetual fear and restraint; while no small share of what was supplied by the ignorant and scandalous intruded curates was grossly erroneous,—at best rank Arminianism, if not Pelagianism, tending to Popery. The result was, that multitudes received no proper instruction at all, and that others were tempted to make a hasty profession, on an imperfectly prepared foundation. It is owing to these causes that, while Bishop Burnet bears witness to the amazing religious knowledge even of the "poor commonalty," their familiarity with the Scriptures, their ability to argue on disputed questions of principle, and their extemporaneous prayers, other writers relate how much ignorance prevailed not merely in the Highlands and Islands, which would not be very wonderful—but in parishes of the western Lowlands, where the persecution had been general and fierce. Thus, Hogg of Carnock, who was minister of Dalsersf, in Lanarkshire, immediately after the Revolution, in the "Memoirs of his Life and Times," states, in regard to that parish,

\* An Historical Sketch of the Protestant Church of France, from its origin to the present times. With parallel notices of the Church of Scotland during the same period. By the Rev. John G. Lorimer, Minister of St David's parish, Glasgow. Edinburgh: John Johnston, Hunter Square, 1841.

that though the people made a large profession, many of them were grossly ignorant, and otherwise seriously defective. It is said, "Some few he found intelligent; yet many, of whom he had better thoughts, were very ignorant, having patched and kept up a sort of profession, without ever making it their business to learn. This obliged him to lay aside his former designs, and wholly to apply himself publicly and privately to teach them the plain ground of revealed truth, as it might please the Lord to direct and furnish him." He states, that while abroad in Holland he had been acquainted with not a few of the common people, who not only knew the principles of religion, but who were tolerably well versed in the controversial parts of theology, and that he had expected as much of his charge at Dalsarf; but that, though many of them made a great profession, he found them exceedingly ignorant; and that he records this without meaning to disparage those who feared the Lord, and who were docile and tractable. There can be little doubt that many other parishes were in the same predicament as Dalsarf. The result shows, that persecution, instead, as many imagine, of being uniformly a good to the Church of Christ, is often most injurious, and in ways which at first would not be thought of. The absence of regular instruction, and the temptations to a party profession, would just bring about the state of things over which the excellent Mr Hogg mourns; though after all, perhaps, his standard of attainment may have been a high one. The profligate example, too, of the Court party must have been very adverse. Their manners were formed upon the French Popish model, in which open debauchery, obscene stage plays, and gross Sabbath desecration, bore a prominent part. Indeed, it seems to have been their labour to run directly counter, in every possible way, to the stern morality of the Commonwealth. They were anxious not only to shun every trace of connection with the spirit and manners of Cromwell, but to proclaim their deadly hostility to them, though religion and morality, yea decency, should be sacrificed in making the proclamation. There is little doubt, too, that long-sighted priests encouraged such courses as the best mode of breaking the power of evangelical religion and the Presbyterian Church, and of preparing the way for the re-establishment of Popery, which they seem always to have kept in view. No religion is more suited to the taste of a profligate than the Popish; and the progress of the efforts of James affords melancholy proof, how speedily a nation, by a course of sin, may be ripened for the welcome of Popery, with its promise of easy absolutions. Taking these different causes into account, we need not wonder to be informed by Fletcher of Salton, a few years after the Revolution, that besides many wretchedly provided for, there were 200,000 persons—a fourth or fifth part of the entire population of Scotland—begging from door to door; that a large proportion of these were vagabonds, who lived without any regard to the

laws either of God or of man—in the greatest crimes—oppressing the people—rioting in years of plenty—"men and women perpetually drunk, cursing, blaspheming, and fighting together." Such were their beggary and wretchedness, that two Acts of Parliament were passed, and four proclamations issued, to build houses of correction, and establish a system of poor's rate like that of England. A few years ago it was estimated that there were 55,000 persons in Scotland dependent on parochial relief, and 10,000 regular mendicants. Putting these together we have about a 40th part of the entire population in the character of paupers. How different the state of things in the days of Fletcher, when a fourth part were at once beggars and criminals! And what could be the grand cause of this, if not the persecution of the two unhappy Stuarts? It would be well for men to remember for what they are responsible in the generation which follows, as well as in that to which they directly belong.

Such was the miserable moral condition of Scotland at the Revolution; and great were her other difficulties, political and ecclesiastical. Some have spoken to the disparagement of Scotland, as compared with England, in the management of the Revolution. She has been represented as intolerant, and disposed unnecessarily to resort to arms, and so as indicating an inferior civilization; but supposing the charges well-founded—which we do not concede—it is to be remembered that the circumstances of the two countries were widely different, and fully explain the difference of feeling and conduct. Though there had been much oppression of the Presbyterians or Puritans of England in the reigns of Charles and James, yet it was not to be compared, in extent and severity, with the bloody persecution of Scotland; hence there had not been nearly the same amount of provocation. Indeed, Baxter and other Presbyterians had been labouring after a peaceful comprehension of the Puritans in the southern Establishment. Then the English Episcopal Church was not, like her Scottish sister, imbued with Popery; on the contrary, many of her sons had written nobly against the Church of Rome; and the people, as a whole, had deprived James of his crown for his attempts to establish Popery. There were no parties to come into collision in the south. It was otherwise in Scotland. Not only was there all the provocation which the memory of thirty years of bitter sufferings could supply, but the Episcopal party in Scotland still retained their Popish leanings. They not only did not use their exertions against Popery, but their Bishops, with two exceptions, sent the most adulatory address to James, after his design to establish Popery was quite notorious, merely because an adverse wind detained the Prince of Orange in Holland, and gave them the hope that James might not be disturbed. That James had a much greater number of friends, proportionally, in Scotland than in England,—that the Popish party regarded Scotland as their stronghold, partly from the remains of the

feudal system in the north, and the almost inextinguishable loyalty of the people to their royal family, and chiefly from the Popery of some great families, and the semi-Popery of the Episcopal Church,—is evident from the fact, that the Popish Pretender, through the next sixty years, in his successive attempts upon Britain, almost always looked to Scotland as his great hope and confidence. It is plain, then, that it was a much more difficult matter to carry through the Revolution peacefully and satisfactorily in Scotland than in England. The first duty was to protect the Convention or Parliament in declaring that James had forfeited his title to the throne; and this was done, not by the regular troops, but by nearly 2000 Presbyterian volunteers, who were raised in a few days, and constituted the Cameronian regiments. Eight hundred were raised in one day, by the Earl of Angus, without beat of drum. The city of Glasgow, which was always distinguished for its Protestantism, on this occasion sent 500 men to Edinburgh. At an earlier day, in 1568, the same city sent out 600 young men to the battle of Langside,—a battle which decided that the Protestant principles of Regent Murray, and not the Popish government of his sister, Queen Mary, should prevail; and at a later day (1715), sent forth 500 men for sixty days, and offered to the Government of the day permanently to support them in behalf of the Protestant line of Brunswick, against the Popish Pretender. The conditions upon which the Presbyterians proffered their services, show at once their principles and the religious character of the struggle: "That all the officers of the regiment should be such as, in conscience and prudence, might, with cordial confidence, be submitted to and followed, such as had not served the enemy in destroying, nor had engaged, by oaths and tests, to destroy the cause now to be fought for and defended; but that they should be well affected, of approved fidelity, and of a sober conversation;—that the cause they were called to appear for was the defence of the king's majesty, in the defence of the nation, the recovery and preservation of the Protestant religion, in opposition to Popery, Prelacy, and arbitrary power, in all its branches and steps, until the government in Church and State be brought to the lustre and integrity established in the best and purest times." Colonel Blackadder, a gentleman of eminent piety, whose diary and letters have been published (from which the above extract is taken), was an officer of the regiment raised under Angus. It afterwards became the 26th regiment of foot, was distinguished in the Protestant wars of the Continent, under Marlborough, and for a long time was marked for the religious character of its origin.

Thus it appears, that it was the Church of Scotland which bore a leading part in carrying through the Revolution of 1688 in Scotland; and but for her influence, the Revolution, in all probability, could not have been accomplished. But though arms were taken up, let it not be supposed that any intolerance or persecution was practised. It

was for defence, not aggression, that the Presbyterian volunteers enrolled themselves, and that many others took arms. A few weeks after the landing of the Prince of Orange, and before any ecclesiastical arrangements were made, there was some mobbing of Popish priests and places of worship, and the armed Presbyterians called upon the Episcopal curates quietly to leave the churches which they had so long usurped, or submit to forcible ejection; but even according to the testimony of Sir Walter Scott, there was no bloodshed, nothing that could be called persecution, in the sense to which Scotland had been so long accustomed to it. "Now," says he, in his "History of Scotland," "since these armed nonconformists had been, to use their own language, for nearly twenty years, proscribed, forfeited, miserably oppressed, given up as sheep to the slaughter, inter-communed, and interdicted of harbour or supply, comfort or communion, hunted and slain in the fields, in the cities imprisoned, tortured, executed to the death, or banished and sold as slaves;" "and as many of them avowed the same wild principles which were acted upon by the murderers of Archbishop Sharpe,—it might have been expected that a bloody retaliation would take place as soon as they had the power in their own hands. Yet it must be owned, that these stern Cameronians showed no degree of positive cruelty. They expelled the obnoxious curates with marks of riotous triumph, tore their gowns, and sometimes compelled them to march in a mock procession to the boundary of their parish. They plundered the private chapels of Catholics, and destroyed whatever they found belonging to their religion; but they evinced no desire of personal vengeance. Nor have I found that the clergy who were expelled in this memorable month of December 1688, although most of them were treated with rudeness and insult, were in any case killed or wounded in cold blood." What a contrast is the treatment thus candidly confessed, of the Presbyterians towards the Episcopalians, to the treatment of the Episcopalians towards the Presbyterians; and yet the Presbyterians constituted the vast majority of the country! Even in the cases of insult referred to, the deed was not, as with the Episcopal Church, the legalised deed of the Presbyterian Church or of the State, but an ebullition of the passion of the populace. What can account for this milder treatment, save the more widely diffused influence of Christian principle and views of toleration, far more enlightened than the Presbyterians of this period generally receive credit for entertaining?

#### CHRISTMAS.

It is the dead of night,  
And o'er the silent plains the crescent moon  
Sheds silver light, that not obscures the glow  
Of thousand stars, nor more than half reveals  
The shadowy forms of giant hills, that rise  
Calm and majestic towards the dark blue sky.  
See, where, upon a soft and gentle slope,

The moonlight rests, a simple band is seen  
 Of shepherds watching o'er their silent flocks;  
 Not silent as their charge: on holy themes  
 The band of friends discourse, with voices low,  
 Amid the deep solemnity of night.  
 They speak of David's promised seed—the Son,  
 The Royal Son, of Bethlehem's shepherd-king:—  
 "The years of prophecy have run their course;  
 The stranger's yoke is bound on Judah's land;  
 And Judah's parting sceptre waits the Shiloh!  
 Sure his eternal reign is near—his reign  
 Of righteousness and peace!" But, see, yon star  
 Brighter and brighter gleams with sudden glory!  
 Lo, it descends; and, lo, the hills reflect  
 The wondrous radiance! Mute and trembling stand  
 Th' astonished shepherds. Now in the 'midst appears  
 An outline clear—a living form; and now  
 He stands revealed—an angel from the skies.  
 He speaks! "Fear not; I come to bring from heaven  
 Glad tidings of great joy—joy that shall be  
 To you, and to all people; for this day  
 Is born, in David's city, Him for whom  
 Ye wait—a Saviour which is Christ the Lord!  
 And this shall be a sign—ye shall behold him,  
 Enwrapped in swaddling clothes, and lowly laid  
 Within a manger!" When the herald ceased,  
 A multitude of th' heavenly host brake forth  
 In seraph song—

"Glory to God!  
 All glory in the highest!  
 Peace on earth!  
 Good-will to men!"

Then straight they spread their plumes  
 Of rainbow tint, and sought their native sky.  
 Uprose the shepherds, nor their footsteps strayed,  
 Till, at the feet of their new-born Redeemer,  
 They breathed their fervent prayer. Then all around  
 Judea's hills the tidings they proclaim  
 Of Christ announced by messengers from heaven.

#### NOTES ON EGYPT.

BY THE REV. ALEXANDER DUFF, D. D.,

*One of the Church of Scotland's Missionaries to India.*

#### PART III.

THE most absorbing object of attraction at present in Cairo is the celebrated magician, the fame of whose exploits has been made to ring through the cycle of European literature. To our regret, he was absent at the time of our sojourn; but, having conversed with many who had been witnesses of his performances, we feel warranted in making these the subject of special remark. The alleged feat, for which he is chiefly distinguished, is that of producing, in a magic mirror of ink, the image of any person, absent or dead. For this operation the only qualified person is a boy not arrived at the age of puberty, or an unmarried woman. In the boy or virgin's right hand the magic diagram is drawn, and ink poured into it. The magical apparatus consists of a chafing-dish with live charcoal, bits of paper on which are written incantations, frankincense and other aromatic drugs. After incantations and incense have been burned in the lustral fire till the room has been filled with smoke, painful at once to the visual and respiratory organs, and after repeated mutterings and incantations, the subject of the experiment is asked if he sees any thing in the ink. Should the process promise success, the reply is in the affirmative. Next follows, in answer to successive queries, a series of images—viz., a man sweeping with a broom, seven flags

of different colours one after the other, tents and soldiers, a bull and sacrifice, the grand Sultan riding on a horse, alighting in his tent, and partaking of a cup of coffee. At this stage, when all these preliminaries are terminated, the visitor is asked to name any one, absent or dead, whose image he wishes to be exhibited in the mirror of ink to the eyes of the person holding it in the right hand. And then it is, that true images of individuals, said to be altogether unknown and unheard of by the operating magician and the subject of the operation, are alleged by respectable European authorities to have been really produced. This is the exploit which, of late years, has exercised the ingenuity of so many literary and scientific savans in Europe; many of whom have pronounced it mysterious and utterly inexplicable; while some have not scrupled to refer it to supernatural, and others, to subternatural or satanic agency.

On this latter subject, we would first remark, that the fact of the exploits being mysterious and inexplicable is, of itself, no proof whatever that it is either of a supernatural or of a subternatural character; else must the vast multitude of feats, performed in all ages by the "joculators, jugglers, or tregatours," of the east and of the west, and which have never been satisfactorily explained, be pronounced superhuman too! It is not many years since a Brahman at Madras was wont to exhibit the unwonted spectacle of sitting from twelve to forty minutes on the air, about four feet from the ground. He himself confessed it was a custom which, by ordinary but peculiar means, he had gradually acquired:—yet who has succeeded in unveiling the mystery? Then also must the huge aggregate of inexplicable phenomena, so devoutly believed in days of ignorance to have been the result of secret connection with the agencies of the invisible world; but which have since been amply accounted for by Sir David Brewster and others, on principles of natural magic, be still held to belong to the class of Divine or of satanic influences! The extraordinary phenomena manifested, during the sitting of the Commission appointed to survey the king's house at Woodstock after the death of Charles I., and which, at the time, were viewed by not a few of the learned, and universally by the unlearned, as the undoubted effects of supernatural powers, were at length fully ascertained to have proceeded from the ingenious contrivance and invention of "the memorable Joseph Collins of Oxford, who, having hired himself as Secretary (to the Commission), under the name of Giles Sharp, by knowing the private traps belonging to the house, and by the help of *pulvis fulminans* and other chemical preparations, and letting his fellow-servants into the scheme, carried on the deceit without discovery to the very last." The mere inexplicability, therefore, of any feat, however marvellous, is not enough to precipitate us upon the supernatural—as offering the only adequate solution. This were not to untie, but to cut, the Gordian knot—not to tread patiently in Baconian paths, but to rush blindly into the universal solvent of the dark ages—not to arouse the inductive energies of the soul to inquire, but, by the lazy whispers of credulity, to lull these energies asleep.

Is it that we doubt the existence of supernatural agency? God forbid. That such agency has been

peatedly exerted, let Egypt land itself, the Red Sea, and the wilderness—let Judea, with its lakes and rivers, its mountains and plains, its cities and villages—let all of these together tell, how often the Lord of Nature exerted from all her elements a confession of his presence and supremacy. It is because of the intensity of our belief in such miraculous interpositions, that we are filled with holy jealousy, whenever these are, wittingly or unwittingly, confounded with the juggling tricks and cunning artifices of ingenious but deceiving men. The magician himself sometimes asserts that he operates under the influence of "good spirits." Now, good spirits act only according to the commission they receive from God. "*Nec Deus interit nisi dignus vindice nodus*," was the test proposed even by a Pagan. Among all the recorded miracles of Scripture, is there one which may not challenge the most rigorous application of such a test? Which of them, in their general or specific end, object, and design, was not worthy of the God of creation, of providence, and of grace? But what end, worthy of God, is answered by the alleged preternatural feat of the Egyptian magician? To have his own treasures replenished with the wages of his wonder-striking performance—and to gratify the aimless, if not lawless, curiosity of a few Europeans, who give no proof of having at heart the vital interests either of God or of man—is this an end worthy of the interposition of Deity? At other times, the magician seems to allege that he acts with the assistance of "evil spirits." Now, evil spirits can only act as they are permitted by God. Under the ordinary dispensation of Providence these are allowed, for purposes of trial and probation, to exert various agencies, which may be resisted and defeated by watchfulness, prayer, and other ordinary means of divine appointment. Under an extraordinary dispensation of Providence, these may, for other and higher ends, have liberty to put forth preternatural powers, which can only be resisted and defeated by the forthputting of other preternatural powers of resistless might. If ever such license was granted to wicked spirits at all, it doubtless was, when the great redemption of the Israelites from Egypt was to be achieved by Jehovah through his servant Moses; and the immeasurably greater redemption of a world of lost sinners was to be consummated on Calvary by a greater than Moses—even Him who was "Jehovah's fellow." If, on the former occasion, a more than ordinary latitude in aping true miracles was conceded to the foul spirits of darkness, was it not that—by means of the celebrated public confession extorted from the lips of their instruments, the magicians, "Surely the finger of God is there"—their own utter inferiority and helplessness might be visibly demonstrated in the eyes of Pharaoh, his lords and counsellors, and the whole body of the people?—was it not that, on so grand a stage as the city, which was at that time not the metropolis of Egypt merely, but the central seat of idolatry, the very throne of Satan's earthly dominion, Jehovah's absolute supremacy over the gods of heathenism, and all the "principalities and powers" of the invisible world, might be gloriously vindicated? If, on the latter occasion, an unwonted license was given to the same wicked demons to convulse the bodies and infuriate the spirits of men, was it not that—by the public confession of their subjection and final doom, "Art thou come to torment us before the time?"—

emphatic demonstration might be afforded to the very senses of all around, that this was indeed the very "Seed of the woman," who was destined to "bruise the serpent's head."—that this was indeed the very personage whom prophets in every age had foretold, as "the mighty King," who would come into the world to "destroy the devil and his works;" and take unto himself the kingdom which had been so basely usurped, as well as the power and the dominions? And were not all these ends great and noble, wise and good?—ends every way worthy of Him, one chief part of whose design was to extirpate all error, and sin, and false dependences, that poor, sinful, deluded men might return, and learn to trust in Himself, who alone is the Fount of pardon and grace, holiness and peace, wisdom and happiness? Compare with ends so glorious, the only end which has ever yet been served by the alleged preternatural feats of the Egyptian magician—to wit, the replenishment of his own coffers, and the gratification of a few inquisitive Europeans! Surely reason must have wholly fled the breast of the man who can tolerate any hypothesis which necessarily involves or leads to such a comparison at all.

From such general considerations alone we could not for a moment hesitate in pronouncing the pretensions of the magician himself to the assistance of familiar spirits, whether good or bad,—pretensions which have sometimes been acceded to by others with an easiness, of credulity that reflects little credit on this boasted age of the march of intellect—wholly apocryphal. On his claims we could not hesitate to return the verdict, not simply "Not proven," but that of "Disproven." There are, however, considerations of a specific character which ought to arouse the vehement suspicions of even his most credulous admirers. 1st, What are those lustral fires, aromatic fumigations, written spells, mutterings and invocations, but the ordinary apparatus wherewith the juggling impostors of every age and clime have endeavoured, by intensely occupying more than one of the senses of the spectators, to render their tricks and artifices more difficult of detection? 2dly, Is it not a circumstance of prime importance, that all the antecedent images—brooms and flags, tents and soldiers, bulls and sacrifices, sultans and coffee—are, as to number and order of succession, in every experiment almost uniformly the same? This being the case, what boy or girl in all Cairo, likely to be subjected to the magical operations, may not previously become as familiar with the nature and succession of these expected images as the pretended familiar spirits themselves? 3dly, It is a fact, known and notorious to such of the permanent European residents as have been at pains deliberately to investigate the matter, that the magician has a multitude of willing agents in his confidence; that between these and the native attendants of any stranger of rank or consequence who might be desirous of witnessing the magical exploits, as well as the native servants of the hotel or other place of residence, a busy and constant intercourse has often been detected; and that particular boys, apparently selected at random and without any previous mutual understanding, have been shown to have been passing the street or purchasing articles in a neighbouring shop, under peculiar circumstances, which could leave room for no other conviction, than that they were there by preconcert and design, at the precise juncture of time when their ser-

VICES would be required: all of which ascertained facts go the full length of proving that there is collusion, to at least a certain extent. 4thly, It has been admitted by Mr Lane, and other admiring eulogists of the magician, that his attempts have often failed. By European residents at Cairo who had been repeatedly present, and who, when not personally present, had ample opportunities of learning the result in other instances, we were positively assured, that the cases of total failure so greatly out-numbered those of real or apparent or partial success, that the former constituted the general rule—the latter, the rare or occasional exceptions! Nor is this all; there are other circumstances which tend to throw still farther light on the real character of the whole procedure. The instances of the apparent or partial success have usually occurred, as in the case of Mr Lane and others, when the character, habits, pursuits, studies, home connections, and topics of conversation of the visitors, have been more or less known to vigilant and intelligent natives around them; when the boy, or subject of the operation, has been secured through the instrumentality of some one directly or indirectly under the influence of the magician; or when the interpreter, or medium of communication between the parties, has been the magician's own hired servant. The instances of total failure, on the other hand, have usually occurred in cases where the inquiring party has been a new or unexpected visitor—and when both the boy and the interpreter have been provided by that party. We had long converse with a Christian youth of uncommon intelligence for his years, and of sterling integrity of principle, who had been purposely so selected; the magician himself, on examination, could not help pronouncing him, as to age, &c., a fit person. Full well did he know previously what preliminary images, flags, tents, and such like, ought to have appeared in the magic mirror of ink; but when duly interrogated, he was constrained to answer, that he saw nothing. The magician then declared that the sky had become unpropitious, and the experiment was suspended for a more favourable day. The day having arrived, the same youth again submitted to the operation—still he could see nothing. The sky had again become unpropitious; and when it was proposed a third time to repeat the experiment with the same youth, the magician peremptorily refused! The young man, however, added, in substance, the very weighty and important remark, that, his head having been kept so long over the chafing dish, in which were burnt the aromatic drugs, before any question was asked, he found a tendency to giddiness, and a sort of stupefying sensation growing so strongly upon him, that he felt almost resistlessly tempted to say, that he saw what he really did not see, in order to be the more speedily delivered from the magical pillory of torture. We had also long converse with one of the most enlightened Europeans, and certainly the best Arabic scholar in Cairo, who had often volunteered his services as interpreter, on very purpose to satisfy his own mind as to the facts of the case. He assured us, that he undertook the task under a decided leaning to the persuasion, that, if all the previously reported facts were really substantiated, without a clue to any collusion, or other modifying or explanatory circumstance, he could not well see how they could be accounted for, except by reference to preternatural agency. After repeated trials, his firm and

unalterable conviction was, that, be the art or artifice what it may, it had upon the face of it indubitable signatures of a juggling imposture. Among these, he strongly asserted it as a fact, that many of the questions were leading ones—that many of them were put in the suggestive form, such as (instead of asking the youth, What do you see?) asking him, "Do you see a flag," &c.; and that many of them were moulded in an alternative form, so that, on the mere principle of guessing, the answer ought to be as often right as wrong. In this latter department of interrogation, the results were peculiarly decisive against the claims of the magician. No sooner was it detected by the shrewd interpreter than he resolved to subject it to an *experimentum crucis*. A certain personage was called for, really unknown to the magician, but well known to the principal visitor to be of uncommon stature. Instead of putting the question, as moulded by the arch-operator into somewhat of the usual form, (such as, Whether is he tall, or otherwise?—laying, it might be, a peculiar emphasis on the one word or the other, to guide the answer,) it was shaped in some such form as this, "Is he somewhat diminutive in stature, or exceedingly diminutive?" The reply was, "Exceedingly diminutive!" In like manner, another, distinguished for obesity, was made out to be as lean as an absolute starving! In short, the blunders were not only multiplied, but so uniform, and often so ludicrous, that at length the magician was heard to declare, that he would never more exhibit his art to any one, if the gentleman now referred to were made the interpreter.

Now, though there may be authenticated facts on record not explicable by any one of the data now furnished, we would gravely appeal to the reason and common sense of men, whether these data are not enough to cover the whole with more than the suspicion of deception?—whether they are not amply sufficient to demonstrate, that the feats of the Egyptian magician are in no way to be distinguished from the universally acknowledged tricks of legerdmain, and the delusive artifices which have been practised by other clever impostors, in different ages and in different climes? We, at least, have fully concluded in our own mind, that the wouder-exciting delusion of this modern pretender is in no wise to be exempted from the decision of Thomas Ady, given about two hundred years ago in his book entitled, "A Caudle in the Dark against Witches and Witchcraft." "The craft of juggling," says he, "to them that are not acquainted with it, breeds great admiration in the beholders, and seemeth to silly people to be miraculous; and yet, being known, is but deceit and roguery—so that the beholder cannot but blush and be ashamed to think he was so easily cozened, and did so much admire a ridiculous imposture."

#### ON REGENERATION.

BY J. GRANDPIERRE, DIRECTOR OF THE MISSIONARY INSTITUTION, PARIS.

Translated from the French.

#### PART I.

MORAL philosophy has aimed at the regulation of the manners and the reformation of the outward conduct of man; Christianity alone has undertaken to change

him, to renew him. Beginning with the principle that man is born good, or at least admitting that, in spite of the sins and imperfections perceived in him, there is in his nature a principle of virtue, a root of sound morality which it is possible to cultivate and develope, and which, with care and perseverance, will bear the fruits which may be justly expected from it, moralists have confined themselves to the attempt to educate man as he is born, as he grows up in the midst of his fellows; and as they have never supposed that there is wanting in him an element of life, a spiritual and divine energy, without which his moral nature can but vegetate, and vainly strive after sanctification, they have hitherto spoken, and do yet speak, only of amelioration, of perfectibility! Christianity, which preaches the deep corruption of human nature, has alone the right to demand a radical regeneration of all who present themselves as candidates for the kingdom of heaven; Christianity, which reveals the moral character of God, and shows us in the person of Jesus Christ his adorable perfections, has the right to require that man shall be holy as God is holy; Christianity, which proposes to educate us, not for this world only, but for heaven, is consistent when she calls us to lead, even in this world, a heavenly life; Christianity, in fine, which opens to us such high destinies, cannot be accused of unfaithfulness to her promises and of demanding what cannot be accomplished: for the means she employs are proportioned to the magnitude of the work she has to fulfil— for, to carry us from earth to heaven, from one state of corruption to one of holiness, she announces to us, offers and gives to us, nothing less than the eternal Son of the Father, with the immensity of his love, the efficacy of his redemption, and the power of his Holy Spirit.

This is why the Gospel is continually telling us to be *converted*—that is, to quit the world's paths in which we are entangled, to take a route diametrically opposite; to *awaken*—that is, to arise from the state of spiritual death in which we are by nature plunged; to be *born anew*—that is to say, to undergo an entire change in our principles, our affections, our will, our life: and this is why it is said of him in whom this blessed spiritual change has taken place, not only that he is a creature modified, corrected, improved, but a creature changed—a new man; yet more, a creature morally remodelled, called a second time to living existence. “He that is in Christ is a new creature; old things are passed away; behold, all things are become new.”

I pray God, my brethren, to give me to speak to you to-day on this matter with simplicity and love, but, at the same time, plainly and with freedom; for since the Saviour of the world has laid down regeneration as a condition indispensable to our entrance into heaven, declaring, that “except a man be born again, he cannot see the kingdom of God,” how fatal might be an error, or even a misconception, on this capital point of Christian doctrine! Compose yourselves in the presence of the Lord, then, my brethren, while I talk to you of these things, and ask Him to accompany his Word in your hearts with the all-powerful efficacy of his Holy Spirit!

What is regeneration, or the new birth, or the new creation? for these expressions signify one and the

same thing. Regeneration is an interior, spiritual, complete, supernatural change, operated by the grace of the Holy Spirit in the heart of a man converted to Jesus Christ. To communicate some knowledge of the matter to those who are yet ignorant of it, we might indeed, my brethren, confine ourselves to an explanation of each of the terms made use of in this definition. But the subject is so important, that it cannot be treated with too much precaution and care; and as there prevail in the world, upon this subject, so many erroneous notions, so many illusions, it may not be useless, previous to explaining in what regeneration consists, to say in what it does not consist, and so to contrast the work of man with the work of God. Thus will truth shine the brighter when opposed to error; and there may be afforded to some an opportunity for serious self-examination—for assuring themselves that they have not mistaken the appearance for the reality, the semblance of regeneration for regeneration itself.

First, then, let us say what regeneration is not.—It is not then, in the first place, that change which years bring along with them insensibly and in spite of us, or which may be occasioned by the circumstances in which the individual is placed. Each age has its quicksands and temptations. The general characteristics of youth are, ardour of the passions—love of pleasure—the spirit of independence—levity. Those of riper age are, a calculating spirit—the desire and the pursuit of riches—attachment to this world's goods. Old age regrets the years which have fled, never to return—thinks less of amassing more, than of enjoying what she has already acquired; loaded with infirmity, she is a prey to peevishness and impatience. In his passage through these three seasons of life, or even as he leaves a few more years behind him, man becomes changed—his tastes are modified—his character varies not a little. Particular events, too, exert a great influence on our moral being. If, for example, an unforeseen catastrophe has suddenly deprived you of your fortune, it is plain that, obliged to limit your expenses, you can no longer, as in the days of your prosperity, indulge your taste for luxury or the pleasures of the table; and if disease lay you for long years on a bed of suffering, you must, per force, live in solitude, and renounce the pursuit of the amusements of the world, or the idols of glory and ambition. It is then possible, that a man, reflecting on his own state, may find himself different at a certain age of life from what he was at another, without having, on that account, any title to rank among the regenerate. The change he has experienced springs only from the necessity of things; his will has had nothing to do with it; it is the offspring of revolving years; he has bent under the force of events; one passion has but made way for another; one idol has been put in the place of another: but the heart has not been changed—this is not Christian regeneration.

Next, do not confound the renewing by faith in the Gospel with the reform to which personal interest may in certain cases lead. Often does sin, even in this world, bring on results more or less serious; and, in one sense, it may be affirmed, that almost always the sinner punishes himself. But what is true of sin in general, is, above all, so of certain particular effects of

the corruption of human nature. There are certain vicious habits, which, more remarkably than others, bear the seeds which are to produce bitter fruit; and the contemplation of the evils which vice engenders, may in certain circumstances determine the sinner to cure himself of habits from which he labours to be free, rather because they are hurtful, than because they are in themselves criminal. Thus, one man perceives that by habitually giving himself to evil speaking, he alienates from himself those whose affection he values, and brings on himself embarrassment and regret; he has felt the necessity of bridling his tongue. Another feels that his habits have a serious influence on his health and reputation, or compromise the existence of his fortune; he renounces them. In these cases, and in others similar, an exterior reformation has been induced; there has been a cessation, an interruption of the acts of sin; but the evil has not been attacked at its source, no principle of sanctification and virtue has been implanted in the soul; this is not Christian regeneration.

The thought of the judgements of God, awaking the sinner from his spiritual lethargy, may also lead him to regulate his conduct, and to seek morality in his actions. Seized at once by the idea of an avenging justice, which will render to each according to his works—it is not impossible, that the criminal may suspend his act of injustice, may cease his frauds, may restore the property which he has unrighteously obtained, and that the worldling, alarmed at having led a life useless to himself and to society, may seek better to employ his time to make himself useful—to busy himself with works of public charity. These salutary terrors, sometimes precede conversion; they lie generally on the way towards grace; but if the sinner rest in them; if love do not come in the place of fear; if peace of soul do not banish the terror of the judgments of God; if the spirit of filial confidence, succeeding to that of legal servitude, do not lead him to do the same things, not to obtain life, but to witness his gratitude and love to the God who has delivered him from death, the man is not yet converted, he lives under the law, but is not in the liberty of grace; this is not Christian regeneration.

Disgust with the world has more than once been the cause of a life of self-denial, which a superficial observer, a stranger to true Christianity, is apt to confound with Christian virtue. When all the joys of the world have been tried, and only vanity or bitterness found at the bottom of all; when, from all the pleasures which this earth can offer, has been demanded the secret of filling a heart whose repose and life are only to be found in God, and when every hope has ended in disappointment, the man returns into himself, doubts the possibility of man's being happy here below, falls into a practical scepticism, which is yet more terrible than speculative unbelief, renounces the pursuit of peace, because persuaded that it exists nowhere, not even in God, not even for the soul which seeks it in him. In this state of fatigue and oppression, the soul, disgusted with all takes interest in nothing; sees pass before her, in all their brilliancy, and with all their attractions, greatness, glory, pleasure, and is still unmoved; she does not ask to be charmed by them, were it but for a moment, for she knows by experience that

they cannot do it; she believes in nothing, loves nothing; the realities of the invisible world and of holiness, no more than the futile joys of the worldling, truth no more than falsehood. Beholding a man of this character, disenchanted from the vanities of the age, leading an austere, and, perhaps, solitary life, you may be tempted to say, "What elevation of thought, what heroism of sentiment, what moderation, what wisdom, what philosophy!" But, could you read within, in the secrets of his heart, you would discover there a deep void, a gnawing chagrin. No hope, no peace, no love, no life,—is this Christian regeneration?

There are constitutional virtues which are born with us. The natural result of our organization, they grow and increase with us, they cost us no trouble, no effort; they constitute us what we are. Thus, we may have an instinctive cheerfulness, compassionateness, justice, shall I say, existing without love to God, independently, even, of any principle of morality. I suppose you to have sorely offended against a man, and many such are to be found, of a mild and gentle temper, that you have been unjust or ungrateful towards him, that to ingratitude and injustice you have, perhaps, added insult and outrage; calm and placid, he has not been moved. Another cannot see suffering, without being touched in the depths of his being; there is no grief, no misery which does not touch a cord in his soul and awake his sympathy. A third has an invincible repugnance to be guilty of the smallest fraud, the least obliquity, the slightest deviation from the rules of truth and justice; equivocation, falsehood, under whatever form, however veiled, are revolting, and rouse all his indignation. You justly give these men credit for such noble sentiments, they have a right to your esteem. But in presence of the moral law, and before the face of God, these virtues, if indeed they deserve the name, lose all their value, for they do not proceed from a principle of love to God, of love of holiness, or even of love for duty; they are the fruit neither of watching nor of care; their possessors never laboured to cultivate and develop them; in practising them they did but abandon themselves to the impulse of nature, and follow a species of instinct; and neither is this Christian regeneration.

Finally, there are virtues which are not the offspring of instinct, and which cannot be attributed to the motives of interest, to the search for worldly glory; to pride, to self-approbation, or to any other impure sentiment, but which seem to spring from a principle of morality deeply rooted in the soul. Real benevolence, the sense of duty, obedience to imperious and sacred obligations, a deep conviction of the dignity of human nature, elevated views of our lofty origin, and the grandeur of our destination, gratitude, devotedness, disinterestedness, all these noble affections, and many more, have a share, more or less, in many works performed by unregenerate men, to whom we cannot refuse our tribute of respect and esteem. But, we ask, why is it that these generous men, who have so many sympathies for all that is great and splendid, why is it that they experience no attraction, that they feel no leaning of heart towards Him, who is supremely amiable. Why do they love all, except Him from whom proceed all beauty, all grace, all nobleness, all virtue? Why do they coldly consent to do nothing for him, to



render him no homage for the numberless favours with which his Providence has loaded them? That virtue, worthy of so much respect, often attained at the price of great sacrifices, but of which, God is neither the beginning nor the end, is not Christian regeneration

#### THE ORIGIN OF THE JESUITS.

It has often struck us, as a singular defect in our systems of education, that, while the attention of youth is sedulously directed to the histories of Greece and Rome, and other countries in which we can take only a very remote interest, no attempt should ever have been made, as far as we are aware, to impress upon the youthful mind the history of the Church of Christ, in which we all ought to feel a very deep and lively concern. That Church is a kingdom which rests on a secure basis; and while all the other kingdoms of this world shall, in the progress of time, totter and fall, it is destined to flourish in immortal youth while sun and moon endure. We are glad, therefore, to see that a prospect is now afforded of having the minds of young people stored with the important facts of Church History. The Volume,\* from which we make the following quotation, is from the pen of an intelligent Christian lady; and, from the ability, impartiality, and accuracy with which it is written, we are disposed to regard it as an invaluable treasure to schools and families. Each of the chapters is accompanied with a series of questions, which renders the work of the instructor, in using the book, comparatively easy.

This society, which acknowledges for its founder Ignatius Loyola, a Spanish gentleman, far surpassed all the other monastic bodies in its attachment to the Romish see. Bound by a solemn oath to render the most implicit obedience to the pope, the interests of the church and the aggrandizement of the papal authority were with them synonymous terms. True religion is always the same, while the counterfeit changes with the spirit of the times, and adapts itself to the ever-varying opinions of mankind. The ancient monastic societies had now fallen into general discredit, even in Roman Catholic countries. Their ignorance of every thing except scholastic divinity, in an age when literature was eagerly cultivated, exposed them to contempt; and their voluntary poverty and professed humility no longer wore the appearance of superior piety, when it was known that they possessed immense revenues, and indulged in all the luxuries of life. The Jesuits abandoned the indolence and seclusion of the cloister, for the active pursuits of human society. They mingled in all occupations, and engaged in all professions, and in every path which led to fame they were among the most successful competitors. Their talents and acquisitions were not, however, intended to enlighten, but only to dazzle mankind, to extend the influence of their order, and to revive under a new form, the despotic authority of the Roman pontiff. No station was considered too humble, no path too adventurous, no opinion too bold, no measure too daring or criminal, if it promised to advance these ends. Their learning was employed to erect a system of casuistry, by which the plainest dictates of morality, and the most authoritative commands of religion, might be set aside when opposed to their purposes, and perjury and every crime be justified when it would advance them. The most indulgent of confessors, they accommodated themselves to the temper of their penitents; and those whom a rigorous pen-

ance might have disgusted, not only escaped punishment, but were encouraged to proceed in the same course by the palliatives which these masters in the art of sophistry furnished for their transgression. Under such circumstances, it is not surprising that the consciences of the great were soon intrusted almost entirely to their keeping; every prince had a confessor, and that confessor was a Jesuit, who often managed by his address not only the spiritual concerns of the sovereign, but the temporal destinies and welfare of the nation.

It was not in Europe alone that their zeal was displayed. The discoveries and conquests of the Spaniards and Portuguese opened a new field to the ambition of the pontiffs, and the disciples of Loyola were ready to compass sea and land to make proselytes to their sway. The other orders excited by the spirit of emulation, prepared for similar enterprises. Asia, Africa, and America, were soon visited by a crowd of missionaries, who taught their converts to make the sign of the cross, to worship the Virgin, and to venerate the Roman pontiff as a sort of terrestrial deity. Where the pagan or heretical governments were powerful, these missionaries had recourse only to argument and persuasion; but when the reverse was the case, and they combated under the protection of Europeans, the weapons of their warfare were changed; compulsion became the order of the day, and those who resisted their arguments were obliged to yield to their power. The Inquisition stretched out its branches far and wide; the Spaniards established it in the New World, and the Portuguese carried it to the remote quarters of the Old. When the latter arrived in India, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar; but they were soon offended at the purity and simplicity which characterised the worship of these Oriental Christians, and their refusal to acknowledge the authority of the Roman pontiff. They were still further displeased when they found that their church had for thirteen hundred years been governed by a regular succession of bishops, appointed by the Patriarch of Antioch. "These churches," said the Portuguese, "belong to the pope." "Who is the pope?" said the natives; "we never heard of him. We are of the true faith, whatever you from the West may be, for we come from the place where the followers of Christ were first called Christians." And when the image of the Virgin was offered to them, they exclaimed indignantly, "We are Christians, and not idolaters."

#### THE GOODNESS OF GOD IN THE LATE HARVEST: A DISCOURSE.

BY THE REV. J. W. TAYLOR,  
*Minister of Grangemouth, Stirlingshire.*

"Thou crownest the year with thy goodness."—  
PSALM lxx. 12.

THIS very lovely song may be entitled a Psalm of Thanksgiving. From first to last it breathes the language of praise. The writer surveys the wide world, and every where does he find cause of gratitude. His harp had been consecrated to the service of the God of Israel; and when he takes it down from the wall of the Temple on which it hung, he devotes its first sounds to the praise of Him, whose dwelling-place was in Zion, and whose tabernacle was in Jerusalem. As the house of God is a place peculiarly adapted for paying thank-offerings to the Lord, so the manifestations of God, as a God of grace, form an ever-

\* "History of the Christian Church, from the First to the Nineteenth Century." By Christiana Buchan. Edinburgh: Oliphant and Son. 1841

suitable introduction to his praise. The adoration of God as the hearer of prayer, as a sin-forgiving God, and as the portion and satisfaction of his people in the gracious communications which he makes to them in his holy temple, suggests subjects which, on devotional occasions, can never be inappropriate.

From the displays of God's kindness as a God of grace, the Psalmist's soul stretches away to displays of God's kindness in the protection which he affords. He singles out a case in which this protection is most visible,—the case of those who remain on the broad sea, and who have trading in great waters. To deepen the sense of God's kindness in the protection which he affords to those who are thus exposed, the sacred poet calls in the aids of the storm, and represents God as stilling the raging of the sea, and the noise of its waves. In pursuance of the same thought, his inspired mind carries him to the uttermost parts of the earth, where the fear-struck inhabitants behold, in the wild appearances of nature with which they are surrounded, tokens of God's terrible majesty. Yet, although all the elements are contending together, God's protection is apparent in making the outgoings of the morning and of the evening to rejoice over the trembling dwellers. From these scenes of terror, we are suddenly hurried into scenes of beauty and of bounty. The seed-time and the harvest are set before us in their varied loveliness, and the flowers and fruits of the field are made to bloom afresh in this song of gratitude. The figure employed in my text is highly poetical. The year is represented as wearing on her head a crown of greater worth than the purest gold,—a crown of plenty prepared by the goodness of God.

Let us, in dependence on divine aid, dwell for a little upon the scene suggested by these words, 1. "Crowning the year with goodness." 2. Contemplate the agency by which such a blessed result is brought about. 3. Make a practical application of the subject.

I. To reach the meaning of these words, "Crowning the year with goodness," you are not obliged to call in the aids of imagination, you have only to unlock the stores of memory. Call to mind the appearance which our own rich neighbourhood presented but a few months ago, and you will realize the full meaning of the phrase before us. In the mind of the most unthinking, some impression must remain of what we were then privileged to see and feel. Have you not the recollection of some day more glorious than the rest,—a day remarkable for its beauty even amid a succession of beautiful days,—when you walked in the fields and saw them ripening for the harvest; when here you saw grass growing for cattle, and rejoicing in its living verdure; when there you saw corn waving for the use of man, and rejoicing in its stately luxuriance,—the fine wheat, and the golden barley, and the blooming pea, vying with each other in abundance; when the silence of nature reigned around, broken only

by the song of the lark, as it rose high in mid-air and poured forth its notes of gladness; or if a breath of wind passed by, bringing freshness on its wings, it awakened a rustling along the ripening crops, which in wisdom's ear, sounded like the gladness of the fields when they shout for joy, and when they sing? But there is much betwixt the ripening of the harvest and its ingathering. Even after the earth has been covered with fullness, the rotting rain and the shaking wind may destroy the hopes of the year. Harvest may come, but the weather of harvest may be withheld; the reaper's song may be changed into the voice of wailing, and the harvest may be made an heap in the day of grief and of desperate sorrow. This brings us a stage onward, and reminds us of the goodness of God to us in the season of reaping. The bottles of heaven were shut up, the winds of heaven were restrained, the sun smiled upon the cheerful scene, when the harvest-man reaped the corn and gathered the ears with his arms. One service more concludes the scene and completes the picture. The loaded wain gathered into the barn the treasures of the field, and on every hand the swelling barn-yards, gilded by the softened rays of a December sun, proclaim to the eye the fertility of the season, and form the diadem with which God has crowned the year.

The blessing of a land yielding her increase, with which we are this year gladdened, was one of the blessings which God promised to ancient Israel on condition of their obedience. It is a blessing which is widely felt, and which cannot be too highly appreciated. It is a source of personal comfort, for the heart is thereby filled with food and gladness; it spreads comfort over the family circle, and sends joy throughout a nation's population. Some of the darkest pictures which the pen ever drew, have been suggested by the corresponding judgment. Distress could not be painted in gloomier colours than those which Jeremiah employs to describe the condition of Palestine under a grievous famine. Judah is represented as mourning, and the land as languishing; her gates as black as the ground, and the cry of Jerusalem as going up to heaven. The nobles sent out their little ones for water, but they returned with empty vessels. The ground was chopt for want of rain; the ploughmen were ashamed and covered their heads. The hind calved in the field and forsook her young, because there was no grass; and the wild asses, tamed by hunger, did stand in the high places of the city, they snuffed up the wind like dragons, their eyes did fail because there was no grass. The children said to their mothers, Where is corn and wine when they swooned in the streets, and when their souls were poured out into their mothers' bosoms. Nature was sorely agonized with extreme agony when, under the pressure of want, it forgot its greatest aversions, and was fain to be filled with the supplies of the dunghill; when affection was deaf and maternal love became blind: and the noble lady, who through very delicacy, could not

touch the castle with her foot, fed with delight upon the body of her child, and laid up what she left for another bloody feast.

What would have been our condition as a nation, if, instead of visiting us this year with plenty, God had visited us with a scanty crop? Through the failure of preceding years, our granaries were wellnigh empty; foreign produce could not supply our lack, trade was depressed, agitation was afloat, and discontent was beginning to speak in suppressed murmurs. All the elements of national convulsion were prepared, and the only thing awaiting to involve our land in tumult was some public distress. A year of scarcity would have consummated our evils. It would have overwhelmed us with the most calamitous of all national calamities—popular insurrection. But God has quieted the tumults of the people, by preventing them; and, by his goodness in the season, all these evils have been warded off. Our fears have been disappointed—our hopes have been exceeded. The poorest, by honest industry, may obtain a fulness of bread; and the rich, in the possession of peace, may enjoy what God has given them.

II. Let us consider the agency of God in the fertility of the season,—“*Thou crownest the year with thy goodness.*” I know nothing more calculated to teach man his entire dependence upon God, than the course of the seasons. Man may plough and sow, he may expend all the skill and labour of which he is capable; but, without God’s blessing, all man’s efforts will be fruitless. His skill, and his labour, and his anxiety, will not make a single grain to vegetate. The mighty power of God must interpose before, in the deadened seed, there can arise the principle of vegetable life. Who can penetrate into the secret processes of nature? Whose eye can detect the moment when new life enters the seed? What investigation can explain the step by which life and death are thus connected? If science cannot explain, far less can it produce the process. The enlivening of the seed is the work of Omnipotence. He was no inexpert advocate who, in contending with the Atheist, picked up a straw which lay at his feet, and proceeded from its contexture to demonstrate the existence and power of God. Every blade of grass, every stalk of corn, every trembling leaf, witnesses to God’s mighty power.

But, apart from the hidden process by which vegetable life is produced, you will easily perceive that there is a necessary combination of outward circumstances, over which man has no control. The softening shower must descend—the vivifying sun must shine. Rain and fair weather must be so balanced, as to work together for the desired result. An excess of rain would flood the field and rot the seed—an excess of sun would parch the ground, and would imprison the seed in the clay-bound soil. Who tempers these extremes? Is it man? No; he can only look on in helpless anxiety. It is the work of God to prepare the ground, to water its ridges, to make it soft with

showers, and to excite its powers by the stimulating rays of the sun, and thus to bless its springing. The providence of God is equally visible in every subsequent stage of its growth. The power of God must be at work, to cause its continued, though silent, increase; the care of God must be at work, to restrain the blasting mildew and the shaking wind; and the wisdom of God must be at work, to combine the varied agencies which promote fertility.

Yet, although we are thus dependent upon God for the fertility of our seasons, such is the atheism of the human heart, that we are apt to forget this dependence. This is a charge to which our times are peculiarly liable. Our days are days of improvement. Men are stimulating their minds in the progress of discovery. They are searching with laudable curiosity into the causes of things, and are employing their ingenuity to increase the amount of human comfort. But with this spirit of inquiry there is associated a spirit of ungodliness. Every improvement which is made seems to loosen their connection with God. Every discovery seems to remove them a step farther from dependence upon God. Every second cause which is seen seems to blind their eyes regarding the great First Cause. Short-sighted race! Our vain wisdom and false philosophy make us forget that all secondary causes are of God’s appointment, and that he works as much by these as if the clouds were to open, and God’s agency was to be visibly displayed in all that befalls us. It is not long since the speculators boasted of the improvements in agricultural labour, and calculated with presumptuous certainty regarding the capabilities of the country, and the fulness which improvement would secure to the land. Providence never entered as an element into their calculations; this was a subject on which they never spared a thought, and of which, if they spoke, they spoke with a sneer. But Providence has vindicated its own importance. By the scantiness of the last three years, Providence has been shaking its rod over us; it has been reading us a lesson of wisdom, and if we are not dull disciples we may have been taught how little man’s skill and man’s industry can effect without God’s blessing. A cold and surly winter, a dropping or a boisterous autumn, will undo all man’s labour and destroy man’s hopes.

Is it not a cause of deep lamentation, and a standing evidence of the corruption of man’s heart, that the time when we are most apt to forget God, is just when God is most bountiful to us? It is not when God sends cleanness of teeth into our borders that the remembrance of God is banished from the mind. On the contrary, it is then that we are most ready to acknowledge our dependence upon him. Driven by stern necessity, we visit God in the time of trouble, and pour out our prayer unto him when his chastening is upon us. It is in the time of plenty when we wax rebellious and forgetful. It was when God of old made his people ride on the high places of the

earth, that they might eat the increase of the fields, when he made them to suck honey out of the rock and oil out of the flinty rocks, butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, that he brought this charge against them, "Jeshurun waxed fat, and kicked: thou art waxed fat, thou art grown thick, thou art covered with fatness, thou hast forsaken God who made thee, and lightly esteemed the Rock of thy salvation." The fear of Agur was, lest he should be full and deny God, and say, Who is the Lord? It was when the prodigal was in his father's house, enjoying its fulness and its comforts, that he planned his departure—that he cherished insolent feelings and uttered insolent words. So true is it, that corn, wine, and oil steal away the soul!

It is to guard against these feelings and to cherish the opposite feelings of pious gratitude, that we are this night met. Breathes there a soul so blinded, as not to perceive God's hand in our present plenty, breathes there a soul so dead to generous feeling, as not to beat high in gratitude? We fear that this question when applied to fallen man, is more dictated by pride than by a right estimate of our own deceitful hearts. There is no doubt, every cause of gratitude in the plenty which is every where spread around us,—there is no want of goodness on the part of God; but may there not be, is there not generally, a lack of gratitude on the part of man? Plain though gratitude be as a duty, how seldom is that duty heartily fulfilled on the part of man? Gratitude is not the bare expression of the lips, it is a feeling formed in the deep recesses of the heart—out of the abundance of the heart does it speak. It is not a sudden burst of affection, like the sparkling of thorns under a pot, flaming forth with a flickering blaze, and then going out in darkness,—it is a steady passion. It is a regulation of the life. There is thanks-living as well as thanks-giving. It consists in an abiding sense of God's goodness, and in connecting all the varied manifestations of kindness which we daily experience with God's bounty. Can those of you then, be sincere in your gratitude this evening, who daily sit down to a full board prepared by God, and yet neglect to give him thanks? Can he who is forgetful or formal in thanks-giving for daily mercies, be sincere and hearty in the sacrifice of praise which we are met this night to offer up? When Christiana was brought to the house of the Interpreter, and was reminded of her duty by the use of similitudes, she was taken into a room, where was a hen with her chickens. One of the chickens went to the trough to drink, and every time it drank it lifted up its head and its eyes to heaven. The chicken was Christiana's remembrancer, and by the Interpreter she was instructed to do intelligently what the chicken did instinctively, and to lift up her heart with her eyes, and to thank the Father of lights for every blessing, whether common or special. Let daily mercies be acknowledged by daily thanks-giving, and then will we be taught to recognise

God's hand in his more general bounty, and be prepared suitably to praise him.

III. The voice of God speaking to us by his providence, and speaking to us in his Word, cannot be misunderstood. Its language is—Receive with gratitude, and use with moderation, the blessings which my goodness has provided. Are there any before me who grudgingly, and with unreasonable parsimoniousness, use the good things which God has given them—who do not take to themselves, or give to others, a sufficiency of necessary comforts? Consider God's liberality, and stand rebuked. God has given these bounties, not to be hoarded up, but to be used. This is God's intention in providing them, and in bestowing them upon you; and you make the intention of God of none effect if you do not, with Christian liberality, use these gifts. You sin against your own body—you sin against the bodies of others.

Abstinence is not the evil against which caution is most needed—excess is the overflowing flood against which the standard must be raised. Those of you who abuse God's goodness, be wise, be taught, lest God be angry with you. Ye exclude temperance from the list of Christian graces—ye bless that which God doth curse—ye love that which God doth hate. Do not sow the seeds of disease in your body; do not impair the mind's activity, by making your belly your god; do not reduce yourselves below the level of the beasts that perish, by overthrowing reason from its seat; do not shame yourselves, by indulging until you speak with stammering tongues, and walk with unsteady step. God has been crowning the year with his goodness—you cover yourself with a curse, by converting God's good into evil.

In this year of plenty, brethren, imitate the example of Joseph. In the years of plenty he laid up for the years of dearth. Are wages good?—are provisions cheap? Lay up for the day of sickness, for the years of age. Why do we see so much poverty and wretchedness in the houses of many, when sickness overtakes them? Why are there so many who apply for admission on the poor-roll, and seek the scanty pittance which charity can afford? In ninety-nine cases out of a hundred, improvidence is the cause. It is our duty, in the day of health, to provide for a day of sickness—in a day of plenty, to provide for a day of want. If we neglect this duty, Providence will punish us for our improvidence. O for a return of that spirit of honourable independence by which our land was once distinguished! Men then made provision for grey hairs and infirm years, and for laying their heads decently below the sod; and nothing but the sternest necessity would compel them to receive parochial aid. In this year of plenty, let there be established a saving-bank in every family—let a portion be laid up against coming scarcity.

We have been speaking of the ingathering of the fruits of the earth, of a joyful harvest—think of that harvest when we ourselves will be cut down by the sickle of Time, and will be gathered

in. "The field is the world." Christ's "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, and he will burn up the chaff with unquenchable fire." Harken and be warned!—what cry of agony is that which falls upon the ear, "The harvest is past, the summer is ended, and we are not saved."

## CHRISTIAN TREASURY.

*The duty of considering the course of God's providence.*—The propriety of looking back on all the ways by which God has been leading us, may be evinced by the consideration, that the events of each man's life, like the more important events of history, can seldom be impartially considered, or even fully understood, at the time of their occurrence: they occasion such an agitation of mind, and call into play so many feelings and passions, that we are too apt to take a partial view of them, especially while as yet the ends for which these dispensations were sent are unknown, or at least have not been realized in our experience. It is after the stunning shock has passed away—after the storm of passion has subsided, and after we have begun to taste the fruits of such dispensations, that we are able on a calm, though it may be a pensive review of them, to see all the parts of this chequered drama in combination, and to mark the wisdom and kindness which adjusted them all in relation to some great and important end. Take one example as an illustration:—the head of a young and engaging family, actively engaged in honourable business for their support, may be stunned by the sudden failure of all his schemes, and may not be able at the time to discover any reason arising out of his past conduct, why he should be involved in one of the severest of all calamities, a hopeless bankruptcy; but perhaps these very children, whom he loves so fondly, are just at an age when, if he were to enjoy uninterrupted prosperity, they might be led away by the seducing gaieties and vanities of the world; and for their sakes, God, who knows what is best, sends this heavy stroke, that, being subjected in early life to privation, they may be endued with thoughtfulness, nerved with an independent and industrious spirit, and thus fitted hereafter for usefulness. All this may be unperceived at the time, but perhaps in the course of years, when that fond parent finds his children growing up with a chastened spirit, and entering life with bardy resolution, fitted by this very discipline for industry, economy, and prudence, and ultimately advanced, it may be, to stations for which an easier path might have unfitted them, he will have reason, in the gladness of his heart to say, "It was good for them that I was afflicted." So we ought to judge nothing before the time, but to look to the end of God's dispensations, for, says the apostle, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." (Jas. v. 11.) —REV. JAMES BUCHANAN. (*Improvement of Affliction.*)

*Trouble the Lot of the Christian.*—Many of our fellow-creatures, yea, many of his own dear children, have a rougher path appointed; some of the heirs of glory have scarcely bread to eat; some spend a great part of their lives in wearisome pain or pining sickness; some are disposed, by lowness of spirits, to such gloomy thoughts and black temptations, as deprive them of comfort in any outward situation of life. A little attention may presently lead our thoughts to cases which we must acknowledge much more distressing than our own. But in the worst, we see the Lord supports his people. If, like the bush which Moses saw, they appear to be in the midst of flames, like that bush, likewise, they are preserved unconsumed, because the Lord is there. Trouble is laid upon their loins; they go

through fire and through water; but at length they are brought out into a wealthy place.—REV. JOHN NEWTON.  
—(*Twenty-five Letters hitherto unpublished.*)

## IMMORTALITY.

By WILLIAM ANDERSON, Esq.,

Author of "Landscape Lyrics," &c.

[The following Verses were suggested by the striking reply of a Protestant minister, who was about to proceed to Ireland, to labour among the deluded and ignorant Popish peasantry, and who, on being warned by a friend of the personal danger he thereby incurred, nobly answered, "I am immortal, till my work is done!"]

WHAT nerves the soldier in the field,  
When foes are raging high?  
What makes him proudly scorn to yield,  
Though numbers round him die?  
The faith that Heaven directs each ball,  
The course that it shall run;—  
'Tis that he knows he will not fall,  
Until his work is done!

What makes the sailor on the wreck,  
When storms are frowning near,  
Bear up, with heart and form erect,  
His bosom free from fear?  
'Tis that he feels that God is by,  
To shield him like a son;—  
'Tis that he knows he will not die,  
Until his work is done!

God holds the winds as by a rein,  
Which still they must obey;  
The ocean fierce he doth restrain,  
By his all-guiding sway:  
The hand that bears the planets high,  
Upholds the fulgent sun,  
Has fix'd the hour that all must die,  
When their set work is done!

What arms the martyr, 'midst his fires,  
To smile serene at death,  
And his whole heart and soul inspires  
With never-changing faith?—  
Until the victor's crown is gain'd  
The laurel wreath is won;  
Th' oppressor's fury is restrain'd—  
His work must first be done!

What leads Christ's servant still to dare  
All dangers for his sake;  
And with unshaken firmness bear  
Ills that the boldest shake?  
The trust that God is ever nigh,  
To prosper what's begun;  
To send a blessing from on high,  
Upon his work when done!

And when the good fight he has fought,  
His earthly struggles o'er,  
He finds the recompense he sought,  
Where grief is felt no more:  
'Tis then he gains the appointed prize—  
His triumph is begun;—  
He lives immortal in the skies,  
When all his work is done!

## LEEKs.

By THE REV. WILLIAM PATRICK.

THIS word occurs only once in our English translation; but *chatzir*, the Hebrew word used by the sacred penman, although only once rendered leeks, is found in sixteen passages in the Hebrew Bible. The concomitant words, from a similar root, signify a court, town, or village, and also a trumpet, or to blow or sound a trumpet. In our English Bible, *chatzir* is generally translated grass, herb, hay; and only in Numbers (xi. 5) leeks, on the well-known occasion after the burning

at Taberah, when the people lusted for flesh and loathed manna. The *chatzir* must obviously have been a savoury palatable plant, and very different from hay or grass; for it is associated, in the lusting memories of the sensual Israelites, with flesh, cucumbers, melons, onions, and garlic—all tasty, delicate, or substantial viands, which a whetted appetite would naturally long after. Their foolish and intemperate longings are faithfully recorded by Moses; and, to satisfy ungrateful Israel for the want of the leeks and other much relished luxuries of Egypt, quails are given, in wrath, as a relish to the tasteless manna, at Kibroth-hattaavah. From a similar radical word, signifying a trumpet, it is more than probable that the Hebrew *chatzir* signifies some hollow-leaved plant, such as the leek, getting broader at one end and tapering upwards. The whole, or nearly the whole, of the *graminææ* are hollow; but leeks, which are not of that tribe, are chiefly distinguished by their hollow trumpet-shaped leaves. The two silver trumpets, mentioned in the preceding chapter (Numbers x. 2), to be used for the calling of the assembly and the journeying of the camp, were to be of a "whole piece," and are always represented as tapering like the leaf of the common leek. The *Allium* family are of the class *Hexandria*, order *Monogynia*, and numbers no fewer than forty-five species. The *Allium porrum*, or leek, has a globose umbel, three-cusped stamina, petals with a rough keel, and a coated root. The leek, however, is a plant too well known to require description. For a very full explanation of the Hebrew *chatzir*, the reader is referred to "Celsius," part ii. page 263. In Numbers xi. 4, we are expressly told, that it was the "mixed multitude which was among them," i. e., the Israelites, that "fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?" Now, in Exodus xii. 36, we are assured, that when the Israelites left Egypt, and were journeying from Rameses to Succoth, "a mixed multitude went up also with them; and flocks and herds, even very much cattle." How then should the chosen race, with plenty of cattle of their own, long for the flesh-pots of Egypt? The explanation in the 17th chapter of Leviticus is scarcely satisfactory, as it seems to relate chiefly to the killing of cattle for sacrifices and the eating of blood. The only probable explanation to be given of this apparent discrepancy is, either that the word *beshar*, here rendered flesh, denotes only the flesh of fish, as it certainly does (Leviticus xi. 11), in the description of what sorts of fish may be eaten. All that have not "fins and scales," such as the eel, "shall be an abomination;" ye shall not "eat of their flesh." In Numbers xi. 5, this idea is also apparently supported in these words, "we remember the fish which we did eat in Egypt freely." All authors, ancient and modern, acknowledge the great abundance and delicious varieties of fish in Egypt; and it is well-known that the lake Tenis or Menzale, bordering on the land of Goshen, still abounds with fish, of which one author reckons upwards of seventy sorts. Diodorus Siculus informs us that, in his day (the fourth century), twenty-two kinds of fish were found in Lake Mœris, most of which, when taken, were salted with fossil salt brought from the African desert, probably from near Timbuctoo—sea-salt, and every thing belonging to the sea, being regarded in Egypt as an abomination. The fisheries in the Nile seem to have been free or open to the public; but those of the canals and of Lake Mœris were hereditary appendages attached to the crown; and, if Herodotus may be credited, this branch of revenue alone yielded a talent, or £193, 15s., per day, during the six months the waters flowed through the canal into the lake; and during the other six months, twenty mine, or £64: 11: 8d., per day; (and these handsome sums, Diodorus Siculus assures us, were appropriated by Lis Majesty to his Queen as her revenue, which, when

added to that of the city Anthylla, must have been a gratuity of some value.) But if the flesh longed for, along with the leeks and onions, be supposed to have been that of kine, we may either imagine that all the cattle, except those necessary for sacrifices, had been cut off in the wilderness, or that during the hot season, in a sultry desert, flesh ceased to be palatable, and they longed for the cooling vegetables which accompanied their repasts in the land of Egypt. In Harmer's Observations, we are told, on the authority of De Vitriaco, that during the siege of Damietta in 1218, although the Egyptians had corn in abundance, some of the more delicate of them, like the longing Israelites, pined away and died for want of the leeks, garlic, onions, fish, birds, fruits, and herbs with which they were wont to regale themselves—a striking commentary on the passage before us. The idea of the *chatzir* being a plant of the *lotus* tribe, seems to rest on no other ground than mere conjecture.

---

 BIOGRAPHICAL SKETCH.

## THE REV. HENRY MÖWES,

LATE PASTOR OF ALTEHAUSEN AND IVENRODE, PRUSSIA.

BY THE EDITOR.

## PART II.

THE conversion of Möwes to the faith of the Gospel is to be traced entirely, by the blessing of God's Spirit, to the workings of his own powerful mind. Constitutionally influenced by an ardent love of truth, he searched the Scriptures, with the view of arriving at a clear perception of the doctrine of Christ. Nor did he search in vain. He who had implanted in his soul a desire to be taught savingly and to profit, opened his understanding to understand and believe the statements of the Bible; and hence we find him remarking, on one occasion, "I know I have many persons to thank for different things, but it was God who led me to himself; my thanks for spiritual good are due to Him alone." Thus instructed by the Spirit of God, without the instrumentality of human teaching, his views of religious truth were derived solely from the Word of God; and to his mind, therefore, the simple authority of a text of Scripture carried stronger conviction than the most conclusive deductions of human reason. "Let God be true," was his prevailing sentiment, "though every man should prove a liar." His preaching, accordingly, was strictly scriptural. He delighted in rendering the Bible its own commentary; and what made his pulpit discourses peculiarly acceptable to the spiritually-minded portion of his hearers, was the rich vein of experimental religion by which they were uniformly pervaded. He spoke as a man who felt the power of the truth, and who lived habitually under its influence. There was nothing assumed, nothing overwrought in his manner; he bore, throughout, the aspect of a man of God.

The most strongly marked features in his Christian character were, a lively faith and an unshrinking courage; qualities which enabled him to discharge the more private functions of the pastoral office with peculiar success. In the domiciliary visits which he paid to his people, he spoke to them with a plainness, a simplicity, and a fervour, which, while it encouraged the followers of Christ, caused the thoughtless and irreligious to quail. Availing himself of the commonest incidents of every-day life, he directed their thoughts to subjects of far higher and more enduring interest. In private,

he beautifully exemplified the practical power of the doctrines which he publicly taught. He thought as a Christian—he spoke as a Christian—he lived as a Christian. “A visit to the parsonage,” said one who enjoyed the privilege of occasional intercourse with this holy man, “was like a visit to the temple of God. I went to him the most gladly, when I most needed to be invigorated and refreshed, and never did I return disappointed.” Such a man was an unspeakable blessing to the parish which owned him as its pastor.

After labouring for four years in the charge to which he had been first appointed, Möwes was removed to a more enlarged sphere of usefulness, having been presented in 1822 to the pastoral cure of the united parishes of Altenhausen and Ivenrode. Deeply impressed with the importance of the trust committed to him, he entered upon his new duties with an earnest desire to prove himself a faithful minister of the Lord Jesus. The charge was laborious, but he had the comfort of seeing that he was not labouring in vain in the Lord. His ministry was remarkably acceptable, and many were led to a serious inquiry after a knowledge of the truth. For seven years did he discharge the duties of his parish, and enjoy the comforts of a peaceful home, with a mind full of holy tranquillity and unclouded happiness. Since he first entered upon the office of the ministry, he had never known grief. But such a state of matters was not likely to continue long. “Man is born to trouble” as necessarily “as the sparks fly upward.” Möwes was destined to feel the truth of this statement, to his painful experience. He was undoubtedly a branch of the true Vine—he was a fruit-bearing branch; but is it not said expressly by Him who has styled himself the Vine, “Every branch in me that beareth fruit, He (the Father) pruneth it, that it may bring forth more fruit?”

In the spring of 1828, a sadness came over the spirit of Möwes, caused by the death of his early friend and associate Charles Blume. The loss of one with whom he had been so long and so closely connected by the ties of friendship was deeply felt. He gave vent to his feelings in some touchingly pathetic hymns, which are scattered through his works. The loss, however, preyed upon his mind; his constitution became affected; and, towards autumn of the same year, he suffered from a violent cough and hoarseness. This, as he still continued to preach, was ere long followed by a severe affection of the lungs, which for a time endangered his valuable life. He himself despaired of his recovery; and the following lines, which he penned on the occasion, and which we quote from the highly interesting published Memoir, display the calm spiritual feeling with which he contemplated death:—

Have ye seen, O friends, that my eye is dim?  
Have ye marked my falling breath?  
Hark! to the strain of my farwell hymn,  
Ere my voice is hushed in death.

When my soul departs to her Father's house,  
And the faint voice no more ye hear,  
Come! come! to the shadowy bed of death,  
With the song I love to hear.

Sing to me of Him who has conquered death,  
Who our life on the cross has won!  
Sing forth with joy, that I sink to sleep  
In song when life is done.

Stretched on a bed of suffering for several months, Möwes exhibited the most edifying patience and resignation. He received all as coming directly from the hand of a Father, and he learned even to glory in tribulation. He was willing to live, and he was equally willing to die. His delight on earth was in serving Christ, and his most ardent hope was to be with Christ in heaven. Towards the spring of 1829 he gradually recovered, and on one occasion he ventured to appear in the pulpit. The discourse which he delivered deeply impressed his hearers, but the labour was too much for his debilitated frame. At the close of the service, he descended from the pulpit; and, on reaching the parsonage, he threw himself down exhausted, and burst into tears of joy. The exertion caused a relapse of his disease, and he was again reduced to a very low state of body. His mind, however, retained its wonted vigour, and he bore up with Christian meekness under the smitings of his Father's rod. While thus suffering from bodily distress, he was called to endure a new trial, in the death of his mother-in-law, who had acted towards him as a kind and affectionate parent. His strength now visibly declined more and more rapidly; and at length, so lingering and protracted was his disease, and so little prospect did he entertain of ever being able to resume his pastoral duties, that, in the spring of 1830, he came to the resolution, painful though it was, of resigning all connection with his beloved parish. Before finally taking this step, he preached once more to his people, but with the greatest difficulty and with frequent expectoration of blood. At length he resigned his charge in the month of June; a successor was appointed, and solemnly, and in the presence of the congregation, he tendered into the young man's hands the charge of his attached people. “Feed thy flock and mine” was his short but emphatic exhortation, and the whole congregation were dissolved in tears. The act of resigning an office in which he so warmly delighted was inexpressibly painful; and, in a letter to a friend, we find him thus speaking of his feelings on the melancholy occasion:—

“O! the marble that represents a man is cold also; it tells not of that which has made the heart bleed: but even though this heart has bled, I cannot otherwise feel, and say, and pray, than, ‘Even so, Father, for so it seems good in thy sight.’ Now the Pastor Möwes is as good as dead. Dead! he shall speak yet once more, if God will, but it will only be a dying word from the lips of the departing. As a private man Möwes yet lives, but not as his friends would see him; he moves as a shadow—he eats and drinks as a sick man. There he stands as a reed—but all—my God be praised, even as if he had not appointed this.”

Möwes was now cast once more upon the providence of God, with a wife and four children. He received a retiring salary, but so small, as to be quite insufficient for the supply of their daily wants; and, although in such a state of bodily weakness as to require more than usual attention and care, he was subjected, from his limited income, to many privations, which added not a little to his distress. Though unable to take any charge as a minister, he acquired, in a short time, sufficient strength to look about him for some other employment. “I have resigned the office,” he said, “that my soul filled; the choice of another gives me very little anxiety.” And in a letter he thus writes, on the same subject:—

"I know not where such a man as I am can be placed; I have been accustomed to clerical and spiritual affairs exclusively. I have not troubled myself with the barren fields of the busy world. Man, the spirit of man, has engaged me, not his name or rank; and I would fain hold some office connected with the former, and be somewhere near my one great desire." In this case, others, who are more familiar with these things, will be best able to tell what will come the nearest to my wish. Labour, of whatever kind it may be, that my situation will demand, is not formidable to me; many, in whose word I dare to confide, have given me to understand that I handled the opened Gospel not wholly unworthily, but that, attempting high things, I so far succeeded, as that minds were strengthened and awakened, hearts raised and influenced; this (now I may indeed say so) is a proof that in a less arduous undertaking I should not wholly fail."

Expecting to obtain a situation through the influence of his relatives, Möwes resolved to leave Altenhausen, and settle in his native town. As the period approached for setting out on his journey to Magdeburg, the thought of bidding farewell to so many kind friends oppressed his spirit. The day before that which was fixed for his departure, many of his former parishioners crowded to the house, that they might see the face of their beloved pastor once more. The scene was very affecting—it was too much for his feeble frame. "So, then, all forsake me!" he exclaimed, and wept bitterly. The shock, it was feared by his friends, would prove fatal. During the night he was seized with a violent spasmodic affection of the chest; the whole frame was convulsed, and for five hours the symptoms were of the most alarming kind. Towards morning he rallied again, but a whole week elapsed before he was able to undertake his projected journey. At length, on the last day of August 1830, he left the scene of his pastoral duties, where he had enjoyed many refreshing tokens that he had not "laboured in vain, nor spent his strength for nought."

Our invalid probably expected, that a return to the scene of his early days would be decidedly beneficial to his health; but although he was not perceptibly injured by the fatigue of travelling, he made little progress towards recovery. The domestic comfort and happiness which he enjoyed no doubt tended to soothe and alleviate his distress of body; this, however, was only for a time. Scarcely had a few weeks passed away, after he had returned to Magdeburg, when the affectionate heart of Möwes was torn by the death of one of his children. He had three amiable girls, and one of them was cut down in the flower of youth and beauty. That a parent so kind-hearted and full of tenderness should feel deeply under a bereavement of this nature, we may easily conceive; and, from what has already been depicted of the character of Möwes, the reader will not be surprised in perusing the following beautiful sentiments from his pen, on the death of his beloved Eliza:—

"This event has now given me an opportunity of learning the full value of that salvation which we owe to the Prince of Life. Without him, I should be afraid for my beloved child—without him, I should be afraid for my wrung heart; but now distress and death have little to do with me. He revives the heavy-laden. You must not think that eyes filled with tears, seeking and not finding, testify against these words; nor yet the outbursts of sadness which at times overshadow the countenance. Though the sun stands fast in the heavens, there are often shadows on the earth; and

though the light shines, drops of dew will hang on the leaves. O yes, it is a distress, even for the heart of faith, to learn, in a beloved child, that the life of man is like grass, which in the morning groweth up, and in the evening is cut down, and withereth. When man looks only at that which is before his eyes, what is it he sees? A horrible spectacle, desolation, the power of the densest darkness—of death. A stony heart might feel, and a withered one begin to bleed. Oh! mine could not divest itself of these human feelings, and it cannot yet. It beat with love for her who is gone home, and still does it; but this feeling is not pain—it is no sentiment of sorrow that I would be free from. It is not grief about what has happened, and my inability to prevent it. No! dear, dear as my Eliza is, I would have nothing otherwise. I am content with what my God has done. There is only wanting to me the sight of what I believe, and what I know with perfect certainty—because he who is the True has declared it to us. What, then, I now feel, is only an attractive power, which comes to me from her, whom God has united with me for an eternal life; an attraction from her heart to mine, which must yet wait till it shall have learned to give God the honour in all things. I have done so with regard to the death of my dear child—I have done so, weeping and praying by her death-bed and her grave. I am now reconciled to the thought that she is gone away. I seem, when I think of her, to have a new eye, by which I look through all clouds, even to the circle where, through the mercy of that God to whom I have so often commended her, she has taken her place."

Strong in faith, and firmly believing in the delightful doctrine of the communion of the saints, Möwes often realized the presence of his child, though now in heaven. He took a peculiar pleasure in thinking and speaking of her as still alive, and in pointing forward the rest of his children to that brighter and better world,

"Where death-divided friends shall meet,  
To part no more for ever."

In accordance with this spirit and practice, he says, in a letter to a friend, "Hope for a beloved one who is gone home, is to me one of the most joyful of feelings; and I cannot conceive it possible for a man to have a dear friend in another world, without, when circumstances recall him, bringing him, as it were, into the circle, and speaking of him; and tarrying, even though it be with a swelling heart, long and gladly with him, in imagination." Animated by such feelings, he felt that, by the death of his dear Eliza, he had now an interest in heaven which he never felt before. The thought of joining the happy family in that joyful place was to him a sweetly encouraging prospect, and one which raised him above the joys and sorrows of this passing scene. Gladly would we have proceeded onward in detailing the history of this heavenly-minded man, but space warns us to delay the rest of our narrative till our next Number.

"\* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 8s.; also, the First Series in Three Volumes, Price L.1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—An Address and Remonstrance on the Sanctification of the Sabbath. Drawn up by authority of the Presbytery of Lanark, ..... Page 49</p> <p>2.—Sacred Poetry. Lines upon Sowing the Seed. By James Montgomery, Esq., Sheffield, ..... 51</p> <p>3.—A Visit to the Samos Islands, ..... 56.</p> <p>4.—On Regeneration, By J. Grandpierre, Director of the Mis-</p>	<p>ionary Institution, Paris. Translated from the French. Part II., ..... Page 53</p> <p>5.—Sacred Poetry. "The Mourner." By Mrs Simpson, 56</p> <p>6.—A Discourse. By the late Rev. James French, ..... 63.</p> <p>7.—Biographical Sketch. Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. By the Editor. Part III., ..... 69</p> <p>8.—I am a Christian—Why are you an Infidel? Part I., ..... 68</p>
---	---

## AN ADDRESS AND REMONSTRANCE ON THE SANCTIFICATION OF THE SABBATH. DRAWN UP BY AUTHORITY OF THE PRESBYTERY OF LANARK.

DEARLY BELOVED BRETHREN,—In the name and by the authority of our Lord Jesus Christ, whose ordained servants we are, to "watch for your souls, as those who must give an account;" and "that we may do it with joy, and not with grief," suffer the word of exhortation.

God spake from amid "the thunders and lightnings of Sinai," saying—"Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

Here Jehovah, in the most solemn manner, declares the appointment and obligation of the day of rest—the type of his own glorious complacency in the great work of creation,—and calls on man to enter into fellowship with the divine rest and joy. Man, by transgression, incurred the awful guilt of breaking God's rest in his holy workmanship; and to redeem the loss, and restore to both God and man the glorious privilege, "the Word became flesh," and suffered and died upon the cross. Thus the obligation and sacredness of the Sabbath, so far from being done away, were but the more solemnly enhanced; and only the time of its observance changed from the *seventh* to the *first* day of the week, in perpetual testimony of Christ's resurrection from the dead,—“the first-fruits of them that sleep”—the token of the more glorious finished and accepted work of redemption—the basis of new creation for ever: and this is the Christian Sabbath; and so "to continue till the end of the world." We, believing,

enter into *that* rest; even through the privilege of a conscience pacified by the blood of Christ, and sanctified by the Spirit of grace.

As Jehovah thus instituted the Sabbath from the beginning to be a "sign" between him and his people for ever, and has constituted and set forth Jesus, in his finished work, as the alone meeting-place between ransomed souls and their God—so is the holy Sabbath the especial season, and the house of prayer the especial place, for fellowship with the Father of our spirits. *Then* and *there*, by eminence, God hath recorded his name, to meet with his people and bless them. Behold the promise—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Hear the Church—"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

For be warned, dearly beloved—God is a holy and a jealous God, who will not give his glory to another, nor accept a divided heart and service at the hand of any man. God spake by Moses unto the children of Israel, saying, "Verily my Sabbaths ye shall keep; for it is a sign between Me and you throughout all your generations; that ye may know that I am the Lord, that doth sanctify you. Six days may work be done, but in the

seventh day is the Sabbath of rest, holy to the Lord: whosoever doeth work on the Sabbath-day he shall surely be put to death." As Jehovah on the seventh day rested and was refreshed, so he gave his own solemn sanction to the prohibition from working, except in works of necessity and mercy, not only by his signal judgment on the daring transgressor, (Num. xv. 36,) but by the two striking facts, that not a stone was to be added even to the Tabernacle, nor was any manna rained from heaven on that day. While by this also warning those who neglect to be built up "living stones" into Jesus, and refuse to feed upon him as their soul's life, *now*; that no soul can be added to the house of God, which is the body of Christ, and no part be had of the bread of God, which is the living Christ, in the long Sabbath of eternity. Alas! to all such, soul-work hath ceased for ever; for thus we read, "And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it *in the field*,"—*the field is this world or age*. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it *there shall be none*. And it came to pass, that there went out some of the people on the seventh day for to gather, *and they found none*." Ah! brethren, none can have Christ in heaven, who have not gathered and laid him up in their hearts upon earth.

But while, "knowing the terrors of the Lord," we thus solemnly warn, knowing also "the joy of the Lord," we would affectionately encourage you.—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." As "watchmen, set over the house of Israel, and lest your blood be required at our hands," we press the duty and obligation,—as affectionately desirous to have you, and willing to impart to you, not the Gospel of God only, but also our own lives, because ye are dear unto us," we urge still more the beauty and blessedness of "remembering the Sabbath-day, to keep it holy," and of "taking sweet counsel together, in walking to the house of God in company."

*Then and there* is the season and the place of ordained and especial response to the voice of your Father. Children, "seek ye my face." "Abba, Father! Thy face will we seek!" "The sacrifice of praise is the fruit of the lips." "I create (says God) the fruit of the lips"—by giving constant and ever-new occasion and theme, proclaiming each Sabbath in my sanctuary "peace, peace to him that is far off and to him that is nigh, and I will heal him." "But there is no peace, saith my God, to the wicked."

*Then and there*, too, souls are bowed down, under a common burden of sin and sorrow, before the great throne of a pitying God, or taken and washed of the Word and Spirit, in the laver of Emmanuel's blood, or melted into forgiveness and brotherhood, as the fire of His love burns within and among them. And *then and there* are they soothed under their "depths" by "the grave sweet melody" of Psalms or lifted out of them by

the tide of song, borne on from heart to heart, and upwards to the throne of God. Heaven opens; and they see "Jesus standing on the right hand of God."

And *then and there* are the infants of the Church dedicated to God—and as "the Lambs" of the flock, received to our faith and prayers and keeping "nurture"—in the covenant of holy baptism:—while *there*, "the season of the pass-over being now come," is spread, from time to time, the table of communion, at which sat our fathers, now "sleeping in Jesus," and where shall sit our children, when we are "gathered to our fathers"—that, as a warned, solemnized, and separated people, we may together "eat the Supper of the Lord"—high antepast of that "Table, which shall *never, never* be drawn!" "Surely God is in this place!" "There descends the blessing from on high—even life for ever more!" And "God in very deed dwells with man upon the earth!"

Thus does God's ordinance of the Sabbath and the sanctuary nourish, strengthen and extend the life and thankfulness it is so beautifully fitted to express; and thus it prepares for and assimilates to, the worship of the sanctuary above. There "his servants serve Him." And there is no rest *there*!—no cessation—no weariness—no imperfection—no interruption—no end! "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." "And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him, that liveth for ever and ever!"

It is, brethren, to a service so pure, affectionate, and heavenly, and not to any Pharisaical sanctimoniousness, that we rejoice to call you.

Deprive and rob not, then, your own souls, nor the souls of your children and households, dearly beloved, by the remissness of your authority, or the contagion of your evil example, of this "beauty of holiness"—the ordinance of the Sabbath and the sanctuary—God's greatest ordinance for the blessing of man upon the earth. Be witnesses for God against the spirit, maxims, and practice, in its manifold, open, and ever-increasing Sabbath desecrations and encroachments, *by all classes*, of a God-forgetting and wrath-provoking, because a Sabbath-breaking age. "God is no respecter of persons;" nor, in a matter so solemn as this, any more can we be. The court with its Sunday parade and music—the Privy-Council with its so frequent meetings on that day—ministers and statesmen with their party-conferences and entertainments—the man of the world "finding his pleasures"—the merchant in his counting-house—the man of business with his correspondence—the lawyer at his briefs—the medical practitioner careless of ordering his visits—the proprietor or manager of works "exacting all his labours"—the trader at his traffic—the farmer by inspection of his crops—the dealer, travelling with his cattle to, and from, markets—the shopman with his sales—

the publican with his gains (gains, the price of souls!)—the idler listlessly strolling in fields and lanes—the gossip, male or female, making this a day especially of those “idle words,” of each of which “account must be given at the day of judgment”—the dissolute yet in their haunts—the drunkard and sensualist on their beds, unsobered and uncooled from their cups and revels overnight, or reaching far into the hours and breaking the stillness of the hallowed morn—ALL, ALL, by “turning away their feet from God’s holy Sabbath,” are “separating between their souls and their God,” and bringing down swift judgment on the land!

“Woe unto them, who say, what a *weariness* is it! And when will the Sabbath be gone, that we may sell corn, and set forth wheat?” Vain quest of gain! For thus saith the Lord. “Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts; because of my house which is waste (empty); and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth; and upon man and upon cattle, and upon all the labour of the hands.” And, O, cannot God do this again?

Let, then, the voice of your petitions against it go forth to “the high places” of the land; telling your Queen to call on her people to “make Jehovah their fear and dread,” by keeping His Sabbaths and honouring His house; and “He will be” both her “sanctuary” and theirs—and let the voice of your cry against it ascend unto the ears of Jehovah Sabaoth; for thus is it written:—“I will gather them that are sorrowful for the solemn assembly; who are of thee; to whom the reproach of it was a burden.” Soon may that “day break, and the shadows flee away!” Then “violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” “Finally, brethren, pray for us.”

### LINES

#### UPON SOWING THE SEED.

BY JAMES MONTGOMERY, ESQ., SHEFFIELD.

[The following beautiful Lines never before published, we believe, have been kindly sent us by a friend.]

I.

Sow in the morn thy seed,  
At e'en hold not thy hand,  
To doubt or fear give thou no heed,  
Broad-cast it o'er the land.

II.

Beside all waters sow,  
The high-way furrows stock;  
Drop it where thorns and thistles grow,  
Scatter it on the rock.

III.

The good and fruitful ground,  
Expect not here, or there,  
O'er hill, and dale, in spots 'tis found,  
Go, spread it every where.

IV.

Thou knowest not which shall thrive,  
The late, or early sown;  
Grace keeps the precious germs alive,  
Whet and where ever strwn.

V.

And duly shall appear  
In verdure, beauty, strength,  
The tender blade, the stem, the ear,  
And the full corn at length.

VI.

Thou shalt not sow in vain,  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garners in the sky.

VII.

Then, when the glorious end,  
The day of God is come,  
The angel-reapers shall descend,  
And heaven shout Harvest home!

### A VISIT TO THE SAMOA ISLANDS.

BEFORE submitting to our readers the following very interesting picture of a missionary station, it may be useful to state, that the islands here named are of the Navigator or Samoan groups; laid down in the map appended to Williams's “Missionary Enterprises” as considerably to the east of Tahiti. In November 1838, mention is made of an “infant Church of five members,” in the Island of Tutuila, where the Rev. Archibald Murray, a native of Roxburghshire, was the first settled missionary, under the London Missionary Society; and where, but three years before, the whole population was given to idolatry. The letter from which we are about to quote has just reached us from that now interesting spot, and furnishes lively evidence, if that were required, of the humanizing power of the Gospel. The writer does not belong to the mission, but sailed from Sydney in the missionary ship Camden, in company with three of the brethren; hoping to have his health confirmed by living for a time in that salubrious climate:—

*Pango Pango Tutuila, March 16, 1840.*

It was on Saturday, March 14, that we arrived here, having left Sydney 12th February. As we approached and sailed up the harbour, we were gradually surrounded by many canoes, and before we were anchored, the deck was covered by natives, all anxiously and affectionately greeting the “Mishingalies.” We were, however, the bearers of heavy tidings, and this cast a gloom on every heart, and brought a tear to almost every eye. The first canoe that reached us was guided by a middle-aged man, who, as soon as we were within hail, called out to our native teachers, inquiring for “Misi Williamü;”

and those who witnessed it will not forget the stunning and agonising effect which the news of his death produced. The man seemed at once unbinged—he dropped his paddle, and stooped his head and wept. We could not understand his words, but his gestures could not be misinterpreted. He accompanied us for some time, making various inquiries; but no smile enlightened his expressive countenance, and ever and anon he burst out into fresh cries and tears. Every one who came on board shook our hands heartily, many kissing them, and all pronouncing the word "*Talofa*," expressive of affectionate greeting; which we reciprocated with all our hearts. After a while we came on shore, to see Mrs Murray; Mr Murray being absent at Leone Bay, a station fifteen miles off, which he visits once in three weeks. As we passed up to THE HOUSE (*par excellence*), we observed the large erection formerly used for holding their savage dances, crowded with women, who were holding a prayer-meeting (it was Saturday night,) and filling the air with notes of praise, in place of their ferocious and abominable war-songs. Mrs Murray received us with Christian and joyous cordiality, though very much overcome by the sad intelligence, which had been already communicated to her. The first she heard of our approach was, that Mr Williams was coming, his ship was close at hand. This was hailed with a thrill of joy; but soon another native arrived, who gasped, "I can't speak!—I can't tell it you!" and at last gulped out, that Mr Williams was murdered. . . . We went on-board again at night, and returned at nine o'clock on Sabbath morning, to attend the native service; which was conducted by Matthew Ankin, who was originally a profligate runaway sailor, but, converted by Mr Murray's instrumentality, is now a valuable, ardent, and efficient auxiliary in the great cause.

The chapel is one hundred feet by twenty-seven, benched very thick, and capable of containing about a thousand people; for they fill every corner, passages and all, besides standing at the windows outside. The preacher was very earnest, and a more decorous and eagerly attentive congregation I never saw. Mrs Murray had told me before going in, that the Holy Spirit has of late been operating powerfully among the people. . . . You may imagine my feelings, when standing in the midst of reclaimed savages,—hearing them sing, with all their might, the praises of Jehovah; seeing them bow the head, and reverentially cover the face, and scarcely one wandering eye during prayer; and during sermon, seeming to devour the word as it dropt from the preacher's lips; while a woman would sob out, in spite of her efforts to repress it; and a man would wipe the unbidden tear from his swarthy cheek, so lately marked by all that could express a ferocious heart, but now meek, humble, and subdued. . . . We next had English service in the native chapel; conducted, I need not say how well, by Mr Harbutt, attended by our party, and almost all the sailors. Next came examination on the morning sermon, the Sabbath school, and then afternoon service; which was conducted by Mr Murray, who had been sent for, and arrived during the forenoon. He gave them some account of Mr Williams's death, which he compared to Stephen's; and the effect was overpowering. When he introduced the account of Mr Williams, sobs were heard among a few of the

women, but evidently stifled; gradually they spread, till by the end of the sermon nearly all the tender sex were in tears, and the prayer was scarcely begun before Mr Murray's voice was drowned by similar manifestations on the part of the whole assembly. Mr Murray left the pulpit, but finding it vain to attempt to restore quiet, or quell the burst of feeling, the assembly was broken up.

Now, no doubt you are wondering what was the cause of all this, and thinking the Samoans must be very soft-hearted and susceptible, and the more so, when you hear that the people were little acquainted with Williams, who was only here twice on brief and flying visits. The reason is found in the power of divine grace. There has been a great revival here, and Mr Murray and his truly valuable wife adore, with grateful wonder, the work of God. Five months ago the Church consisted of thirty individuals, which itself was a large amount of fruit from three years' labour among untaught savages. Since then there has been a great shaking among the dry bones, and it has been said to many of them "Live." There are now two hundred baptized, and hundreds anxiously inquiring, so that they have to be kept back, lest their minister should be entirely overwhelmed. His plan is, to cause native teachers, who visit continually all the villages, to select those who seem most evidently under the power of divine grace, and then he receives, examines, and instructs. . . . The cause, then, of the violent emotion is this,—the people have been taught of the Spirit to value the Gospel, (many of them supremely,) and the mere thought, that Mr Williams was the first to bring it to their shores, and perished in doing the same for others, produces all this feeling. It is love of the truth, reflected back on him who brought the glad tidings. It is to me most delightful to know, that the distinction between real and professing Christians is clearly understood by the natives themselves. On this island there are four thousand three hundred inhabitants, three hundred of whom have not yet renounced idolatry. But even among these, the influence of Christianity is such, that they to a great extent abstain from many things on the Sabbath-day, such as cooking and fishing.\* There are about one hundred in full communion, and eight hundred more, who would be, according to the Presbyterian mode of admission, besides seven hundred at Leone Bay. March 12.—O how I wish you could be present in church to see the fervour of the people, or any where to see their subdued affectionate countenances—those whose hands were deeply stained with blood and murder, washed and purified by the blood of Jesus! The men are the majority in the church—they were the first, as the women were much degraded and stupid; the members, however, are fast equalizing now. April 10.—Apui Bay, Upolu. Mr and Mrs Mills occupy this station, and no sooner had we arrived, than messengers were despatched to the various stations on this island to collect the brethren for a meeting. The sloop of war, "Favourite," which left Sydney to call at Rotuna, Tiana and Eriemango, for the purpose of seeing after the welfare of native teachers left on the two former, and recovering the remains of Mr Williams

\* The writer mentions in a subsequent letter, of date April 18th, that nearly all the above-mentioned three hundred had openly embraced Christianity.

from the latter, had arrived the night before us, and saved us the painful task of breaking the sad news to Mr Williams' family. Mrs Williams has borne up exceedingly well. The first shock was awful to her, but, as she said to Mr Murray, she can now contemplate her husband *as he is*, and apart from the circumstances of his death. The general meeting was exceedingly interesting,—Captain Croker of the "Favourite," in the chair; (this captain has since lost his life, not by savages, but by a Welshman who has made himself a leader of savages.) Amongst other things, Mr and Mrs Hatyer are appointed to Leone Bay, Tutuila, and Mr Heath accepted the appointment of his brethren to carry out the plans of Mr Williams. This was a matter of great solemnity,—all seemed willing to risk their lives for their Saviour. Mr Heath was most suitable, as being robust, well informed about the islands, firm and free from anxiety about family, as his poor wife died some time ago. He accepted the office on three conditions, one of which was that, if he was cut off, another should take his place. Thus, do these men put their life in their hand, in the cause of God. It is easy to talk of the thing at a distance, but it assumes a stern reality when one visits the field and sees what is the nature of the work. Mr Williams's remains were interred on the 31st March, with much solemnity. The English service was read, and an address delivered both in English and Samoan. The concourse of people was immense. The sailors and marines from the man-of-war were on shore, and three rounds of musketry were discharged over the tomb. We have had the Lord's Supper twice here, and on other occasions have had some most interesting addresses from natives, especially from Teana; he is a superior, and most intelligent, and reflecting man. The value which the natives set on instruction was strongly attested by their eagerness to keep their missionaries. Even one of the native teachers was strongly opposed, when he offered himself to go to one of the new islands. There is so much need of labourers here, that they would hardly let me go to Tutuila, but wanted to lay violent hands on me, in favour of some new district. . . .

April 15, Tutuila.—Mr Murray has communicated with the teachers to know who of them were willing to go as teachers to New Caledonia, &c., and they retired to consider the matter with much coolness and solemnity. This morning, after much prayer and thought, they came forward and presented themselves as a body, expressing their perfect willingness to go to any place where it might be judged that they would do good to souls. Glorious fruit unto holiness! Glorious proof of the sincerity of their profession, and reality of their love! This is no hasty determination which will afterwards be repented of. Many of them have, indeed, long since offered themselves to this work. And it is no light sacrifice that they make. They leave their wives and children and dear friends; and you know how strong friendship is when Christian love is in the heart. Some of them leave all the influence of a chief, to become teachers of the Word, perhaps despised and persecuted; at least, for long looked upon as of a lower grade. The chief carries no outward badge of superiority, and so no strange people will pay him honour. They are willing to leave all for Christ's sake. Mr Murray selected five from their number, and we went

down to the "Great House," to tell them who were chosen. There were about thirty of them, and the deepest solemnity on all faces. When the names were announced, they felt considerably, and one wept much that he was not allowed to go, so did the love of Christ constrain him. Oh! that our Scottish students and Scottish Churches could imbibe such a spirit; against how many will the men of the South "rise up in judgment," how many will they condemn! This afternoon two of the missionary teachers gave short addresses to the people, both most appropriate, beseeching to be constantly prayed for, and expressing, what rendered in English, is more than "I am willing to die," it is, "I am ready," or almost "I will be glad to die for the sake of Jesus." Pomare is one of these, he is the son of a former chief, but when a dispute arose as to the succession, although he had the decided claim, he gave it up to another, rather than raise disturbance, and not being sorry to be rid of a dignity which might have come in the way of his piety. Two of the teachers volunteered to go to the very place where Williams fell. This is not to be attempted at present as the natives are so savage.

Mr Murray, in a letter dated 16th April says, that he is getting the teachers ready to sail with Mr Heath. He says he feels as if parting with his own sons, and they are his own sons in the best of bonds. They want no salary, the love of Christ constrains them, and they get their food where they go. Pomare's going here is something like a nobleman in England taking a similar course. There are many people collecting to take leave of them, and, poor fellows, they say they wish they were fairly off, for their hearts get soft when others weep over them. We hope that the reflex influence on the people will be good. The office gains honour in the eyes of many when those whom they highly respect, engage in it.

#### ON REGENERATION.

BY J. GRANDPIERRÉ, DIRECTOR OF THE MISSIONARY INSTITUTION, PARIS.

*Translated from the French.*

#### PART II.

If all that we have described is not, what is Christian regeneration? Regeneration, as we have already said, is an inward change effected in the soul, before becoming sensible in the life and conduct: the heart, the seat of life within us, receives a new moral impulse, a new spiritual life; the principle of love to God is substituted for all other motives to action. To love God, to love nothing but him, to love all in him and for him—this is the sum of the Christian life. Before his conversion, the Christian did not think of God, or thought of him only occasionally, of necessity, without pleasure; now these thoughts are sweet to him, he seeks instead of fleeing them. The presence of his Creator is not disagreeable; he loves to have a regard to him in all that he does. He is grateful for the blessings he has received from him, and takes pleasure in acknowledging that all he possesses is held of his bounty. He has fellowship with God; formerly he knew not what it was to pray. He communes with his heavenly Father in the Bible; formerly it was to him a sealed book, which he did not

read, or read only with weariness. He thinks of the future, he meditates on eternity, he hopes for heaven which is his home; formerly death and the life to come were for him but dark and unpleasant ideas, which only alarmed or disgusted him; and while, before his change, it was the world by which his soul was filled, attracted, moved, and influenced, what interests him now, what now above all delights him, is the love of his Saviour, the promises of the Gospel, the reign of God in the souls of men, the hope of eternal life. Regeneration, then, is an *interior spiritual* change; this is its first character.

Next, this new life penetrates the entire soul, influences all its faculties, renews its strength. The understanding is enlightened, the imagination is purified, the affections are regulated, the will is sanctified; and, as love to God is the prevailing sentiment, the powerful interest of the regenerate man, this new and holy affection impresses on the Christian life, as a whole and in all its details, a strong impulse, and inclines the heart to obey the law of God. He does not allow himself to choose among the commandments of his Creator; he does not choose from among the precepts of the moral law those which accord most with his inclinations, and the accomplishment of which demands the smallest sacrifice; he does not think that an amiable quality can excuse a vicious habit, a virtuous act redeem a sin, and that because he has acquired the reputation of fulfilling conscientiously certain duties, he is on that account at liberty to pass lightly over a crowd of other obligations equally sacred and obligatory. No; the Christian submits to the whole law, desires to accomplish the whole will of God, labours to root out from his heart every evil inclination, seeks to be clothed with every moral disposition, and to practise every good work enjoined by the Gospel. In this point, as in a host of others, his life offers a striking contrast to that of the unregenerate man. The latter obeys, in general, only when obedience costs him nothing, or but little; the Christian, on the contrary, loves difficulties, because he knows that it is chiefly in sacrifices that love is shown. He sees his duty in the self denial he submits to, in the contests in which he must engage, in the severe discipline which the Holy Spirit causes him to undergo, that he may remain faithful to his God; the faults peculiar to his character, the tendencies against which he has particularly to guard, principally demand his vigilance and prayer. The unregenerate man considers with satisfaction the duties he thinks he has fulfilled, forgetting those which he has failed to accomplish; the Christian, on the other hand, forgets the good he does, remembering only that which he has not done. He thinks less of his good actions than of his sins; he is less occupied with the advance he has already made than with the space which still divides him from the end to be attained; he sets himself no limit in this respect, or rather, he knows no other bounds than those placed by God, when he said, "Be ye holy, for I am holy; be ye perfect, as I am perfect." He strives towards perfection; he desires to obey in all, perfectly and for ever. Regeneration is a *complete* change influencing all the life; this is its second characteristic.

But we must guard against believing that this change is the first of the efforts of the child of God. He has

doubtless prayed, he has sought the truth, he has inquired after the will of God, he has read his Word, he has hearkened to the preaching of the Gospel, he has considered the life of Christians, he has frequented their society; and, after once having savingly received the knowledge of the truth, he has co-operated with grace, he has been a fellow-worker with God. But, in spite of all this, he will tell you that this regeneration does not come from himself, that it is the gift of God, and the fruit of His grace. We have already acknowledged that man may, to a certain extent, reform his life, correct vicious habits, abstain from certain acts of sin, and even perform acts involving the exercise of the opposite virtues. But to change his heart is not in his power; to renew his affections is beyond his strength; to triumph over a depraved will is impossible for him. Love for God is the gift of God, and not the work of man. We receive it of him, but do not give it to ourselves; and that we may love God and holiness, hate evil and crucify self, combat sin and crucify lust—be, in a word, stronger than ourselves—a virtue superior to our own must be communicated from on high—a principle of divine life must animate us—heavenly power must descend into our soul—the Holy Spirit must dwell in our heart. Regeneration is an *extraordinary supernatural* change; this is its third characteristic.

Now, if you ask me how it is that this surprising transformation, this astonishing renewal, is effected in the Christian? I answer, There was a time, in which, like other men, he sought to palliate in his own eyes the enormity of his sins, and took pleasure in exaggerating the good which he performed; he reckoned, besides, upon a mercy which should both be indulgent to what he called weaknesses, and ready to reward his good works. But this lethargy did not continue for ever; the period in which he should awake arrived. The sinner saw himself no longer as he is in his own eyes, or in those of the world, but as he is in the eyes of God. The Divine Law has shown him that his imperfections are sins; his weaknesses violations of the law; his transgressions, crimes; has threatened him, on the part of the Holy of holies, with condemnation and death; has made to vibrate over his head and resound in his ears the thunders of Sinai; has poured terror into his heart and anguish into his soul. Mumbled, repentant, without resource in himself, without hope in any creature, lost, despairing, he drags himself a suppliant to the foot of the throne of mercy. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Jesus then appears before him, Jesus the crucified, Jesus with his pierced hands and his crown of thorns, Jesus bruised for the salvation of sinners, Jesus with his merits—his pardon—his grace. This blessed Saviour has spoken peace to his soul, encouraged him to approach, offered him redemption and life. At the voice of love, the contrite heart took courage; it has been enlightened by a ray of the Sun of righteousness; has hoped, has believed, has received peace, has loved. From this moment dates a revolution in his whole being; gratitude has changed him; he is transported with joy, a joy unspeakable; he is filled with love; he feels that he owes his being to his Divine Liberator. And here remark how all within and with-

out him has assumed a new aspect. He no longer speaks of merit and of recompense; faith has banished from his tongue expressions which seem to him only an absurd contradiction, not to say how injurious they are to God. For how should a pardoned criminal speak of ought else than of gratitude and love on his part—of grace, pardon, and mercy on that of his Benefactor? His works are not now to obtain salvation, but because he has obtained it; not to deserve heaven, but because heaven has been opened to him; not to escape condemnation, but because he feels that he is free from condemnation;—that is, he obeys as a child, and not as a mercenary; as a free man, not as a slave; from love, and not from duty alone; with joy, and not of constraint; because he is grateful, and not because he fears retribution. As to the sins which he committed before his conversion, he abhors them; and if he fall into them again, he sheds bitter tears and detests himself. As to the good works he formerly did, he does them still, but from far different motives; even his natural good qualities have shared in the regeneration of his whole being—not only in that their principle is changed, but in that they are regulated anew, love united to boldness in the profession of the truth, toleration towards others with fidelity in the service of God, external activity with the Christian life within, prudence with zeal, calmness with energy, sweetness with firmness, and so on for all the rest. What shall I say more? He is a new man; new in his affections, which are sanctified by the love of God; new in his hopes, which are those of a citizen of the heavenly Jerusalem; new in his will, which has been regenerated by the Holy Spirit; new in his conduct, which is regulated after the Word of God; new in his inner man, fed by the grace of Jesus Christ; new in his language, which is that of a citizen of the Canaan which is above; new in all, throughout, in all respects.

But, some one will, perhaps, ask here, Why this regeneration? Is it then so indispensable? and may not one rest satisfied with a less rigid virtue, without aspiring to so high a degree of holiness? I reply, in the first place, that the Christian life which is the fruit of regeneration, is not only an extraordinary expansion, not even the most eminent degree of the virtue of the world, but differs from it entirely. Between the highest human morality, and the most imperfect Christian regeneration, between a sage of the earth, grown hoary in the exercise of philanthropy, and of consummate experience, and a young child in grace, in whom the image of Christ is scarcely formed, there intervenes an abyss. One is of earth, the other of heaven; one has the spirit of the world, the other the Spirit of God; one has but modified his corrupt and carnal nature, the other has been renewed for life eternal.

I add, that it is not left to your choice, whether you shall or shall not be regenerate; this is not a question of inclination, of convenience, even of utility. You must be a new creature if you would inherit eternal life. Christ solemnly affirmed it when he said, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." But reason, the nature of things, common sense, proclaim together that of which we are assured by the Saviour of the world. Beyond the grave there is an abode where God dwells, and reigns in love and holiness: there no other law is

known, but his supreme will, no other happiness than what is drawn from communion with the ever-blessed God, no other bond than that of charity, no other affection than that of Divine love, no other study than that of holiness, which is nothing else than likeness to God, the image of God in his creatures. That we may obtain admission to that abode, may live there and be happy there, we must know its laws, we must profess its spirit, and live the life of the blessed who people these celestial abodes. On this condition, and on this condition alone, we may have entrance to it; and thus there is nothing more true or more philosophical, than that word of Scripture, "without holiness none can see God." Thus, that you may, such as you now are, breathe the air of heaven without weariness and sadness; it must be that the saints, the blessed ones—the angels which inhabit it should cease to love God, assume your earthly affections, adopt your carnal tastes, in other words, it must be that God should change both them and himself. But since, while he remains what he is, the unchangeable God, he will and must love holiness, he will and must hate sin and pollution, man can hope for bliss, and obtain salvation only by being converted to God.

But supposing that this truth (I should rather say, this moral axiom), this fact of the incompatibility existing between the state of an unregenerate man and the enjoyment of the happiness of the future state, has struck you forcibly—has revealed to you your misery, and made you feel the necessity of the new birth; and that, under this conviction, you feel yourselves compelled to ask what you must do to attain so desirable a change, I answer, shortly:—Since you cannot of yourself effect this regeneration, have recourse to the assistance of God—implore his aid—pray for his Holy Spirit. But that your prayer may be heard, you must approach God by grace; and to approach him so, you must obtain pardon from him; and to obtain pardon, you must believe in Jesus Christ; for the Holy Spirit, the author of regeneration, is the gift of God, and God does not, God cannot, grant his grace to enemies, to rebels. Then, first be reconciled; that before all, you may have your peace with the Judge sealed at the foot of the Redeemer's cross, by the blood shed in Golgotha for your eternal salvation; and then the abyss which separates you from the Holy of Holies will be filled up; there will be communion between your soul and God, between God and your soul, and the Holy Spirit will dwell within you, to regenerate you to eternal life. Believe it on the word of God—on the promises of God—on the experience of all the faithful.

I conclude by a wish. Three solemn truths, my dear brethren, have been this day laid before you—the insufficiency of human reform to our salvation; the nature and absolute necessity of Christian regeneration; and the means of accomplishing this stupendous work, this work indispensable to your eternal happiness. I pray, then, that each among you, my dear hearers, who cannot, before God, bear witness to himself of his own regeneration, may return home deeply impressed with these sacred truths, and may say to himself, "It has been proved to me to-day, that I am not converted; it has been shown me, that I must be converted; the way of conversion has been pointed out to me! O my God, may I not give sleep to my eyelids, or repose to my

body, till I have earnestly asked, and actually received from thee, that grace which alone can make me a 'new creature in Christ Jesus.'" Amen.

### THE MOURNER.

By MRS JANE C. SIMPSON.

Down to dust when thou wast hurried,  
Early friend, in being's bloom,  
One was left behind, who buried  
All her heart's love in thy tomb.  
Fairer form than thine was never  
Lowly laid in grassy bed;  
Is its beauty past for ever—  
Do I live, and art thou fled?

Other love hath sought to woo me  
From the memory of thine own;  
But its echo must pursue me,  
Deathless still, tho' thou art gone.  
Truer faith than thine was never  
Poured like dew on mortal head;  
Is its ardour quenched for ever—  
Do I live, and art thou fled?

Yes; from earth, and all its gladness,  
Thou art past, and no return;  
Yet my soul, tho' sick with sadness,  
Mourns not as the hopeless mourn.  
Holier trust than thine hath never  
Showered its peace on dying bed;  
Faith, whose fruit is joy for ever,  
Sinless, pure, where thou art fled!

Tho' thy form to dust is given,  
Yet thou liv'st in glory free;  
And my spirit lifts to heaven  
All the love it bore for thee.  
Oh! that it may fail me never,  
Till I mingle with the dead,  
Blessed hope!—to dwell for ever  
In that land where thou art fled!

IN GOD IS OUR HELP:

### A DISCOURSE.

By THE LATE REV. JAMES FRENCH,

*Minister of East Kilbride, Lanarkshire.*

"But in me is thine help."—Hos. xiii. 9.

THE representation which the Word of God gives of the natural state of the whole human race, is truly deplorable: "We have destroyed ourselves;" we have abused those blessings which were bestowed upon us at our creation; we have perverted those faculties, by which we were distinguished from all the other creatures around us, by which we were assimilated to the Divinity itself. Our wills and affections once attuned to all the exercises of pure devotion, being alienated from God, have renounced their allegiance to his rightful authority. The author of our being, once our best friend, and the source of our happiness and joy, has now become the object of our hatred, and is arrayed in all the terrors of a Judge.

And wherefore is it, O man, that the Spirit of God holdeth forth to thy view so very melancholy a picture of thy natural state? Is it with a view to upbraid thine ingratitude, and drive thee

to despondency? Surely, if thou consult thine own conscience, and find that the picture is not less just, than it is melancholy, that will be the first suspicion which shall enter thy mind. But, oh! the height and depth, the breadth and length of the love of God, it passeth all understanding. He hath no such end in view. Like a skilful physician, he paints the loathsomeness of thy disease, only that he may persuade thee to accept an effectual remedy. The same Scriptures which have declared, "thou hast destroyed thyself," have also declared, that "in God is thy help." The same Scriptures which have declared thee, believer, to be a guilty, condemned criminal, have also declared, that thy sins are all washed away in the blood of the Lamb. The same Scriptures which have declared thee to be a polluted, corrupted sinner, have also declared, that "the grace of God is sufficient for thee," that "his strength is made perfect in thy weakness."

Those, my brethren, are the great and important truths which you are this day to contemplate, not with your understandings only, but with your outward senses; your eyes are to see, your ears to hear, and your hands to handle the good Word and bread of life. Can I then introduce this solemn service more properly, or in a manner better calculated to enliven your faith, and inflame your love, than by attempting in an humble dependence on Divine aid, to represent to you in a simple and concise manner, those glorious truths which you are this day to contemplate in visible and sensible symbol? "O Israel," saith the great God of heaven and of earth, "thou hast destroyed thyself, but in me is thine help."

This gracious declaration of the blessed God involves two truths, which I shall attempt to illustrate.—*First*, That in God is our only help, and that we have no other means of deliverance, but in him. *Second*, That he is an all-sufficient help, perfectly able to effect our deliverance from that state of guilt and misery in which we are involved by sin.

I. In God is our only help, and we have no other means of deliverance, but in him. This, my brethren, is by no means an unimportant circumstance; for that aversion from God which constitutes our guilt and misery, prompts us to seek relief any where else, rather than from him. Now that may be prudent, if there be any dependence to be had in those refuges in which we place our trust. But, if what I now assert be the truth, that in God is our only help, then it follows that every other refuge is false and deceitful, and our trusting in it is like "trusting in the staff of a broken reed, on which, if a man lean, it will go into his hand and pierce it."

Now, that in God is indeed our only help, is obvious from the single circumstance of his having interposed at all in our behalf. Infinite wisdom can do nothing unnecessary. Much less would it have interposed here, and by such extraordinary means, had not our case been altogether desperate. Had not that been the case, Almighty God would certainly have "spared his own Son, and not have



delivered him up for us all." And that sentiment is confirmed by the concurring testimony of reason, and conscience, and the Word of God. The Word of God declareth, that "it is not possible for the blood of bulls and of goats, and the ashes of an heifer to take away sin;" nay, that any other sacrifice or offering, than that which hath been actually made, could not have availed. Nor was it till those had been found ineffectual, that the Son of God himself undertook our cause, and said, "Lo, I come, in the volume of the book it is written of me, to do thy will I take delight, O my God, yea, thy law is within my heart."

It is most obvious, that we could not by any means accomplish our own deliverance. Destroy ourselves, indeed we might, for we have done so; but it is not in our power to effect our relief. We might, indeed, satisfy the justice of God, but it must be by suffering the pains of eternal death; and that is not redeeming our souls, but completing our destruction. Reason and conscience tell us, that no future repentance, although we were disposed to repent, can atone for the guilt of a single transgression. If the whole of our lives are due to God, if we are bound to employ all our faculties during every moment of our existence in his service, then the obedience of all the remaining part of our lives can never atone for the transgression of a single moment. For "whoso shall keep the whole law, and yet offend in one point, he is guilty of all." But I am at present proceeding upon a false supposition, that we are disposed to repent and seek the favour of God; whereas the truth is, that we have not only broken the Divine law, and so exposed ourselves to condemnation, but are unwilling to return to our allegiance, or to be reconciled to our offended Judge. We have "sought out," not one, but "many inventions." Sin, being once admitted, hath pervaded our whole constitution, and we are become, not only enemies, but "enmity itself against God, and are not subject to the law of God, neither indeed can be." So that, even although repentance had been sufficient to atone for transgression; nay, although one single act of real, sincere, and substantial obedience had been sufficient to atone for a whole life of transgression, yet we are not of ourselves willing to give it.

It appears, then, from every view we can take of this subject, that "by the deeds of the law no flesh living can be justified in the sight of God;" for "the law worketh wrath," and "by the law is the knowledge of sin;" and "it is written, Cursed is every one, who continueth not in all things which are written in the book of the law, to do them." Some, indeed, have vainly imagined, that, though the demands of the moral law, were once, as they have now been represented, extensive and spiritual; yet, now, under the Gospel, those demands are abridged, and it is now satisfied with a sincere, though imperfect obedience. And is it, indeed, possible, my brethren, that that should actually be the case? Consider the nature of the moral law; where lieth the foundation of it?

Not like that of the ceremonial, and of those laws, which we observe take place in the natural world, in mere expediency and arbitrary will. No! the foundation of it lieth much deeper; it forms the very essence of God himself, and is founded in the eternal relations and dependencies of rational creatures. How is it possible then, that it should not be immutable as the Supreme author of it, and eternal as those relations, which it is appointed to unite and preserve? And doth not our Lord himself refute that vain imagination, when he saith, "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no-wise pass from the law, till all be fulfilled."

You see, then, my brethren, from these observations, that we can do nothing towards relieving ourselves from that destruction and misery in which we are involved by sin. For, in the first place, it is not in our power, although we were willing; and then, in the second place, we are not willing, although it were in our power. But, I think, we may go a step farther, and say that it doth not appear to be competent for the highest order of created beings to make satisfaction for the sins of others. Every created being is bound by the law of his creation to devote his whole faculties, during every moment of his existence, to the service of Him who bestowed them. After, therefore, he hath done his utmost in the service of his Maker, it is impossible that what he doth should have any effect to absolve another; for, after all, he hath only discharged his own debt—he "hath done what it was his duty to do." Besides, no creature hath it in his power to lay down his life in behalf of another. His life is not his own; therefore he cannot lay it down, except at the call of Him who gave it.

Upon the whole, such are the circumstances into which we are fallen, that it is impossible they should be retrieved by any other means than those which God himself hath appointed. This our Redeemer himself expressly declareth, when he saith, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me." He declared the same thing, also, in the days of his flesh, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." And to the same purpose the Apostle Peter, "Neither is there salvation in any other; for there is none other name given under heaven, or known among men, by which we can be saved, but the name of Jesus only." And the Apostle Paul saith, "Other foundation can no man lay, than that is laid, which is Jesus Christ."

II. I proceed now to show, that God is an all-sufficient help, both able and willing to bring us relief.—You may, perhaps, be disposed to regard such an inquiry as trivial and unnecessary. "What," may you be apt to say, "is not God almighty? Is he not possessed of infinite power

so that he can do whatever he pleaseth? Is he not a sovereign God, who doth what he will in the armies of heaven and amongst the inhabitants of the earth; whose hand none can stay, nor say unto him, What dost thou? And do you then propose to prove, that his power is sufficient to help us?"

Yes, my brethren, your expostulations might be reasonable and just, if we proposed to prove that God is able to effect any natural act whatever, however stupendous it might appear to us. If we proposed to prove that he is able to call thousands of worlds into existence in a single moment, and by the mere act of his will; or if we proposed to prove that he is able to relieve creatures merely wretched out of the lowest depths of misery; if we were about to prove any of those truths, we should, indeed, be as one that beatech the air; for those truths can be controverted by none who believe in the being and perfections of God. But, my brethren, our circumstances are such, that something else than mere power is necessary to bring us relief. The power of God is indeed unlimited; but it can never act in opposition to his other perfections. If it could, it would be weakness, not power. Now, in the present inquiry, we must consider that God is not only powerful, but just and holy; that we are not only wretched creatures, but guilty sinners: and, in that view, the power of God, instead of affording us any comfortable hope of relief, serveth only to confirm and increase our fears of eternal death. Nay, that is the case, even although we take his mercy into view, which is the only attribute of his nature which can afford us the least shadow of hope; for, as the power, so the mercy of God can never act in opposition to his other perfections. So that, unless a plan can be devised by which all those perfections may be illustrated at once, even the mercy of God itself must yield to the pleas of law and justice for our ruin and destruction. God must be just, though man should perish. Nay, even though God himself be ever so much inclined to mercy, yet the exercise of his mercy must be suspended until a complete satisfaction be made to justice.

Those observations are not mere conjecture; otherwise we might be justly charged with presumption in seeming to limit the conduct of the Most High. Although, even independent of Scripture, those observations seem to be founded in the soundest reason and in the best views of the Divine character which we can derive from the light of nature, yet they are also warranted by the express testimony of Scripture. In Romans iii. 25, 26, the Apostle Paul at once informs us of the circumstance which obstructed our salvation, and assures us of the removal of it. "God," saith he, "hath set forth Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." The

plain meaning of those words seems to be this, that if God had not devised that method of redemption, he could not have extended his mercy to sinners, without being unjust—without sacrificing one of the essential attributes of his nature; but now that he hath both devised and executed that scheme of redemption, his attributes remain unsullied, and he is enabled to extend his mercy to the world: "He is just, and yet the justifier of him who believeth in Jesus."

Let us, then, take a short view of those circumstances which render the scheme of redemption, which God hath wrought for us by Jesus Christ, fully sufficient for all the purposes of our salvation. With that view let us consider the essential dignity of the person of our Redeemer. He is the eternal Son of God—"the brightness of his Father's glory, and the express image of his person"—the Son of his love, "who was in the form of God, and thought it not robbery to be equal with God"—the Being who framed heaven and earth, and all things that are therein—without whom was not any thing made that was made. He is "God over all, blessed for ever." He was ordained to the office of Mediator by the Father. "He glorified not himself to be made an High Priest, but he who said unto him, Thou art my Son, this day have I begotten thee." Neither was that office imposed upon him by constraint; he voluntarily presented himself to the arduous task, and said, "Lo, I come: in the volume of the book it is written of me; to do thy will I take delight, O my God; yea, thy law is within my heart." And he executed the arduous task with the same alacrity with which he had undertaken it: "When the fullness of the time was come, he took upon him, not the nature of angels, but the seed of Abraham." He was introduced into the world, not in an exalted station of worldly dignity, by one of the queens of the earth. His mother was a mean woman, belonging to a despised village; and the Saviour of the world was born in a stable, and laid in a manger! Nor was the meanness of his birth in any degree compensated by the circumstances of his future life. On the contrary, it was aggravated by the contempt and reproach which were thrown upon him by those very men he came to save, although he demonstrated the truth of his divine mission, as well as of the gracious object of his mission, by exercising the power with which he was invested, in healing their bodily diseases and supplying their temporal wants. At last, he closed his life of ignominy and reproach by a cruel, shameful, and painful death; being not only crucified by his enemies, but betrayed by one, denied by another, and forsaken by all the few he could ever call his friends. Thus did "he bear our griefs and carry our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed. The Lord laid upon him the iniquities of us all." "He was made sin

for us, though he knew no sin, that we might be made the righteousness of God in him."

But, had our blessed Lord remained under the power of death, his death would have profited us nothing. We should, in that case, have had no ground to depend upon him as our Saviour. He himself had foretold that he should rise again; if, therefore, he had not fulfilled his promise, "our faith had been vain, we had been yet in our sins." Besides, many parts of his office, as Mediator, remained to be executed after his resurrection. His death was not more necessary to atone for our sins, than his resurrection to apply the redemption he had purchased to the souls of his people; and blessed be his name, "as he died for our sins, so he rose again for our justification." He hath not only begun, but completed, the work of redemption. He hath thus given us complete evidence, that he was indeed sent of God—the "Messiah promised to the fathers." "He hath ascended up on high, leading captivity captive, receiving gifts for men, even for the rebellious and disobedient, that the Lord God might dwell amongst them." Now are we encouraged to believe that our Redeemer is able to fulfil all the gracious promises he hath made us in his Word. "It hath pleased the Father, that in him should all fulness dwell." "He hath put all things under his feet, and given him to be Head over all things to the Church, which is his body, the fulness of him that filleth all in all." "From whom the whole body, fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

Behold, then, my brethren, the stability of that foundation on which your faith and hope are built. Although you have destroyed yourselves, yet in God is your help. Those very attributes of the Divine nature from which you could expect the least, those very attributes of the Divine nature which seemed to threaten wrath and destruction, are to you the foundation of peace and salvation. "If any man sin, he hath an Advocate with the Father, Jesus Christ the righteous;" an Advocate, not an humble petitioner for mercy, but one who can demand the salvation of his people as matter of right—one who hath all the pleas of law and justice to support his claim—one who can demand it as the just recompense of his own obedience and suffering. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, hath condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." For "who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemn-

eth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God; who also maketh intercession for us."

But perhaps you are ready to doubt the certainty of the Divine promise; perhaps you are unable to overcome the obstinacy of infidelity in your hearts; or, it may be, the very extraordinary nature of the blessings conferred, the consciousness of your own unworthiness and meanness, compared with the awful majesty and purity of Almighty God, are ready to startle you, and to counteract all the evidence upon which your hope is founded. Surely, my brethren, such doubts are unreasonable; surely the mere promise of a God who cannot lie, ought, in all reason, to bear down every doubt or suspicion which it is possible can enter the mind: and yet your gracious Father hath condescended even to that case. He hath not contented himself with a simple promise, however just a foundation that might be for the most unreserved confidence; but "willing more abundantly to show unto the heirs of promise the immutability of his counsel, he hath confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, ye might have strong consolation, who have fled for refuge to lay hold on the hope set before you."

And now, my brethren, what farther security can you demand, than that which God hath given you? Is not your redemption already purchased?—what remains for you, but to stretch forth your hand to receive it? Pretend not to excuse yourselves, by saying that you are sinners. That is just the reason which should induce you to come to Christ, who died that he might save sinners. "The whole," saith he, "have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Accordingly, his gracious invitation is free and unlimited. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat; yea, come, buy wine and milk without money and without price." "The Spirit and the Bride say, Come. And let him that is athirst, come; and whosoever will, let him come, and take the water of life freely." Nay, for your further encouragement, he hath sometimes chosen the very chief of sinners as monuments of his grace, that none may give way to despair. An idolatrous Manasseh, an adulterous Mary Magdalene, and a persecuting Paul, have all been made partakers of that grace which they had either despised or persecuted.

But, you will say, how can I come to Christ? I feel no spiritual desires after him, my heart is averse from him, and he himself hath said, "No man cometh unto me, except the Father, which hath sent me, draw him." True, my brethren, but is not the Father, as well as the Son, willing to receive you? Hath he not given you the promise of his Spirit, to "help your infirmities, and to make intercession for you with groanings which cannot be uttered." Nay, if your convictions be real, they can proceed only from himself; and

therefore, they are a token to you for good; and you may rest assured, that He who hath begun a good work in you, will not leave it unfinished, but will carry it forward unto the day of Jesus Christ.

And now, my brethren, let me beseech those who have accepted the grace of the Gospel, to consider the obligations they are under to "walk worthy of the high vocation wherewith they are called, and to adorn the doctrine of God their Saviour," by holy lives and conversations. "Do we make void the law through faith? God forbid." Yea, we establish the law." The grace of God, manifested in the Gospel, is founded upon the supposition, that the "law is holy, and the commandment holy, and just, and good." Far, therefore, from weakening our obligations to obey, it sets them in a new and more striking light. It "teacheth us, that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"As, therefore, we have received Christ Jesus the Lord, so let us walk in him,"—in a dependence upon his grace, and in a conformity to his example; "for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity."

---

BIOGRAPHICAL SKETCH.

THE REV. HENRY MÖWES,

LATE PASTOR OF ALTENHAUSEN AND IVERNODE, PRUSSIA.

BY THE EDITOR.

PART III.

IN the mysterious arrangements of an all-wise and overruling Providence, Möwes was now thrown, with his wife and family, upon the wide world, without the means of earning a livelihood. Weak in body, and poor in this world's goods, he was nevertheless rich in faith, and an heir of the kingdom. "Life is a school," he wrote in a letter to a friend; "sacrifice and self-renunciation are the lessons the Master appoints; inward strength and tranquillity, the rewards which we shall receive when all is borne." Under the influence of reflections such as these, the afflicted saint maintained an unruffled serenity amid the numerous trials to which he was subjected. Not a day passed, at this period of his life, without severe bodily suffering, and his constitution was now reduced to a very low state. His personal distresses, however, did not engross his whole mind; he often thought of his beloved flock, from whom he was now separated, and he took a lively interest in all that concerned them.

While residing in Magdeburg, thus shut out from every opportunity of serving God in the Gospel of his Son, he made frequent exertions to procure a situation of some kind or other, which might be the means of supporting himself and his family. His endeavours, how-

ever, were fruitless. Often were his hopes raised, and as often were they doomed to terminate in bitter disappointment. He made application to Government, and to prepare himself for some public situation, he obtained employment, though without remuneration, in the office of one of the Government secretaries. But his heart was in his divine Master's work; he embraced every occasion, therefore, of spreading around him the savour of his Redeemer's name, holding forth the word of life by his whole conversation and conduct. At this time he contemplated publishing a volume of sermons on the Epistles, but this project was never accomplished. He became an active member of a theological society which was formed in Magdeburg; and he entered warmly into the business of the society which had been established in the town, in aid of foreign missions. In the social intercourse of private society Möwes remarkably excelled. The ease, the gracefulness, the rich piety of his conversation, endeared him to a large circle of friends, in whose hearts his memory is still embalmed. Nor was he an inattentive spectator of the political movements of the times. Early in 1831 he composed two lyrics, entitled, "The Songs of the Prussian,"—which were received and sung by his countrymen with great enthusiasm. These songs were composed under much pain and prostration of strength, but he looked forward to the spring, hoping that his strength would revive as the weather became milder. A journey to some distance was recommended; and in passing, he spent a day in Altenhausen, where he visited some of his friends and former parishioners; enjoying, in their society, a pleasure which refreshed his drooping spirits. He returned home to Magdeburg, however, without any material improvement in his health, and in June the most alarming symptoms began to appear. Towards autumn he rallied again. "I called for the deep," he says, in a letter dated 14th September, "God from above raised the sinking vessel, but otherwise than I had thought; when it was weak, then it was strengthened again; it had been almost stranded, but it now once more floated, and was borne onward, though slowly and wearily, over the sea of life."

The partial recovery to which the good man here adverts was but of short duration; it was only the gleam of sunshine which oft precedes the gathering storm. In October we find him once more at the gates of death. "His agony is great, very great," writes a friend; "yet is his couch of sickness a speaking witness that Christ has taken away the power of death." He was much reduced, by a serious expectoration of blood; and yet, in this season of suffering he composed two of his sweetest little hymns. The struggles of this trying period he thus describes, in a letter to a friend:—

"It was not a short, passing conflict between life and death, but a whole week, during which death tried all his power on me. He came in a fearful form to my couch, and caused a scene of horrors to pass before the eyes of my beloved friends. He had long before lost the sting which he naturally has, through Him who has given us the victory; and when his power is at the highest, secure under the banner of Him who rose again on the third day, I laugh at all he can do. But this time he attacked me with another sting, to prove my faith and truth; with wild and fearful sufferings, more intense and prolonged than I had before known. It was only an introduction to the events of the coming week, that after a quiet night, on the Sabbath of the

harvest thanksgiving, while I was dressing, in order, if possible, to go to church, I felt the still approach of a fearful time—the last solemn hour of existence, as I thought. I feared I should scarcely have time to call my wife, to fall into her arms, and commend my spirit into the hand of my Father in heaven. She came, and another came; they had before them a dying man, from whom life was retreating, and who could only console them with the words of the Lord, 'I am the resurrection and the life.' But no! contrary to all expectation, he who was weakened to death was raised again, but raised to unimagined conflict. I go over this period with trembling—may you never know it in your own history—but by God's merciful help I have lived through it, and my soul, thereby refined, has, I hope, come out without loss. My spirit wrestled with all her strength to be free from the torturing body, and her prayers pierced through the clouds, even to the throne of God, to obtain the command for departure. I took leave of all: in comparatively calm hours, I arranged my little affairs: I was so happy, with my beloved wife on Saturday evening, to take the holy sacrament, in festal garments, the priestly dress, though, before the hour came, my eyes threatened every moment to close. I, however, lived to see the Sabbath, when A——, one of the preachers at the cathedral, from whom I had the evening before received the sacrament, a man full of evangelical faith, and a powerful preacher of the old genuine truth as contained in the Scriptures, made known my situation in public. Many friends in consequence assembled round my bed after the service, and they can bear a joyful testimony to the power of the Prince of Life, to the life that he gives, and the strength he imparts. After this period of suffering and labour, after these festive and joyful hours, I became better. God helped me, not as I expected, but as he would; helped me to earthly life, alleviated my pain, and at last removed it; gave me rest, and so far weakened my disease, that after the crisis it became really less, and had more appearance of being ultimately eradicated than it had for weeks and months previously; so that, if I am not mistaken, a real and visible step towards probable recovery is made."

After the severe attack which he so graphically and affectingly paints, Möwes enjoyed for some time comparative ease. His health visibly improved, and he was so free from pain, as to employ himself in composing "The Pastor of Andouse," the work by which he is chiefly known. This beautifully written religious tale was published in 1832, and very favourably received by the public. It is intended to exhibit the contrast between the Christian and the worldling in an hour of trial and sore persecution; and the scene is laid in France, at the period when Louis XIV. began to extirpate the Huguenots from his dominions.

In the course of the winter of 1831 and the spring of 1832, Möwes seemed to improve in health, and his friends began to entertain hopes of his recovery. Unexpected circumstances led him, in the month of July, to leave Magdeburg and return to Altenhausen, the scene of his former labours, and where he hoped to close his days. Here he employed himself for a time in deep research, with the view of commencing another tale, under the title of "Magdeburg under the Ban of the Empire, 1552." To this work, in addition to his other theological and literary pursuits, he devoted much of his time. Occasionally also, when his strength permitted, he officiated for his successor in the pulpit of Altenhausen. Thus time passed pleasantly, and not without profitable employment. But he was never altogether free from pain. He had

several returns of expectoration of blood, which weakened him much. He seemed destined to be throughout a child of suffering, and through much tribulation to enter the kingdom of God.

The year 1833 opened somewhat favourably upon the distressed Möwes. But in the end of April he was seized with so severe an attack of spitting of blood, that his friends stood round his bed waiting for his apparently approaching dissolution. He himself thought that his end was near, and he arranged his temporal affairs, and took leave of his family, committing them to the care of the Almighty. The danger, however, passed away, and the good man was again raised from the bed of apparent death to the enjoyment of tolerable health. Expectations were still entertained by his family, that after recovering from such a severe shock he might yet be spared many days. Every day he increased in strength, and, indeed, he felt himself better than he had ever been since the commencement of his illness. He resumed his studies with vigour. On three successive Sabbaths he preached without sustaining any injury from the exertion. He indulged the hope that he might yet be able to resume the office of a pastor, in which he so much delighted. Nay, so steadily did he advance in increased vigour that he took steps for recovering the clerical office. On Christmas he was able to officiate in public, and after the festival his former friend and patron, the Count of Altenhausen unexpectedly entered the apartment, announcing that, by the determination of his majesty's cabinet he would speedily be reinstated in the pastoral office. The intelligence rejoiced the good man's heart and the hearts of all his friends.

Such were the cheering prospects with which Möwes entered upon the year 1834. He applied for the vacant parish of Weferlingen, but was disappointed. The military chaplain at Berlin received the benefice, and Möwes turned his eyes towards the chaplaincy which was thus rendered vacant. The most sanguine expectations were entertained by his friends that this application would be successful; but, alas! how uncertain are all the hopes of man!—while waiting in anxious suspense for the result of his suit, he was again seized with a severe attack of his former complaint. His distress, both of mind and body, was severe and overwhelming. His friends anxiously watched by the bedside, and ever and anon, to comfort them, the patient sufferer would repeat some consolatory passage of sacred Scripture. Thus, from Luther's version he would repeat the promise, "Out of six troubles I have saved thee, and in the seventh shall no evil befall thee;" adding, "He has said it to me who is the TRUE—six great troubles have passed over me, this is the last, then comes life." His feelings, on being brought out of this fiery furnace, may be learned from the following letter, dated 11th July:—

"DEAREST FRIEND!—Pray only with me, that God, if he will let me continue longer here, may at last find me worthy to be released from the fiery ordeal which I have undergone so long, and which during these last months has glowed with such intensity. I pray, pray constantly; I have done so for years; morning and evening, and often during the day, I turn my eyes filled with burning tears to heaven, but the chain that irritates my wounds, and bows me down, falls not off. But I cease not to pray, and my last breath shall offer

the prayer, 'Deliver me from evil.' Pray, then, with me. You will conclude, from what has been accidentally written, how it is with my health. It has been better for a fortnight. I have risen from the depth into which my God had allowed me to sink, to show Satan and his legion whether, in extreme and long-continued need, I would leave my Rock and throw away my confidence, and after advancing some steps towards heaven, fall back again into despair. You know I have been led through many a dark valley, but the last was horrible as none before had been. Other men have often found something great in meeting the face of death in full consciousness, in speaking of it with tranquillity, and in greeting it with a serene countenance. Ah! this is easy for him who stands in the faith of the Son of God. A much more difficult problem, a much stronger trial, dearest A—, has just been mine. I can only say thus much in writing. In the dark valley through which I had then to pass, death was the radiating point of light; in my readiness to give my hand to this messenger in God's name from the other world, to follow him was something little, less than little. It is possible that my God, after I have tasted the dregs of such a cup, may mercifully remit it for the future. I have endured, and under the bitterest agony my soul has not taken her eye off Him who presented the cup to her:—but I shudder to look back."

At this time Möwes composed a beautiful lyric, entitled, "A Glance out of the Fiery Trial." This was the last piece which came from his pen. The respite which he enjoyed from suffering was brief; before the end of April, he was again seized with expectation of blood, which continued, with very little intermission, for a whole week. Although much reduced by this severe attack, he rallied, and was able in August to pay a visit to Magdeburg, where his strength rapidly increased; and he was so much encouraged by his sensibly returning strength, that he made application for the parish of Bahrendorf, which was then vacant. It pleased the Almighty, however, to cast him once more into the furnace of affliction; the bleeding returned during the second week of his stay at Magdeburg, and with such alarming symptoms, that he sent in haste for his beloved wife. On receiving the melancholy tidings she set out in haste, and on entering the room where he lay, tears of joy flowed down his cheeks, and he could only say, "Now I shall never again be separated from you, my dear wife—never till death." They returned without delay to Altenhausen. He became gradually more and more enfeebled; still he was full of holy resignation. "To die," he would exclaim, "is heavy, but yet death is beautiful." He was not altogether free from the suggestions of the Tempter, as he lay on his bed of death; but he was enabled to overcome, not in his own strength, but in the strength of his Lord and Master.

Occasionally, as his end drew near, the hopes of his friends were raised by alleviations of his disease. These, however, were but the faint flickerings of the lamp of life, as it was about to expire. At length, after frequent alternations of hope and fear, he felt that he was about to encounter the last enemy. His friend, the pastor of Altenhausen, was suddenly sent for. The dying man wished to partake of the Lord's Supper. It was administered to him with great solemnity, in the presence of his afflicted wife and family. The prayer which the good man offered up, when on the brink of eternity, will never be forgotten by those who were present, —the unction, the fervour, the holy earnestness with

which he commended his soul into the hands of his Redeemer; nor the ardency with which he prayed for his wife and children, that the Almighty would prove himself "the Father of the fatherless," and "the widow's Judge." The service was refreshing to his heart, and he called upon those around him to lose no time in closing with Christ, as "all their salvation, and all their desire." He lived for a few days longer. In the meantime, official information arrived, that his Majesty had directed that Henry Möwes should either be appointed to the military chaplaincy at Berlin, or if he preferred it, to the parish of Bahrendorf. The dying saint received the intelligence with undisturbed tranquillity. "To Bahrendorf, then, or to my grave," was his calm reply. He gradually sunk, and as life ebbed, the feeble cry would be heard from his distressed soul, "My much-loved Lord, come!—wilt thou not come?" "My God, let it be the last time." The features now shrunk, the countenance assumed a ghastly paleness, the lips were livid, and the once bright eyes had lost their lustre; all betokening that the hour of death had come. The relatives stood around his bed, and, as he had formerly requested, they engaged in singing his favourite hymn, "Christ is my life." His wife then read the hymn commencing, "There is a peace at hand." The pastor, who had faithfully attended him in his last hours, now engaged in prayer. Möwes was evidently sensible to all that was passing. He survived for some hours, but lay almost motionless. "Dear Möwes," asked the pastor, "is our Saviour and God still your rod and staff in the valley of the shadow of death?" The expiring saint turned his head towards the inquirer, and feebly pressed his hand, in token of assent. This was his last effort; and in a few minutes his spirit took its flight to the mansions of the blessed.

Thus died, on the 13th October 1834, the truly holy and devoted Möwes. His remains were followed to the grave by many of his former parishioners, who still remembered the piety and apostolic zeal of their afflicted pastor. In less than a year after his decease, his eldest surviving daughter, Mary, was summoned from this vale of tears. After only three days' illness, she was cut down in the flower of her youth. Nor were her last hours without pleasing tokens that she had experienced the truth of the Divine declaration, "The promise is to you, and to your seed after you." She had, no doubt, been the child of many prayers, and these prayers were answered after he who offered them was gathered to his fathers. "Ah, I would go to my father," she exclaimed, during her brief but severe illness; "it must be lovely to be with the dear Saviour; but yet I am much too sinful: were I fit to be there, He would call me." And as the hour of her death drew near, she said, "Dear mother, I yet believe I shall go to my father; and though I have done much that is wrong, God will yet show me mercy; and I do so love Him!"

Surely, of all true believers, it may well be said, "Better," a thousand-fold "better, is the day of their death than the day of their birth." To them death is no longer the king of terrors; it is the messenger of peace. See then, O Christian, your high privilege; even "death is yours." He is not a conquering, but a conquered, foe; and as you grapple with him, let the triumphant song be yours, "O Death, where is thy sting? O Grave, where is thy victory? The sting of

death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

### I AM A CHRISTIAN—WHY ARE YOU AN INFIDEL?

#### PART I.

To the following interesting and ably-written Tract we would earnestly solicit the attention of our readers, as peculiarly seasonable at a time when infidelity is extending so alarmingly among the working classes, both of England and Scotland.

That I "have not followed cunningly devised fables," in receiving my Bible as the book of God, is the firm and growing conviction of my mind, after having examined its contents and evidences for more than thirty years. My own belief in this matter corresponds with that of thousands and tens of thousands of the most enlightened, humane, and benevolent of the human race. We receive the Scriptures of the Old and New Testaments as true, authentic, and divinely inspired; and we reject with earnestness the imputation, that our reason has been imposed upon, in paying this deference the most wonderful volume that has ever obtained circulation in our world. You are bound to believe that we are perfectly sincere in the faith which we thus repose in its contents; and if the judgment and information of Christians be not in general inferior to those of others of their neighbours around them, it will be but reasonable that you should weigh impartially what they have to advance in support of their settled belief.

The great question is—Are Christians justified in their belief, that the Bible is a revelation from God? and are they able to give a rational and satisfactory account of the hope that is in them? You will not be surprised, then, with my views, if I tell you that I consider them to be fully justified in receiving the Bible as a Divine book; and that I regard the reasons which they can assign for their faith such as will abide the solemn test of death and eternity.

Permit me, then, first, in self-justification, to tell you why I am a Christian; and then, secondly, for your benefit, to ask you, Why you are an infidel?

1. I am a Christian, because the Bible has verified its truth to my own heart.

I was not always a Christian. If, like you, I did not rank myself with sceptics and infidels, there was a time when I did not truly receive the Bible upon the authority of God, and when I did not act out its spirit and precepts; I did not feel its power on my heart, and therefore I had no impressive sense of its Divine origin. But since I read my Bible, and prayed to God to teach me its blessed truths, it has chased away the midnight darkness of my soul; it has poured the balm of peace into my troubled conscience; it has quenched the thirst of sin; it has hushed the tempest of the passions; it has changed the very current of my being; it has proved itself to be of God, by the mighty inward revolution of thought, taste, and feeling which it has produced. I am, therefore, constrained to be a Christian.

I must remind you, however, that the Bible never did this for me, till I submitted my mind to its authority, and made trial of its efficacy. Nor has any man a right to pronounce an unfavourable opinion upon the Bible, until he has carefully examined its contents, and tried the effect of an actual experiment of its influence on the heart. You know how you would spurn the vanity of the man who should venture to speak with contempt of any science or handicraft, of which he was utterly ignorant. Now, you are surely under obligation to act on the same principle in your mode of treating Christianity. The Bible says, "He that believeth on the Son of God hath the witness in himself." 1 John

v. 10. It is a medicine for healing the spiritual malady of human nature; and he who applies it, is able rationally to determine that it is an effectual remedy.

2. I am a Christian, because wherever I see the Bible truly embraced, I perceive that it tends to the well-being of human nature.

Take any individual, family, or community, really governed by the Bible, and what do you witness? Do you not behold humility, justice, temperance, purity, benevolence, happiness? I see this. I see also, that no other religion produces such results; therefore, I am constrained to be a Christian.

3. I am a Christian, because my Bible is divinely adapted to my nature and my necessities.

Light is not more adapted to my organs of vision, the vital air is not more adapted to my lungs, than is the Bible to my moral nature and moral wants.

I find myself a being capable of knowing, contemplating, adoring, loving, and serving the great God; the Bible alone tells me how I may do so acceptably.

In reviewing my past life, and in looking within, something tells me that I have sinned, and awakens, at the same time, apprehensions as to the consequences; my Bible confirms the voice of conscience, and points me, a guilty sinner, to "the blood of the Lamb."

I survey those wonderful powers and faculties with which my Maker has endowed me; yet I perceive that one generation of human beings after another is doomed to mingle with the clouds of the valley; I ask myself, anxiously, is there no hereafter? no world of spirits? no state of existence beyond the empire of death? my Bible meets this difficulty, and tells me I shall live for ever.

I look on the graves of the departed, I anticipate the mortality of all who yet shall live, and I ask myself, Why, under the government of an infinitely benevolent Being, is there this wide-spreading desolation—this carnival of death? My Bible solves the otherwise impenetrable mystery; "By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Rom. v. 12.

I look around me, and I often see the wicked triumphing, and the righteous sorrowful, oppressed, and neglected; and I ask myself, How can this be, when God is good, and wise, and holy, and omnipotent? I open my Bible, and there I learn, that this is a state of probation, and that a scene of rewards and punishments will succeed to it, in which Lazarus will be comforted, and Dives will be tormented. Seeing this adaptation, then, of the Bible to my moral wants and spiritual necessities, I am constrained to be a Christian.

4. I am a Christian, because I see the finger of God divinely attesting every part of the Sacred Volume.

If it be an imposture, can any one inform me when it was first palmed on the credulity of mankind?

If it be an imposture, how is it so little adapted to gratify the sinful propensities of human nature?

If it be an imposture, how is it so pure, and lofty, and godlike in its demands?

If it be an imposture, how has it been so wondrously preserved, in a world so hostile to its interests?

If it be an imposture, how has Omnipotence so often interposed to verify its claims?

If it be an imposture, how is it that Palestine, Idumea, Babylon, Egypt, Assyria, and Rome, are all, at the present moment, monuments, to the very letter, of the truth of its awful predictions?

If it be an imposture, how can we account for its early and signal triumphs over the temples and the religion of Paganism, when no arm of power interposed on behalf of its heralds, and when imprisonment and death awaited its converts?

If it be an imposture, how is it that the happiest states of society have been formed under its auspices; and that nations rise in the scale of civilization and humanity, as they yield themselves to its benign and purifying influence?

If it be an imposture, how is it that the greatest ornaments of human nature, those who have shed an imperishable lustre on the human race, have been Christians?

If it be an imposture, how is it that the most wonderful transformations our world has ever beheld have been wrought upon individual character by the mighty power of the Gospel of Christ?

If it be an imposture, how comes it to pass that the Bible, written by so many different persons, in so many different ages, is yet so consistent and harmonious in all its parts?

If it be an imposture, how is it that, in the nineteenth century of the Christian era, the imposture is further than ever it was from detection; and that the advocates and friends of Christianity are more numerous than at any former period since Jesus of Nazareth appeared in our world?

If it be an imposture, how is it that all other systems of religion are gradually sinking into decay, while Christianity is coming forth before the nations, "fair as the moon, clear as the sun, and terrible as an army with banners?"

In short, if it be an imposture, how is it that it answers to every just view of the blended rectitude and love of God? How is it that it realizes the best hopes of human nature? How is it that it is the best solace for mourners; the best mitigator of human woes; the best preserver against the vices and blandishments of the world; the best security of all the social virtues; the best conservator of the peace, sanctity, and happiness of families; and the best friend in the hour of dissolution, when all the visions of life have fled, and the anxious, foreboding spirit of man is about to take its flight into the unknown regions of the invisible world? With such considerations as these before my mind, I should regard it as folly, nay, as insanity itself, were I not to profess and to feel myself a Christian.

5. I am a Christian, because I must cling to my Bible, or abandon all hope whatsoever; I mean, all hope of a revelation from God—and with it, all hope of ever coming to know his will. If the Bible be not the voice of God, then has he never spoken from the thick darkness of his pavilion to his erring and sinful creatures.

Nothing but absolute imposture pervades all the Shasters and Vedas of the East; the doctrines of Confucius are in many instances absurd, in others corrupt and injurious; the Koran of Mohammed, except so far as it is borrowed from the Jewish Scriptures, is the unblushing license of impurity and bloodshed; while all "the dark places of the earth" are literally "full of the habitations of cruelty." Psal. lxxiv. 20.

If Christianity then, be not from heaven, no message of love and mercy has come from the Most High God; and nothing more can be known by man of his nature and perfections, than what may be ascertained from the course of nature around us.

But who can persuade any thoughtful man, that the infinitely benevolent Deity has made us what we are, and then left us without any rule by which to know his will? Who can convince such a man, that He who is love, and goodness, and purity, has condescended to tell his rational creatures nothing of these the essential attributes of his character?

Let me reject my Bible, and I am plunged at once into the dark abyss of doubt, perplexity, and even atheism itself. Let me embrace my Bible, and a still small voice falls upon my ear, "Despair not, thou child of the dust; I am Jehovah, thy God; I have redeemed thee at a price of infinite value; I have given the Son of my love for thy ransom; I have opened a pathway for thee to immortality; awake, then, from thy slumbers; arise, and take hold of the heavenly prize."

And how, with such evidence of the truth of Scripture before me, can I refuse to listen to this still small voice? Let me pause, and ask myself, what the Bible

has done for me? It has poured the light of a heavenly day into my soul; it has given me a peace which I never knew before; it has said to the proud waves of my earthly passions, Peace, be still; it has purified the fountains of thought and affection in my heart; it has inspired me with new views, new desires, new aims, new aspirations after God and immortality.

And what has the Bible done for mankind at large? It has tamed the fierce savage of the desert; it has civilized and humanized, as well as christianized, the race; it has taught equity, purity, and beneficence; it has scattered blessings with a bountiful hand, wherever it has directed its course.

And how does the Bible meet me in all the exigencies of my twofold nature, of body and spirit? It tells me what I am, and whither I am going; it tells me that God "is, and that he is a rewarder of all them that diligently seek him." Heb. ix. 6. It tells me how to escape the pressure of guilt, and how to rise to the favour of God; it reveals the glories of immortality, and shows me how I may attain to them.

And what are the signets of a Divine origin impressed on this wondrous Book? See the miracles of almighty power on the sea, and on the dry land; in the heavens above, and on the earth beneath; on the living and on the dead, which have been wrought to confirm its life-giving message. Hear the voice of history and Providence, re-echoing the voice of its long-uttered predictions. Behold it conquering in its apparent weakness; and, with the fishermen of Galilee as its heralds, trampling on all the pride and pomp of pagan Rome. See it gaining its fairest, mightiest victories in the ranks of its bitterest foes and oppressors. See it surviving the predictions, sneers, and insinuations of Hobbes, Beingsbroke, Voltaire, Paine, and the whole race of sceptics and unbelievers; see it in the present day, going forth from the shores of Britain and America, to the very ends of the earth, carrying light, and life, and happiness with it wherever it penetrates; while in these blessed lands its converts are multiplying day by day, and many a bounding heart, and many a joyous family, are triumphing in the matchless liberty wherewith Christ hath made them free.

And am I, then, to part with my Christian hopes, thus borne out by the voice of reason, the voice of conscience, the voice of experience, the voice of history, the voice of fact, the voice of God? And if so, for what am I to relinquish them? For the dark chaos of sceptical doubt, and infidel jargon? for a license to live without law, and to die without hope? for the creed of a blasphemer, and the character of a pagan? for principles that would turn society into a scene of turbulence, revenge, dissoluteness, and bloodshed?

No such an exchange as this will ever be made by any wise or considerate man. To part with the greatest good for the greatest evil; to give up a reality for a nonentity; to quit hope for despair; to relinquish the pure Word of God, for the pestiferous trash of Paine, or the insane ravings of Owen, and others of the same unhappy school,—will never be the conduct of him who follows the dictates of a sound and enlightened reason. Pride, passion, or lust, may tempt a man to such an exchange, but calm reason and a good conscience never will.

\* \* \* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 8s.; also, the First Series in Three Volumes, Price L. 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAE & Co., 18, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

\* Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—Divining by the Scriptures in the Middle Ages. By the Rev. Robert Jamieson, ..... Page 66</p> <p>2.—I am a Christian—Why are you an Infidel? Part II., ... 68</p> <p>3.—Sacred Poetry. "The Lord is our Refuge." By Dr Stock, 69</p> <p>4.—Biographical Sketch. Mr David Dickson, Professor of Theology in the University of Edinburgh. By the Editor, 70</p>	<p>5.—A Discourse. By the Rev. Robert Crawford, ..... Page 73</p> <p>6.—Christian Treasury. Extracts from Marshall, Bolton, Foote, and Bagot, ..... 77</p> <p>7.—Sacred Poetry. "On the Death of a Minister cut off in his Usefulness." By Montgomery, ..... 78</p> <p>8.—The Case of Hazel. By the Rev. George Burns, D.D., &amp;c.</p>
---	--

DIVINING BY THE SCRIPTURES IN THE MIDDLE AGES.

BY THE REV. ROBERT JAMIESON,  
Minister of Currie, Mid-Lothian.

MANY of our readers must have heard of the *sortes Homericanæ*, and the *sortes Virgilianæ*; and those who have not, will learn all that is worth being known concerning them in the fact, that in the days of Pagan antiquity, people were in the habit of regarding the favourite poets of their country in the light of oracles, from whose works they could draw omens of success, or counsels of direction in important or critical circumstances. In all ages, the ignorant have shown an insatiable curiosity to pry into the secrets of futurity; and among the many irrational and absurd methods which the heathens of old, who lived far away from Delphi, Ephesus, and other shrines of equal repute, fell upon to obtain satisfactory intelligence in cases of doubt or danger, one of the most approved was that of transferring their confidence,—where they had no access to the living servants of the gods,—to the literary remains of those who had distinguished themselves by their achievements in verse, and who, by their possession of that rare and envied talent, were believed to have enjoyed the special favour and inspiration of heaven. These appeals were made by the Greeks to Homer, and by the Romans to Virgil; and the way of consulting them was, for the inquirer, having first solemnly observed certain religious ceremonies, to open the book at random, and whatever page turned up, to consider the passage on which his eye alighted, as containing a divine intimation for his guidance. The origin of this strange superstition is traceable to the circumstance of the heathen priests being always in the habit of delivering their responses in verse, whence there arose a popular persuasion, eagerly encouraged by the proud pretensions of the writers themselves, that all poets were inspired. In those times

"The sacred name  
Of poet and of prophet was the same,"

And the reason for the selection of Homer and Virgil, in preference to the rest of their poetical

brethren, is to be sought for, not only in the unrivalled celebrity of those two bards who occupied the foremost niche in the temple of fame, but also in the circumstance, that in poems of such extent as the *Iliad* and *Æneid*, which comprise an almost infinite variety of maxims for human life—of observations on the characters and actions of men, as well as on scenes of external nature, there were few situations in which a reader could be placed, to which a lively imagination, especially when actuated by the passions of hope or fear, would not discover something analogous in passages of those admired compositions. The knowledge of a few instances in which such applications were verified by the event, would be sufficient, among a superstitious people, to inspire more general confidence, and to make those popular works be regarded as magazines of mystic information, open and accessible to all who duly approached them, either as to the good or bad success that would on the whole chequer every individual's life, or as to the conduct proper for him to observe in any particular emergency that happened. Examples of this kind of divination by the works of the poets are exceedingly numerous, and often met with in the histories of Greece and Rome; and the well known cases of Socrates, when lying in prison,—of Brutus on the eve of the battle of Philippi,—of the emperors Hadrian, Severus, and others, which will readily occur to the memory of the classical reader, afford undoubted proof that such implicit faith in the oracular authority of Homer and Virgil was not confined to the rude and uneducated classes of society, but influenced the minds of the greatest and most enlightened personages in the ancient world.

It was not to be expected that a practice, in favour of which the strongest prejudices of education and usage were enlisted, and in whose efficacy people of all ranks trusted with blind credulity, would be easily relinquished without an acquaintance with the principles and spirit of the Gospel,

purser and more enlightened than was possessed by multitudes, who, in the latter part of the third century, assumed the name of Christians. Many who about that period came over from Paganism to swell the ranks of Christianity, retained a strong tincture of superstition; and among their former habits, to which, from unwillingness or inability to shake them off altogether, they tried to give a Christian direction, not the least fondly cherished was that of seeking for prognostics of their future fortune in the chance openings of some venerated volume. Whenever they felt anxious to know what course to pursue in particular circumstances,—whether the result of any undertaking was to be prosperous or the reverse, or to learn the character and conduct of those who were about to be placed over them, they resorted to this method of settling all doubts, and obtaining omens by which they might be guided in their proceedings. Homer and Virgil, indeed, were discarded for the Psalms of David, and the preliminary rites observed were more accordant than before with the usages of a Christian profession; but excepting these, there was little difference between the heathen and such Christians as practised this kind of divination, either in the manner or the views with which these auguries were consulted. There were two ways of taking them; one was, when the person who was anxious to have some intimation in his favour, prepared himself by a previous course of prayer, and fasting—longer or shorter according to his distress of mind, or the importance of the occasion; and then he set himself to open the Psalms—to which, to make assurance doubly sure, they sometimes added the Gospels and the Epistles of Paul—the first passage, in any of which, that caught his attention, was received as the solemn answer of heaven. The other, and simpler method was, for the inquirer to repair, on a set day to the Church, and by the first words of the Psalm which was singing at the moment of his entrance, to decide what he was to do, or what was to befall him. It is impossible to determine at what precise period this superstition was introduced into the Christian Church; but it appears to have been a common practice in the days of Augustine; and, indeed, that celebrated man himself seems to have been at one time a firm believer in its efficacy,—for when walking in his garden, in the utmost agony of mind, produced by remorse for his sinful and profligate conduct, and impelled by a voice which seemed once and again to say to him, “Take the book and read”—he took up a copy of the Scriptures that was lying on the table before him, and, having resolved to rest his case on the first sentence that struck his eye, he found that well-known passage, which being brought home to him by demonstration of the Spirit and with power, afterwards led to his remarkable conversion. At a subsequent period, when he had acquired more just and scriptural views, he publicly declared his disapproval of this use of Scripture. But even the great influence and authority of Augustine was not sufficient to put a stop to a practice, to which the

growing ignorance and superstition of the times made the minds of men extremely prone; and though it may appear to us a mode of determining dark and difficult matters, equally absurd and impious, it continued to be followed by all classes of society, from the third to the fourteenth century, as a tried and certain plan of ascertaining the will of Providence.

It is almost incredible to what an extraordinary degree this superstition influenced the current of public and private affairs in the middle ages. There was not a single event, as we have already said, of any importance in the ordinary course of human life, in reference to which the Scriptures, contrary to their manifest design, were not appealed to, as a sure and infallible oracle, in all matters of secular interest. Gregory of Tours is the earliest historian who describes this divination as a prevailing practice in his time; and a circumstance which he mentions, as a critical occasion in his own life, affords him an opportunity of detailing the religious observances with which, in the earlier ages, it was gone about. He had long been the favourite minister of Queen Fredegonda; and information had reached him that a dangerous conspiracy had been formed, at the head of which was the Earl of Tours, to hurl him from power, by lowering him in the eyes of his royal mistress, and, if necessary, taking his life. Overwhelmed with apprehension of his danger, he retired in the greatest despondency to a closet, and took with him the Psalms of David, in the hope of deriving from it some direction, or some gleams of hope, in his distressed circumstances; “and great,” he adds, “was the comfort he found;” for, having spent some time in prayer, he opened the volume, and the first verse that met his eye, being the 53d of the 78th Psalm,—“He led them on safely, so that they feared not; but the sea overwhelmed their enemies;” he received it as a happy omen of his safety, and left his chamber with the light heart and elastic step of one who had obtained a sure and certain hope of triumph.

Gregory Nicephoras relates, that the Emperor Andronicus, having thrown into prison his nephew Constantine, who was convicted of having conspired against the life of his imperial uncle, deliberated long whether he ought to pardon the offender, or to punish him as his crimes deserved, and that he was at length determined towards the exercise of mercy by an appeal which he made to the Scriptures. On turning up the book of Psalms, the first passage he met with was the 14th verse of the 68th Psalm, “When the Almighty scattered kings in it.” “Persuaded,” says the historian, “by this passage, that although men are ignorant of the secret springs of Providence, and act independently of them, the quarrels and commotions that break out in the kingdoms of the world form a part of the Divine decrees, he resolved thenceforth on reconciliation with the rebellious prince.”

Another historian informs us, that the Emperor

**Heraclius**, after having obtained a series of signal victories over Cosroes, King of Persia, was at a great loss to know where he ought to fix his winter quarters, and that having caused a day of extraordinary fasting and prayer to be observed by his whole army, previous to his intended consultation, he solemnly took up the book of Psalms, in presence of his principal officers, and found a passage which determined him to winter in Albania.

A fourth writer mentions the case of a young lady, whom, contrary to her own inclinations, her family had determined to bestow in marriage on a rich and noble suitor. Having delayed her consent as long as she could, and finding it impossible to escape by ordinary means from a connection so odious to her, she at length informed her lover and her relations that she left the matter in the hands of God, and would cheerfully abide by the result of an appeal to the Sacred Volume. All parties having agreed to this, as a pious and commendable proposition, the Bible was opened, and the verse found being that passage in the Gospel where our Lord said, "Whosoever loveth his father or mother more than me, is not worthy of me," the lady exclaimed that the banns were thus forbid by Heaven, and forthwith devoted herself to a single life,—which, at the period referred to, was beginning to be held in great estimation.

A fifth historian relates, that the famous hermit, who having stationed himself on a high pillar, obtained the surname of Stylites, was called in his childhood by the name of Daniel, for the following reason. His parents having brought him to the parish minister to be baptized, wished the priest to give him a name, which that individual declining to do, it was proposed to ascertain what was the will of God, and the Scriptures being consequently turned up, the Volume opened at the beginning of the book of Daniel, which from that circumstance became the name of the child.

Nor was it only in the ordinary events of life that this practice of divining by the Scriptures was observed,—the same appeal was made to the Word of God, for guidance, on occasion of appointing to the highest offices of the Church. Thus, at a contested election in Orleans, when party spirit ran high, and the inhabitants were greatly divided in their choice of a successor to the vacant see, it was suggested that, in the difficult circumstances of the case, and as the likeliest way of restoring harmony and procuring universal concurrence in the appointment, the matter should be left to the decision of the scriptural lot. The proposition was immediately agreed to; and each candidate being, in turn, requested to try his fortune by opening the book of Psalms, none of them met with any passage that seemed to bear the most distant reference to the occasion, except one, who, reading this verse in the 65th Psalm,—*"Blessed is the man whom thou choo-est, and causest to approach unto thee, that he may dwell in thy courts,"*—was nominated in preference to all the rest, as being manifestly pointed out by

this apposite passage to be the choice of Providence. On another occasion of a similar kind, it is mentioned in the Life of Lanfranc, Archbishop of Canterbury, when that prelate was presiding at an election for the see of Rochester, that the successful candidate obtained the appointment in consequence of his turning up this passage, *"Bring the best robe, and put it on him."*

Several other instances occur of individuals who, although their appointment was not objected to, yet, being so unfortunate as to have an unfavourable omen, were haunted with suspicion of disaster or of crime during the rest of their lives. A few cases may be mentioned,—one was that of a bishop, who, at his ordination, unexpectedly turned up that verse, in the Gospel of Mark, relating to John the Baptist, where it is said, *"The king sent an executioner to prison, and beheaded him,"*—an omen which overwhelmed the officiating minister, and led him to address the newly-elected bishop as one that was destined to die a premature and violent death. A second was that of a deacon, who, on opening the Bible, found the leaf wanting,—a circumstance which, among his superstitious countrymen, excited a general suspicion of there being some secret cause, some important qualification wanting, that unfitted him for the sacred office. And a third was that of a bishop who, having led a scandalously immoral life, was accused by his people, before a council, of a variety of crimes; which, said his accusers, we are constrained to *expose and lay bare* before the world, in accordance with the augury that was given at his ordination, and which was taken from this passage of the Gospel, *"He left the linen cloth, and fled from them naked."* Mark xiv. 52.

The other method which we mentioned as frequently followed in practising divination by the Scriptures was, when the person who wanted direction or comfort repaired to the church, determined to consider the first words of the Psalm that was singing at his entrance, as an intimation of the will of heaven. Examples without number might be given of this mode of consulting the Sacred Oracles. Clovis, when engaged in an expedition against Alaric, king of the Visigoths, and finding himself, on one occasion, in the near neighbourhood of the Church of Tours, despatched some of his principal officers, with instructions to attend most eagerly to the Psalm as they approached the threshold, in order that he might discover what kind of success his enterprise would be crowned with. On their return, the officers reported, that the first words they had heard, were from the 18th Psalm. *"He delivered me from my strong enemy, and from them which hated me;"* and the happy intelligence being instantly communicated to the whole army, the air was rent with the joyful acclamations of the soldiers, impatient to be led to victory.

Were it not for swelling this Paper, it would be easy to add to this list of historical examples; but the reader has probably had enough of evidence to

satisfy him as to the almost universal prevalence of this practice in the middle ages, which, being equally in the face of reason and religion, could never have been tolerated, but through the influence of the grossest ignorance and superstition. Nothing, indeed, can show more strikingly how much the human mind was then enslaved by the tyrant influence of an irrational custom, than that the best and wisest men sanctioned, for so long a period, a mode of experimenting which, in innumerable instances, must have been attended with the most serious evils. Characters, the most eminent for integrity and virtue, were thus placed at the mercy of chance, and the most groundless suspicions directed against them. There were many cases, too, of persons who, when an unfavourable or condemnatory passage unexpectedly turned up, studiously endeavoured to conceal the unlucky discovery, although the fact often transpired, to the great detriment of their reputation. Nay, it frequently happened that those unpropitious prognostics led to their own accomplishment, either by overwhelming the minds of the unfortunate inquirers with sorrow and despondency, or encouraging secret enemies in their machinations. In fine, besides the impiety of the practice, in wresting the words of Scripture, and violating the precept, "Thou shalt not tempt the Lord thy God," its manifest tendency was to foster a spirit either of despair or presumption. Hence, decrees of Councils, prohibiting it, were repeatedly passed; but these were found ineffectual to put a stop to the evil. And, although the traces of its existence do become rarer as we approach the period of the Reformation; yet it has been said by writers of great authority, that it was very extensively practised, even in England, so late as the beginning of the eighteenth century.

[The reader who is desirous of prosecuting this curious branch of Christian antiquities, may consult the Glossary of Du Cange, and xxix. vol. of *Memoires de Litterature*,—the principal sources whence the facts stated in this Paper are derived.]

### I AM A CHRISTIAN—WHY ARE YOU AN INFIDEL?

#### PART II.

I HAVE thus, my friend, given you some, out of many, of my reasons for being a Christian, and openly avowing myself to be such; and now,

Let me urge you, as the child of doubt and unbelief, to tell me why you rank yourself with those who belong to the sceptics and infidels of the age.

Wherefore, then, I ask, do you doubt? How comes it to pass that you are an infidel? On what account do you choose to rank with your present associates?

How did that cloud of scepticism first begin to darken the horizon of your mind? Can you trace back your history, and say? Tell me, did not some wicked man cross your path, whose name you can remember, and whisper in your too willing ear, "The Bible is a fable, and Christianity is but the game of priests?"

Permit me to ask, if there was nothing in your moral habits, paving the way for your scepticism, and leading you secretly to wish that the Bible might not be true? Oh! tell me, did you not forsake truth, because, in the first instance, you had forsaken goodness?

Can you not remember how your gay and dissolute fellowships, your nightly carousals, your licentious indulgences, gradually blunted the edge of conscience, and the force of truth, till, like the fool mentioned in Scripture, you were ready to say, "There is no God?" Or, has the pride of the heart led you to scorn the humbling truths of the Gospel, so that you will not yield your mind to its evidences?

What now, I ask, rivets you to your unbelief? Is it the peace of mind, and the tranquillity of heart, that spring up so luxuriantly in the wilderness of doubt, and scepticism, and infidelity? Are you really happy? Does no invisible hand write your doom on the walls of your prayerless bed-chamber? Do you not sometimes think of the happy Christian that can read his Bible, and feel that its promises of pardon, and peace, and glory are all his? Is there no sincere, humble-minded Christian living, with whom you would be glad to exchange lots? Ah, my friend, you are not happy; you are only thoughtless, lulled, entangled, stupefied. The same causes which contributed to make you a sceptic, still retain you in hard bondage to its cheerless and desolating creed. You want license to evil; and the Bible will not give it you. You want to shun thoughts of your responsibility to God; and the Bible will not permit you. You want to think of death as the sleep of the soul; and the Bible tells you it is the gate of eternity. You want to feel that your passions are your own, and that you may indulge them with freedom; and the Bible tells you that you must "crucify the flesh, with its affections and lusts," (Gal. v. 24,) or perish for ever in hell fire. You want to circumscribe the horizon of existence by the boundaries of the grave; and the Bible lifts up the veil of futurity, and shows you the abode of blessed spirits, and the regions of the lost.

Think again, my friend, and say if your scepticism is not far more the product of your inclinations than of your reason? Have you not become conscious of dislike to your Bible, because you have learned to reject its lofty lessons of truth, morality, and goodness?

But you say, "Many Christians are a disgrace to the Bible." We grant that many professed Christians are; but is it by yielding to Christianity that they thus disgrace it, or by neglecting to obey its precepts? You know the answer; it is unquestionably only by violating the spirit and demands of the Gospel, that any one can be otherwise than humane, upright, and pure.

But you say, "There are mysteries in Christianity that you cannot comprehend." And are there no mysteries, no incomprehensible truths, in deism itself? Do you believe in a First Great Cause of all existence? If you do, is it because you comprehend the idea of an uncaused cause, a self-existent and eternal Being, without beginning of days or end of years? Assuredly not; nothing can be more incomprehensible to a finite mind, than the very first principles of deism itself; namely, that there is a God, and that he is eternal, immutable, omnipresent, and omniscient.

Instead of rejecting your Bible, because it contains incomprehensible truths, you ought rather to presume that, if it be indeed the product of the Infinite Mind, it will exhibit that general feature which runs through all the other works of God, namely, mysteriousness, and elevation above the feeble soarings of a finite intellect. The Bible does contain truths which we are unable to comprehend; but, in doing so, it only harmonizes with the events of Providence and the course of nature. We see much occurring in the history of the world which is very mysterious and inexplicable; every object that meets the eye, whether in animate or inanimate nature, has in it characters of profound mystery to us. We know literally nothing of the essences of things; and shall we reject the Bible, then, attested as it is by such a cloud of witnesses, because it discloses doctrines

respecting the nature and government of God, and the plan of redemption by the incarnation and death of Christ, which we may not be able fully to explain or reconcile with the misty surmises of our puny reason? As well might we say, that the sun does not shine upon our planet, because we do not know whether that glorious luminary is a solid mass of fire, or an opaque body surrounded by an atmosphere which emits light and heat to all parts of the solar system. As well might we deny the existence of life, because we are unable to explain its theory. As well might we conclude that there is no such thing as nature, because every single object it presents to our contemplation is to us a profound mystery. As well might a man turn sceptic as to his own existence, because one of the greatest of all mysteries is our own mental and corporeal economy.

Away, my friend, with this pretended dread of mystery, and say whether it is not rather the plain and simple parts of Scripture which are most offensive to you? Is it not true that your sinful heart revolts at the idea of being held responsible to God for your thoughts, words and actions? Yet, if God has made you what you are, and endowed you with such faculties; if in Him, too, you live, and move, and have your being, Acts xvii. 28, can any thing be more reasonable than that the Author of your being and the length of your days, should have made you responsible to him for the whole of your conduct, and more particularly for a calm, unprejudiced, and anxious examination of the discoveries of himself, which he has made to you, whether in nature, providence, or express revelation?

But you say, "There are contradictions in the Bible, which forbid you to embrace it as a discovery of the mind of God."

This I expressly and earnestly deny, when the Scriptures are fairly and legitimately interpreted. Seeming contradictions there may be, and doubtless are, in the Bible: but, if you are really anxious to have such difficulties removed out of the way, you have only to read the works of such men as Bishop Watson, and the Rev. Thomas Scott, in answer to Paine, in order to obtain full satisfaction in reference to all the absurd charges heaped by that truly unhappy man upon the writers of Scripture. You profess to spurn ignorance and prejudice; but how will you be able to escape the charge of both, if you allow yourself to retain unworthy opinions respecting certain parts of the Bible, which have been refuted, over and over again, and which you would be compelled to relinquish, if you would only take the trouble of informing yourself, and disabusing your mind of certain false notions which have been instilled into it by ignorant or designing men.

Allow me, as your sincere friend, to express my firm belief, as the result of much observation, that if you retire from evil counsellors, if you will separate yourself from all vicious society, if you will lay aside depraved habits, and sit down, thoughtfully, to read your Bible, you will speedily rise up from the interesting task, with the full conviction, that the Scriptures are the Word of God.

Is it too much, then, to ask of you, in entering upon this work, that you will put up a prayer to Almighty God, that, if the Bible be a revelation from Him, he would enable you, an erring creature, to ascertain the momentous fact? Nay, is it too much to press upon you, the duty of determining to know whether God has spoken to you in his Word? Rest assured, if such be your prayer, and such your determination, light will gradually break in upon your bewildered mind. The love of truth will spring up in your desolated heart; conscience will become tender in reference to sin and duty; feelings of penitence will steal over your spirit; the wisdom, goodness, and mercy of God will be seen in the revelation he has given; your need of a Saviour

will be distinctly and impressively felt; the deep stain of guilt will be washed away by faith in the blood of the Saviour, whom you have blasphemed; and, like the doubting Thomas of old, you will exclaim, with a confiding heart, "My Lord and my God." John xx. 28.

Do not, I beseech you, throw aside with disdain this little tract, written with an anxious desire to promote your present and eternal welfare. Yield not to that species of silly pride and vanity, which would tempt you to conclude, that because you think differently on the subject of religion from others of your acquaintance, you are therefore possessed of greater acuteness and superior information.

Take heed lest you should provoke God, by your continued blasphemies, to abandon you to your own heart's lusts. Tremble lest that awful threatening should be accomplished in your person, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. i. 24-31.

Listen, then, I beseech you, to the warning voice of Heaven, "Cease, my son, to hear the instruction that causeth to err." Prov. xix. 27. Break off the fellowship of unbelievers and wicked men. Fortify your mind in this determination, by calling to remembrance the evils which have accrued to you from your past unbelief and contempt of God. From what you know of the characters of infidels, endeavour to conceive of a state of society in which none but such persons were found to exist; think what a compound of selfishness, turbulence, and vicious indulgence, such a state of society would present! Having nothing to regulate and control its discordant elements, but the mere restraint of human laws, it would contain in its own bosom the elements of self-destruction, and would speedily annihilate itself by the force of those hideous vices which it had engendered.

"Combine," observes a great writer, "the frequent and familiar perpetration of atrocious deeds, with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species—the frightful contrast of dwarfish virtues and gigantic vices, where every thing good is mean and little, and every thing evil is rank and luxuriant: a dead and sickening uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime."

#### THE LORD IS OUR REFUGE.

Oh! where for refuge should I flee,  
When sins, and fears, and doubts assail!  
Had not my Saviour died for me,  
Too surely must my foes prevail!  
Oh! where for refuge should I flee,  
If Jesus had not died for me?

Beside that pure and holy Law,  
Which God from Sinai's mount proclaim'd,  
My spirit shrinks with sacred awe,  
To find no single act unblam'd.  
Then, where for refuge should I flee,  
If Jesus had not died for me?

If I relied not on his power,  
 To save my footsteps from the snare,  
 The evil thoughts of every hour  
 Might almost drive me to despair.  
 Oh! where for refuge should I flee,  
 If Jesus had not died for me?

Alone, while thinking on his love,  
 My heart is thrill'd with the display;  
 But when amidst the world I rove,  
 These holy feelings die away.  
 Oh! where for refuge should I flee,  
 If Jesus had not died for me?

He died for me! and is it true,  
 Am I by no false hopes deceived?  
 The mighty consequence in view,  
 Seems still too great to be believed.  
 My debt is paid, and I am free,  
 Because my Saviour died for me!

Forgive! oh, what a word of bliss,  
 It seems my inmost heart to melt,  
 Oh! how can mercy, such as this,  
 Be duly praised, or duly felt?  
 Oh! it will fill eternity,  
 To tell His love who died for me!

Forgive! nay more, surprising grace,  
 Adopted as a favour'd son;  
 Foremost among a rebel race,  
 Yet brought to stand before the throne!  
 Oh! blest the hour which made us see  
 That my dear Saviour died for me!

Yes! thou art worthy, dearest Lord,  
 O'er every pulse of life to reign—  
 Yes! thou art worthy, dearest Lord  
 Of all my love—for thou wast slain!  
 To set a guilty spirit free,  
 My Saviour bled and died for me!

Oh! that this heart might ne'er forget  
 The ardour of its present glow;  
 Nor cease to recollect the debt  
 Which to his unbought love I owe.  
 Oh! that my constant theme might be  
 My gracious Saviour died for me!

But while this heart's so full of sin,  
 Th' impression must too swiftly fade;  
 Oh! for some glorious distant scene,  
 Where all his worth shall shine display'd  
 And prompt, throughout eternity,  
 Fresh love to Him who died for me!

Da Stock.

BIOGRAPHICAL SKETCH.

MR DAVID DICKSON,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF EDINBURGH.

BY THE EDITOR.

THIS eminent divine was born in Glasgow, about the year 1583. He was the only child of his parents, who were in respectable circumstances, his father having been very successful in business as a merchant. Great attention was paid in his childhood to David's religious training; and, indeed, he may be said from his very birth, to have been dedicated, like Samuel of old, to the service of the Lord. Being naturally endowed with excellent talents, he made rapid progress in his education, until, by a severe attack of illness, he was interrupted in his studies. It was in mercy, however, that the Almighty had sent his afflictive dispensation. No sooner was the young man raised from his bed of sickness, than his parents, filled with a sense of the Divine goodness, resolved anew, that their son should be de-

voted to the honourable office of a minister of the Lord Jesus. He was accordingly sent to Glasgow, that he might prosecute his studies with this view.

At the conclusion of his literary course, Mr Dickson had earned so high a reputation for extensive and varied acquirements, that, besides having the degree of Master of Arts conferred upon him, he was chosen a Regent or teacher of Philosophy in the College. This office he occupied for several years with high honour to himself, and great advantage to the young men who were committed to his care. Along with Boyd of Trochrig, Mr Blair, and other pious individuals at that time connected with the University, he endeavoured to combine a knowledge of religious truth with the secular learning which the students were employed in acquiring. The result was, that a spirit of piety was diffused in the College; and many issued from its walls, who became burning and shining lights in that dark and corrupt age.

Having completed the period which the General Assembly had decreed that regents should fulfil, Mr Dickson left the University; and having been licensed to preach the Gospel, he was ordained, in 1618, as minister of the parish of Irvine, where he laboured with much comfort, and with many tokens of the Divine approbation, for twenty-three years. It was in the memorable year of his ordination that the Perth Assembly passed the well-known Acts imposed upon them by the King and the Prelates, and thus recognised the most obnoxious of the forms of the Episcopal Church, as worthy of adoption by the Church of Scotland. The forms to which we refer were as follows:—1st, Kneeling at the Communion. 2d, Private Communion. 3d, Private Baptism. 4th, Observance of holidays. 5th, Confirmation of children. The passing of the Perth Acts, as they were familiarly termed, roused the Scottish Presbyterians to a more determined hostility than ever to the system of Prelacy which had been forced upon an unwilling Church. Many who had never examined the question before, now studied it with the greatest care and attention. Among others, Mr Dickson applied his vigorous mind to the subject of Episcopacy; and, by the blessing of God, he was led to entertain very strong views in favour of the Divine authority of Presbytery. The more he became acquainted with the various points involved in the controversy, so much the more opposed was he to the obnoxious Acts; and he resolved, more especially, after recovering from a dangerous illness with which he was attacked about this time, to make open avowal of his opinions in reference to Prelacy.

Mr Dickson's sentiments were not long in reaching high quarters; and, at the instance of Law, Archbishop of Glasgow, he was summoned to appear before the High Commission Court, on the 19th January 1622. This citation he readily obeyed, and on the appointed day he made his appearance at the bar of the Court. The summons having been read, he gave in a paper, firmly but yet respectfully declining the jurisdiction of the Court. An attempt was then made to persuade him to withdraw this paper. In answer, however, to the urgent requests made to him to take it up, he replied calmly, "I laid it not down for that end to take it up again." Spottiswood, Archbishop of St Andrews, asked if he was willing to subscribe the document, to which he readily responded in the affirmative. The

paper was then read by the clerk, but scarcely had he finished two or three sentences, when Spottiswood, turning to Mr Dickson, burst forth into the most furious reproaches. "These men," he said with the utmost vehemence, "will speak of humility and meekness, and talk of the Spirit of God; but you are led by the spirit of the devil. There is more pride in you, I dare say, than in all the bishops in Scotland." This language, so unworthy of one who was sitting as a judge, was met by the accused with the most patient magnanimity. "I am not a rebel," he calmly replied, "I stand here as the King's subject; grant me the benefits of the law, and of a subject, and I crave no more." These words, uttered as they were with a manly firmness, which only the consciousness of innocence could have inspired, silenced the infuriated bishop. His brother, of Aberdeen, then commenced his interrogatories at the pannel. "Will you obey the King or not?" "I will obey the King in all things in the Lord," was Mr Dickson's instant reply. It was obvious to the Court, and Archbishop Law called their attention to it, that in using this language, the accused did not assert that he would yield unlimited obedience to the King; and accordingly the Bishop of Aberdeen pushed his inquiries still further. "May not the King give his authority that we have, to as many souters and tailors in Edinburgh, to sit and see whether ye be doing your duty or not?" In reply to this interrogatory, Mr Dickson referred the bishops to the paper which he had given in, denying the authority of the Civil Court in things sacred; and proving the truth of his opinions on this subject by quotations from Scripture. Spottiswood then broke out into the most opprobrious language. "The devil himself can quote Scripture," he exclaimed, and taunted the pannel with having a better knowledge of Aristotle than of the Bible. All this the amiable young minister bore with unruffled serenity, lifting up his eyes occasionally to heaven for grace to be faithful to his Master's cause. Throughout the whole examination he conducted himself with the most exemplary dignity and mildness. The mock trial at length closed, and by the decree of the High Commission Court, Mr Dickson was deprived of his ministry at Irvine, and banished to Turriff, in Aberdeenshire, to which place he was ordered to set out within twenty days. On hearing the sentence read, the young minister rose and addressing the bishops, said, "The will of the Lord be done; though ye cast me off, the Lord will take me up. Send me whither ye will, I hope my Master will go with me; and as he has been with me heretofore, He will be with me still, as with his own weak servant."

Mr Dickson gladly availed himself of the very limited period allowed him by the Court, and employed himself in almost daily preaching the Gospel. At the expiry of the twenty days, he was about to commence his journey to the north, but the Earl of Eglinton having applied to the Archbishop of Glasgow, he was permitted to preach for a time in the hall and courtyard of Eglinton Castle. The fame of the young minister of Irvine, thus early separated from his flock by the strong arm of law had spread far and wide, and thousands flocked from all quarters to hear him. These opportunities of doing good, however, were soon interrupted, for at the end of two months he was ordered without further delay to set out for the place of his

banishment. During his stay in Turriff, Mr Dickson, with the full consent of the minister of the parish, still continued to proclaim the glad tidings of salvation with as much energy, and with as much frequency, as he had ever done while at Irvine. His friends and attached parishioners made many applications to have him reponed. Law, who had originated the persecution against him, declared his readiness to remove the sentence of banishment, provided the paper, declining the jurisdiction of the High Commission Court, were withdrawn. This, however, he positively refused to do. He would neither consent to withdraw the paper himself, nor to permit any of his friends to withdraw it. He was sent for to Glasgow, that his friends might, if possible, prevail upon him to make concessions; but, although in obedience to their wishes he undertook the journey, no entreaties could move him from his purpose. He returned to Turriff, resolved rather to suffer than to swerve from what he believed to be a sound scriptural principle.

Mr Dickson was much beloved by the people of Irvine, and they never ceased, assisted by the Earl of Eglinton, to importune Archbishop Law that their banished pastor might be restored to them. The haughty Prelate for some time resisted their urgent entreaties; at length, however, he yielded, and the beloved young minister was permitted, without any condition, to return to his anxious flock about the end of July 1623. His ministrations were accompanied with many evident tokens of the Divine approbation. Many were, through his instrumentality, aroused from spiritual insensibility and death, and made alive unto God through the Lord Jesus Christ. Seasons of refreshing from the Lord's presence were not unfrequent under his ministry, particularly at communion seasons. So highly were his labours prized, that many came from all the neighbouring parishes to hear him; and various instances were known of families coming from a distance to settle in the town of Irvine, that they might enjoy the privilege of his pastoral care. Amid all this popularity, however, he was enabled to maintain an humble, unaffected deportment; and, instead of boasting of his success, he was heard to declare that the vintage of Irvine in his time, was not equal to the mere gleanings of Ayr in Mr Welch's time.

As a preacher, Mr Dickson stood very high in the estimation, not of his own people alone, but of the country generally. And not more eminent were his pulpit talents, than was his tact in dealing with cases of Christian experience in private. Often, on Sabbath evenings, would a large hall in his house be crowded with persons wishing to consult him on the state of their souls; and to every one he spoke as the circumstances of their cases required. Every Monday being market-day in Irvine, he held a week-day service in the church, which was generally attended by a crowded audience, who hung upon his lips with the utmost avidity. The most prominent cases of conscience which were brought under his notice on the previous Sabbath evening were then solved, and suitable remarks made, for general edification. It was chiefly by those week-day services that the revival was brought about in the year 1630, which is well-known to have occurred under this worthy minister of Christ. On that occasion, many who had been sitting in darkness were made to

see "a great light;" and many who had been merely formal professors, were aroused to seek after the possession of a real, a vital Christianity. That Satan should have endeavoured to mar this work of the Spirit, was to be expected; but many lived to evince the reality of their conversion, during that revival, by a long course of holy and consistent living.

At the period to which we have now arrived in Mr Dickson's history, Prelacy was carrying matters with a high hand, not only in Scotland, but in Ireland. Many of the godly ministers, such as Livingstone, Blair, and others, who had settled in the north of Ireland, were prevented from the exercise of their ministry by the influence of the Irish bishops; and compelled, by the force of persecution, to pass over into Scotland. With these faithful and devoted men Mr Dickson held frequent intercourse, and employed them to preach for him in his pulpit. This, of course, gave mortal offence to the Prelatic party in Scotland, and he was again summoned to answer for his conduct before the High Commission Court. It was too late, however; the power of the bishops in Scotland was on the wane, and they saw it to be their interest to stop short in a course of conduct which would, as it actually did, ere long bring their authority into contempt. To the deposition of the bishops, and the establishment of the Second Reformation in Scotland, which soon after occurred, Mr Dickson was in a great degree instrumental. It was he who prevailed on the Presbytery of Irvine to apply, in 1637, for the suspension of the Service-Book; and he was one of those who were deputed to urge upon the ministers and people in and around Aberdeen, to renew the Covenant. And in the following year he was proposed by some persons, previous to the meeting of the General Assembly at Glasgow, to fill the chair on that important occasion; and although the choice fell upon Mr Alexander Henderson, Mr Dickson took an active share in the proceedings. At the next Assembly, which met at Edinburgh in August 1639, he was almost unanimously chosen Moderator, and he discharged the duties of the office with the most marked discretion and impartiality. In the course of this Assembly he was invited to accept of a charge in Glasgow; but such was the resistance made to his removal by the Earl of Eglinton and his beloved parishioners at Irvine, that the General Assembly refused to sanction his translation.

After labouring for nearly two years longer among his attached people, he accepted of a call to the professorship of theology in the University of Glasgow. For this high office in the Church his eminent attainments as a divine singularly qualified him; and under his tuition many young men were trained up, who afterwards distinguished themselves by their erudition, piety, and usefulness. While thus engaged in discharging the laborious duties of his professorship, he preached also in the forenoon of the Sabbath in the High Church of the city. Mr Dickson now stood very high in the opinion of his brethren; he was accordingly employed in any matter of importance which concerned the public affairs of the Church. Thus, he was appointed by the Assembly to form one of a small committee, which was named for the purpose of executing a draft of the "Directory for Public Worship." He was also the author, conjunctly with Mr Durhame, of "The Sum of Saving Knowledge."

About the year 1650, Mr Dickson was translated from the chair of divinity in Glasgow to that in Edinburgh, where he taught theology with much benefit to the young students under his care. That his lectures were sound and scriptural, is evident from the published specimens which are still extant. The prelections which he delivered in Latin have been translated into English, and they certainly give a very favourable view of his mode of conveying instruction on theological subjects. In all the public affairs of the time, and in the hot controversy which was maintained between the Resolutions and Protesters, he took an active share, publishing several pamphlets in favour of the former party. In the laborious discharge of his duties, Mr Dickson continued until the Restoration of Charles the Second, when, for declining to take the oath of supremacy, he was, along with many others, driven from his charge. The melancholy events of that eventful period, and the eager determination with which the King sought to establish Episcopacy in Scotland, seem to have deeply impressed the mind of the good man, and seriously affected his health.

In December 1662 he was seized with a severe illness. Mr Livingstone, who visited him as he lay on his sick-bed, has left on record the memorable saying which the worthy professor of theology uttered in the solemn view of death. "I have taken all my good deeds, and all my bad deeds, and have cast them together in a heap before the Lord, and have fled from both to Jesus Christ, and in him I have sweet peace." Feeling that his end was near, he summoned his family to his bed-side; and having addressed a few words to each of them, concluded with solemnly pronouncing the apostolical blessing, after which he lifted up his hand and closed his own eyes, yielding up his soul without a struggle, into the hands of his Redeemer.

The works which this eminent divine has left behind him, are marked by great vigour of thought, and simplicity, and clearness of style. They are numerous, and many of them rare, but there are some of them, particularly his commentary on the Psalms, which we are glad to see reprinted. His commentaries on Matthew's Gospel and the Epistle to the Hebrews, well deserve to be also brought under the view of the public; but none of all his writings would we prefer to his "Therapeutica Sacra," or "Cases of Conscience Resolved."

#### THE CHARACTER AND TRANSLATION OF ENOCH: A DISCOURSE.

Preached in St Mary's Church, Dumfries, 27th December 1840, on occasion of the death of the Rev. Peter Thomson, one of the ministers of the parish.

BY THE REV. ROBERT CRAWFORD,  
Minister of Irongray, Dumfries-shire.

"And Enoch walked with God: and he was not; for God took him."—GEN. v. 24.

THERE are characters in the Sacred Volume, so familiar to us from childhood, and so endeared to us by the part which they acted, and the scenes through which they passed, that we almost forget their great antiquity. Though they trod "the undeluged earth"—though ages have rolled away since they appeared—though changes alike diversified and great have happened—though millions



have lived and died; they stand as distinctly out before our view as if we had been personally conversant with them, and were recently parted from them. Yes, and when the memory of the unregenerate, however fascinating their genius, or illustrious their deeds, is forgotten, or rots, they (as the Word of God is diffused) will only be the more widely known; and when the earth and all things therein are burnt up, will be held in everlasting remembrance. Among these, Enoch, the seventh from Adam, holds a conspicuous place. In an age somewhat prior to his, "men began to call upon the name of the Lord,"—openly associated for his worship,—were distinguished for their enlightened and holy zeal. He caught the sacred fire—received "the morning star," and shone with peculiar radiance, flashing conviction on the minds of some—cheering others forward in the path of duty—and leaving those without excuse who continued to walk in darkness, and repented not to give God the glory.

While many gazed with admiration on his course; and not a few, perhaps, with envy and hatred, he suddenly disappeared—his light seemed to be quenched in night—he was eagerly sought for, and nowhere to be found. He was plucked by the hand of God from this lower sphere, and fixed in the heavenly one, there to shine for ever and ever, free from all disturbance, or waning, or setting. "And Enoch walked with God: and he was not; for God took him."

There are two things in these words deserving of our notice, and forming a theme for meditation, suited we think to the mournful circumstances in which we are now placed; *first*, The course; and *then* the departure or translation of this remarkable man. We shall endeavour, in humble reliance on the blessing of Christ and the working of his Spirit, to trace each of these—

I. His course. He walked with God.—What a testimony! so simple as to be intelligible to all; so full as to imply every thing good, and so high as to cast into the shade the most eloquent and impressive tribute of praise ever paid by man to man. The high rank to which the patriarch was raised, and the holy life which he led, are brought in the same instant vividly before us. We are not informed when he entered on his heavenly walk. There was doubtless a period in his history when he underwent a change,—when the spirit of holiness was imparted to him,—when he was brought into an intimate union with "the Lord our righteousness." Had he not welcomed the first dawn of Gospel light emanating from the promise, "the seed of the woman shall bruise the head of the serpent;" had he not believed the record which God had even then given of his Son, comparatively faint and obscure as that might be; had he not based his hopes of acceptance on Him who was the Lamb slain from the foundation of the world, the sentence of death would not have passed away from him—the enmity of his heart would have remained for ever unsubdued, constituting alike his guilt and his punishment. He would have

walked as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, and would have been an heir of wrath, even as others. We have reason to think that he began his walk with God in early life. He was comparatively young when God took him. He had not completed half the usual term of human existence. His eye, like that of Moses, when he died on Mount Nebo, within view of the promised land, was not dim, nor his natural force abated. And the lustre of his course was, unquestionably, all the more bright and attractive from beaming, as it did, through the freshness and ardour of youth. What sight upon earth more lovely—more edifying—more fitted to awe the unbelieving—to melt the obdurate—to win the prejudiced, than that of one consecrating his first and best days to the service of God, careless of ease, deaf to the voice of pleasure, indifferent to the praise or the censure of man, firm amid the current of idolatry, or infidelity, or profaneness, or profligacy. "Them that honour God" intent on magnifying Christ, whether by life or death; and yet oppressed with a sense of unworthiness—"he shall honour," by giving them a place and a name better than of sons and of daughters, even an everlasting name that shall not be cut off.

We have no difficulty in tracing the course of this godly man; in filling up under the guidance of the written Word the striking and interesting outline here presented to us by the inspired historian. We may clearly gather from his words that the patriarch maintained stated communion with God. There was, in his age, a fixed season for devotion. The Sabbath which began in paradise, survived the fall as a day of spiritual repose, a mean of sanctification, a pledge of peace, a type of heaven. There was a place, too, where God indicated his special presence in a way that Cain who was stained with the blood of his brother could not endure; and where he communed with his people, testifying his acceptance of their gifts, and fulfilling the desires of their hearts. And there was a mode of approaching unto God, prescribed by himself, without the due observance of which the worshipper could not please him.

"By faith," we read, "Abel offered unto God a more acceptable sacrifice than Cain." His was at once an acknowledgment of his guilt, an act of obedience to the revealed will of God, and an expression of desire for the continuance of his friendship, as well as of entire dependence for every blessing upon Him, who in the fulness of time was to give his life a ransom for many. We may be sure then, otherwise the testimony before us would never have been borne to him, that Enoch waited upon God in the way of his own appointment—that he counted the Sabbath a delight, the holy of the Lord, honourable,—that he listened with deep interest to every intimation of the Divine will; and that he dwelt upon the precious promise given to our first parents; and was thereby inspired with peace, smitten with self-abasement, kindled into

devotion, and brought near unto God, so as to be filled with his fulness. What manner of persons ought we to be in these last days, who profess to be in a state of reconciliation with God! The darkness is past, the true light now shines; the new and living way to the holiest of all is made manifest, the Spirit and the bride say, come. Alas, how dim is our vision, how faint our aspirations, how broken and joyless our communion! Would that we were all sensible of our wanderings, and doubtings, and sinful longings, and disposed to lift the earnest and plaintive cry of the Church. "Tell me, O thou whom my soul loveth; where thou feedest, and makest thy flock to rest at noon," for then the voice would be heard: "Go thy way by the footsteps of the flock,"—they may be seen by the still waters, through the green pastures, on the holy hill, near the house of prayer.

Still farther, we may infer from the testimony of the inspired historian that the patriarch acknowledged God in all his ways. When he awoke, and came to the right exercise of his faculties, he found himself still with God. His sense of the Divine presence, when strong, filled him with profound awe, and intense delight, and when less vivid, exerted a hallowing influence upon him, repressing proud thoughts, foolish talking, presumptuous planning, anxious care, immoderate enjoyment and excessive grief. He dreaded, we may be sure, the thought of being abandoned by God, or of being found in a state in which he could not unbosom himself in prayer or hear without alarm the call to appear before his Judge. He formed his plans, and prosecuted them with a distinct and solemn recognition of the overruling providence of God. When his path was smooth, and outward circumstances prosperous, he was lowly, and traced all to the good pleasure of God. When his way was cold and dark, and stormy, he leant more firmly on the Omnipotent arm which was underneath him, and pressed forward. His garments, like those of him who shall be remembered to all generations, were perfumed out of the ivory palaces. There was a heavenly fragrance about him, which clearly distinguished him from the gay or the sordid votary of the world. How far are we from such attainments, notwithstanding our superior advantages! With some, the omnipresence of God is a dark, unintelligible mystery; with others, a cold abstraction, and not a living principle; with comparatively few, an awful and interesting reality—a theme for adoring wonder and gratitude—a motive the most constraining to continued watchfulness—a strong tower, into which they can run and be safe. How apt are even the best to overlook the fact, that they are habitually under the inspection and control of him who is holy, him who is true, him who hath "the key of David, who openeth and no man shutteth, and shutteth and no man openeth;" and consequently, to walk with the world,—to please themselves,—to "sleep, as do others,"—to faint under, or despise the chastening of the Lord. "Lord, increase our faith,"—deepen and perpetuate a sense of thy gracious presence,

so that we may act, enjoy, and suffer, as seeing thee, who art invisible.

And finally,—we may conclude, from what is here said of the patriarch, that he appeared on the side of the Lord, was devoted to his cause.—Beyond the pale of the Church, the mournful effects of the fall were then multiplying apace. The worship of God was abandoned, the gifts of Providence were abused, the restraints of conscience burst through, the feelings of compassion wellnigh extinguished, the tide of depravity was rolling onwards, and threatening to sweep away every thing holy and good. The patriarch did not witness all this unmoved; he raised the voice of warning, he shed the tears of pity, he pointed to the gathering storm; and as he beheld, from the mount of vision, with the light of heaven around him, first the waters of the deluge, and then, far away in the depths of futurity, the fires of the last day, proclaimed, "Behold, the Lord cometh, with ten thousands of his saints, (myriads of his holy ones,) to execute judgment upon all, and to convince all of their ungodly deeds, which they have ungodly committed; and of the hard speeches which ungodly sinners have committed against Him." Are we witnesses for God? Do we honour him with our substance? Do we worship him in our families? Do we hold forth his word in our different spheres? Do we lift our testimony against the ungodliness of the world, in the spirit of power, and of love, and of a sound mind? Do we seek the purity and peace of his Church, grieving when the cry of her watchmen is unheeded, or scorned, or stifled in death? Do we remember them who have had the rule over us; striving to treasure up their sayings, to follow their faith, to imitate their devotedness, to carry forward the objects dear to their hearts, dearer even than life? Do we anticipate with delight the time when the whole family of the redeemed shall be gathered together into one,—"no more sin, neither sorrow nor crying; neither any more pain?" Alas! how feeble the light we erect!—how fitful our zeal!—how frequent our defections and inconsistencies!—how weak our faith!—"the things that remain are ready to die." "Return, we beseech thee, O God of hosts; look down from heaven, and behold and visit thy vine. Let thy hand be upon the man of thy right hand; upon the Son of man, whom thou madest strong for thyself. So will not we go back from thee; quicken us, and we will call upon thy name; cause thy face to shine, and we shall be saved."

II. Having traced the course of the patriarch, we would now advert, for a little, to his departure, or translation. "He was not; for God took him."—We know not whether he received an intimation of his approaching change, or whether there were any witnesses of the event; or how he was occupied when taken up into heaven—in prayer, or in talking, like Elijah, with a godly friend. The words of the inspired writer seem to intimate, that his removal was sudden and unexpected. The Church was greatly moved by the tidings;

their attention was impressively called to the wonderful fact, and the result was, a deep and gladdening persuasion that God had received him to himself—that he was translated to glory without tasting of death. Earth had nothing of him; the same moment his soul was “made perfect in holiness” his body was invested with a new and undying form; both adapted to the exalted sphere in which they were to move. He entered into the glorious liberty of the sons of God; his happiness is complete, unbroken, eternal. Now, there are two aspects under which we may contemplate the translation of the patriarch; and the first is, as an instructive and consoling dispensation to the family of God upon earth. Prior to this event, believers must have known that all who “died in faith entered into rest,” and would be “for ever with the Lord.” As they could not be ignorant that the sentence of death, passed upon man in consequence of sin, involved more than the dissolution of the body, even the loss of that union with God which constitutes the life of the soul—exposure to his wrath—they would doubtless conclude that the promise of deliverance, through “the Seed of the woman,” however imperfect their conceptions of it might be, contained an adequate remedy for all the evils of the fall; in reference both to the soul and body, to time and to eternity. And when, by faith in the promise, they were quickened into life, freed from fear, imbued with love, lifted above the earth, and drawn towards heaven, they would have a witness within themselves to a state of future blessedness worth all the arguments in the world. What they wanted was an actual instance of victory over death,—that was supplied to them by the translation of Enoch; and consequently could not fail to confirm their hopes of passing immediately, when they died, into glory; and of being ultimately delivered even from the power of the grave.

O how thankful should we feel that we have an instance of victory over death, in comparison with which that of Enoch disappears, effected by One who “hewed his head, and gave up the ghost;” who trod the land of darkness alone, and that, too, with the load of our guilt upon him—under the curse. His victory involves that of all who are in him. They are not dead, though lying in the cold and wormy grave, but sleeping; and ere long the Redeemer will come and awake them out of their sleep. Jesus said unto Martha, “I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me, shall never die.” “Wherefore comfort one another with these words.”

The second aspect under which we may contemplate the translation of the patriarch is, as a signal token of the divine regard to himself. He was saved the conflict with the last enemy. What that is, we cannot fully know till our own hour is come. They can give us an affecting conception of it, who have hung over the couch of a departing friend, and sought with affectionate assiduity

to soothe his last hours. In some cases, the approach of death is so gradual, soft, and still, that he seems as if he were melting into pity—as if he were weary of human suffering—as if he were desirous to divest the task assigned to him of all that is revolting. In other cases, his approach is rapid, stern, and appalling. He seizes on the youngest, the most gifted, the most beloved, the most needed—and accomplishes his object in the midst of tossings, and pain, and wanderings, and tears, and exhaustion. From all this, Enoch was freed; he did not taste death in any form; his natural body was instantaneously changed into a spiritual one, and fitted for sustaining the intense and incessant devotion of his soul made perfect. One thing, however, is consoling, that though a different departure awaits the believer now, though he must walk through the dark valley, and be consigned to the narrow house—though his latter end bear sometimes a resemblance to a troubled dream—still the change to the disembodied spirit is all the more blissful. O how delightful will the rest of heaven be, after the weary wanderings, the afflictive scenes, and the awful close, of human life! The remembrance of the past will serve to enhance his blessedness, and to swell his song of gratitude and praise. “They that sow in tears shall reap in joy.” “Weeping may endure for a night, but joy cometh in the morning.” Nor is this all: the patriarch was “taken away from the evil to come.” After his departure, the distinction between the Church and the world was broken down; iniquity, unrestrained and unashamed, reached an alarming height; “the earth was filled with violence, and God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil, and that continual.” How painful to a pure and benevolent mind—the profanation of the name of God—the open desecration of his day—the contempt or abuse of his ordinances—the oppression and sensuality which pollute and embitter society—the unholy jarrings and the grievous scandals that corrupt and afflict the Church—the awful effects of sin in time and eternity! From the grief, agitation, and alarm, arising from any of these sources, the patriarch was delivered. There was nothing in the region to which he was conveyed to vex his holy soul; he was removed entirely and for ever beyond the reach of all that could damp his peace or cloud his happiness. For a frail and feverish being, he received “the blessing from on high, even life for evermore.”

In tracing the life and meditating on the translation of this godly man, I have had almost constantly in view the mournful event which I know is uppermost in your thoughts, and weighing heavily on the hearts of you all—the removal by death of your young, and gifted, and zealous, and much-loved pastor. He is not. He has finished his earthly course. He has been called early away. He is removed for ever from a sphere where he seemed destined to be an instrument of extensive and lasting good. His untimely end has spread

an air of sadness over the community—impressed even the most hardened, and filled you to whom he was willing to impart, not the Gospel of God only, but also his own soul, with mourning, “every individual apart, and every family apart.” And there are others, not here, to whom he was known and endeared—the aged, the sick, the distressed, and the destitute—mingling their tears with those of the sorrowing relatives, and feeling like you that they have lost a friend. In early life, he was deprived of his father before he was conscious of the loss he had sustained, and was indebted mainly for the excellent training he received to his widowed mother. One fact connected with his childhood has been preserved, and is entitled to notice. He was struck on hearing that portion of the Word read which is embodied in the 64th Paraphrase, and which contains an ascription of glory to the Redeemer, as well as an announcement of his second coming and of the wailing that would thereby be produced among them that had pierced him. He put some appropriate questions to his parent relative to the illustrious personage whose love is there celebrated, and the striking event which is there portrayed, and wondering what these things meant, pondered them deeply in his heart. This anthem of praise, which called forth his earliest sympathies, formed the subject of the first discourse he ever preached in public, and seems to have been in unison with the pervading sentiment of his mind; and, may we not hope, it is now sung by him on high with untiring ardour and ineffable delight. He applied to the Presbytery of Edinburgh to be taken on trials; and after a strict examination, was licensed by them to preach the Gospel, in 1833, when he had reached his twenty-fourth year. He occupied since that period four successive spheres of usefulness, before entering on his last and, to him, most interesting charge. In every stage of his history, in the varied capacities in which he acted—when receiving the elements of his education in the parish school of his native place, or prosecuting his academical course, or preaching the Gospel of the grace of God, or visiting from house to house—we can trace the development and exercise of those qualities which shone so brightly towards the close of his life. He endeared himself so much to his first instructor, that he never lost sight of him, and often expressed the gratification he felt in finding the hopes he had entertained of him realized. He enjoyed and deserved the affectionate regard of those fathers and brethren in the ministry with whom he had more immediate connection. He found his way to the hearts of the people among whom he laboured, and that, too, not by fawning, or flattery, or unworthy condescension—for any thing mean, degrading, or insincere, he could not endure—but by his simplicity of purpose, his purity of character, his labours, watchings, and prayers. In Riccarton, where he acted for nearly a year as assistant, the congregation, on the death of their aged minister,

unanimously petitioned that he might be appointed his successor; and tendered to him, on leaving them, such a sum in addition to his fixed salary as they thought was no more than an adequate remuneration for his services. He accepted part of this sum; and, with a freedom from selfishness which, considering his circumstances, is rarely equalled, requested that the remainder might be transferred to the family of the departed minister, and instantly withdrew, that his presence might not occasion any obstruction to the settlement of him who had been presented to the charge. In Dundee, where he was engaged as a missionary in the parish of St John's, his labours were so valued, that the able and excellent minister of the parish, at a meeting convened for the purpose, conveyed to him a tribute of his and the people's regard, and bore testimony to his unwearied zeal. In Bothkennar, where he was subsequently employed as assistant to the Rev. Mr Caw, the same affection was manifested towards him, and the same regret expressed at his departure. And since the pastoral relation was formed between him and you—within the course of the year now drawing to a close—you know that he consecrated all the energies of his cultivated mind, and all the warmth of his affectionate and sanctified heart, to the duties of his charge. How clearly he expounded, how faithfully he handled, how impressively he illustrated, how earnestly he applied the Word of God! In his discourses, there was no glare, no obscurity, no straining after effect, no attempt to dazzle or confound. He felt his own nothingness and unworthiness. He breathed a lowly and devotional spirit. He kept steadily in view the great end of his calling—the winning of souls to Christ. He commended himself by a plain, powerful, feeling manifestation of the truth to every man's conscience in the sight of God. And he was the same in his more retired hours as when the eye of the Church was upon him—in his private as in his public ministrations. He sought not yours, but you; your conversion—your sanctification—your peace—the well-being of your families—the advancement of the cause of Christ in your various spheres. Indifference to his own ease, and interest, and comfort, formed very prominent features in his character. The question with him was not how he could spare himself, but what he could do. On one occasion, if not on more, he rose from a sick-bed to fulfil an engagement with his young people—to carry forward some educational plan or benevolent enterprise he had put in operation. Yes; and when disease was ever and anon clouding his faculties, and the hand of death fast stealing on his outward frame, his thoughts were running on his work—his flock were constantly flitting before his view—he was busy addressing to you the words of instruction and consolation. After a sore conflict, he has entered into rest. God has taken him and planted him, we have good ground to hope, in a higher and holier sphere. He has ends to accomplish by his early removal which

we cannot fathom—ends, perhaps, which could not be accomplished in the noontide of his career, and by a lifetime of laborious exertion. Never forget that your history is entwined with his. He has given in his account—how he preached and how he laboured; ere long you will have to give in yours—how you have received and how walked. While you think upon him and all that endeared him to you—while you frequently turn to the spot where he lies entombed—remember his doctrine, consider the end of his conversation—"Jesus Christ, the same yesterday, to-day, and for ever." Bear in mind that there is nothing now connected with the charge from which he has been separated, on which he loves to dwell, save the fact, that some guilty wanderer has, through his ministrations, been brought back—some young hearer "added to the Lord"—some fainting disciple revived—some vigorous member animated to faithful contending—some aged pilgrim made more desirous "to depart and to be with Christ, which is far better." Redeem the time. Walk with God in holy communion, and with one another in love. Take a frequent, enlarged, and longing view of the promised land. Keep the word of the patience of Christ, and he also will keep you from the hour of temptation that is coming upon all the world, to try them that dwell upon the earth. Now, unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy—to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever! Amen.

## CHRISTIAN TREASURY.

*Christian Watchfulness.*—Vigilance is another field for the exercise of Christian diligence. A soldier, in a friendly country, may sustain no disadvantage though his watch-tower be unoccupied, but among enemies, such heedlessness would be ruinous; and hence, with the view of being prepared for circumstances of peril, armies in times of peace are trained, not merely to every variety of military evolution, but night and day have their sentinels posted, and required at their peril to perform their vigils. Watchfulness is equally necessary in a Christian soldier. The god of this world "goeth about as a roaring lion, seeking whom he may devour." Amidst the bustle of business—the privacy of domestic life—the solitude of retirement—the devotional exercises of the closet, or of the sanctuary—he assails. Our words, deeds, thoughts, desires, and affections, present to him objects of attack. Thrones, dominions, principalities, and powers, are his auxiliaries; and, from the day he entered paradise, he has been learning from experience the most accessible avenues to the human heart, where are traitors ready to plead and espouse his cause. In such circumstances our safety demands vigilance,—habitual remembrance of our liability to be assailed,—a thorough scrutiny into those parts of our moral constitution that are weakest and most defenceless,—a frequent survey of the temptations to which we are liable,—a constant wakefulness to the approach of the sins that do most easily beset us,—and to the considerations that should prompt us to resistance. Such wakefulness will often, ere temptation comes, enable us to anticipate it,—to assume an attitude of resistance; to call to mind the motives that should make us "steadfast, unmoveable," and to pour forth the ejacu-

lation, "Lord strengthen me: turn the counsel of Abithophel into foolishness." Lot, from his watch-tower, might have described the consequences that were likely to result from living in Sodom; David, the bitter fruits he might have been sure of reaping from the indulgence of his passion; and the disciples, the circumstances of trial in which they were to be placed, when their Master was taken away from them. But Lot had sunk deep into worldliness. The monarch, who had so often led his armies to victory, allowed the ark, and Israel and Judah, to abide in tents, in the open field, while he remained at home, exercising little vigilance as it respected either the enemies of Israel, or the adversaries of his soul; and the disciples, full of self-confidence, not weakened even by the Saviour's admonition, "All ye shall be offended because of me this night," were surprised by temptation, and "all forsook him and fled." So it will be with us, if we do not habitually keep in mind, that we are in an enemy's country; that, till the battle is over, and the victory gained, we must calculate on assaillment, that our safety consists in maintaining a posture of defence, having the armour of God girt around us, acting like the Israelites in the days of Nehemiah, when "every one with his right hand wrought in the work, and with the other hand he held a weapon."—REV. J. MARSHALL. (*Inward Revival.*)

*Know the plague of thy heart.*—When a man is once sincerely humbled under God's mighty hand with sight of sin, and sense of Divine wrath, so that all his sins be as an heavy burden upon his heart, whereupon he thirsts for Christ's blood, far more eagerly, than the tired hart for the rivers of water, prizing it before the pleasures, wealth and glory of the whole world, and is as well willing to take upon him his sweet and easy yoke, for to please him in new obedience, as to partake of the merit of his passion for the pardon of his sin; or in a word, and shortlier thus—Though thou comest freshly out of an hell of heinous sins, and hitherto hast neither thought or spoke, or done any thing but abominably; yet, if now with true remorse thou groanest under them all, as an heavy burden, and longest sincerely for the Lord Jesus, and newness of life, thou art bound, *ipso facto*, as they say, immediately after that act, and unfeigned resolution of thy soul to take Christ himself, and all the promises of life as thine own for ever. All delays, demurs, exceptions, pretexts, standing out, scruples to the contrary, are dishonourable to God's mercies, disparagement to the promises, and derogatory to the truth and tender-heartedness of Jesus Christ. I take the ground for what I say, from that sweet invitation, Matt. ii. 28. As soon as we are poor in spirit, we are presently blessed. Matt. v. 3.—BOLTON. "*Threifold Treatise*," published 1634.

*Hints to Married Persons.*—Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." A married couple are either both careless, or both pious, or the one of them is careless and the other is pious. How sad, in the eye of a Christian mind, the spectacle of a pair, who care neither for their own souls, nor the souls of each other! The world may smile on them in its most joyous mood, plenty may crown their board, health may sparkle in their faces, the voice of gaiety and mirth may resound in their dwelling, and they may be attached to each other with all the fondness of a creature's love; but, alas! they are alienated from the Author of their comforts, they have no joys which can stand the test of heaven's light, and in the midst of all their attachment to the best and most endearing love,—to Christian love they are total strangers. Ye unsanctified and worldly pairs, how can you look at those to whom you are bound by the closest earthly ties, and indebted for the most persevering and the kindest earthly attentions, how can you look at

them without self-reproach and remorse, when you reflect that of their only solid interests, their soul's interests, their eternal interests, you are regardless, and that, if not by open and avowed attempts, at least by the tenor of your conduct, you are contributing to confirm them and sink them deeper and deeper in forgetfulness of God, in worldliness, in false peace, in spiritual lethargy? Ah, you cannot suppose that the blessing of Providence rests on your tabernacles; you cannot say that the comforts of Divine grace refresh your hearts. Where is there now with you that indescribable peace which is felt, where is that voice of rejoicing and of salvation which is heard, in the dwellings of the righteous? Where have you principles which will bear up and solace your minds when the dark hour of trouble shall come upon you? Where will you be able to find any views, or consolations, or prospects, to comfort you, when death shall come in between you, and bid you part? May the God of mercy turn your hearts aright to himself, and to each other, that, instead of being mutual snares, you may be mutual monitors, and be brought to live together as heirs of the grace of God, that your prayers be not hindered. When believers are unhappily connected with unbelieving partners, their situation is trying, but not hopeless. Let them cherish and manifest a spirit of love, dutifulness, prudence, and good temper. Let them be on the watch for likely means of doing their partners good, and let them never faint in bringing their case before God in their secret prayers. How glad will they be if these means prove successful!—and there is good reason to hope that they may. "What knowest thou, O wife, whether thou shalt not save thy husband? or how knowest thou, O man, whether thou shalt not save thy wife?" Greatly blessed, indeed, is the conjugal relation, when both parties are righteous before God. Not all the society on earth can do so much for human happiness, as such an union is capable of effecting. One in interest, one in affection, one in God and in Christ, whether health and youth light up their countenance, or disease and years dim their eye and wither their bloom; whatever, in short, may befall them, every thing renders them more interesting to each other in life, and every thing is ripening them for the glory that is to be revealed. Well may we congratulate those who are in this condition; and well may they be encouraged to study to walk in all the ordinances and commandments of the Lord blameless;—well may they, as long as God shall spare them together here, pass on cheerfully hand in hand; for far more blessed still they shall both be, where care and sorrow, and sin and separation, shall be unknown,—where "they neither marry nor are given in marriage, but are as the angels in heaven."—REV. JAMES FOOTE. (*Lectures on the Gospel according to Luke.*)

*I am too unworthy to sit down at the Lord's Table.*—The fact is this, the more unworthy we feel ourselves, while we are striving to serve and to please God, the more fit we are to come to the Lord's Supper. A deep sense of our unworthiness is the very essence of that humility which all should possess when we partake of this holy ordinance. If we wait until we are worthy, we shall never come. God, who knows that we are sinners, invites us to come *as such*, that we may find our worthiness in Christ, who is "the end of the Law for righteousness to every one that believeth." The man who hesitates to approach the Lord's table for such a reason as that of which we are now speaking, is like a person who would say—"I am too poor to accept the gold that would enrich me; I am too sick to take the medicine that will restore me." The centurion, who is spoken of in Matt. viii. 8, was of a better mind than this; he felt that his deep conviction of his own unworthiness, whilst it infused a spirit of genuine humility into his prayer, was no valid reason why he should

not appeal to the mercy of the Saviour to heal his servant. He knew that what Christ required was not merit, but faith—that what he should appeal to was not justice, but mercy; and thus, whilst we feel that we are altogether unworthy, we should never allow this to keep us back from this most comfortable sacrament, but should manifest that feeling in our language and deportment when we communicate.—THE REV. DANIEL BAGOT. (*A Treatise on the Sacrament of the Lord's Supper.*)

#### ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

Go to the grave in all thy glorious prime,  
In full activity of zeal and power;  
A Christian cannot die before his time—  
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;  
Rest on thy sheaves, thy harvest task is done;  
Come from the heart of battle, and in peace  
Soldier, go home—with thee the fight is won.

Go to the grave; though like a fallen tree,  
At once with verdure, flowers, and fruitage crown'd,  
Thy form may perish, and thine honours be  
Lost in the mouldering bosom of the ground;—

Go to the grave, which, faithful to its trust,  
The germ of immortality shall keep;  
While, safe as watch'd by cherubim, thy dust  
Shall to the judgment-day in Jesus sleep.

Go to the grave, for there thy Saviour lay  
In Death's embraces, ere He rose on high;  
And all the ransom'd, by that narrow way,  
Pass to eternal life beyond the sky.

Go to the grave:—no, take thy seat above  
Be the pure spirit present with the Lord,  
Where thou for faith and hope hast perfect love,  
And open vision for the written Word.

MONTGOMERY.

#### THE CASE OF HAZAEL.

BY THE REV. GEORGE BURNS, D. D.,

*Minister of Tweedsmuir, Peebles-shire.*

SEE 2 KINGS viii. 7-16.

HAZAEI, one of the chief men of the Syrian Court, was sent by the King charged with an important message to Elisha, an illustrious prophet of God. Softened by the acuteness of disease, and under the influence of that temporary seriousness which is generally produced by the gloom of affliction, the King, though the determined enemy of "the man of God," was led to consult him concerning the issue of a distemper under which he laboured. Hazael, the messenger, appeared in the presence of the prophet in a most respectful attitude, and, presenting the costly gifts with which the King had intrusted him, he intimated the wish of his royal master in the humblest and most unassuming language. The answer returned by the prophet to the request of the King was expressed in the most delicate and apparently ambiguous terms; but the result of the conference too plainly intimated, that the throne of Syria would soon change its possessor. During the interview, Elisha darted a significant look on the countenance of Hazael, and anticipating, by a prophetic spirit, the scenes of oppression and bloodshed which would darken the future days of his life, on a sudden, the dignified aspect of the man of God assumed the mildness of condescend-

ing benevolence, his heart wrung with anguish, and he gave vent to his feelings in a flood of tears. Hazeel, unconscious of any thing in himself, or in the language which he had uttered, calculated to excite such emotions, with feelings of surprise and agitation, inquired into the causes which had produced this unexpected change in the prophet's appearance and manner. "And Hazeel said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their woman with child." The very thought of being the perpetrator of such execrable deeds made the spirit of Hazeel revolt with horror. In such detestation did he hold these acts of monstrous cruelty, that he could not for one moment harbour the thought, that a man could be so lost to every generous feeling by which the human is exalted above the brutal nature, as, in any circumstances, to be brought to commit them. "But what!" says he, "is thy servant a dog, that he should do this great thing?" The prophet of God, however, knew his heart better than he knew it himself, and foresaw that he would actually commit those atrocious deeds, the very name of which made him shudder.

In this short but striking narrative we behold an awful representation of the gradual and insidious progress of vice. No man becomes altogether abandoned at once; he is prepared by degrees for the last acts of enormity. The cloud which appeared small as a man's hand, gradually increases, till it blackens the whole horizon. Men, whose characters at one period could not be sullied even by the breath of calumny, become at length the finished pictures of depravity; and sensibilities, once so delicate as to shrink from the touch of vice, become at last hardened to insensibility, and prepared to succeed, "with no compunctious visitings of nature," atrocities of the most diabolical kind. Hazeel, who shuddered at the thought of committing murder and rapine, becomes the perpetrator of both, in their most malignant form.

In addition to the original propensity to evil in every human heart, there is either in the constitution of man, in the nature of vice, or in their mutual influence, such a tendency to repetition, that a succession of crimes seldom fails to accompany one sinful compliance. To deliver from urgent distress, an act of injustice has often been resorted to; but it has called for repetition in circumstances less distressing, and has ultimately become a common vice. The man whose schemes of fraud have succeeded in one instance, is incited to use them again, by the hope of similar success; and the infatuated being whose compliance has once been given to the call of temptation, becomes in future a slave to its propelling violence; and, like the insect entangled in its own web, every effort which he makes to procure his freedom only twines him closer, and renders emancipation more difficult. Witness David, who, by a delusive hope of saving himself from infamy, was led to imbrue his hands in blood; and Judas, who, by yielding to the calls of avarice, was led on to acts of the most diabolical hypocrisy, ingratitude, and treachery. The jaundiced eye contemplates every object through a vitiated medium, and were its decisions to be relied on, as of unquestionable accuracy, the most erroneous conclusions would

be formed concerning the colour of external bodies. In like manner, the man who denies or overlooks the total corruption of human nature, contemplates sin with no feelings of detestation; because his judgment, being overspread with its defilement, takes partial views of its nature, and gives false decisions concerning its effects. He is not aware of the native bias of the will, and of the nature of those objects by which its movements may be directed, and therefore, giving full sway to its own inclinations, he leaves it uncontrolled by any higher influence. Imagining that all is well, if "his heart does not reproach him," "a deceived heart" frequently "turns him aside." Nay, before he is aware, lawless passions may have gained a fatal triumph over his better principles; the sparks of unhallowed fire, which lay concealed in his bosom, may have been kindled by the approach of surrounding temptation; the flame may be fanned by every successive gust of passion, and the deluded man, whilst dreaming only of security, may be overwhelmed with hopeless desolation. What can be conceived more natural, than that ignorance should be followed by delusion; and that those who are not aware of their danger should rush headlong on destruction? What can be more rational than the belief, that those who deny the total corruption of human nature should feel no solicitude about the dangers of temptation; that those who overlook the numerous artifices which passion devises, in order to gain its object, should frequently be off their guard, and consequently, led into the most fatal errors; and that those who are not aware of the succession of crimes to which one act of wickedness insensibly leads, should be carried along from one violation of the divine law to another, soothed in their indulgence by a feeble determination to stop in their career, or to reform their manners, and thus brought in the end to complete the character of depravity? When Hazeel addressed the prophet in these words, "What! is thy servant a dog, that he should do this great thing?" he was evidently a stranger to his own heart. He relied on it as an unerring guide, and imagined it a thing utterly beyond the reach of possibility that his feelings could so far betray him as to yield no resistance to the commission of crimes which he viewed in anticipation with feelings of horror. Deluded man! He was soon taught, by mournful experience, the treachery of the human heart, and the imbecility of the firmest resolutions.

Inadequate conceptions of the fascination of vice, in its different aspects and modes of operation, must tend in a very high degree to facilitate its progress over the affections and conduct of men. If a man is ignorant of the power which sin, in all its forms, has over his depraved heart; if he is not aware of the predominant passions of his soul, and the consequent influence of temptations specially addressed to them; or if his condition in life has been almost uniformly the same, and, consequently, has afforded him no opportunity of ascertaining those latent tendencies which a change of circumstances would detect and expose;—he will imagine himself proof against every assault of temptation, he will be assailed with no fears about his safety, even when his destruction is inevitable, and his blood will be chilled at the mention of crimes which he is about to perpetrate without one thrill of remorse. The hour of temptation is the hour of trial. That man who, in

the calm season of retirement and of serious thought, trembles at the very appearance of evil, may, in the hour of temptation, fall an easy prey to the enemy, and become at last an awful monument of the ravages of temptation. Let us imagine for a moment that we contemplate a man destined to be deluded to his ruin by the fascination of vice. Having passed the former years of his life in the bosom of domestic peace and rural solitude, and having no adequate conceptions of the power of temptation, he imagines himself resolute against every encroachment of evil. He comes forth into the gay scenes of life, and is presented with allurements which, till now, he was not called to resist. Reflection being expelled by the enchantments of vice, and "the small still voice" of conscience being silenced by the calls of temptation, no resistance is opposed to the progress of evil. Mark the deluded man in this trying situation. One step must seal his triumph or his ruin. He pauses for a few moments, like the insect fluttering round the flame, but soon, like the same insect, he owes his destruction to the dazzling object. Witness Hazael, the King of Syria. When, in the calm moments of reflection, and in humbler circumstances of life, he placed before the view of his mind those deeds of monstrous cruelty which, according to the declaration of the prophet, were to disgrace his character and to cover his name with imperishable infamy, he shuddered at their enormity; but when his strongest passions came to be stimulated, when the circumstances of his life underwent a change, and when the attractive influence of vice happened to intervene, he hesitated not to commit them all. Thus, inadequate conceptions of the influence of sin tend to promote its progress; and thus are men brought, by a change in their condition, to perpetrate crimes concerning which they might lately have said, with Hazael, "What! is thy servant a dog, that he should do this great thing?"

Let us beware then, of the beginnings of sin. We have seen that the progress of vice is gradual and insidious, and that the complete character of depravity is formed by slow and imperceptible degrees. Ask the murderer how he came to imbrue his hands in blood. He will tell you that it was by slow degrees. At first he indulged a selfish, peevish, and fretful humour. Habits insensibly grew upon him, and at length in an evil hour, passion rose superior to reflection, revenge fired his whole soul, and murder, attended with every complicated act of barbarity, was the fatal consequence. Take, in short, any character now infamous, and the history of his progress in guilt, were he to tell it you, would be the same. To what lengths we may be carried by yielding to temptation in a single instance, it is impossible for us to know; but of one thing we are certain, that it is easier to hold fast our integrity, than to recover it after it is gone. "Can the Ethiopian change his skin, or the leopard his spots? then may ye that are accustomed to do evil, learn to do well." Let the young who are as yet unhackneyed in the ways of vice, tremble for their virtue; let them guard every avenue to temptation; let them shrink with horror from the very appearance of evil.

In fine, "Let him that thinketh he standeth, take heed lest he fall." Among those who are now sunk in vice, or who have apostatized from the faith of the Gospel, are some whose circumstances were once as

favourable, and whose prospects were once as flattering as ours can possibly be. Behold that emaciated form,—that clouded brow,—these trembling limbs! It is a fellow-creature; it is the sad spectacle which a being ruined by vice seldom fails to present. He came from the bosom of a parent's family, where he was accustomed to receive religious instruction, and to contemplate an example of piety. He had a conscience which smote him when he did evil; he had a cheek which used to redden with the blush of modesty; he had a heart which was open to every generous and devout impression. He came, however, into the busy scenes of life, met with thoughtless companions, was induced to join the jovial circle, and was soon initiated in all the arts of fashionable dissipation. Now, having made the tour of pleasure, the moments of reflection are arrived, and the gay scenes of life are fled for ever. From whence can he now derive consolation? Can he look with pleasure on creation around him? He is condemned by every orb of the firmament; he is arraigned by every beast of the field. Can his misery be alleviated by the approbation of his own mind? He is convicted by reason and by conscience, of having disregarded their most reasonable remonstrances; the remembrance of the past harrows up his soul, and the prospect of the future fills him with horror. "His own wickedness" now "corrects him, and his backslidings" now "reprove him." "What fruit has he in those things whereof he is now ashamed?" for the end of these things is death." But, why select for illustration an example of such dreadful profligacy? Let us look around us for a moment, and we cannot fail to behold many whose professions of religion were of the most glaring kind, and concerning the justness of whose pretensions to the character of Christians, it would have been reckoned an egregious breach of charity to have harboured a suspicion, who have either renounced their holy calling by open apostasy, or are so overspread with imperfections, as to injure the cause which they profess to support. Let those who imagine that their "mountain stands strong, and that they can never be moved;" instead of glorying in their own strength, or exulting over the failings of others, remember that they too, are surrounded with infirmities, that their own strength is only weakness, and that it is only "through Christ strengthening them, that they can do all things." "Watch and pray that ye enter not into temptation." Implore with importunity and earnestness, that "grace of God, wherein ye may stand and rejoice in hope of the glory of God." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

\* \* \* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 8s.; also, the First Series in Three Volumes, Price L.1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACGIBB & Co., 18, Glasgow Street, Glasgow; JAMES NISSET & Co., HAMILTON; ADAMS & Co., and R. GROOMSDRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Christian Experience. No. IX. By the Rev. George Muirhead, D.D., ..... Page 81</p> <p>2.—Notes of the Last Illness of Mrs Hemans, ..... 83</p> <p>3.—Sacred Poetry. "The Pilgrim's Song." By H. T. Lyte, 85</p> <p>4.—Illustrations of Scripture, ..... 87</p> <p>5.—Lost Friends. By Mrs Jane C. Simpson, ..... 86</p> <p>6.—A Discourse. By late Rev. Andrew Bullock, A.M., .... 89</p>	<p>7.—Sacred Poetry. Lines on the death of Miss Susan Campbell. Supposed to be written by her Surviving Sisters, Page 94</p> <p>8.—Christian Treasury. Extracts from Warwick and Rev. John Cooke, ..... 96</p> <p>9.—Biographical Sketch. The late Rev. Robert Findlater, Minister of the Chapel of Ease, Inverness. By the Editor. Part I. .... 98</p>
---	---

## CHRISTIAN EXPERIENCE.

No. IX.

BY THE REV. GEORGE MUIRHEAD, D.D.,

Minister of Cramond, Mid-Lothian.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—JOHN xvi. 33.

THEY who are strangers to the power of godliness, and seeking their happiness from the world, are often prejudiced against a godly life, as if it were something gloomy, and unfriendly to joy. In answer to this objection,—they who have tasted that the Lord is gracious, can testify from their own experience, that the charge is false. On the contrary, the faith of the Gospel is the source of peace exalted, and everlasting joy,—a joy in comparison with which all other joys deserve not once to be named. It is the want of godliness, and not the possession of it, that leads to gloom, and sorrow, and despair. It is not asserted that a life of godliness is exempted from trial and trouble. Such an assertion would be at variance with Scripture, and with the experience of the people of God in all ages. This, however, may be asserted in strict accordance with truth, that the state of a Christian, under the heaviest pressure of affliction, is preferable by far to that of an ungodly man in the most favourable circumstances in which he can be placed. For the afflictions of the godly are the chastenings of their heavenly Father for their good; and though not for the present joyous, but grievous, they work out for them a far more exceeding, even an eternal weight of glory. This is the view of the matter given us, in the portion of Scripture quoted at the head of this Paper. In it there are contained *three* important statements. *First*, That one great object of the discourse of which these words are a part, was that they might in Him enjoy true peace of mind. *Second*, That his disciples must lay their account with tribulation in this world. *Third*, That, under all their trials they might find a source of comfort from the consideration of his having overcome the

world. It is to the second and third of these statements that our attention may be profitably directed for illustrating the experience of Christians when under trials and troubles.

It may be mentioned, first of all, here, that Christians have within themselves one of the chief sources of their troubles, and one that will not cease to annoy them so long as they are in this world. That is the sin that dwelleth in them. But, intending to treat of this case of Christian experience in a separate Paper, I pass over it at present, and go on to observe, that another source of trial and trouble to Christians, in this world, is from the temptations of the wicked one. He tried his utmost efforts against our Lord himself, while he sojourned on earth in our nature; and he ceases not to do what in him lies to defeat the purpose for which Christ came into the world. His first object is, if possible, to prevent men from coming to Christ, that they may be saved; and his second object is, to give all manner of annoyance to those who do believe in Christ, that, if he cannot pluck them out of Christ's hands, he may draw them into transgression and backsliding, and so bring scandal upon the Christian name. And he assaults us with greater hope of success than he could have in the case of our Lord. "The prince of this world cometh," said Christ, "and hath nothing in me." But when he comes to us, he expects to find something in us that will be favourable to his purpose; and if he knew where the weak side is, thither will he bend his strongest efforts. He watches for our halting, and is ready to avail himself of every favourable opportunity of making his assaults. And hence are there so many warnings given us in Scripture, to be on our

guard against his artful devices, and to take to ourselves the whole armour of God, that we may quench all the fiery darts of the wicked one. It would far exceed the bounds to which I mean to confine myself at present, to mention all the various ways in which Satan attempts to shake the faith, and disturb the peace, of Christians. In many cases it may not be easy to distinguish the agency of Satan from the working of corruption in our hearts. And sometimes his assaults are most successful when his agency appears least; when his messenger is an ungodly person, it may be a friend or companion. There are some temptations again, that seem more evidently to emanate from Satan himself. As those are suggestions which lead men to question the being of God, or blasphemous thoughts coming suddenly into the minds of those who are seriously disposed, or the idea that all professions of religion are delusion, or that they have no interest in the favour of God, that the door of mercy is for ever shut against them, or an impulse strongly urging them to destroy themselves, and such like horrid suggestions. All such suggestions have so much of the venom of that old and crooked serpent, that they should be at once rejected with abhorrence; and the tempted should say in such cases, with our Lord when he was tempted, "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men." Now, it is a source of great annoyance to Christians to have such evil thoughts presented to them, even when, by the grace of God, they are enabled to cast them out and overcome them. But it is a source of much deeper distress to them, when, through want of watchfulness and neglect on their part, they are permitted to fall before temptation, and Satan gets a temporary advantage over them. But observe what encouragement Christ addresses to them, "Be of good cheer, I have overcome the world." He hath also overcome the wicked one; and "in that he hath suffered, being tempted, he is able to succour those who are tempted." Here, then, Christians are taught where their strength lies. Christ, their Lord and Master, knows all the trials and temptations to which they are exposed, and he sympathizes with them, and he is near to give them help in the time of need. "My grace is sufficient for thee. My strength is made perfect in weakness." Christians have found it to be so in their experience, that when the enemy threatened to break in upon them, like a flood, the Spirit of the Lord lifted up a standard against him; that when they were weak (that is, in themselves), then they were strong (that is, in the Lord). Yea, even their falls, though a cause of bitter regret and deep humiliation, have been overruled for their good. They have been led, by means of them, to a deeper insight into the corruption of their own hearts, and to know something more of the wiles of Satan; they have been led to greater watchfulness and to greater earnestness in prayer, that God would not suffer them to be tempted above what

they are able; and that, with every temptation, he would provide a way for their escape—that they may be able to bear it.

Again, Christians will have tribulation in this world from the reproaches and persecution of the ungodly. Thus it was eminently with the apostles, to whom the words quoted at the head of this Paper were originally addressed. Our Lord knew well to what severe trials they were soon to be exposed; and he had repeatedly warned them that, in becoming his disciples, they must lay their account with drawing down upon themselves the hatred of the world. "If they were of the world, the world would love its own; but because they were not of the world, and because he had chosen them out of the world, therefore the world hated them. "But blessed," said he, "are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "And blessed," said he, "are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets that were before you. The disciple is not above his Master, nor the servant above his Lord. If they have persecuted me, they will persecute you also; yea, the time cometh, when men shall think they do God service by putting you to death." These things he told them beforehand, that, when they came to pass according to what he had foretold, they might believe that he was what he had declared himself to be—the Son of God and the Saviour of sinners. But, as they were in a peculiar manner called to endure such trials, so they were in a peculiar manner strengthened to bear up under such trials. In later times, the mode of attack upon the followers of Christ by the ungodly has been changed. It is not so much conducted in the way of open attacks of violence, but more in the way of secret whispering and backbiting. But still the enmity of the world against the truth, and those who openly profess the truth, remains unchanged; and, should the materials which keep it down be removed, it would burst forth again into open violence. Christians, then, are still exposed, in one form or another, to the reproach of the Cross; and, although they are supported under it, they feel it keenly. Yea, our Lord himself experienced its bitterness: "The reproaches of them that reproached thee have fallen upon me. I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn. They shoot out the lip; they shake the head." But herein consists one great source of support to Christians, under all the reproaches to which they may be exposed for the sake of Christ—that they are treading in the steps in which their Lord and Master has gone before them; and may, therefore, rest assured of his sympathy, and his all-sustaining arm to support and to deliver.

There are various other sources of tribulation in this world, such as bodily affliction, the loss of

near and dear relatives and friends, reverses in outward circumstances, and those fears to which even Christians may sometimes be exposed on the near approach of death. On these, it is not intended to dwell at present; but to speak more particularly of the consolation and support provided for Christians, under these and all other kinds of tribulations, in this world.

"Be of good cheer, I have overcome the world." "Be of good cheer!" O how much is contained in these words! Had they been addressed to one in great perplexity or in deep distress, even by an earthly friend, they would have a soothing, encouraging, and animating effect upon the afflicted person. He would naturally conclude, that his friend was the bearer of good tidings; that he had something to communicate that was peculiarly adapted to his circumstances—something that would prove a balm of consolation to his wounded spirit; but how much more may we be assured of this, when we know that these words proceeded from the mouth of Him who "spoke as never man spake; who hath the tongue of the learned, and knows how to speak a word in season to them that are weary;" who came into this world for the very purpose of "comforting them that mourn, to bind up the broken-hearted, to appoint to them that mourn in Zion beauty for ashes, the oil of joy for grief, the garment of praise for the spirit of heaviness;" when we know that they are the words of Him who is full of tender compassion, who will "not break the bruised reed, nor quench the smoking flax, till he bring forth judgment unto victory;" and who, while he is full of compassion, has all the means in his power of giving effectual support to the afflicted. When Christ, then, says, "Be of good cheer," that of itself, although he had said nothing more, might well make glad the hearts of those to whom it was addressed, and assure them that their mourning should be turned into joy.

But observe farther, that, for their more abundant consolation, he puts them in mind of the ground on which they might be of good cheer, in the midst of all their tribulations in this world. "Be ye of good cheer," saith he, "because I have overcome the world." This is a source of consolation to his people under tribulation, as it puts them in mind that Christ was himself exposed to the same tribulations, and thus they are to be animated by his example, to bear up under them as he did; because Christ having gone through the same trials, will assuredly sympathize with them; because his victory over the world is a pledge of their victory. It was their battle he was fighting, and it was as their Head that he overcame; and the living Head, having thus overcome, will not permit any of the members of his mystical body to be subdued by their enemies, but will effectually provide that they also shall overcome. And finally, Christ, having overcome the world, knows what grace and strength are needed for the combat; and having all fulness in himself, will assuredly communicate all that he knows to be needful

for their consolation and support. When he says, then, "Be of good cheer, I have overcome the world," it is in effect saying to them, "As thy day is, so shall thy strength be. My grace is sufficient for thee; my strength is perfected in weakness. Fear not, for I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death."

How truly blessed are they who, in believing on Christ, become partakers of the consolations of the Gospel! In the midst of all their trials and troubles, they have a peace and joy "which the world can neither give nor take away." They are sorrowing, it may be, yet always rejoicing; they may even "glory in tribulation; knowing that tribulation worketh patience, and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And all that peace, and consolation, and joy, of which they are partakers in this world, is but the pledge and earnest of that perfect peace, and blessedness, and glory, which shall be their everlasting, unchangeable, and all-satisfying portion in the world to come. Blessed, surely, is the people who are in such a case; yea, "happy is the people whose God is the Lord!"

But, on the other hand, how sad is the case of those who are strangers to the consolations of the Gospel! Whither can they go for comfort and support, when under trial and trouble? All the streams of earthly comfort are muddy, as the source from which they spring. They are unsatisfactory, at the best; having a vanity and emptiness in them that cannot satisfy the wants and desires of the soul. They are held by a very uncertain tenure; none can have the certain assurance of the possession of them for any length of time; and what stamps vanity upon them all, is, that in a few years, at most, we must bid farewell to them all for ever. What is this world, and all its enjoyments, to a man on his death-bed? He sees it all vanishing away, as a dream of the night, or as a tale that has been told. They, then, who are seeking their comfort from this world only, must lay their account with many bitter disappointments, even now; and at death they must be miserable and hopeless. Their "gods are taken from them; and what have they more?"

#### NOTES OF THE LAST ILLNESS OF MRS HEMANS.

"For she was born beyond the stars to soar,  
And kindling at the source of life, adore."

Our readers will no doubt feel a deep interest in the following account of the last hours of a distinguished poetess, which has recently appeared in the Evangelical Magazine, and which we gladly extract from the pages of that periodical.

It is peculiarly delightful to the intelligent and devout mind to learn, in any instance, that an individual possessed of superior acquirements, and pre-eminent talent, is under the influence of the grace of the Gospel, and that that individual enters eternity, reposing unlimited

confidence in the love and atonement of the Redeemer; and when this person is one who exerts a commanding power over his age, as a writer, whether in prose or poetry, it is most refreshing to ascertain that the divinity of the Christian religion is recognised; that the claims of that religion are felt; that the preciousness of that religion is experienced; and that, in the dying hour, the supports of that religion are enjoyed.

Few writers of the age, it is obvious, have imparted so much pleasure to persons of cultivated minds, poetic taste and sensibility, in every district of the land, as the late Mrs Hemans; and in the productions of few female authors do we find more beautiful specimens of polished language, vigorous imagination, graceful, tender, and glowing thought. The versification of her poems, the imagery employed, the range of subjects, and the vivid and impressive manner in which her principal compositions are penned, combine to render her one of the most captivating and influential writers of the British empire. How delightful, then, is it for the Christian to be able to cherish the hope that, during her last illness, she was brought effectually to the Saviour, and that, when she expired, she died calmly and happily in the Lord,

——— "Soaring to the world  
Of light, and fadeless joys above."

A few concise notes, to exemplify the correctness of these observations, may prove interesting and beneficial to every enlightened believer in Jesus who peruses these pages, and may augment the gratification of those who often read her exquisite poems—"A Domestic Scene," "The Graves of a Household," "The Better Land," "The Silent Multitude."

Shortly after her arrival in Ireland, where Mrs Hemans died, she was extremely unwell. When among the mountain scenery of the fine county of Wicklow, during a storm, she was struck by one beautiful effect on the hills: it was produced by a rainbow diving down into a gloomy mountain-pass, which it seemed really to flood with its coloured glory. "I could not help thinking," she remarked, "that it was like our religion piercing and carrying brightness into the depth of sorrow, and of the tomb." All the rest of the scene around that one illuminating spot was wrapt in the profoundest darkness.

During her last illness, Mrs Hemans delighted in the study of sacred literature, and particularly in the writings of some of our old and choice divines. This became her predominant taste, and it is mentioned respecting her, that the diligent and earnest perusal of the Holy Scriptures was a well-spring of daily and increasing comfort. She now contemplated her afflictions in the right manner, and through the only true and reconciling medium, "and that relief from sorrow and suffering, for which she had been apt to turn to the fictitious world of imagination, was now afforded her by calm and constant meditation on what alone can be called 'the things that are.'"

When the cholera was raging in Dublin, she wrote to a dear relative,—“To me there is something extremely solemn, something which at once awes and calms the spirit, instead of agitating it, in the presence of this viewless danger, between which and ourselves we cannot but feel that the only barrier is the mercy of God. I never felt so penetrated by the sense of an entire dependence upon Him, and though I adopt some necessary precautions on account of Charles (her son), my mind is in a state of entire serenity.”

While the work of decay was going on surely and progressively, with regard to the earthly tabernacle, the bright flame within continued to burn with a steady and holy light, and, at times, even to flash forth with more than wonted brightness. On one occasion she finely expresses herself, when there was a favourable change in her condition,—“Better far than these indi-

cations of recovery is the sweet religious peace which I feel gradually overshadowing me, with its dove-pinions, excluding all that would exclude thoughts of God.”

This gifted lady wrote, with peculiar beauty, on another occasion, "I wish I could convey to you the deep feelings of repose and thankfulness with which I lay, on Friday evening, gazing from my sofa upon a sunset-sky of the richest suffusions, silvery green and amber kindling into the most glorious tints of the burning rose. I felt its holy beauty sinking through my inmost being, with an influence drawing me nearer and nearer to God."

Her confidential attendant, a most interesting young female, devotedly attached to her mistress, expressed herself respecting her in the following delightful and impressive manner:—"It may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting-place here. She often said to me, 'I feel like a tired child, wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly;' and then she would say, 'Oh, Anna, do not you love your kind Saviour? The plan of redemption was, indeed, a glorious one; humility was, indeed, the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they spoke too slow; my spirit can mount alone with Him into those blissful realms with far more rapidity.'"

The sufferings of Mrs Hemans, prior to death, were most severe and agonising, but all were borne in the most uncomplaining manner. Never was her mind overshadowed by gloom: never would she allow those around her to speak of her condition as one deserving of commiseration. Her sister finely remarks, "The dark and silent chamber seemed illumined by light from above, and cheered with songs of angels, and she would say, that, in her intervals from pain, no poetry could express, nor imagination conceive, the visions of blessedness that fitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose."

At times her spirit would appear to be already half etherealized. Her mind would seem to be fraught with deep, and holy, and incommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, to commune with her own heart, and reflect on the mercies of her Saviour. She continually spoke of the unutterable comfort which she derived from dwelling on the contemplation of the atonement, and stated that this alone was her rod and staff, when all earthly supports were failing.

In the heaviest affliction, she desired the assurance to be given to one of her friends, that the tenderness and affectionateness of the Redeemer's character, which they had often contemplated together, was a source, not merely of reliance, but of positive happiness, to her—

"The sweetness of her couch."

The powers of memory, for which Mrs Hemans had always been so remarkable, shone forth with increased brightness while her outward frame was so visibly decaying. She would lie for hours without speaking or moving, repeating to herself whole chapters of the Bible, and page after page of Milton and Wordsworth.

The conviction of the inestimable value of affliction, as the discipline of Heaven, was ever present to her mind, mingled with the deepest humility, the most entire resignation, an equal readiness to live or die, a saying with the whole heart, "Behold the handmaid of the Lord. Be it unto me according to thy word."

"I feel," she would say, "as if hovering between heaven and earth;" and she seemed so raised towards the sky, that all worldly things were obscured and diminished to her view, while the ineffable glories of eternity dawned upon it more and more brightly.

In her physician, Dr Croker, Mrs Hemans was wont to say, she had at once a physician and a pastor. He frequently read to her from a little book which she dearly loved, and which he had first made known to her—a selection from the works of Archbishop Leighton. The last time of her listening to it, she repeatedly exclaimed, "Beautiful! beautiful!" and, with her eyes upraised, she appeared occupied in communing with herself, and mentally praying.

When her spirit was nearly gone, she said to her darling Charles, and her faithful sister Anna, that she felt all at peace within her bosom. Her calmness continued unbroken till, at nine o'clock, on the evening of Saturday, May 16, 1835, her spirit passed away, without pain, or the endurance of a struggle, and the pleasing hope is cherished, was translated, through the mediation of her blessed Redeemer, to that uninterrupted "rest which remaineth for the people of God."

The remains of this gifted lady were deposited in a vault beneath St Anne's Church, in Dublin, almost close to the house where she died. A small tablet was placed above the spot where she lies, inscribed with her name, her age, and the date of her death, and with the following lines, from a dirge of her own:—

"Calm on the bosom of thy God,  
Fair spirit, rest thee now;  
E'en while with us thy footsteps trode,  
Ere seal was on thy brow.  
Dust, to its narrow house beneath  
Soul, to its place on high:  
They that have seen thy look in death,  
No more may fear to die."

#### THE PILGRIM'S SONG.

My rest is in heaven, my rest is not here,  
Then why should I tremble when trials are near?  
Be hushed, my dark spirit, the worst that can come  
But shortens thy journey, and hastens these home.

It is not for me to be seeking my bliss,  
Or building my hopes in a region like this;  
I look for a city that hands have not piled,  
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow,  
I would not lie down upon roses below;  
I ask not a portion, I seek not a rest,  
Till I find them for ever on Jesus's breast.

Afflictions may press me, they cannot destroy,  
One glimpse of his love turns them all into joy;  
And the bitterest tears, if he smile but on them,  
Like dew in the sunshine, grow diamond and gem.

Let doubt, then, and danger, my progress oppose,  
They only make heaven more sweet at the close;  
Come joy or come sorrow, whate'er may befall,  
An hour with my God will make up for them all.

A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land;  
The road may be rough, but it cannot be long,  
And I'll smooth it with hope, and cheer it with song.

H. T. LYTE.

#### ILLUSTRATIONS OF SCRIPTURE.

THE Third Volume of "Eastern Manners, Illustrative of the Old and New Testament,"\* has just issued from the pen of our able and accomplished correspondent, Mr Jamieson of Currie. The extent of reading and

\* Oliphant and Son, Edinburgh, 1841.

research which the author brings to bear upon the elucidation of the Sacred Writings, is truly astonishing; and we think the present is equal, if not in some respects superior, to the two former volumes. The following we select as specimens of the work:—

#### I.—THE MYSTIC BOOK OF THE REVELATIONS.

The mystic book which John saw in the hand of Him that sat upon the throne, contained the revelations he was to write concerning the things that were hereafter to be; and to show the solemnity and truth of the matters comprised in it, it is represented as having been previously written and registered in heaven, and as being in the hand of God the Father, from whose wisdom and love the whole scheme of the divine government originated. (Rev. v. 1.) The description given of the form of this book is very peculiar,—totally unlike any way of doing up volumes with which we are acquainted; and in order to make it intelligible, we must remind the reader, that, according to the universal custom of the ancients, books were not formed of sheets of paper folded and cut into leaves as amongst us, but consisted of several pieces of parchment put together, so as to make one roll. In regard to the peculiar form of them, it is not difficult to conceive how a book might be folded up to a certain extent on a roller, and then sealed; after that another part might be partially rolled up and sealed, and so on, till the whole was wrapped round the wooden roller and sealed, by which means the opening of the first seal would only exhibit that part of the writing which belonged to it, and there would be no reading of the remainder till the second seal was broken, and so on. Imagine a map, which is usually wrapped round a piece of wood in the form of a cylinder, to be rolled once or twice round the timber, and then sealed. Imagine a second wrapping for the same number of times, and then the seal to be applied in the same way. Imagine a third, and a fourth wrapping to be made in succession, and the process to be repeated till there had been seven different wrappings,—each of them at the point you halted at stamped with a separate impression of a seal. Finally, imagine this map to be a book, and you will have a distinct idea of what John saw in vision, and how one seal might be broken, and the part to which it was attached unfolded and read, while the seals that fastened the other parts which were under, kept their contents in profound secrecy. By this structure of the volume, the whole of its matter, until the seals were broken, would be concealed; for as the writing was only on one side, the outer case of the scroll would afford no insight into what it contained; and when it is considered that those manuscript rolls were often fifty feet in length, it is evident that one of them would admit of several seals being interposed, and might contain also, within the parts so divided, a considerable portion of writing or paintings. The fastening by seven seals, which number was considered by the Jews and other Orientals as the emblem of perfection, indicated at once the great importance of the matter, and the deep obscurity in which the discoveries of this mystic book were enveloped, till a power adequate to open it should unseal the volume, and disclose the contents; and accordingly, although the seals have been broken, and the Divine purposes recorded by the revelations of John, no part of it has ever been clearly understood, till Providence, by the course of his dispensations, unfolds the deep mystery. The seals being fastened on each separate and successive part, betokened that the veil of obscurity rested not on one only, but on every part alike; and as no single part of the book could be read, till the seal affixed to that portion was unloosed, so the procedure of God at any future period of the Church must re-

main a dark and inexplicable problem, until the finger of Providence shall throw light on the page of revelation.

#### II.—THE SIXTH TRUMPET.

The sounding of the sixth angel, which was followed by a command to loose the four angels who had been bound near the Euphrates, refers to the conquests made by the numerous tribes residing on the east side of that river, who, uniting under Othman, extended their ravages to the westward, dispossessed the Saracens of their dominions, which had lasted for three hundred and ninety-one years; and, after taking Constantinople, succeeded in laying, upon the ruins of the Roman empire, the extensive foundations of the modern kingdom of Turkey. The ravaging armies of those new hordes consisted chiefly of cavalry, on which reliance was principally placed in the middle ages; and in numbers, discipline, and military prowess, they were greatly superior to the people whose supremacy they supplanted. The description given of the appearance of this warlike force is remarkable. The astonished eye of the prophet seems to have been favoured with the representation of a Turkish army drawn up in order of battle; and as, in those wars of conquest, that people were the first of modern nations who changed the art of war by the use of gunpowder and fire-arms, John, whose curiosity was greatly excited by the strange, and to him unintelligible battle scene, so unlike to any thing he had ever known or heard of, describes it under a variety of images, the nearest in resemblance that his experience suggested, and the most natural to occur to a person in his circumstances. 'I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.' (verse 17, 18.) It is evident that fire, brimstone, and jacinth, could not have been the materials of which the breast-plates were formed, inasmuch as the smoke, fire, and brimstone, would have destroyed the life of the wearer, and jacinth would have afforded but a poor and insufficient defence against the sword of an impetuous assailant. The expressions are employed to indicate the colour rather than the materials of their military dress; and it is remarkable that, throughout the whole history of the Turkish empire, down to the present day, the uniform of their soldiers has been a mixture of scarlet, blue, and yellow cloth. They rode on horses; and, rushing on the field, as John saw them, with tremendous impetuosity and noise, these horsemen presented a most formidable aspect; the more especially, as they drew behind them huge pieces of cannon, which were, for the first time, applied to the purposes of war, and to the terrible execution of which, the Turks owed much of their astonishing and rapid success. The artillery, in those days, were instruments of such prodigious dimensions, that one of them required thirty or more horses to drag them along. One of them is even said to have been capable of carrying three hundred pounds weight; and, to indicate their terrific power, they were generally surmounted, according to the taste of the fourteenth century, by the device of a lion's head. Pieces of ordnance of such gigantic size and weight, were employed in demolishing fortresses and walls of cities; and no less than fourteen of them were brought to play in the memorable siege which ended in the reduction of Constantinople. Moreover, those symbolical horses, unlike the natural horse, whose chief weapon of offense is the mouth, had power both in their mouth and in their tails, just as if they

had had two heads. They could attack, and do the work of destruction in two different quarters at once, and were on that account a more formidable kind of force than ever had been employed in battle before. 'To form some idea of what the prophet saw,' says an esteemed writer, 'we must conceive of a train of artillery dragged by horses, whose riders were armed with carabines or muskets, which, when discharged over the heads of the horses, to the view of the prophet, who never saw nor heard of any thing in war like it, must have appeared as if the fire and smoke had proceeded out of their mouths. The cannon must have appeared as the tail, and the device or lion's head as the mouth of the tail; and, when discharged, the fire, smoke, and sulphur, must have appeared as if they had proceeded from the tail. But this is not the whole of what is intended by the figure. The Saracen locusts had tails, and stings in their tails, which is to be understood of the corrupt doctrines which they propagated; for the prophet which teacheth lies, he is the tail.' And, in the same sense, we must consider the figure in this prophecy: for the Turks propagated the same destructive system of opinions with the Saracens. Whatever country they subjected to their arms, the religion of Mohammed was instantly established in it. They were generally more violent and bloody in their measures for its propagation and establishment, than their predecessors. This false system of faith and worship is the spurious brood of the old serpent: and, when the tails of these symbolical locusts are said to have been like unto serpents, the figure is the more descriptive of that wicked system which it is intended to symbolize.\*

#### LOST FRIENDS.

BY MRS JANE C. SIMPSON.

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O Death!"  
MRS HERMAN.

SURELY if the question were put to any of us individually,—“Whence is your chief earthly happiness derived?” the spontaneous answer of every intelligent being would be, “from the companionship of our friends.” We may have authority over our fellow-men, we may have fame and distinction in our day and generation, we may have gold exhaustless at will, but if we have no kindred hearts to sympathize with our own, we are poor, we are powerless, we are lonely, we are miserable. The entire animal kingdom are linked indissolubly together in the bonds of social community; the very beasts of the field, and the fowls of the air are impelled by strong instinct to seek out, and assist, and love one another. But in man, the same principle is exemplified in a nobler manner, and in a far higher degree. The soul is unseen and eternal; and though we may amuse our fancy, and gratify our taste, and exhaust our intellect on the thousand trifles of mere temporal duration, on these we refuse to rest the full weight of our interest and affections. How can an immaterial essence yield its wildest throbbings of delight, its fondest expectations, its most deeply seated emotions, to things inanimate and cold, but of dust and clay? No! The deathless spirit of love within us demands an object for its exercise similar in deathless endurance. It cries aloud for congeniality of nature and of aim; and the only refuge we can find is in the haven of friendship. There we live, there we move, there we centre all the overwhelming and mysterious

\* Colchester, Ockley, Beccles.

tide of our purest thoughts and tenderest feelings. There we embark, as one freighting a stately vessel with choicest merchandise, all the untold treasury of our heart's measureless affection; and like him whose bark has gone forth to meet the calm and the tempest, we tremble for every breath, we grow pale at every cloud, in feverish anxiety, and dread of the coming storm. But the comparison ends here. For what is the amount of the possessions which the merchant consigns to the winds and waves (even supposing it comprises all his worldly substance whatever?) The mere dross of earth. While the soul that surrenders itself freely to the wide ocean of confiding attachment, hazards on the issue of the voyage—a state more precious ineffably than either sea or air could ever redeem. For what can the world give in exchange for the smiles of kindred happiness, the tears of kindred sorrow, the flush of kindred hopes, the ardour of kindred pursuits, the rapture of kindred meetings, the agony of kindred partings, the long days of thoughtful solicitude, the restless nights of dull despondency, the whole height and depth, and length and breadth of that exhaustless mine of immaterial gold which is lavished at the shrine of our loves and friendships? Ah! it is, indeed, a solemn thing to love and to be loved. It is to shake off the coil of our earthly nature, and rise to an ethereal atmosphere, to dignify our poor humanity, and anticipate the privileges of the disembodied and beatified—The heart is a sacred trust; and into whose keeping we surrender it, and what objects we admit into its sanctuary—these are thoughts of vital moment, for life and death are often suspended on the event.

Every one has friends, and every one can sympathize with the joys and pains so indissolubly connected with affection's exercise. But, alas! if it be true that all of us *have* friends, I fear the fact is equally universal that all of us *have had* friends who are now lost to us for ever.

"There is no union here of hearts  
That finds not here an end!"

How many bosoms in every corner of the globe are heaving every day with the ready response to this mournful sentiment! Is there one who has spent though but a few brief summers on the shore of time, upon whose mind the world, as it really is, is just beginning to dawn, who cannot already reckon some one or more friends whose countenance beamed upon his infant years, now dark in the dust of the grave? Scarcely have we passed the portals of our greenest youth, when we are startled to miss some of those dear companions who began their pilgrimage along with us. They may not have been taken from our own immediate household, and so the blank is the less felt. But hardly has the wheel of time made another revolution, than, perchance, the arrow is aimed closer—it strikes home to our very heart,—a father or a mother—a brother or a sister, or if none of these, at least a favourite playmate, it may be the inmate, too, of our own happy dwelling, is hurried away to the tomb, and a new strange weight falls on our soul; and our eyes are dim with incessant weeping. But youth is buoyant; and the spirit of youth revives after a time, and looks up once more and smiles through the mist of its dispersing tears. Gradually the shadow fades from the brow, and hope blooms again; and we embark with fresh ardour in the

manifold pursuits of which earth is the busy theatre. The changes of life, however, are still around us, though we have little leisure and no inclination to consider them. Still they are there, working their sure and silent way, and preparing to burst upon us with all the more power that we have been regardless of them so long. Youth is on the wane, and maturity is at hand—the maturity of age and reason. And Providence, in an unlooked-for moment, suddenly infuses a portion of bitter among the sweets of our cup, and then we start as from a long dream of unprofitable delusion. Imagination's fairy and phantom train drop, as it were, in an instant, into the dust of reality; the beautiful sunshine of Hope pales its splendour before the graver star of Truth; a blight has fallen upon the soul, that paralyzes its warmest energies; the heart sickens with disappointment; life assumes a new aspect; and a deeper tone is given to every thing under the sky. In how many instances is not this change wrought upon us by the loss of friends! True, we may have suffered their loss before; but the removal of those dear to us when we are young, and the same bereavement when we are older, produces consequences widely different and tenfold more severe. In a brief space, almost as it would seem in the lapse of a few days, a change has passed upon our whole temper and character, which no other physical agency could possibly have effected. Yes; Death is the grand teacher, the mighty master, that disenchant's creation of its bright and fleeting colours, that tames the wildest fancy, that dashes down the proudest ambition, that solemnizes the giddiest, that softens the rudest, that humbles the loftiest, that subdues the gayest: and, oh! above and beyond all the rest, Death (as brought near to us in the persons of our friends) is the great sanctifier of affection, that hallows with adorable power the deep mystery of our spirits' love. We may give our hearts to the living as warmly, as devotedly, as constantly as we please; but it is only when the grave has closed over its object that the tenderness of our attachment bursts forth in all its unspeakable fullness; it is only when the gay picturings of hope are exchanged for the melancholy broodings of memory; it is only when we survive our friends in faint and weary solitude; it is only when we love the *dead*, that we know properly what love can feel.

Ah! reader, let me ask you, Have you suffered the loss of any who were very dear to you, and do you not sympathize with these sentiments? Have you a father or a mother, a son or a daughter, a brother, a sister, or a friend, whom once you cherished upon earth, now shut out for ever from your sight beneath the churchyard sod, and is there not a yearning of affection over that lost one in your spirit now, that never possessed it while the bloom of life was around him? But, perhaps, yours has been a bereavement of another sort. Parents and kindred are still all around you; but she, the gentle being who was the star of your youth, the bride affianced of your future career, has withered away from your path, like a flower cut down in the dewy light of the morning. Alas! the cloud of grief which envelopes you is indeed a heavy one, and yours are tears whose fountain cannot be dried; for never again can the blossoms of a new love spring forth from the ashes of what is faded and gone. This is no idle

dream: it is a truth attested by melancholy experience. The heart may have many friendships, but only one love. Oh! then, let none, in the thoughtlessness of light-hearted youth, or the cold worldly-mindedness of maturer years, ever attempt to depreciate the power of affection's first impression. There never yet was a soul, ennobled by the stamp of genius, who did not rear, at some period of his early life, a beauteous temple of love and hope, whose foundation, though but in the dust, had its summit reaching to the very skies! To this temple, bright and imperishable amid the thousand ruins that surround it, how often does the eye of memory involuntarily turn, as to some long-lost golden vale, which the time-worn mariner shall revisit no more! And, though every year is removing his dismantled bark farther and farther from the enchanted beacon, the glory that lingers around it seems only to increase with the distance that separates him from it. But the subject is too sacred for farther comment—

" 'Tis of the things  
That lie in the heart as in a monument,  
Faded and holy, not to be disturbed."

It has often been to me the subject of wondering meditation, that in so many instances the dead should be so soon forgotten. Even the most loving and the best beloved, with whom we have lived for years in close and endearing companionship, how soon their loss ceases to grieve us—how soon their memories pass almost quite away! This year they are beside us, breathing, speaking, smiling, weeping along with us in all the unaffected sympathy of congenial hearts; the next, they are lifeless, perished, lost, buried for ever out of our sight in the dismal cemetery. Did we love them? Yes, verily; and with our whole souls. Often, when we have looked upon them in their health and bloom, have we thought how, deprived of *their* presence, existence would be a sunless blank; and keeping death and separation far out of view, have we not sickened at the bare idea of sorrow or disease overtaking them, even for an hour? Did we love them? O yes, and with a tenderness of which we were ourselves at times almost ashamed, and eager to hide it within the recesses of our own bosoms. We did love them deeply, fondly, faithfully; and yet, we behold them no more; their places are lone by our boards and our hearths, the grave has received its victims—but still we look, we talk, we hope, we fear, we grieve, and we rejoice, very nearly as of yore. We mourned them a while, their remembrance was green on our souls, and we daily watered its silent garden with the showers of bitter sadness; but gradually, imperceptibly, the sacred impression abated, other objects arose to divert the current of our thoughts, and ere we were aware of our strange apostasy, the blessed, the beloved dead, had passed away (shall I say?) into oblivion. Unfathomable heart of man!—mysterious arrangement of Omniscience!—that what we love to distraction in life, we should be able to consign to forgetfulness in death.

Let no one tell me this is an exaggerated picture—its truth is attested by the most ordinary observation; and though, doubtless, there are seasons when the thought of lost friends rushes, with intense and solemn power, upon the soul even of the least contemplative—hours sad and solitary, when every image of present enjoyment is merged in the broodings of an all-absorb-

ing memory; yet still, in as far as regards the general tenor of our feelings, it is with living and tangible objects that we seek most to be associated; and while nothing can be more demonstrative than this, of the character of man as a social being, what an admirable example does it afford, besides, of the benevolence of the Creator! God has decreed that we must lose many of our friends; but he has also mercifully ordained, that time shall assuage the anguish of such bereavements; which, if continued in all its poignancy, would prey upon the vitals, and speedily terminate in our own decay. To mourn for a season is natural, but to mourn always with the same measure of wretchedness, has been wisely denied to the great mass of mankind. There are exceptions, undeniably, to this rule. There are beautiful spirits, to whom the affection of their friends is the very air they breathe; whose tender devotedness the grave of its idols only consecrates to greener fidelity. These are to be honoured and revered, for they are bright particular stars in the dark hemisphere of more selfish natures. Still, they are only the illustrious few, and while we admire their rare excellence, we can scarce desire that their numbers were multiplied.

" Friend after friend departs,—  
Who hath not lost a friend?"

Not one; and if we turn for a moment from human to divine experience, we shall find, even there, additional evidence how transient are all mortal attachments. He who condescended of old to veil his heavenly glory beneath the guise of humanity, sought out his associates among men, and dignified, by his participation, the bonds of our social union. The Saviour had those dear to him, whom he lost, and whom he mourned. He chose John as his favourite disciple, whom he admitted to close and frequent companionship; to Martha and Mary he delighted to administer his counsel and consolation; he loved Lazarus—but Lazarus died, and "Jesus wept" at the sepulchre of his departed brother. Jesus wept,—the hand of death was upon his friend, and all the tenderness of his soul flowed forth spontaneous: and shall we, then, be ashamed of our tears, or refuse the ready tribute of sympathy to others, when any of those whom their affections embraced are carried to their long home? No; for it is not in vain that the Scripture says, that "the heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth." We will never forget the dead—we will never cease to grieve for them. God does not regard the melancholy mind with displeasure, for he knows that "by the sadness of the countenance the heart is made better." "There is a sorrow of the world that tendeth to greater misery; but there is a godly sorrow, which worketh repentance unto salvation." Even such should be the tone of that sanctified melancholy with which our spirits cleave to our lost friends. Memory thus hallowed to the Christian bosom, becomes a noble and a profitable field for daily faithful meditation. In her hallowed retreats we shake off, as it were, the dust of our sluggish material frames, and feel our natures etherealized from the light and vain hopes of this earthly span; we long to be loosed from the weary bonds of our clay, and join that "innumerable company of the just made perfect," of which we trust our disembodied kindred now form a part. This is a holy ambition, let



it animate and sustain us to the end. It is in very faithfulness that He hath afflicted us; it is the chastisement of a Father that we bear. Oh! then, let us not frustrate that grace which would make the loss of our dearest friends subservient to our unspeakable gain; so that at last, when the hour of our own departure comes, this testimony may be borne to us, by those who shall mourn for us,—“Blessed are the dead that die in the Lord.”

ON THE GENERAL JUDGMENT:

### A DISCOURSE.

BY THE LATE REV. ANDREW BULLOCK, A. M.,  
*Minister of Tulliallan, Clackmannanshire.*

“We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—2 COR. v. 10.

THE day of judgment is differently named in different parts of the Word of God. In one place it is called “that day,” by way of eminence, and to distinguish it from other days; in another it is termed “the last day,” because then the division and measurement of time by days shall cease; and in a third place, it is named “the great day,” from the overpowering splendour and dread solemnities by which it shall be ushered in, from the greatness of the number of those who shall then be judged, and from the infinite importance of the events which then shall take place, the trial of men and of angels, and the fixing of their everlasting destiny. Lastly, it is “called the day of the Lord,” for the Lord Jesus shall then visibly come in the clouds of heaven, to execute vengeance on his enemies, and to be glorified in his saints, and admired in all them that believe. Of the particular time when the day of judgment shall arrive, we know nothing whatever. “Of that day and that hour knoweth no man, no, not the angels that are in heaven, neither the Son (as man), but the Father himself only who hath put the times and seasons in his own power.” Of the manner in which we shall be judged, and of the solemnity and pomp by which judgment shall be conducted, and our sentence pronounced and executed, we know but little with exactness and precision. But though we are not informed, because it is unnecessary for us to know how the dead shall be raised up, and with what body they shall be clothed, how those who shall then be alive, and remaining, shall, along with the dead, be gathered together into one place, how each one of us shall individually give an account of himself before God previous to our being either acquitted or condemned by the Judge of all, though these, I say, are points on which our curiosity must remain unsatisfied, till the day come, when we ourselves shall be brought to the bar of Omnipotence, yet enough is revealed to us in the Word of God, to convince us that the day in which the world is to be judged shall be great and terrible, and attended by all the symbols of infinite power and awful

majesty. We are told that the Lord himself shall then descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and they that are in their graves shall hear, and obey the call and come forth.

“I beheld,” says one inspired writer, who saw in prophetic vision the solemnities of the great day,—“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Another inspired writer, in similar circumstances, thus expresses himself: “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God: and the books were opened, and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.”

In order to lead our thoughts to suitable and profitable meditation on this subject which so deeply affects our everlasting interests, let us consider—

I. The certainty of judgment. This is intimated by the expression “we *must* appear before the judgment-seat.” Other events may be more or less doubtful, and common it is for us in other matters to be disappointed in our hopes, as well as deceived as to our fears. How often are the calamities which we dread and view as just impending over our heads, as well as the blessings which we hope for, and desire, and regard as almost within our grasp, alike arrested in their course towards us! How often do they who set their hearts on riches labour in vain, and spend their strength for nought; or find their riches, after they have acquired them, take to themselves wings and flee away without their being able to prevent or even to account for it! In the season of health and of strength, when we think ourselves safe from danger, we may be attacked by sickness or cut off by death; and sometimes, too, the providence of God brings man back from the gates of the grave by a sudden and a strange deliverance.

The trials and the troubles to which we look forward with anxiety and alarm, and which we consider as nearly inevitable, may be made to pass from us. Our heavenly Father may either, by an unlooked-for interposition, shorten the day of conflict or may remove us by death before its arrival; and thus take us away in mercy from the evil which is to come.

The gathering clouds of affliction which are

darkening our sky, and striking dismay into our souls, may in a moment vanish from our view, or they may be gradually dispersed, or may be made to burst in blessings on our heads. The obstacles which we view as insurmountable, and completely blocking up our path, may be rolled away by an unseen hand or an unexpected occurrence. Every thing, every event in human life is constantly subject to variation, and is deeply stamped with the characters of uncertainty and change. The colour, and features, and shape, and substance of our lot may be modified, or be totally changed by a thousand precarious contingencies which we cannot count upon, which we cannot provide against, which we cannot control. History, and observation, and experience show us the truth of this. How near were the Jews at one time to destruction! Their doom, both as to its time and its manner, was determined. The orders to kill, to destroy, to spoil, were already despatched to all the provinces in which they dwelt. Their enemies were gathering themselves together to cut off the whole nation in one day and by one stroke. Haman has his gallows erected for Mordecai. Deliverance seems far off, and ruin instantaneous and unavoidable. But on that night could not king Ahasuerus sleep, and he commanded the book of the Chronicles of the kingdom to be read. He perceives the obligations he lies under to Mordecai, and his heart smites him for his ingratitude in allowing them to remain so long forgotten and unrequited. Esther next day approaches the royal presence, and finds favour in the sight of the king, and is encouraged to present her petition in behalf of her countrymen. Then is the order to destroy the Jews reversed, Haman is hanged on the gallows which he had made for Mordecai, and Mordecai is advanced to honour in his room.

How many instances of a similar nature might easily be produced. None of us, in truth, can know the evil or the good that lies before him in life. It would be most presumptuous, as it is altogether impossible for us to pretend to predict with certainty, the end and issue of affairs, however penetrating our sagacity, however extensive our experience, however favourable the circumstances under which we form our opinions. The utmost we can attain to is probability, in a greater or less degree; and what is probability, but another name for uncertainty? But the day of judgment cannot be called a probable occurrence; it shall most assuredly come to pass—it is fixed, and fixed with a certainty over which human events can exercise no control, no influence whatever. All other events and occurrences shall themselves be controlled by, and shall terminate in, the transactions of that important day. If, my friends, judgment were not absolutely certain,—if there were any circumstances which might render it impossible, or unlikely to take place,—or if it were possible, from any cause, or on any grounds, to entertain the slightest doubt on the subject; then it might also be possible for

us to form some excuse for ourselves, if we neglected to think on the day of judgment, and to prepare for its coming. And yet, methinks, the very possibility, not to say the likelihood, of our being one day summoned into the immediate presence of our Maker, if it did not make us sad, might at least make us serious, and lead us to endeavour that we might be found of him in peace, without spot, and blameless. But how different is the reality of the case from the supposition which we have made! and how earnest ought to be the attention with which we should meditate on a day of future judgment!—how early and unwearied the preparation which we should make for its approach, when we reflect, that the trial of the world is already fixed upon with unalterable certainty,—that nothing can supersede the necessity of the trial itself,—that no events, or combination of events, can prevent or retard the approach of the particular day in which it shall be held; and that, as certainly as “it is appointed for all men once to die,” so certainly shall “after death be the judgment.” Let us, then, lay seriously to heart the doctrine of the resurrection of the dead, and of eternal judgment, and that we must every one of us appear before God in judgment. Let us beware of saying in our hearts, “Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the creation of the world. The Lord is not slack concerning his promise, as some men count slackness,” neither will he be slack concerning the threatenings of his wrath. His everlasting faithfulness stands pledged to take final vengeance on his enemies, and to fulfil to his people the declarations in which he hath taught them to confide. The word of the Lord cannot be broken; the purposes of his heart never can be changed. His infinite wisdom has determined not merely the season, but the day, the hour, the moment, for the revelation of his righteous judgments; and his almighty power shall bring it to pass. And now, that “he commandeth all men every where to repent,” let us never forget the reason why he exhorts us to repentance—“Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained;” and not only has he declared to us this most interesting and awful truth, but “he hath given an assurance,” a proof of it beforehand, “unto all men, in that he hath raised him from the dead.” And when the last sinner on earth shall have filled up the measure of his iniquity, and the last saint have been fitted for the inheritance in light, then shall the end come, then shall the dead be raised, and the living shall be changed; the future shall be determined by the past, and our conduct in time shall decide our condition through eternity. But besides the certainty of judgment, there is another thing, on which we should meditate with seriousness and awe, namely

II. The universality of its extent, comprehending the whole human race,—“We must *all* appear before the judgment-seat of Christ.” Neither

rank, nor wealth, nor worldly distinction, can make us so great as to be exempt from responsibility; nor can the most abject poverty, or the lowest insignificance, make us so little that we may hope we shall remain unknown and unnoticed, or be left out in the summons to stand before the tribunal of our Judge. The small and the great shall be there. Adam, the first, and the father of our race, with the remotest, the youngest of his descendants; the servant, and his master; the lordly possessor of the palace, and the humble tenant of the cottage; the haughty tyrant of a hundred provinces, and the slaves who once obeyed his nod, and trembled at his frown; the judges of the earth, along with those whom their sentences have either acquitted or condemned;—shall stand together on the same level, before Him who is the judge of all, and who shall judge a final and a righteous judgment. No wealth which we may possess, though it were the wealth of the whole world, no efforts which we may make, shall procure us a discharge from appearing at the bar. Were we to take the wings of the morning, and flee away to the uttermost ends of the sea, even there his hand would lay hold of us; were we to hide ourselves in dens and in caves of the earth, even there, too, his all-penetrating eye would detect us, thence his right hand would bring us forth. When the angel, with his right foot upon the sea, and his left foot upon the earth, shall have lifted up his hand to heaven, and have sworn by Him that liveth for ever and ever, that there shall be time no longer; and when the trumpet of the archangel shall have sounded its note of preparation; then all the living, from every region of the earth, shall gather themselves together; and the dead of all past ages shall rise and come forth from their graves, and shall hasten to the general doom. They shall come from the east and from the west, from the north and from the south; from the crowded city, and from the lonely desert; from the hills, and from the valleys; from the islands, from the bowels of the earth, and from the bottom of the ocean—“for the sea shall give up the dead which are in it;” and they shall all stand before the tribunal of their Sovereign and impartial Judge. There you, my friends, and I, and all of us, must appear; there we shall meet with our father’s fathers, and with our children’s children; there we shall meet with those whom, by our friendly admonitions, our spiritual instructions, and our Christian department, we have been the honoured instruments of reclaiming from sin, and of turning to righteousness; and there, too, we shall meet with those whom we have encouraged in iniquity, and to whose ruin we have contributed, by our corrupting example and by our ungodly counsels,—and who, but for us, perhaps, might have found out, and might have followed to the end, the road that leads to heaven. And there, my friends, we must be judged, every one of us, according to the works which we have done, and the words which we have spoken; according to the means of grace which we have enjoyed, and the manner in which we have im-

proved them; according to the talents given us, and the use we have put them to.

There, I shall have to answer for the doctrines I have taught you; and for the fidelity, the diligence, and the earnestness, with which I have taught them; and there you shall have to account for the heed you have given to the word which was spoken, and for the effect which it has produced on your heart within, and your conduct without. There it shall be asked of me, whether I have carefully and affectionately, as an approved watchman, lifted up my voice, and warned you to flee from the wrath to come? and of you, whether you have listened to the warning, and, moved with fear, have made haste to obey it? There it shall be asked of me, whether, as an ambassador of the Lord, I have declared unto you, that God in Christ was “reconciling the world unto himself, not imputing unto men their trespasses?” and of you, whether you have gladly closed with the gracious offers of reconciliation, or have treated them with indifference and contempt? Seeing, therefore, my brethren, such things shall take place, since we must all of us appear, each for himself, before the tribunal of our Judge, to receive his unerring and ultimate decision, how deeply does it concern each of us to be always and altogether prepared for that great and solemn event! How should this most interesting consideration impart double ardour to my zeal, and double energy to my diligence, in preaching the Word of Life! and how should it stimulate me to be “instant in season and out of season,” in holding forth to you the free offers of salvation through the blood of a crucified Redeemer, and in exhorting you to adorn his Gospel, after having professed to believe it, by a “life and conversation becoming godliness;” that thus, by the grace and the mercy of the Lord, I may so take heed to myself, and to the doctrine, as both to save myself and those that hear me; and at last be enabled to give in my account with joy! And should not the same consideration excite you, my friends, to give more diligent heed to the word spoken, and to beware lest ye receive it in vain; or at any time, or from any cause, let it slip; and to labour and to pray that the Gospel may prove to your souls “the savour of life unto life,” and not what it otherwise must unquestionably prove—“the savour of death unto death?” Yes, all of us must appear before the tribunal of Omnipotence; and though I have every reason to believe that many who are now present shall, at the great day, stand on the right hand of the judgment-seat, yet I should be chargeable with a credulity which would betray a criminal indifference for the welfare of your souls, if I did not fear, and if I did not express my fears, that within these walls there may be some who shall then stand upon the left. Who the individuals are, none of us can know, and none of us should presume to conjecture. Instead, therefore, of regarding this as a secondary consideration, only affecting our neighbours, let each of us bring the matter home to himself, by asking his own conscience, whether,

darkening our sky, and striking dismay into our souls, may in a moment vanish from our view, or they may be gradually dispersed, or may be made to burst in blessings on our heads. The obstacles which we view as insurmountable, and completely blocking up our path, may be rolled away by an unseen hand or an unexpected occurrence. Every thing, every event in human life is constantly subject to variation, and is deeply stamped with the characters of uncertainty and change. The colour, and features, and shape, and substance of our lot may be modified, or be totally changed by a thousand precarious contingencies which we cannot count upon, which we cannot provide against, which we cannot control. History, and observation, and experience show us the truth of this. How near were the Jews at one time to destruction! Their doom, both as to its time and its manner, was determined. The orders to kill, to destroy, to spoil, were already despatched to all the provinces in which they dwelt. Their enemies were gathering themselves together to cut off the whole nation in one day and by one stroke. Haman has his gallows erected for Mordecai. Deliverance seems far off, and ruin instantaneous and unavoidable. But on that night could not king Ahasuerus sleep, and he commanded the book of the Chronicles of the kingdom to be read. He perceives the obligations he lies under to Mordecai, and his heart smites him for his ingratitude in allowing them to remain so long forgotten and unrequited. Esther next day approaches the royal presence, and finds favour in the sight of the king, and is encouraged to present her petition in behalf of her countrymen. Then is the order to destroy the Jews reversed, Haman is hanged on the gallows which he had made for Mordecai, and Mordecai is advanced to honour in his room.

How many instances of a similar nature might easily be produced. None of us, in truth, can know the evil or the good that lies before him in life. It would be most presumptuous, as it is altogether impossible for us to pretend to predict with certainty, the end and issue of affairs, however penetrating our sagacity, however extensive our experience, however favourable the circumstances under which we form our opinions. The utmost we can attain to is probability, in a greater or less degree; and what is probability, but another name for uncertainty? But the day of judgment cannot be called a probable occurrence; it shall most assuredly come to pass—it is fixed, and fixed with a certainty over which human events can exercise no control, no influence whatever. All other events and occurrences shall themselves be controlled by, and shall terminate in, the transactions of that important day. If, my friends, judgment were not absolutely certain,—if there were any circumstances which might render it impossible, or unlikely to take place,—or if it were possible, from any cause, or on any grounds, to entertain the slightest doubt on the subject; then it might also be possible for

us to form some excuse for ourselves, if we neglected to think on the day of judgment, and to prepare for its coming. And yet, methinks, the very possibility, not to say the likelihood, of our being one day summoned into the immediate presence of our Maker, if it did not make us sad, might at least make us serious, and lead us to endeavour that we might be found of him in peace, without spot, and blameless. But how different is the reality of the case from the supposition which we have made! and how earnest ought to be the attention with which we should meditate on a day of future judgment!—how early and unwearied the preparation which we should make for its approach, when we reflect, that the trial of the world is already fixed upon with unalterable certainty,—that nothing can supersede the necessity of the trial itself,—that no events, or combination of events, can prevent or retard the approach of the particular day in which it shall be held; and that, as certainly as “it is appointed for all men once to die,” so certainly shall “after death be the judgment.” Let us, then, lay seriously to heart the doctrine of the resurrection of the dead, and of eternal judgment, and that we must every one of us appear before God in judgment. Let us beware of saying in our hearts, “Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the creation of the world. The Lord is not slack concerning his promise, as some men count slackness,” neither will he be slack concerning the threatenings of his wrath. His everlasting faithfulness stands pledged to take final vengeance on his enemies, and to fulfil to his people the declarations in which he hath taught them to confide. The word of the Lord cannot be broken; the purposes of his heart never can be changed. His infinite wisdom has determined not merely the season, but the day, the hour, the moment, for the revelation of his righteous judgments; and his almighty power shall bring it to pass. And now, that “he commandeth all men every where to repent,” let us never forget the reason why he exhorts us to repentance—“Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained;” and not only has he declared to us this most interesting and awful truth, but “he hath given an assurance,” a proof of it beforehand, “unto all men, in that he hath raised him from the dead.” And when the last sinner on earth shall have filled up the measure of his iniquity, and the last saint have been fitted for the inheritance in light, then shall the end come, then shall the dead be raised, and the living shall be changed; the future shall be determined by the past, and our conduct in time shall decide our condition through eternity. But besides the certainty of judgment, there is another thing, on which we should meditate with seriousness and awe, namely

II. The universality of its extent, comprehending the whole human race,—“We must all appear before the judgment-seat of Christ.” Neither

rank, nor wealth, nor worldly distinction, can make us so great as to be exempt from responsibility; nor can the most abject poverty, or the lowest insignificance, make us so little that we may hope we shall remain unknown and unnoticed, or be left out in the summons to stand before the tribunal of our Judge. The small and the great shall be there. Adam, the first, and the father of our race, with the remotest, the youngest of his descendants; the servant, and his master; the lordly possessor of the palace, and the humble tenant of the cottage; the haughty tyrant of a hundred provinces, and the slaves who once obeyed his nod, and trembled at his frown; the judges of the earth, along with those whom their sentences have either acquitted or condemned;—shall stand together on the same level, before Him who is the judge of all, and who shall judge a final and a righteous judgment. No wealth which we may possess, though it were the wealth of the whole world, no efforts which we may make, shall procure us a discharge from appearing at the bar. Were we to take the wings of the morning, and flee away to the uttermost ends of the sea, even there his hand would lay hold of us; were we to hide ourselves in dens and in caves of the earth, even there, too, his all-penetrating eye would detect us, thence his right hand would bring us forth. When the angel, with his right foot upon the sea, and his left foot upon the earth, shall have lifted up his hand to heaven, and have sworn by Him that liveth for ever and ever, that there shall be time no longer; and when the trumpet of the archangel shall have sounded its note of preparation; then all the living, from every region of the earth, shall gather themselves together; and the dead of all past ages shall rise and come forth from their graves, and shall hasten to the general doom. They shall come from the east and from the west, from the north and from the south; from the crowded city, and from the lonely desert; from the hills, and from the valleys; from the islands, from the bowels of the earth, and from the bottom of the ocean—“for the sea shall give up the dead which are in it;” and they shall all stand before the tribunal of their Sovereign and impartial Judge. There you, my friends, and I, and all of us, must appear; there we shall meet with our father’s fathers, and with our children’s children; there we shall meet with those whom, by our friendly admonitions, our spiritual instructions, and our Christian deportment, we have been the honoured instruments of reclaiming from sin, and of turning to righteousness; and there, too, we shall meet with those whom we have encouraged in iniquity, and to whose ruin we have contributed, by our corrupting example and by our ungodly counsels,—and who, but for us, perhaps, might have found out, and might have followed to the end, the road that leads to heaven. And there, my friends, we must be judged, every one of us, according to the works which we have done, and the words which we have spoken; according to the means of grace which we have enjoyed, and the manner in which we have im-

proved them; according to the talents given us, and the use we have put them to.

There, I shall have to answer for the doctrines I have taught you; and for the fidelity, the diligence, and the earnestness, with which I have taught them; and there you shall have to account for the heed you have given to the word which was spoken, and for the effect which it has produced on your heart within, and your conduct without. There it shall be asked of me, whether I have carefully and affectionately, as an approved watchman, lifted up my voice, and warned you to flee from the wrath to come? and of you, whether you have listened to the warning, and, moved with fear, have made haste to obey it? There it shall be asked of me, whether, as an ambassador of the Lord, I have declared unto you, that God in Christ was “reconciling the world unto himself, not imputing unto men their trespasses?” and of you, whether you have gladly closed with the gracious offers of reconciliation, or have treated them with indifference and contempt? Seeing, therefore, my brethren, such things shall take place, since we must all of us appear, each for himself, before the tribunal of our Judge, to receive his unerring and ultimate decision, how deeply does it concern each of us to be always and altogether prepared for that great and solemn event! How should this most interesting consideration impart double ardour to my zeal, and double energy to my diligence, in preaching the Word of Life! and how should it stimulate me to be “instant in season and out of season,” in holding forth to you the free offers of salvation through the blood of a crucified Redeemer, and in exhorting you to adorn his Gospel, after having professed to believe it, by a “life and conversation becoming godliness;” that thus, by the grace and the mercy of the Lord, I may so take heed to myself, and to the doctrine, as both to save myself and those that hear me; and at last be enabled to give in my account with joy! And should not the same consideration excite you, my friends, to give more diligent heed to the word spoken, and to beware lest ye receive it in vain; or at any time, or from any cause, let it slip; and to labour and to pray that the Gospel may prove to your souls “the savour of life unto life,” and not what it otherwise must unquestionably prove—“the savour of death unto death?” Yes, all of us must appear before the tribunal of Omnipotence; and though I have every reason to believe that many who are now present shall, at the great day, stand on the right hand of the judgment-seat, yet I should be chargeable with a credulity which would betray a criminal indifference for the welfare of your souls, if I did not fear, and if I did not express my fears, that within these walls there may be some who shall then stand upon the left. Who the individuals are, none of us can know, and none of us should presume to conjecture. Instead, therefore, of regarding this as a secondary consideration, only affecting our neighbours, let each of us bring the matter home to himself, by asking his own conscience, whether,

if this hour he were summoned to judgment, he would be ranked with those whom the Judge would welcome as the "blessed of his Father;" or with those to whom he would say, in wrath, "Depart, ye cursed;" and if conscience should give us an answer that makes our hearts to fail us for fear, then let us consider what the thing itself must be, when so alarming is the thought of it. Let us think of the terror which shall seize our souls, when the day shall come, as come at last it must, in which the Son of Man shall appear in the clouds of heaven, and we shall be summoned to his overpowering presence; when the judgment shall be set, and the books shall be opened; when the Book of Life shall be read, and our name be wanting; when the Book of Condemnation shall be read, and our name be found written there; when our friends and neighbours shall be acquitted, and ourselves condemned; when we shall see the angels gathering together; as the elect of the Lord, our pious relations and parents, hitherto the objects of our care, but now become the objects of our envy—with whom we had lived under the same roof, and with whose hallowed dust our own dust had been mingled in the grave together, but who shall now be separated from us for ever, and leave us no more capable of being blessed by their prayers, or benefited by their example. Let us think of the deadly horror which shall overwhelm us, and the pangs of speechless agony which shall rend our bosoms, when we shall stand before our Judge, clothed in all the splendours of his unspotted holiness, and in all the terrors of his unalterable justice and his almighty power, with nothing about us but guilt; with nothing to procure us his favour, and nothing to shield us from his wrath; heaven above us, with its gates shut against our entrance,—hell beneath us, opening its mouth to devour us. Let us reflect on the happiness from which, if such be our condition, we shall be excluded; and let us reflect on the misery to which we shall be doomed—misery which no length of time shall terminate—which no comfort shall alleviate—which no hope shall soothe. Let us think seriously and deeply on these things; and when we have done so, then let us reflect, with gratitude and with joy, that the great and eventful day has not yet arrived. God is still waiting to be gracious, even to the chief of sinners; and if we seek the Lord in this the day of grace, we shall find mercy of him at the day of judgment. He is now commanding all men every where to repent, and inviting all men every where to be saved; and by what more powerful motive than this, that "he hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead?" And if any of us, on that day, shall be found among the number of those who are condemned, it shall not be because Christ was unwilling to save us, but it shall be owing to this, that we were unwilling to be saved by him.

III. We come now to consider the character of our Judge. The Scriptures distinctly declare, that it is not God the Father, but Jesus Christ his Son, that shall be the Judge of the world, and that he shall exercise this office (in his character of Mediator) in a visible shape, and in his human nature. "The Father," we are told, "judgeth no man, but hath committed all judgment unto the Son." "Verily, verily," saith Christ, "the hour is coming, when all that are in their graves shall hear the voice of the Son of man, and come forth; for the Father hath given him authority to execute judgment, because he is the Son of man." "God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead."

God thus has not only made known to us, in his Word, that Christ shall judge the world, but has also given us an unquestionable, palpable, and undoubted proof and pledge that he shall do so, by his resurrection from the dead. The resurrection of Christ proves this, not only because it establishes the truth of the doctrine which he taught, and the declarations which he uttered, that though his body was destroyed, yet in three days he should rise from the grave, and ascend to his Father, and should, after the lapse of ages, come in the clouds of heaven, with power and with great glory, as the Judge of all flesh—so that, from the one event having taken place, as he told us, we are convinced of the certainty of the other; but also, because his resurrection itself was the first step of his actual and visible advancement to that mediatorial government, of which the solemnities of the general judgment shall form the final and the triumphal close. It is, indeed, true, that God is called the Judge of all the earth; and it is said, that God shall judge the world in righteousness. But this is in perfect consistency with the usual language of Scripture, in which God is often said to do that himself which he executes by another. Thus, he is said in one passage to have created the world, while in another we are told that he created the world by Christ Jesus; or it may be said, that God is to be the Judge of the world, inasmuch as Christ, who shall judge it, is God himself, equal in power and glory to the Father. There appears to be a peculiar fitness and a propriety in Christ's sustaining the character, and discharging the office, of Judge of the human race. It was by Christ Jesus that the world was originally made—it was by him that it was saved after it had been lost—it is by him that its affairs are at present administered; and is it not, in a manner, requisite that the Creator, and Redeemer, and Governor, should be also the Judge of the world? Is there not a fitness, that the same person who had commenced and conducted the scheme of mediation, should also bring it to a close, by openly acquitting his faithful followers, and openly acknowledging and receiving them into glory, and treating them as those whom he delighted to

honour? Is it not becoming that the human nature—the nature which had been humbled and which had suffered—should be also honoured and exalted; and that the man Christ Jesus, who, while on earth, was condemned by the sentence of his unrighteous judges, should be revealed from heaven, to their unspeakable confusion, invested with the ensigns, and exercising the prerogatives, of supreme and universal authority? Is there not a fitness in the Judge being of the same nature with those whose conduct he shall try, and whose destiny he shall fix? Is not the triumph over Satan thus rendered more complete, or, at least, more conspicuous? Is not the dignity of sovereign Judge, and the opportunity thereby afforded to Christ of honouring and rewarding his people, part of that joy which was set before him in the days of his humiliation, and which made him endure the cross and despise the shame? And is it not part of the glory to which the Father promised to exalt him, in recompense of his mediatorial exertions, that to him every knee should bow and every tongue confess?

This doctrine opens up to us a view of the last judgment, most consolatory to believers. There is something peculiarly solemn, something which impresses the mind with awe, in the thought of appearing before the Judge of all the earth, and hearing him pronounce the sentence by which our happiness or misery shall be determined, unalterably and for ever! Our hearts are apt to be in perplexity, and to be overwhelmed within us, when we seriously think of the time when in our flesh we shall see God—"when we shall behold him face to face, each of us for himself, and not for another." Nothing, however, is more powerfully fitted to dispel the fears, and to strengthen the hopes of believers, than the doctrine which we have been considering—nothing more powerfully fitted to make them even long for and hasten unto the coming of the great day. Why, then, O believers, should your souls be cast down, and why should they be disquieted within you, at the prospect of that day? He who then shall sustain the character of your Judge, is that same Jesus who is your Saviour—your elder brother—bone of your bone, and flesh of your flesh. He who shall sit upon the great white throne is none other than He who suffered for your sins on the cross; to whom you have often poured out the wishes of your hearts, in the assurance of faith and in the confidence of prayer, and who hath often fulfilled your requests, and done for you abundantly above what you were able either to ask or think—manifesting himself to you in another manner than he does to the world—supplying your spiritual wants, helping all your spiritual infirmities—causing you to experience the sense of his gracious presence, and filling your minds with joy which is unspeakable, and which is full of glory. Did he not love you before the world began? Did he not love you with a love which the floods of Divine wrath were unable to extinguish? Has he not at all times been your Advocate with the Father; and

will his heart change, or the purpose of his mercy alter then, when he can not merely intercede in your behalf, but himself pronounce your final acquittal, and bestow on you eternal redemption? Is Jesus not the same yesterday, and to-day, and for ever? How, then, is it possible that the love which he has to you, as your Saviour, should find no place in his heart when he appears as your Judge? Having loved you once, will he not love you even to the end? Having loved you with a love which cost him his life, before he could buy you off from the curse of the law, will he refuse to acquit and exalt you, then, when your acquittal and exaltation shall cost him nothing? Having bequeathed peace to his followers, when his immediate presence should be no more with them, and having promised to them, as he has also promised to you, that though he was going to depart from them, yet he should come again, to admit them into the mansions of purity and glory which he was going to prepare for their reception,—can we think that when he does come again it will be to perform or to violate his promises?—will it be to fulfil your expectations, or to disappoint them for ever? Is it possible that Jesus, when seated on his throne as Judge, can condemn those for whom he laid down his life, as their Redeemer, on the cross; or that he will punish those for, whose pardon he shed his blood, and who shall stand before him clothed in the robes of his righteousness, and sprinkled with that precious blood? It was when he was in the very act of lifting up his hands, and blessing his people, that he was parted from them, and was carried up into heaven; and his recorded Word, which never can be broken, declares to us, that this same Jesus, which was taken up from his disciples into heaven, shall so come, in like manner as he was seen going into heaven. When, therefore, he comes the second time, it shall be only finally to save and eternally to bless his people—by delivering them from the power of the grave, by pardoning and acknowledging them as his friends before men and angels—by bestowing on them crowns of glory, and rewarding them with a kingdom that shall never be overthrown.

But what an alarming prospect does this view of the subject hold out to you who are sinners! What consternation shall overwhelm them when they shall behold, in the person of their Judge, that very Jesus who had purchased for them a salvation, for which his own life went as the cost, but which had been offered to them without money and without price; who, Sabbath after Sabbath, and year after year, had been warning them of their danger, and entreating them to flee from it, and to be sheltered under the covering of his mediation; but whose grace they had frustrated by their carelessness and hardness of heart, having lived regardless alike of the suggestions of his Holy Spirit, of the voice of his Providence, and the invitations of his Word; neither moved by the offers of his mercy, nor awed by the threatenings of his wrath—not al-

of his duty to teach a school under the patronage of the Society for Propagating Christian Knowledge. For a time he continued to labour in this double office, which, however, he felt at length to be so laborious that he discontinued the teaching, and confined himself to the more strictly professional duties of the Mission. These he continued to discharge with the utmost conscientiousness, amid much discouragement and not a little faintness of heart. After labouring in the Mission for a year, he was invited to come to Edinburgh, by Dr Campbell of the Tolbooth Church, Secretary of the Society to whom his Mission belonged. Mr Findlater remained in town for three months, preaching frequently, especially in the Gaelic Chapel, where his services were peculiarly acceptable. From the interviews which Dr Campbell had with him, he formed a very high opinion of his principles and character; and he recommended him to the Society as a fit person to fill up the vacant Mission of Lochtayside, and on this recommendation he was unanimously appointed.

Before entering upon his new sphere of exertion, Mr Findlater paid a visit to his friends in Ross-shire, and spent a few weeks with his brother in Sutherlandshire. The Mission to which he had been nominated was in several points very interesting. A considerable excitement, on the subject of religion, had taken place in consequence of the labours of some itinerant missionaries, chiefly of the Independent and Baptist persuasions, who took occasion, while addressing the people, to speak slightly of the Church of Scotland, and endeavoured to diffuse among their hearers a distaste for her formularies and a contempt for her ministers. Such was the state of feeling in Lochtayside when the young missionary commenced his labours among the people of that district. At first, no doubt, though he appears to have been favourably received, he would be eyed, by some at least, with suspicion and jealousy. Such, however, was the amiableness of his disposition, the fervency of his piety, and the faithfulness of his preaching, that he soon won his way to their hearts, and ere long he was regarded with the warmest esteem and regard by all classes. It is said, that the very first sermon he preached at Ardeonaig was blessed in awakening a young woman to a sense of her need of a Saviour. Soon after, another instance of conversion occurred by his instrumentality. The person who was the subject of it had come from Comrie, under providential circumstances, to the district. The account is thus given in a letter contained in the Memoir of Mr Findlater recently published, and which we cordially recommend to our readers as one of the most interesting pieces of biography we have read for a long time. The narrative of conversion to which we allude is as follows:—

"This woman was, by the wonderful and gracious interpositions of divine Providence, brought in the following manner to hear the truth as it is in Jesus. Her husband, a native of Breadalbane, was formerly married, and his first wife was buried in the churchyard of Ardeonaig. By the second wife he had several children: a favourite child died, and the father was for burying the child in the grave of his first wife. The mother was for having it buried with her own kindred, in the parish of Comrie. The husband, however, prevailed, and had his daughter's remains interred at Ardeonaig. The first Sabbath after the funeral, the

mother resolved to visit the grave of her beloved daughter, left Comrie early in the morning, without acquainting any one of her design. She walked along over the hill, arrived at her journey's end sometime before the people assembled to hear sermon, and lay for a long time over her daughter's grave, watering it with her tears; thus endeavouring to relieve her sorrowful heart, by giving full vent to her feelings. Before she was aware, however, being absorbed with grief, the people began to assemble for public worship, which was at that time performed in the churchyard. Against her inclination and intention, she had to sit down with the rest of the people assembling—being ashamed to be seen leaving the congregation. Mr Findlater entered the tent, and before he got half through with his discourse Mrs C.'s attention was so much arrested by his appearance—his manner—and the doctrine she heard, that, for a time, she forgot the object of her visit to Ardeonaig; but before he was done, she was so much overcome with a conviction of her own condition, as a lost sinner, that sorrow for the death of her daughter soon gave way to a concern of infinitely greater importance—the salvation of her own immortal soul: She came to weep over the grave of a beloved child; but ere she returned, she heard of a living Saviour—of Him who is the resurrection and the life. Like Lydia of old, her heart was opened to hear glad tidings of great joy. He who began the good work in her soul carried it on. She was not only reformed of sin, but also of righteousness."

In the district over which his labours extended, no fewer than two thousand souls were contained, and, as he regularly visited and catechized, it may easily be conceived that no slight exertion was required to overtake his arduous duties. His zeal and ardour met with considerable opposition, not only from the enemies of the truth, but from some Baptists, who were anxious to make proselytes to their peculiar opinions, and even prevailed on some of Mr Findlater's own converts to join their body and be re-baptized. Nothing, however, could discourage him from labouring, in season and out of season, to win souls to the Redeemer. He held four diets of catechizing weekly; and, in addition to the regular services of the Sabbath, he instituted an evening sermon, on the opposite side of the lake, for the benefit of those who had not an opportunity of attending church through the day. This service he continued during the summer and greater part of the harvest. He seldom left his charge, unless on sacramental occasions, where his assistance was required; and this was usually the case at Muthil and in the Gaelic Chapel at Edinburgh, in both of which places he was a great favourite. His hands were much strengthened in his ministerial work by the appointment of his early and excellent friend, Mr M'Gillivray, to the neighbouring Mission of Strathfillan. They were united in sentiment, and both of them ardently devoted to the great cause in which they were engaged.

---

"\* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 8s.; also, the First Series in Three Volumes, Price L.1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—On the Supposed Connection betwixt the War in Syria, and the Restoration of the Jews. By the Rev. Robert Brydon, ..... Page 98</p> <p>2.—Lentiles. By the Rev. William Patrick, ..... 99</p> <p>3.—Sacred Poetry. "On the Burning of the Churches at Dundee, January 2, 1841," ..... 100</p> <p>4.—Biographical Sketch. The late Rev. Robert Findlater, Minister of the Chapel of Ease, Inverness. By the Editor. Part II., ..... 100</p>	<p>5.—Moral and Devotional Effects of the Study of Natural History, ..... Page 108</p> <p>6.—Sacred Poetry. "Thank-Offering." By Lady F. Hastings, 104</p> <p>7.—A Discourse. By the Rev. Peter Coeena, ..... 104</p> <p>8.—Christian Treasury. Extracts from Brown, Bradley, and Foote, ..... 109</p> <p>9.—On the Crime of the Smiting Egyptian, and the Vindication of Moses for slaying him. By the Rev. George A. Simpson, ..... 110</p>
---	---

## ON THE SUPPOSED CONNECTION BETWIXT THE WAR IN SYRIA AND THE RESTORATION OF THE JEWS.

BY THE REV. ROBERT BRYDON,  
Minister of Dunscore, Dumfries-shire.

FROM recent events in the East, to which the eyes of all Europe have been turned, the attention of the Christian public has been much and earnestly directed to the question of the restoration of the Jews. This question, indeed, is daily gathering interest—for many things in the signs of the times, concur to indicate that the great event cannot be far distant. But some opinions on the subject have been put forth, and proposals recommended, which are, perhaps, not fully warranted by the prophecies of Scripture. All Christians believe, that God, according to his faithful Word of promise, will restore the Israelites to Palestine in his own time and way. Now, it is pretty generally agreed that *the time* cannot be remote, but is *the way* revealed? And without entering upon the whole discussion, involved in this very interesting question, there is one most important part of it, on which I wish to offer a few observations, namely, "Are the Jews to be restored *previous* or *subsequent* to their conversion to Christianity?" Some months ago, a writer in the London Times, threw out the suggestion, that Syria and Jerusalem might be ceded to the people of Israel, by *commercial arrangements*—stating it as his conviction, that the Jewish nation are both able and willing to make the *purchase*, and that the matter might be advantageously settled on this *financial* ground, with Turkey and Egypt, by the intervention of the strong European powers as arbitrators and umpires.

By the change of affairs, indeed, which has subsequently taken place, Egypt will have no concern whatever in the disposal of Syria, or Palestine. But similar proposals have since been mooted in regard to the Porte. And Mr Haldane Stewart in his New Year's Address on Prayer, alludes to a proposed interference, on the part of the four powers, for persuading Turkey to colonize

the Jews in Syria, and for insuring their independence there.

Now, such plans and measures, appear at first sight, a simple and ready way of bringing about God's predicted purpose of restoring Israel. But the great question is, whether it be really the way which God has chosen and revealed? For if so, then Israel is to be restored, not in consequence of embracing the Gospel, but in their present unconverted state,—and not by any signal and striking intervention of divine Providence in their behalf, but by the favour and negotiation of man, and that in a manner little calculated to attract the commanding attention and reverence of the world. But does the "sure word of prophecy" warrant us to believe, that it is thus by the mere favour and permission of the Gentiles, that the Jews are to be *suffered* to take quiet possession of their long lost country,—and that, without any reference to the removal of their *unbelief*, the grand cause of their former dispossession! Prophecy, I apprehend, will rather lead to the conclusion, that Palestine shall at the set time of God's purpose be violently wrested out of the hands of its Gentile possessors, who will strenuously resist the claims of the Jews, and oppose their return "with great fury," but be totally defeated and overthrown in the struggle. It is not the design of the Great Ruler among the nations, who fixes the bounds of men's habitation, giving the kingdoms of the earth to whomsoever he will,—it is not his Divine pleasure apparently, that his people Israel should *pay a ransom* to the Gentiles for that land which he gave to Abraham and to his seed for ever. But just as he took it from the Amorites of old, when the measure of their iniquity was full, so will he wrest it again, and for a like reason, out of the hand of the Turk, whose gloomy despotism is destined to be utterly

overthrown. Canaan was at first assigned to the Israelites by a Divine grant. And although Jehovah suffered the heathen nations to pollute, and to lay it waste, planting their own idolatrous standards upon the holy hill of Zion, and treading down Jerusalem, the holy city, and the land of Judah, for a time,—although He *suffered* all this on account of Israel's sin, yet the Gentiles only did it to gratify their own lust of ambition, but they obtained no just right to "the portion of Jacob," and have no title to retain it when the Lord sees fit to bring back the captivity of Israel. And we are, moreover, expressly taught, that God will "*trouble* those nations that are gathered against Jerusalem, and that he will go forth and fight against them as when he fought in the day of battle;" probably referring to the signal destruction of the aboriginal inhabitants of Canaan in the days of Joshua, or to the miraculous ruin of the army of Sennacherib. It would appear, therefore, that Syria or Palestine shall not be *purchased* from the enemies of Israel, but as their ancestors took it by violence from God's people, so will God take it by violence from them at the time appointed, and give it to his people again. It belongs to Israel by *Divine right*, and the Turk only holds it by usurpation. And as he will not likely have the justice to cede it unconditionally, without money and without price, to its rightful owners; but, perhaps, harden his heart like the ancient Pharaoh, so God will drive him out as he drove out the Canaanite. And in support of this view the reader may consult the thirty-eighth and thirty-ninth chapters of Ezekiel, and the twelfth and fourteenth of Zechariah.

But farther, the proposed arrangements by commercial treaty, or by political interference on the part of the great powers of Europe, for obtaining Syria from the Porte, must proceed on the principle that the Jews are at this moment, and in their present state, prepared for their predicted restoration. We apprehend, however, that their *conversion* is intended in the purpose of God, to *precede* their return. So long, we conceive, as they abide in their present blindness and unbelief, and do not repent of the awful sin of crucifying the Lord of glory, on account of which they were *banished* from Judea, and scattered among the heathen, God will not visit them to plant them again on the mountains of Israel. And this may be inferred from various passages of holy writ, but none is more clear than that most graphic and remarkable prediction of Moses, contained in the book of Deuteronomy. After a minute detail of all that should befall them for their sins, and which has been most exactly verified in history, the thirtieth chapter opens with these words—"And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day,

thou and thy children, with all thy heart and with all thy soul, that *then* the Lord thy God *will* turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Thus, it seems plain that the return of the Jews to Palestine shall succeed their conversion, and shall be a consequence of it. The Divine power and providence shall not be interposed in their favour, till they shall seek unto the Lord their God and David their king—till they shall look in the deep relentings of penitence, to Him whom they have pierced; and shall mourn for the guilt and infatuation of their forefathers in rejecting and killing the Prince of life. It cannot surely be as *unbelieving Jews*, but as Israelites indeed, embracing and rejoicing in Christ as their long expected Messiah, the son of David, and also David's Lord, that they shall be re-established in Mount Zion. It was *because* of their unbelief and rejection of Jesus that they were cast off; and therefore their unbelief must surely be removed before they can be again received. The apostle to the Romans plainly declares, while comparing the Church of God to an olive tree, and speaking of Israel as the natural branches, that "because of unbelief they were broken off," and that "if they abide not still in unbelief they shall be grafted in again." It is only the Captain of salvation himself, even Jesus the New Testament Joshua, who can lead them a second time into possession of Canaan, and drive out their enemies from before them. But they must previously believe in, and submit to him, and range themselves under his standard, under the banner of the Cross, ere he will conduct them to victory. Just as of old, *faith* we apprehend is the principle by which the land must be conquered. Now as then, it is only by faith that the walls of Jericho shall fall down—that the towers and the fortresses of Islamism shall be overthrown, and all the power of the crescent melt away,—that the false prophet himself "shall come to his end and none shall help him." But if as of old, *faith* is the principle which is to lead back Israel to the land of their fathers,—and who can doubt it? then it is evident that the great event of their *conversion* must *precede* their restoration to Palestine, for the unconverted cannot put forth any genuine faith. And is it at all reasonable to suppose, that God will honour a nation of unbelievers, by settling them in the land of promise, while they are still resisting the Holy Ghost, and denying the Holy One and the Just? The heads and leaders of the nation at least, understood and believed God, when he brought them out of Egypt, and introduced them originally into the land he had sworn to their fathers to give them. And when we consider that their restoration to that land in these latter days is the great work by which God is to be sanctified in the eyes of the nations, it seems a very unlikely thing, indeed, that they should be restored in unbelief.

Far be it from us, however, to limit the power

or wisdom of God. We allow that the question is not altogether unattended with difficulty. And we can conceive it possible, that God might bring back the captivity of Israel *before* converting them to Christianity, and as a means of their conversion. But for the reasons stated, we think this is not the actual purpose of God. We think it is not the way *revealed* in his Word—in which, it seems pretty clearly taught, that God will *first turn their hearts* unto himself, in the countries of their dispersion, and *then* turn their captivity in answer to their believing prayers. In short, we think these *two things* may be gathered from the prophecies of Scripture, namely, *first*, that it shall not be *peaceably*, and with the consent of those Gentiles who have so long trodden down Jerusalem under their feet, that the Jews shall obtain possession of it, for Gog and Magog are destined to fall with a great slaughter on the mountains of Israel; and *secondly*, that it shall not be *while persisting in unbelief*, but after the veil is taken away from their heart, and it shall be turned to the Lord, that he will restore his people to their own land. And hence, all who desire their *restoration*, should fervently pray, and use all other proper means for their *conversion*. Not only for their own sakes, and from principles of brotherly love and holy compassion, should Christians seek the good of Israel—but they should do it also, for the sake of the world at large, for the most blessed consequences are to result from their recall. Their fall and diminution proved the riches of the Gentiles, and how much more their fulness? The casting away of them was the reconciling of the world, and what then shall the receiving of them be, but life from the dead?

## LENTILES.

BY THE REV. WILLIAM PATRICK.

THIS word occurs four times in our English translation, although mentioned by Cruden in his Concordance only twice. Both in the English and Hebrew it usually assumes a plural form, the seeds of this pulse being so small that they are never named, or thought of, or used as food, individually, but collectively. The words in the original are *adaschim* and *amash*. The original Hebrew idea is to be sought for in the radical *adi*, the mouth, the avenue by which the lentile, once the staff of life, finds its way to sustain and nourish the body, as in Psalms xxxiii. 7, and ciii. 5. Another radical (*aded*) signifies "support," as in Psalm xx. 8, so that we may justly conclude that the Hebrew *adaschim* alludes to some plant commonly used for food, as we now use wheat, oats, and pease. It also appears, from the Hebrew words *adi* and *ade*, that the *adaschim* was used as an ornament, or to deck and adorn the person, probably for beads or necklaces, as we now sometimes use the seeds of laburnum and other leguminous plants. It is with perfect propriety, therefore, that our translators have rendered the word "lentiles;" the seeds of which being ground into a meal or flour, and seethed or boiled, are used to make a pottage of the colour of chocolate. Travellers tell us that this sort of mess is still very common in the East, and, with a little mastic or suet added, forms a very agreeable repast. This was, no doubt, Esau's "red pottage" (Genesis xxv. 34), for which he sold his birth-right to satisfy

the cravings of a pressing appetite. The Sacred Record tells us, that "Jacob sod pottage; and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage: and Jacob gave Esau bread and pottage of lentiles." During the time that David was employed in suppressing the rebellion of his son Absalom, some kind friends brought to him, in the wilderness, certain supplies of food for himself and friends, and among these lentiles are especially alluded to. The list of articles provided is curious (2 Sam. xvii. 28, 29): "Beds, basons, earthenware, wheat, barley, flour, parched corn, beans, lentiles, parched pulse, honey, butter, sheep, and cheese of kine." David also (2 Samuel xxiii. 11), in his last words, where he professes his faith in God's providence to be beyond sense or experience, in giving an account of his great men, mentions that Shammah defeated the Philistines, "who were gathered together in a troop, where was a piece of ground full of lentiles"—a strong proof that lentiles were sown by themselves as a distinct and separate crop, and not along with other grains, as we now sow vetches. In Ezekiel's (iv. 9) celebrated type of the siege, in which he indicated the time from the defection of Jeroboam to the captivity, and in showing the hardness of the famine, predicted by the provisions for the siege, he names "wheat, barley, beans, lentiles, millet, and fitches," which were to be baked up together and used instead of "barley bread"—thereby indicating that bread for common use was not usually made of such materials, but more commonly of barley. It has been supposed that the lentile is a species of the genus *cicer*, which has a rhomboid, turgid two-seeded legume—the seeds being called *red cich* or *peason*. The more probable opinion, however, is, that the *Ervum lens* of Linnæus, named by the English the flat-seeded tare or lentile, is the plant indicated. It is one of the leguminous tribe of plants, and has a long knotty legume or pod, columnar, obtuse, and protuberant with seeds. It is an annual plant, and the least of the pulse kind cultivated. It rises with weak stalks about eighteen inches high, with pinnate leaves at each joint, composed of several pairs of narrow leaflets. The seeds or pease are flat and round, and a little convex in the middle; they are sometimes used for soup, but in these days of mercantile enterprise and luxury, more frequently for cattle. The lentile of Virgil (Eclogue iii. 100), was probably the *Ervum ervilia* or official tare—the flour of the seeds being sometimes used in medicine abroad. In Dr Shaw's Travels (page 140, second edition), it will be seen that the natives of Barbary still make a pottage of a red colour, of lentiles boiled and stewed with oil and garlic—a mess similar to that for which Esau, thence called Edom, foolishly and wickedly sold his birth-right, which implied several peculiar and truly valuable privileges:—

1. Respect and a degree of authority; as is manifest from Gen. iv. 7; also xxxvii. 29, 37, and xlix. 3.
  2. A double portion; Deut. xxi. 7.
  3. A special blessing; Gen. xxvii. 4.
  4. Hereditary right to the priesthood; Numbers viii. 16, 17.
  5. A type of Christ; Exodus iv. 22.
- Hence, Esau is justly called profane (Heb. xii. 16), for despising such sacred and exalted privileges.

ON THE BURNING OF THE CHURCHES  
AT DUNDEE, JANUARY 3, 1841.

THE hallow'd Pane is gone!  
The ruins stand alone,  
Like spectral shapes in ghostly dark array;  
The beauteous Gothic pile,  
The lofty pillar'd aisle,  
The ancient sacred relics swept away;

Destruction paus'd not—on she came  
 Career'd wildly in her chariot of flame !  
 Terrific was that hour,  
 When, from the lofty tower,  
 The alarm-bells did sound. All stood in fear,  
 While fiery clouds did flash,  
 And pond'rous roofs did crash,  
 And fearful sounds came thund'ring on the ear ;  
 But when the flames nigh reach'd the skies,  
 This cry burst from the throng—"Ye slumb'ring  
 ones arise !"

This wild-like shout did sound,  
 And shook the earth around ;  
 It ceas'd \*—above the scene there hover'd o'er  
 A snow-white timid dove—  
 Emblem of peace and love ;  
 No rest it found—it fled—was seen no more,  
 While desolation from the tomb  
 Shut up the direful scene in dark funereal gloom !

Then old and young did weep—  
 Their grief was sad and deep ;  
 And loud arose the wild bereaved wail ;  
 Oh ! on that fatal morn  
 Many a heart was torn,  
 And sounds of woe did fill the flowing gale ;  
 For O we loved thee, hallow'd shrine—  
 Thy walls were sacred all, and people that were thine.

Thou sacred house of pray'r,  
 Our fathers worshipp'd there ;  
 And in thy ruins we love thee—love thee still,  
 Though, in God's awful ire,  
 Thou art burn'd up with fire.  
 O yet again our broken hearts shall thrill  
 With grace proclaim'd, and Zion's song,  
 In solemn notes, be heard thy lofty aisles among.

O God, when thus forlorn,  
 In sackcloth sad we mourn,  
 Soar we, by faith and hope, on wings of love,  
 Afar to that blest land  
 Where hymning seraphs stand,  
 And harpers harp around thy throne above,  
 And have eternally, on high,  
 An house not made with hands—A TEMPLE IN THE  
 SKY ! J. C. G..

## BIOGRAPHICAL SKETCH.

THE LATE REV. ROBERT FINDLATER,  
 MINISTER OF THE CHAPEL OF EASE, INVERNESS.

BY THE EDITOR.

## PART II.

IN May 1814 Mr Findlater was visited with a severe dispensation of Providence, in the loss of his venerable and pious father. The event made a deep impression on his mind ; but, if he grieved, it was a chastened grief, for such was the consistent and heavenly-minded course of him whose death he mourned, that he had no reason to sorrow as one who had no hope. On the contrary, he felt assured that his father had entered into rest—that blessed, peaceful, eternal rest, which remaineth for the people of God. Not many months

\* \* At this moment the scene was truly sublime. The assembled populace were driven back from the fire by the intensity of the heat, and looked on with mixed feelings of astonishment and apprehension. Exactly at that period of hesitation and dread, a circumstance occurred, trifling in itself, but strikingly poetical, which made a deep impression on the spectators. A snow-white pigeon, no doubt an inmate of the tower, flew around the burning edifices ; and, like the dove from the ark, could not find where to rest its foot in security. After several bewildered evolutions, the emblem of peace rested on the Steeple Church, latterly on a tree within the grounds, and eventually sought refuge in its wonted habitation—the tower.—*Dumfries Courier.*

after, in January 1816, he was bereaved of his affectionate mother, of whom he could say, with unhesitating confidence, "She is now happy, and put in possession of the inheritance of the saints in light." These heavy and successive trials seem to have had a salutary, quickening effect upon his mind. He laboured, if possible, more unweariedly than ever, and the results were, under the Divine blessing, of a very satisfactory nature. A thirsting for the Word, and a longing for the return of the Sabbath, began to be felt. The preacher seemed to be more fervent, and the people more attentive. Some persons who travelled from Glenlyon to Lawers were the first who exhibited symptoms of awakening. These were the first-fruits of a glorious harvest. The number of inquirers gradually increased. At length, a communion season in the autumn of 1816 was a time of peculiar refreshing from the presence of the Lord. The dew of the Spirit's influences descended in a copious shower. Mr Macdonald of Urquhart and Mr Russel of Muthil assisted Mr Findlater on that memorable occasion, and we cannot do better than give an account of this commencement of the revival in his own words :—

"Mr Russel preached an admirable English sermon on Thursday. Mr M'Donald preached after him. A more attentive congregation I never witnessed. All was attention and concern. The people kept quite quiet : but after Mr M'Donald was done, and the congregation dismissed, one young woman was so deeply affected she could not suppress her feelings. She was brought into my house. Mr M'D. spoke to her a little, and she got quiet. After taking a bit dinner we crossed the lake. A great number followed us ; and there was a similar general impression as in the forenoon. We also had an extra sermon on Friday evening on the other side, in the tent, as the church could not contain the people who assembled. Many were bathed in tears, and deeply affected with the word preached. Mr M'Gillivray joined us on Friday evening, and preached an excellent sermon on Saturday. But the Sabbath was the great day with us. The whole services were in the open air. I thought proper to give to Mr M'Donald the action sermon, to which he readily consented. It may be really said, he came to us in the fulness of the Gospel of peace. There was a vast congregation collected, reckoned between four thousand and five thousand ; for I spread the information far and wide. He preached two hours and twenty minutes from Isa. liv. 5,—'For thy Maker is thine husband.' I may say, during the whole sermon there was hardly a dry eye. Eagerness to attend to the word preached was depicted on every countenance, while tears were flowing very copiously, and literally watering the ground. The most hardened in the congregation seemed to bend as one man ; and I believe if ever the Holy Ghost was present in a solemn assembly it was there. Mr M'Donald himself seemed to be in raptures. There were several people who cried aloud ; but the general impression seemed to be, a universal melting under the word. The people of God themselves were as deeply affected as others ; and many have confessed they never witnessed such a scene. It will be a day remembered through the ages of eternity, as many, I trust, have enjoyed eternal good. There was no doubt joy in heaven on the occasion. I could compare it to nothing but the days of the apostles, after the day of Pentecost. I attempted to preach in the evening, from a sense of duty. Mr M'D. preached all day on Monday,—his colleague having given up his diet to him at breakfast,—from Luke xvi. 2,—'Give an account of thy stewardship.' It was no ways inferior to the last, though there were not so many who

cried out. Several were pierced to the heart, and some came to speak to him after sermon. I have seen and conversed with some of them myself, and have every reason to believe that they are under the gracious operations of the Holy Spirit. Some of them probably I may never see or hear of in this world; but it is a glorious consideration, that real good is done in the conversion of sinners and in the edification of His people. Mr M'Donald's own soul was much refreshed; indeed, he could not conceal it, and took a parting look of the interesting spot with pleasing regret. I accompanied him on Tuesday to Dalnacardoch; and we often alluded to it. It must be peculiarly gratifying to him, as the work in a general way seems to stop in his own congregation; for there is not such a public impression as formerly at home. The Lord has honoured him much, and I trust will honour him more and more."

Not were the effects of the Spirit's working limited to that sacramental occasion. Immense multitudes flocked to hear Mr Findlater from the surrounding country, and scarcely a sermon was preached by him without being followed by tokens of the Divine approval. The whole district now was in a state of excitement; religion became the theme of general conversation, and there were few families without one, and some families two or three, professing a deep concern about the salvation of their souls. The work made gradual but quite perceptible progress, and the occasional visits of Mr M'Donald were blessed to the awakening of numbers, and the exciting of strong and deep impressions. This latter effect, however, was not limited to Mr M'Donald's ministrations—it pleased the Almighty to honour Mr Findlater with similar success. Thus, to quote an instance from the published Memoir:—

"On Mr M'Donald's return from Edinburgh by Breadalbane, he was expected to preach on the 23d November; and Mr Findlater circulated the information in the full expectation and dependence of his preaching. In consequence, however, of some accident Mr M'Donald met with, he was prevented from coming forward as expected. A large congregation assembled from several distant parishes. Mr Findlater's anxiety was great on Saturday and Sabbath morning, and though quite unprepared as to previous studies, he deemed it his duty and call in providence to go to the tent with no ordinary feelings, and preached to the large assemblage collected, from John, i. 29.—'Behold the Lamb of God, which taketh away the sin of the world.' Such was the holy unction with which he spoke, and the deep interest manifested by the congregation, in the solemn truths delivered, and his truly pathetic address to the different classes of his hearers, that I never witnessed a more affecting scene. There was not so much of that crying aloud and agitation of the bodily frame, as had been sometimes felt and seen under Mr M'Donald's preaching; but the greater part of the congregation seemed to be melted into tears—a gentle sweet mourning heard in every corner. This day will be long held in traditional remembrance in Breadalbane—a day, the results of which will never be forgotten, and may not be ascertained till the great day will declare it. It was truly a time of reviving and refreshing to many from the presence of the Lord. God mercifully granted the latter as well as the former rain, and refreshed his heritage."

Considerable opposition was manifested to this remarkable outpouring of the Lord's Spirit. The darkness which prevailed around, and the determined hatred to evangelical religion, now became more apparent than ever. Mr Findlater was summoned by the Presbytery

of Dunkeld, to answer to a very serious charge; but we shall give the details in his own language:—

"Next week, on my return from Muthil, I had an order from the Presbytery of Dunkeld to attend a meeting, called for the purpose of inquiring into certain reports unfavourable to the interests of religion, particularly in the Highlands of Perthshire, and connected with the Presbytery of Dunkeld. All the Highland ministers and missionaries on the Society, and the royal bounty, were called to appear, and we were all called upon to give an account of our respective charges. The unfavourable reports were: That many of the people in some places, and under the preaching of some individuals, were much agitated and convulsed,—things very much to the discredit of religion; that Mr M'Donald had preached in parishes without the request or consent of the ministers, and forced himself; that he exercised his ministry in a vagrant manner; that at last Sacrament here I had so many strangers assistants that the parish ministers were overlooked, and not permitted to open their mouths; that in compliment to one individual, the most of the service was in the English language, to the loss of the edification of the bulk of the congregation; that tokens had been given to several strangers, without lines of character, and to people who do not choose to communicate in their own parish churches. All these charges were pointedly and decidedly stated, and the burden of answering them lay on me, which I did the best way I could, and fully convinced the Presbytery they were all groundless. An overture, however, was made to the Presbytery, grounded on the decision of last Assembly, to report Mr M'Donald, as exercising his ministerial functions in a vagrant manner, and to be transmitted to next Assembly. This overture, however, was unanimously rejected. Thus the zeal of the Presbytery of Dunkeld has been roused to act in favour of the interests of religion now. May it be directed to a right end, and exercised in a proper manner! We must therefore be on our guard against any enthusiasm or fanaticism appearing among us, and were cautioned so by the Presbytery. I wrote Mr M'Donald last week giving him an account of the meeting, and asking him, if he goes to Edinburgh in May, to preach a Sabbath for me; which I hope he will find convenient to do."

It ought to be a subject of lively gratitude to God that such indifference to the cause of truth and righteousness is now scarcely to be found in any Presbytery of Scotland. The recent revivals with which the Lord has blessed various parts of our country, have been hailed, on the contrary, by many Presbyteries and Synods, and publicly acknowledged as grounds of holy thanksgiving to Him with whom alone is the residue of the Spirit.

The many encouraging instances of true conversion which occurred under Mr Findlater's ministry at Loch-tayside tended much to bear up his mind amid the arduous and toilsome labours for which his peculiar position called. He sought to discharge the work which the Almighty had set before him, as one who must ere long render an account; and, in doing so, he was preparing for another and a more extensive sphere of usefulness, to which, in the course of Providence, he was called. Having paid a visit to his friends in the north, he was urged to preach in the chapel of ease at Inverness, which was then vacant; and such was the favourable impression produced by his discourses, that he received a unanimous call from the managers. After earnest prayer for the Divine direction, and consulting with his friends, he agreed, though reluctantly, to accept the call. The honour which the Lord had put upon

his ministry at Lochtayside, and the warm attachment of the people to him, rendered it a matter of considerable self-denial to leave his interesting charge; but, considering the unexpected, unanimous, and apparently providential manner in which the invitation was given to him, he did not think himself justified in refusing to comply with what appeared to be a call from his Master to labour in a different part of his vineyard.

On his new charge Mr Findlater entered in June 1821. It was a large and an important one, often exceeding eighteen hundred persons; especially in the forenoon Gaelic service. His reception was very gratifying, and every day he seemed to rise in their estimation. He did not forget, however, the flock which he had left, but regularly paid them a yearly visit—assisting at the sacrament, either at Killin, Lochtayside, or Glenlyon. With several of them he kept up a correspondence, and a number of them went to Inverness for some years, during the sacramental week in that town. His ministrations were highly prized, also, by his new flock. He laboured among them with an apostolic ardour, which commended him to their hearts as “a workman that needed not to be ashamed.” In various parishes, near the scene of his former labours, attempts were made by the people to have him brought among them, as their pastor. This was particularly the case in Killin, Comrie, and Moulin, where the parishioners almost unanimously petitioned in his favour, and though unsuccessful, their efforts sufficiently showed the high esteem in which he was held. He received pressing calls to either of two parishes, in Lewis and Sutherlandshire; but he did not feel it to be his duty to comply with either—more especially, as he was occupying a very large sphere of usefulness, and labouring among an increasingly attached people. He continued among them, “commending the truth to every man’s conscience, in the sight of God,” until it pleased God to bring his labours on earth to a close, and to summon him to the possession of his everlasting reward. The brief but affecting notice of the last days of this eminent servant of Christ, we extract from the published Memoir,\* to which we are indebted for the materials of this imperfect Sketch; and we sincerely trust, that a work characterised by such warm, experimental piety, and written in a clear, perspicuous style, as well as containing so much interesting information as to the revival of religion in a large district of Perthshire, will meet with the encouragement from the public which it so well deserves. The narrative of Mr Findlater’s last illness and death is thus given by Mr Findlater’s brother, who is himself the author of the Memoir which we have thus been recommending:—

“In August 1832, he paid his annual visit to Breadalbane, and assisted at the sacrament at Glenlyon, on the 28th, and on Tuesday thereafter preached in Ardeonaig. During this visit, he felt his spirits a good deal refreshed, as he generally did on similar occasions; and it appears it was a source of joy and refreshing to a goodly number from different parts of the country, who cordially welcomed him as a messenger of good tidings. On his return home on the 31st he found that the mysterious and awful visitation of the cholera—which he always anticipated would, in its alarming and

desolating course, visit Inverness—had broken out. The first decided cases appeared on the 24th. On the Sabbath following, the 2d September, he improved the visitation by preaching in the forenoon from Psalm cvi. 29, ‘Thus they provoked him to anger with their inventions; and the plague brake in among them.’ In the afternoon, from Joel ii. 14, ‘Who knoweth if he will return and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering unto the Lord your God’—subjects peculiarly appropriate. On the first appearance of this awful disease, and during its progress, the feelings excited in the minds of the inhabitants, and depicted in their countenances, none could adequately describe but those who were eye-witnesses. The common sympathies of our nature with those in affliction, and the ties and tender affections of friendship seemed, in some cases, to be totally cut asunder,—all seemed to be absorbed with their own individual cases. Several families fled to the country. Though rather timid and sensitive as to visiting the sick, in cases of contagious fevers, he deemed it his duty to remain at his post, publicly and privately exhorting his people to improve the visitation. Prayer-meetings were frequent in various quarters of the town, each night, in places and by persons of whom it could not be said that ‘prayers were wont to be made.’ He united with them, entering in some measure into the spirit as well as into the letter of the noble and patriotic resolution of Nehemiah, ‘Should such a man as I flee?’ as will be seen in the following extract of a letter which communicated to the writer his unlooked-for and much-lamented death. It was written by one of the managers of the chapel, whose friendship and fellowship with him whose death it records were endeared by more than earthly ties, and whose spirit is now rejoicing together with his.

\* *Inverness, 8th September 1832.*

‘MY DEAR FRIEND,—I feel it a very distressing task to have to communicate to you the melancholy tidings of the death of your very dear brother, and our very dear friend. He returned to Inverness from Glenlyon by the Caledonian coach, on Friday night last, in his usual health and spirits, and preached two animated sermons on Sabbath—very applicable to our present situation—went about on Monday and Tuesday as usual, and attended a prayer-meeting with us on Tuesday evening, when he appeared to be deeply impressed in prayer. He was taken ill at three o’clock on Wednesday morning, since which time he was constantly attended by Doctor Bailie (late of India) and doctors Nicol and Fraser of this town; but their exertions were of no avail! Our valuable friend died at ten minutes to two o’clock (p. m.) yesterday, and was interred in the chapel yard burying-ground at one o’clock this afternoon. His death is an awful visitation to this town, and is the cause of much distress to all who knew him. The feeling of consternation in Inverness is indescribable!—every one expecting his own case to be the next—and I cannot but feel grateful to God, when I open my eyes in the morning without alarm. We have cause to rejoice that many among us are alive to it, and meet for prayer in every quarter of the town night after night. That the Lord may be gracious, and spare sinners until they are made acquainted with ‘His Son, which is life eternal,’ and that you and yours may be supported from Heaven under the present heavy trial, is my ardent prayer. I am, &c.

‘ALEXANDER M’KENZIE.’

Subsequent information from a friend also stated, that during his illness his mind was generally collected; yet that owing to the stupor and spasms that were symptoms of the disease, he often could hardly reflect, or connect a thought, but at intervals. His mind, however, was meekly submissive, and resigned to the will

\* Memoir of the Rev. Robert Findlater, late Minister of the Chapel of Ease, Inverness. Together with a Narrative of the Revival of Religion during his ministry at Lochtayside, Perthshire, in 1814-1816. By the Rev. William Findlater, Minister of Durness, Sutherlandshire. Glasgow: William Co. 1840.

of Heaven, if it should please God that by this visitation he should be called hence. To a friend who mentioned to him he hoped he would recover, he replied, 'We are not warranted to expect miracles,—the over-rulings of the Almighty God are in accordance with the course of his Providence.' After some time he added, 'As a man, as a minister, I have had many comforts—on this however I would rest, He is a just God and a SAVIOUR.' To the doctor who came in soon after, and whom he immediately recognised, he said, 'I gave orders to keep me awake this night, if the stupor and sleep should continue.' The doctor remonstrating against this, he answered in his usual firm and decided manner, 'it is an awful thought—an immortal soul going into eternity, in a perpetual stupor of sleep!' To the Rev. Mr C— who also adopted the truly heroic resolution of Nchemiah, and whose affectionate and assiduous visits were so consolatory, he said after prayer, 'Tell my people—tell them, to make sure of an interest in Christ—that a death-bed is not the time!' The last words he was heard to utter distinctly, to a pious visitor, were, 'Now is the need of Christ!—how precious!' The fatal symptoms of the disease were now rapidly hastening his end. In a few hours he gently reclined his head, and his spirit was received by God who gave it! 'Precious indeed in the sight of the Lord is the death of his saints. Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

#### MORAL AND DEVOTIONAL EFFECTS OF THE STUDY OF NATURAL HISTORY.\*

IN treating of the mental effects of the study, and of the pleasures with which it is connected, I have endeavoured to enumerate the principal points—not to bring them forward in detail, and with all their fitting illustrations. In like manner, I shall now attempt to indicate the existence of many veins of precious metal, but not to work any one of them until the mine be exhausted. In one word, it shall be my object rather to suggest trains of thought, than to bring them forward at full length, or attempt to pursue their several ramifications.

It has been already observed, that natural history enlarges our sympathies with all the beings that have life; thus taking our thoughts from the circle of petty cares and selfish exertions which, in the race of worldly competition, is apt to narrow around us. By thus giving us an interest in things beyond ourselves, an interest uncontaminated by even the remotest prospect of gain or loss, it prevents SELF from assuming an undue preponderance as a motive to action, and predisposes the mind and affections to take part in what relates to the well-being of our fellow-creatures.

Its effect in this way is much increased by the habitual tenderness which it generates towards the inferior animals. Humanity to them becomes a constant and active principle of action; and it is scarcely possible that this feeling could exist in full developement, and corresponding activity, and be accompanied by cruelty to our fellow-creatures, or indifference to their suffering. Natural history, therefore, tends to render men humane. In a former place, I have noticed the cheerful and active frame of mind inseparable from this pursuit. If to this we add its unselfish and humane ten-

dencies, it is obvious that the study, if pursued aright, is not without an important influence in cultivating qualities, both of head and heart, of high importance in the performance of our social duties as members of society.

When enumerating the intellectual effects and pleasures attendant on the pursuit, those arising from skill in the structure, and care in the preservation, of animals, were mentioned; but the mental effect is not limited to the production of a transient emotion of pleasure, it is the prelude of a long train of thought, and of the most grateful and reverential feeling towards the Great First Cause. The structural arrangements, admirable as they are, should never be regarded merely as examples of mechanical skill—as evidences of the operations of an Intelligence—as proofs of the existence of a God. They testify not only his existence, but his wisdom, his goodness, and his omnipotence, and should ever be studied with a direct and constant reference to them. The naturalist who, in this humble and truth-seeking spirit, explores the world around him, will ever feel what the poet has expressed—"These are thy glorious works, Parent of good—Almighty!"

If viewed in this light, the actions of the inferior animals become elevated into so many manifestations of the Almighty Intelligence from whom they derive their being. Hence Bennet says, in a brief but happy metaphor, "When I see an insect working at the construction of a nest or a cocoon, I am impressed with respect; because it seems to me that I am at a spectacle where the Supreme Artist is hid behind the curtain."

The instinctive actions of animals, for the nourishment, protection, or defence of their young, will, of course, be referred to HIM by whom such instincts were bestowed; but there are examples of Providential care even more striking—where the young, instead of being thrown on the care of a parent, are gifted for a time with certain organs, which are withdrawn when once the purpose for which they have been given is accomplished. Thus, along our rocky coasts we see the stones covered, for miles, with small white conical-shaped bodies, so minute and so numerous, that fifty of them may sometimes be counted in a superficial space of an inch square. What millions must there be in a few hundred yards! These are known by the name of acorn shells, or *Balani*, and remain immovably fixed to the rocks on which they are seen. But they were not always thus; in their young state they were diffused throughout the waters, not only by the aid of tides and currents, but also by a striking and beautiful arrangement, under which they became active agents in their own removal to new localities. On their exclusion from the *ova*, instead of being helpless and quiescent, they swam freely about, by means of organs well adapted for the purpose; and they enjoyed ample power of vision from two pedunculated eyes; at a certain period, they fastened themselves to the rock, lost for life the capability of changing their habitation, the density of their shelly covering increased, and the sense of sight, no longer requisite, was extinguished. "Thus an animal, originally natatory and locomotive, and provided with a distinct organ of sight, becomes permanently and immovably fixed, and its optic apparatus obliterated."

Who can read of these things and not be convinced that the study which supplies such evidence of the

\* From a work newly published, "On the Study of Natural History as a Branch of General Education in Schools and Colleges." By Robert Patterson, Vice-President of the Natural History Society of Belfast.

\* Zoological Researches, by J. V. Thompson, p. 78.

goodness and the superintending providence of God, must be in a high degree favourable to devotional feeling? This sentiment deepens in its intensity, if we examine the structure of some of the small marine animals, belonging, like these examples, to the invertebrate order. Instead of rigid and compact masses, of diminutive size, which we might suppose would be those best fitted to stand the warring of the angry elements, we find forms so transparent, so fragile, so abounding with delicate organs, that they at first sight would seem adapted only for summer seas and glassy waters; yet they live amid the tossing waves, and the species survive, from age to age, the fury of the ocean storms.

It is unnecessary to dwell on the fact, that when our attention is given to the minuter parts of creation, we find myriads of happy beings, making the solitary spots more populous than the most crowded cities; and, on the strong assurance it affords that HE "whose tender mercies are over all his works," will not withhold from man the support and protection which is so graciously extended to all the inferior animals. It may not, however, be out of place to remark, that, by a knowledge of the structure and functions of these creatures, of the plants which decorate our submarine rocks, and of those which clothe our isle with verdure, we learn to estimate the mighty and ever-active influences which are at work, both in the air and in the waters, to insure the continuance of the conditions on which their vitality depends. Imperfectly as the subject may, after all, be understood, enough is manifest to show the innumerable affinities which link together the great and the little, the near and the remote, and make the mind revert to HIM by whom so harmonious a system was arranged. "How much of God," says Channing, "may be seen in the structure of a single leaf; which, though so fragile as to tremble in every wind, yet holds connections and living communications with the earth, the air, the clouds, and the distant sun; and, through these sympathies with the universe—is itself a revelation of an Omnipotent Mind."

Before concluding this part of my subject, permit me to remark, that to endeavour to attain some knowledge of the world around us is a duty, inasmuch as all its animated tribes were called into existence by the same beneficent Providence from whom we derive our being. What God has been pleased to create, can never be unworthy of man to study; but the study should ever be prosecuted with a constant reference to the great Author of all. I am glad to fortify the opinions which I have here expressed by that of Archdeacon Paley, whose words may form an appropriate close. "In a moral view, I shall not, I believe, be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of nature with a constant reference to a supreme intelligent Author. To have made this the ruling, the habitual sentiment of our minds, is to have laid the foundation of every thing which is religious. The world thenceforth becomes a temple, and life itself one continued act of adoration."

#### THANK-OFFERING.

In every place, in every hour,  
Whate'er my wayward lot may be;  
In joy or grief, in sun or shower,  
Father and Lord! I turn to Thee.

Thee, when the incense-breathing flowers  
Pour forth the worship of the spring,  
With the glad tenants of the bowers  
My trembling accents strive to sing.

Thee, when upon the frozen strand  
Winter, begirt with storms, descends;  
Thee, Lord! I hail, whose gracious hand  
O'er all a guardian care extends.

Thee, when the golden harvests yield  
Their treasures to increase our store;  
Thee, when through ether's gloomy field  
The lightnings flash, the thunders roar;

Thee, when athwart the azure sky  
Thy starry hosts their mazes lead,  
And when thou sheddest from on high  
Thy dewdrops on the flowery mead;

Thee, when my cup of bliss o'erflows—  
Thee, when my heart's best joys are fled  
Thee, when my breast exulting glows—  
Thee, while I bend beside the dead;

Alike in joy and in distress,  
Oh! let me trace Thy hand divine;  
Righteous in chast'ning, prompt to bless,  
Still, Father! may Thy will be mine.

LADY FLORA HASTINGS.

#### DEATH A WARFARE:

#### A DISCOURSE.

BY THE REV. PETER COSENS,  
*Minister of Lauder, Berwickshire.*

"And there is no discharge in that war."—  
ECCLES. vii. 8.

DEATH, which dissolves the connection which now subsists between our souls and our bodies, has been usually exhibited under a variety of appalling images—as a monster devouring his prey with insatiable avidity, as a grim tyrant brandishing a fatal dart, as a pale conqueror riding in triumph, as a cruel enemy whom we must join in battle. These and similar personifications are to be traced to that instinctive dread of death which is deeply rooted in our natures, and which, for wise ends, has been planted in them by the hand of Him who made us. This dread of death, increased, as it generally is, by a sense of guilt, being a very painful feeling, it is not to be wondered at, that men, who are chiefly solicitous to enjoy present ease, should have recourse to various expedients, in order to banish from their minds the thought, and, with it, the dread, of the last enemy. And were serious reflection on this subject fitted to answer no other purpose than to haunt us with terror, we might be justified in excluding it from the sphere of our contemplation. But this cannot be alleged. On the contrary, by familiarizing ourselves to just and scriptural views of death, whilst our dread of it would be diminished, we should be effectually taught the most salutary lessons—moderation in our attachment to earthly pursuits and possessions, the preciousness of time, the necessity of watchfulness and prayer, as well as a conversation becoming the Gospel, and the transcendent importance of being animated by a well-grounded hope of eternal life. The sacred writers, accordingly, ever intent on



promoting our best interests, often direct our attention to the solemnities of a dying hour, and urge us, by the most affecting motives, to delay not to make due preparation for its approach. Their warnings are enforced by the scenes which we so frequently witness—of man going to his long home, and the mourners going about the streets! And that we may be more fully roused to thoughtful meditation on our final change, who amongst us is not occasionally called to behold a beloved relative or friend conflicting with the king of terrors, and laid low by his dart? Then, especially, are we reminded of the saying of Solomon, in the text, that “there is no discharge in that war.”

In this Discourse, I propose to set before you the resemblance between death and war, the peculiar character of the war with death, and the means by which we may be fitted to engage in it with safety and success.

I. Death may justly be compared to war, in respect of its origin, the struggle which precedes it, and the consequences which follow in its train.

1. Death, like war, originates in *sin*.—The origin of war is correctly stated by the Apostle James. “From whence,” asks he, “come wars and fightings among you? Come they not hence, even of your lusts, which war in your members?” We say not that war is universally unlawful; it may, on various occasions, be just and necessary—just, because necessary to repel the unprovoked aggressions of an insulting foe, and to preserve inviolate our civil and religious privileges, which ought to be dearer to us than life itself. Still it is true that war is to be traced to sin as its source—to the avarice and ambition, the jealousy and revenge, which predominate in the breasts, and sway the counsels, of one or other of the contending parties. Had kings, their ministers, and their subjects, in every age and in every land, instead of surrendering themselves to the maddening influence of selfish and malignant passions, steadily listened, as they ought to have done, to the voice of reason and of religion, war, it cannot be doubted, and all its atrocities, would have been unknown. In like manner, if we had continued free from sin, are we not warranted to conclude, that we should not have been assailed with the arrows of death? For it accords with every idea which we are taught to form of the justice and goodness of the Divine Being, that he never inflicts evil on any of his intelligent creatures, who are not chargeable with personal or *imputed* guilt. If, therefore, he hath permitted the evil of death to spread its ravages amongst the children of men, it must be because, having sinned against him, they deserve this punishment. But on this point we are not left to our own reasonings. It is settled in the records of that Revelation which God himself hath given us. Having made man at first upright, he was pleased to enter into a covenant with him—both for himself and for his posterity, of whom he was the representative—promising life as the reward of obedience, and denouncing death as the

punishment of disobedience. “In the day thou eatest thereof, thou shalt surely die.” The threatening plainly implied, that if he had retained his innocence, he would not have died; that both he and his offspring would have been immortal, like the angels in heaven. But, in opposition to the strongest obligations, he transgressed the righteous law of his Creator; he consequently incurred the Divine displeasure, and thus became obnoxious to the stroke of death. Not that the sentence, in all its extent, was carried into execution as soon as he had offended; but, as moral disorder was immediately introduced into his soul, so the seeds of decay were sown in his body. In toil and sorrow, he was doomed to eat his bread all the days of his appointed time; and, at last, he returned to the dust from which he was taken. Thus, according to the Scriptures, “by one man sin entered into the world, and death by sin; and so death hath passed upon all men, because all have sinned.”

Death, then, like war, must be traced to sin as its source to the sin of the first man, the natural and the federal head of his descendants—a sin which, considered in itself, and in all its circumstances, must be regarded as one of the most aggravated descriptions. This account appears to be strikingly confirmed by the death of *infants*. They have not sinned after the similitude of Adam’s transgression, being free from actual guilt; yet they die, as well as those who have grown old in iniquity. To suppose that they are cut off, and cut off sometimes by sufferings which awaken the tenderest pity in every feeling spectator, and yet that they are in every respect innocent and holy, is contrary to our most enlightened conceptions of the wisdom and benevolence of the Ruler of the world, who ever doeth that which is right. Why, then, are they visited with death? Because they sinned in Adam, and fell with him in his first transgression, and are, therefore, involved in its consequences. It is, accordingly, said by an inspired apostle, “In Adam all die.”

And whilst the sin of man, by the righteous judgment of God, thus opened the door to the introduction of death, it deserves to be remarked, that, in the case of many, death is brought on them by the direct operation of their own personal sins—their intemperance, licentiousness, and headstrong passions, which lodge them in untimely graves. Can we contemplate death, in its varied aspects, and not be impressed with a deep sense of the exceeding sinfulness of sin, the procuring cause of it, and of all our woe? This is, indeed, the greatest of evils. Let us hate it with a perfect hatred; desire, above all things, to be delivered from its punishment, and from its thralldom, in the way of Divine appointment, and resolutely withstand its assaults, as those of our worst foe.

2. Death may be represented as a war, in respect of the struggle which precedes it.—The modes in which death assails the children of men are, indeed, greatly diversified. Sometimes he in-

flicts the mortal blow without the slightest warning, and the conflict with him is no sooner begun than it is finished. Such cases, however, are comparatively rare. In general, he advances more gradually, and gives notice, more or less significant, of his approach, by sending before him, as harbingers, those various maladies which hover thick around him. With one or other of these his victims are doomed, for a longer or a shorter period, to struggle; nor is the struggle easily borne. We behold them smitten with acute or lingering disease, which nips the blossoms of health, wastes their frame, and confines them to beds of languishing and pain. The sight of woe deeply affects our hearts, and causes the tear of sympathetic sorrow to start from our eyes. Think what must be the feelings of the sufferers themselves, to whom wearisome nights are appointed—who long for change of posture, but it brings no relief—who, in plaintive accents, tell us of their exhausted strength, and burning heat, and grievous sores—and who, before death hath done its work, are sometimes convulsed with anguish. But this is only a part of the war in which they are involved. They sigh for the return of health, and flatter themselves, for a time, that this or that remedy will be blessed for its restoration. And now, bereaved of the hope of recovery, they see just before them the “house appointed for all living.” To many of them, the prospect is dark indeed. They must bid adieu to weeping relatives, and leave, it may be, an orphan family to the care of strangers; and, what is more alarming still, they must appear in the presence of that God whose laws, in the days of health, they habitually violated, and whose favour they set at nought. Anxiety, remorse, and terror agitate their inmost souls; or, if they should not be greatly oppressed by the recollection of flagrant transgression, and the anticipation of future misery, often do doubts and fears respecting their title to heavenly bliss hang heavy on their spirits, and deepen to their view the gloom of the grave.

We see their bodies shattered by disease, and we commiserate their condition; but could we look into their minds, and trace the feelings with which these are not seldom lacerated, our commiseration would be much more powerfully excited; and, surveying the whole circumstances of their state, we would be ready to exclaim, What war can be compared with theirs? In other wars, the pomp of battle, the tumult of action, the shouts of the brave, and the prospect of victory and promotion, tend to render the soldier insensible to the perils which surround him, and inspire him with enthusiastic fervour. But in the *ordinary war with death*, such excitements exist not. With this foe we must grapple, as solitary individuals weighed down with the languor and the pain of sickness; and we know that he must prevail. Most trying is the scene. Here, how often has the courage of those heroes, who have defied the dangers of the bloody field, utterly failed them!

3. Death may be considered as a war, on account of the consequences which follow in its train.—It cuts us off from this world. In this respect, it differs from most other wars; for although in these many may be slain, yet some generally outlive the havoc, and are permitted, in safety or but slightly wounded, to revisit their native home. But when our war with death is terminated, we shall no more return to the place which now knows us. Our connection with time is dissolved, and dissolved for ever. If we leave behind us those who loved us as their own souls—a partner united to us by ties of the tenderest affection, a parent whose declining years it was our delight to gladden, or children dependent on us for their daily bread, or friends who looked up to us for direction and aid in the journey of life—to them how piercing is the thought, that they shall see us no more on earth! They weep and are in bitterness, and for a season refuse to be comforted. What desolation, also, does death spread over our bodies, which we now so carefully cherish, and in the construction and preservation of which the Divine wisdom, power, and goodness shine forth with such conspicuous lustre! Deprived of the living principle, they must be consigned to the noisome grave, where they are soon reduced into their kindred elements. Our spirits, indeed, survive the shock of dissolution—over them death has no power; but they, too, experience a mighty change. Dislodged from their earthly tenements, they return unto God, from whom they came; and, according to the deeds done in the body, are doomed to dwell in the regions of darkness and despair, or admitted to the mansions of heavenly rest. Even to those who are received into those mansions of rest, death is an enemy, although it be their last enemy, and an enemy which shall be destroyed; for it detains their bodies, a constituent part of their natures, in a state of separation from their souls, and, till the morning of the resurrection, prevents their full fruition of celestial bliss.

Such are some of the disastrous consequences of death; and when you advert to these, as well as to its origin, and to the struggle by which it is usually preceded, are you not prepared to admit that it is, with peculiar propriety, compared to a war?

II. I direct your attention to the peculiar character of this war. It is, that “in it there is no discharge.”—In other wars, *all* are not compelled to engage. Many, by reason of infirmity, are unfit for military service; and, unless our country itself become the theatre of hostilities, the majority of the inhabitants are permitted to remain at home under their vine and fig-tree. And of those who embark in other wars, some may obtain a discharge; while others, by desertion, may be able to effect their escape. But “there is no discharge in the war” with death. From this, neither sex, nor age, nor wealth, nor rank, nor power, nor wisdom, nor goodness, can procure exemption. The young and the old, the rich and the poor, the

mighty and the mean, the conqueror of many lands and those whom he has subjected to his sway, must, willingly or unwillingly, war with death and fall under its killing stroke. For "it is appointed unto men once to die;" and the appointment is fixed by the irreversible decree of Him who made us. Who, then, can elude the grasp of the universal destroyer? We may scrupulously shun the quarters of infectious disease—we may guard our health with the strictest vigilance—we may fly to more genial climes—we may follow the advice of the ablest physicians—we may pour forth our tears and our supplications; but, in spite of all our precautions and efforts, our war with the last enemy is inevitable. "There is no man who hath power to retain the spirit, neither hath he power in the day of death."

Where, accordingly, are all the former generations of men? All, levelled by the hand of death, have vanished from the present scene. And not more certain is it that we now live, than that the day is approaching when we must follow them into the land of forgetfulness. Nor from any of us can that day be very distant. "Threescore and ten, or fourscore years," bound the period of our mortal existence; and you, who are aged, can feelingly tell us with what imperceptible swiftness these glide away. But, respecting many of us, it is true that these years shall not be ours. Time, how uncertain! Some, in the morning of life, who but lately were vigorous in health, and who, with the ardour natural to youth, cherished the fond expectation of seeing many revolving seasons—where, now, are they? Cut down by the hand of death, they have no more a share in any thing that is done under the sun. What has befallen them may soon happen to us. We "know not what a day may bring forth." To-morrow, this night, we may be summoned to the mortal conflict. Of this, at least, we are sure, that to us "there is no discharge in that war."

Since, brethren, we must all, sooner or later, engage in that war, let the affecting consideration incite us to regard each other as fellow-sufferers, exposed to the same fearful perils—to lay aside those enmities which embitter private and social life—to do good unto all men, as we have opportunity—to soothe and succour those who are entering the lists with death—and, above all, to labour that we ourselves may be prepared for the combat.

III. This leads me to point out the means by which we may be fitted to engage in the war with death, with safety and success.—This part of the subject merits our deepest attention. For, if we must die, and if death transmit us to a state of unchangeable happiness or misery, of what importance is it that we should be fortified against the servile dread of this enemy, and so armed for encountering him, that he shall not be able to inflict on us any real injury! Many, in all ages, neither weary of the world nor insensible to future realities, have looked forward to death with calm composure, and have at last met it, in its most appalling

shapes, with fearless intrepidity and even triumphant joy. How enviable their state of mind! By what means may it be ours? The only effectual instrument by which we can be fitted to engage in the war with death, is *faith* in our Lord Jesus Christ, and in the sublime doctrines of his Gospel—that faith by which we cordially receive his instructions, rely on his obedience unto death, as the sole ground of our acceptance with God, and yield a willing subjection to his laws—which "purifieth the heart, worketh by love, and produceth in the life the peaceable fruits of righteousness." In various ways does this divine principle prepare us for warring with death. It secures to us the forgiveness of sin; it detaches our hearts from this world; it gives us an interest in the Divine promises of adequate support; and it inspires us with the well-grounded hope of immortal felicity.

1. Faith in Jesus delivers us from the fear of death, by securing to us the forgiveness of sin.—Sin is the sting of death. It not only brought death into the world, but it is that which gives to death its chief bitterness; for it is not the mere pain of dying which so much awakens terror in the breasts of the careless and the irreligious, as they approach their latter end; it is the prospect of something worse than death—it is conscious guilt galling them with remorse, and pointing their views to the judgment of the great day, and those dismal abodes "where the worm dieth not, and the fire is not quenched." Nor are their fears imaginary; sin, how lightly soever some may now think of it, is that abominable thing which God hateth; it is the transgression of his holy law; it spreads anarchy and misery through his creation; it is of all evils the most tremendous in itself, and the most pernicious in its consequences; and against it, therefore, the righteous Ruler of the universe hath denounced his heaviest displeasure. "Cursed," saith he, "is every one that continueth not in all things which are written in the book of the law, to do them." "The wicked shall go away into everlasting punishment." These are the true sayings of God, who best knows what is the evil and demerit of sin, and who will not fail to execute his threatenings on the impenitent children of disobedience. Need we wonder, then, that they whose consciences tell them that they have lived in a state of alienation from him, and in the violation of one or other of his laws, should be filled with alarm when they think on their conflict with death, which shall terminate their period of trial, and bring them before the tribunal of judgment? By various artifices of their own devising, or suggested by the "father of lies," they may attempt to calm their distressing fears, and they may succeed, for a season, in speaking to themselves "peace, when there is no peace;" but certain it is, that never shall we possess solid tranquillity in the view of death, and never shall we meet it in safety till we be delivered from the coming wrath by the divine forgiveness of our sins. And how is this to be obtained? In one

way, and in one way only—through a true and living faith in our Lord Jesus Christ. Agreeably to divine appointment, he gave himself for our sins, substituting himself in our place; he fulfilled, in the perfect obedience of his life, the precept of the law which we had broken, and endured its penalty in his own body on the cross; he thus “magnified the law, and made it honourable,” and bath “brought in an everlasting righteousness,” for our justification. And to give us the most satisfying assurance of his entire approbation of what he did and suffered in our behalf, God raised him up from the dead, and exalted him to glory at his own right hand. Now, it is by *faith* in him, as “delivered for our offences, and raised again for our justification;” coming unto him “weary and heavy laden;” looking unto him, as our all-sufficient and only Saviour, and drawing near unto the Father by him—that we receive a personal interest in the benefits of his mediation. Hence, it is expressly said, that “he who believeth in him shall not perish, but shall have everlasting life; and that, by him, all who believe are justified from all things, from which they could not be justified by the law of Moses.” United to him by genuine faith, we are accordingly freed from condemnation; we have “redemption through his blood, the forgiveness of sin;” and, though naturally afar off, we are brought nigh unto God, as our reconciled God and Father. In these happy circumstances, death can do us no essential harm; it cannot send us to the region of punishment, for our pardon is sealed; and therefore, strong in faith, we may anticipate its approach without heart-sinking dismay, and when it comes to call us hence, we may sing, “O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through Jesus Christ our Lord!”

2. Faith in Jesus fits us for encountering death, by detaching our hearts from the world.—In consequence of our apostasy from God, all of us by nature are inordinately attached to the possessions and enjoyments of this present world. These occupy the highest place in our hearts, about these our thoughts are principally employed, and from these we seek our supreme felicity. Hence it is, that so many lend a deaf ear to the offers of a spiritual and eternal salvation, or delay to comply with these, till a future, and, as they imagine, more convenient season; and hence, too, it is, that death appears to them surrounded with terrific gloom. How, indeed, can it appear to them in more pleasing colours? Their best affections centre on the riches, honours, and pleasures of time,—these constitute their only portion; but from these death cuts them off for ever, while it introduces them into a land where no provision is made for their happiness—where, on the contrary, by their irreligious indifference and earthly-mindedness, they have “treasured up for themselves wrath against the day of wrath, and revelation of the righteous judgments of God.” With what

cheerless hearts, then, with what boding terror, must they engage in war with their relentless foe! “O my soul, come not thou into their secret; with such, mine honour, be not thou united.”

Who does not perceive, that the less closely our affections are entwined about things seen and temporal, and the more ardently and steadily they are fixed on those things which are unseen and eternal, the less reluctant we shall be to leave the former behind us, and the more desirous we shall be to gain possession of the latter—and consequently, the better prepared we shall be to die in safety and with comfort? Now, “who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is the victory that overcometh the world, even our faith.” Faith in Jesus, and in his Word, teaches us to use this world so as not to abuse it; it makes us, indeed, diligent in the business of our secular callings, that we may “provide things honest in the sight of all men;” but it will not permit us to regard these as our chief good. It sets before us, in an impressive light, the unsatisfying nature and transitory duration of all earthly comforts, and continually reminds us that “the fashion of this world passeth away;” it renders the salvation of the soul, in our estimation, the one thing needful; it leads us to hold fellowship with God and with Christ, and to delight in those devotional exercises which tend to purify, spiritualize, and elevate our affections; it imparts to us joys of which he who partakes thirsts not after the polluted streams of earthly pleasure; and, as “the substance of things hoped for, and the evidence of things not seen,” it directs our views beyond the grave to an inheritance “incorruptible, undefiled, and that fadeth not away.” Thus does it wean our hearts from undue attachment to the world; and by reducing its value in our esteem, and exciting in us longing desires after celestial treasures, it strips death of his frightful visage, and disposes us to regard him, not so much as an enemy, but rather as a friend, commissioned to conduct us to our heavenly home.

3. Faith gives us an interest in the divine promises of adequate support in conflicting with death.—The promises of the Gospel are made to those only who believe in Jesus, its glorious Author, and study, in dependence on his grace, to live under its sanctifying influence. These are exceedingly great and precious, being admirably adapted to cheer them in the most trying situations; and in Christ they are “all yea, and in him amen.” Many of them are fulfilled to the believer, as he journeys through the wilderness; and they are also at hand to uphold him in his passage through “the swellings of Jordan.” “I,” saith Jehovah, “will not fail thee, nor forsake thee. As thy day is, so shall thy strength be. Fear not, for I am with thee; be not dismayed, for I am thy God. When thou passest through the waters, I will be with thee; and through the floods, they shall not overflow thee.” Such are some of the promises made to him when he is called to encounter death. The very belief of these is exhib-

larating; but he derives more consolation than what a mere belief of them is fitted to afford,—reposing in them unshaken faith, he humbly yet fervently pleads, that the God and Father of our Lord Jesus Christ would accomplish them in his happy experience. Nor does he plead in vain. The grace which they hold forth is seasonably imparted to him; God is present with him of a truth, “teaching his fingers to fight, and his hands to war,” confirming his patience, nerving his courage, speaking peace to his soul, and sometimes filling him with joy unspeakable and full of glory.” This is no exaggerated description, for it has often been realized by believers during their last illness, and when falling under the power of death.

4. Faith fits us for engaging in the war with death, by inspiring us with the well-grounded hope of a blessed immortality.—Hope is the balm of human life; and hope also can sustain us when we enter the “valley of the shadow of death.” But there is a hope which maketh ashamed; such is the hope of the hypocrite—of the self-righteous, and of the heartless professor of godliness. The hope of these, rests on no solid basis; it will probably desert them at the last hour; or, if it should remain till they open their eyes in eternity, it will then for ever vanish, and leave them in the blackness of darkness. O, my brethren, let us beware of deluding ourselves with this groundless hope, and aspire after the solid hope of the Christian believer. His hope is built on the finished and accepted work of Immanuel, “for other foundations can no man lay;” and being sanctioned by conscious integrity, and progressive improvement in holiness, it shall never disappoint him. Such is the good hope which his faith implants, cherishes and matures in his breast.

Nor is it difficult to perceive that this must powerfully contribute to fortify him in his struggle with death. For what are the objects of his hopes as set before him in the Gospel? That, when absent from the body, he shall be present with the Lord, in that happy land, where there is no more death, neither sorrow nor crying, nor pain,—that his soul shall mingle with the spirits of the just made perfect—that he shall join the society of pious departed friends, to part no more—that he shall enjoy immediate communion with Jesus, the Mediator of the new covenant, and with God, the Judge of all,—that, as Jesus died and rose again, so also them “who sleep in him will he bring with him.” The believer, therefore, looks forward to the day, when his body “sown in corruption, shall be raised in incorruption; sown in weakness, shall be raised in power; sown in dishonour, shall be raised in glory, fashioned like unto Christ’s own glorious body;” and when soul and body being purified from every imperfection, and joined in blissful union, he shall experience happiness suited to his enlarged capacities, without interruption and without an end. These are the hopes which his faith warrants him to cherish; and enlivened by these, need we wonder, that instead of shudder-

ing at death, though nature may sometimes recoil from it, he should be disposed to hail its arrival, saying, “I have a desire to depart, and to be with Christ, which is far better?”

I have thus shown you, that death is a war—that it is a war in which there is no discharge, and that it is by means of a living faith in the Lord Jesus Christ, who, “through death destroyed death, and him that had the power of death, even the devil,” that we can be prepared to meet death, as a vanquished foe. Are any of you destitute of this precious principle? Then are you without Christ, without God, and without hope; and continuing in your present state you must war with death, naked and defenceless; and pierced with his envenomed shafts, you must descend, polluted and guilty, into the chambers of the second death. Examine yourselves, whether ye be indeed in the faith; and try yourselves, I beseech you, by this infallible mark of Christian discipleship. Do you regard sin as your *worst enemy*, and wage with it incessant war? To this holy warfare, too, many even of professed believers, are utter strangers. They live on terms of amity with sin; or, if conscience should occasionally prompt them to resist its assaults, their efforts are feeble and desultory; they yield themselves to its control, and permit it to lead them captive at its pleasure. This is not, this cannot be, the case with those to whom the Gospel hath come in demonstration of the Spirit and of power. For, although sin still dwell in them, and struggle hard to regain its former dominion, yet they persevere in resolutely opposing it, in its varied forms; if it prevail against them, they are filled with shame and sorrow,—with redoubled energy, they renew the combat; and guided by the Captain of their salvation, and strong in his grace, they go on, conquering and to conquer. Let us, in this manner, war a good warfare with indwelling sin, habitually aiming at its utter destruction, and then we need not fear the war with death; and if we would war this good warfare, let us take to ourselves the whole armour of God, more especially the shield of faith, the helmet of hope, and the sword of the Spirit, which is the Word of God, continuing instant in prayer.

#### CHRISTIAN TREASURY.

*Different degrees of Grace.*—We must not think that every believer will attain to the same measure of grace. There is a measure appointed for every member or joint of this body; “and every joint supplieth, according to the effectual working in the measure of every part.” Eph. iv. 16. God hath more ado with some than with others; there is more strength required in an arm or leg than in a finger or toe; and every one should be content with his measure, so far as not to fret or repine against God and his dispensations, that makes them but a finger, and not an arm of the body; and do their duty in their station, fighting against sin, according to the measure or grace dispensed to them of the Lord, and that faithfully and constantly; and not quarrel with God, that he maketh us not as free of temptations and corruptions as some others; for the captain must not be blamed for commanding some of his soldiers

to this post where they never once see the enemy, and others to that post where they must continually fight. The soldier is here under command, and therefore must be quiet, and take his lot; so must the Christian reverence the Lord's dispensations, in ordering matters so as they shall never have one hour's quietness, while others have more rest and peace, and stand at their post fighting, resolving never to yield, but rather to cover the ground with their dead bodies, till the commander-in-chief think good to relieve them. Sure I am, as the only wise God hath distributed to every member of the body as he hath thought good, so it is the duty of every member to endeavour this holy submission to him, as to the measure of grace, considered as his free gift bestowed on them; and to be humbled for the grudgings of his heart, because God hath not given him more talents. And sure I am, though this submission make no great noise in the world, yet really this is one of the highest degrees of grace attainable here, and such an ornament of a meek and quiet spirit as is in the sight of God of great price; so that whoever have attained to this, have the very grace they seem to want, and more. Yet, lest this should be abused, let me add a word or two of caution, to qualify this submission.

1st. There must be with it a high prizing even of that degree of grace which they want. 2d. There must be a panting after grace, as it is God's image, and a conformity to him; and with so much singleness, as they may be in case to say, without the reproachings of their heart, they do not so much love holiness for heaven, as heaven for holiness. 3d. There must be an unceasingness in using all means, whereby the growth of grace may be promoted to this end, that they may be conformed to his image, rather than that they may be comforted. 4th. There must be also a deep humiliation for the want of that degree of grace they would have, as it importeth the want of so much conformity to him to whose image they are predestinated to be conformed; which will very well consist with this submission we are speaking of.—BROWN. (*Christ the Way, the Truth, and the Life.*)

"*They drank of the Rock.*"—This is not a transient supply. The stream from Horeb ran in the wilderness constantly. Neither a burning sun nor a thirsty soil could dry it up, nor distance nor time lessen it. During eight and thirty years, it followed Israel in all their wanderings. At Kadesh, indeed, it failed,—why, we know not, but the miracle was again renewed, and the people still "drank of the rock that followed them," till they entered Canaan. Thus constant in its communication is the grace of Christ. It is lasting, as it is abundant. It took its rise in the eternal ages that are gone; it entered the world as soon as sin had made a way for it; it has ever since been flowing on like a mighty river, widening and deepening as it goes, and it will flow on as long as there is a mourner to be comforted, or a sinner to be cleansed. No draught can exhaust, nor cold arrest it. And in eternity the stream of grace shall not be lost; it will be seen in heaven a pure river of life, "making glad the city of our God," a sea of salvation, an ocean of blessedness.—REV. C. BRADLEY.

*The Wonders of the Incarnation.*—How astonishing, how gracious, and how instructive, the condescension of the Son of God, in being born, and that too in so abject circumstances! Who is this of whom we are speaking? Who is this of whom we learn such strange things? This is the Word of God, who in the beginning was with God, and who was God, by whom, and for whom all things were made; and this Word was made flesh, and dwelt among us. He who created whatever exists without life, from the huge planet that rolls in the widest fields of space to the veriest atom that dances in the sunbeam, and whatever exists with life, from the noble seraph who adores before the

celestial throne to the smallest insect that creeps in the dust: He by whom all things are upheld, and on whose shoulder rests the government of nature, of providence, and grace: He who sits on the throne of heaven, while its hosts adore him as worthy to receive blessing, and glory, and honour, and power. He descended from that lofty eminence to this low earth. He stooped to assume the form of a creature of his own hand. He became man, and was born of a woman! If such an one was to have been born at all, we should have supposed that it would have been in the noblest and wealthiest station of life; that his parents would have been royal; that his birth-place would have been a palace; that the room where he first drew the breath of life would have been a spacious, splendid, carpeted, gilded, and canopied apartment; that the first ladies of the land would have been contending for the honour and the pleasure of waiting on the heavenly Babe; that his clothing would have been the very finest which could be furnished; and that his cradle would have been a masterpiece of ingenious, and beautiful, and costly workmanship. But no. "Is not this the carpenter's son," said they, "and is not his mother called Mary; and his other connections, are they not all mean persons in the midst of us?" He was a root out of a dry ground; and when he came, there was no earthly splendour to attract the carnal eye, but, on the contrary, much poverty to repel it. Instead of being lodged in a palace, Joseph and Mary could not obtain admittance into an inn; undervalued and repulsed, they bent their weary steps to the stable;—and there Mary, having brought forth that Son on whose head the increasing blessings of ransomed millions of the human race are now multiplying, and will throughout eternity be multiplied, wrapped him in such plain clothes as she could furnish, and then cradled him in a manger! Was there ever any thing at all comparable to this? Let not familiarity with this history lessen its importance in our view. How astonishing the whole! The eternal Word became a helpless babe. He who "made the cloud a garment, and thick darkness a swaddling band for the sea," was himself wrapped in swaddling bands. Nay, "He whose are the cattle on a thousand hills, and all the flocks that graze the green earth,—he whose dwelling-place is the fairest mansion of heaven's brightness and blessedness,—he, when he was coming into the world, was refused admittance into the dwelling-place of human beings, was treated as if he had been on a level with the beasts of the stall,—in a word, (for what can be said or conceived half so affecting?) was born in a stable and laid in a manger!" Never let the wonders of this event lessen in our view. Never, when we think of it, let us cease to admire and adore.—REV. JAMES FOOTE. (*Lectures on the Gospel according to Luke.*)

#### ON THE CRIME OF THE SMITING EGYPTIAN, AND THE VINDICATION OF MOSES FOR SLAYING HIM.

BY THE REV. GEORGE A. SIMPSON,  
Minister of Tyrie, Aberdeenshire.

##### PART I.

THOUGH MOSES was very meek above all the men which were upon the face of the earth, and though he almost uniformly exhibited such a temper, during the whole of the peculiarly trying circumstances in which he was so long and so critically placed; yet the very first recorded transaction of his public life would seem to militate against his possession of such a character. The circumstances attendant on his education, and his prospects in the world, were, indeed, hostile to the

formation of such a temper, and to the fostering and maintenance of any principles of affection for his father's house. Bred up in the court of Pharaoh—adopted, through the generous affection of his benefactress,\* into the monarch's family—vested with the usual rank, power, and influence of a favourite with one nearly allied to the reigning prince—accustomed to have every wish immediately gratified—taught, perhaps, to consider the advancement of his secular interest as the only proper pursuit of life—and alienated apparently, by his princely rank and prospects, as well as by the policy of Pharaoh and his councillors, from all connection with his humbled and proscribed kinsmen of Israel;—yet his heart, uncorrupted by the heartless indifference and selfish pursuits of a courtly life, or by the engrossing cares of worldly ambition, still cherished, still beat with the warmest affection for his brethren—still entered keenly into all their sorrows, and sought, through the exercise of sympathy, and by every possible and prudent method, to mitigate, though he could not effectually relieve, their oppressive burdens. Actuated by these principles and feelings of brotherly affection,—an inseparable accompaniment of a meek and generous temper, and one of its most pleasing, as well as most expressive and legitimate developments,—he had one day, when arrived at years of maturity, gone out, in his wonted manner, “to see his brethren, and to look upon their burdens;” and, in so doing, it is said (Exodus ii. 11, 12), “that he spied an Egyptian smiting a Hebrew, and that he slew the Egyptian, and hid him in the sand,”—a proceeding seemingly altogether at variance with the character of the meekest of all men. It will, indeed, be no justification of Moses' conduct on this occasion to say, that the parties were engaged in a petty pugilistic broil, so customary among men, and especially among men of different tribes and nations, differing so much in their customs and manners as the Hebrews and Egyptians did—the latter accounting the shepherd Hebrews as an abomination in their sight. The Egyptian was exercising a too severe correctionary punishment on the Hebrew—a near kinsman, say some, of Moses—or in the exercise of his official capacity as one of the “taskmasters,” as he probably was, † he was inflicting a capricious or too

\* Josephus mentions, that this princess, whom he calls Thermuthis, having no child of her own, was so peculiarly struck with the singular beauty of Moses, and so delighted with the extraordinary endowments of his mind, and the great proficiency he was making in Egyptian literature (the Scriptures speak of his being “learned in all the wisdom of the Egyptians”), as well as by his affectionate and generous disposition, that she not only adopted him for her son, but wished her father to appoint him for his successor; that, for this purpose, she one day, in a playful humour, brought the Hebrew boy into her father's presence, sportively saying, that “I have brought a child, who is of a divine form and of a generous mind; and as I have received him from the bounty of the river, in a wonderful manner, I have thought proper to adopt him for my son, and the heir of thy kingdom.” In the same playfulness of disposition, and to humour her affection for her founding child, the king tenderly embraced him, and sportively taking the crown from his own brow, placed it upon the head of the Hebrew boy. But the boy instantly cast the glittering, but burdensome, haube to the ground, and trampled it under his feet. This puerile action of Moses was regarded as an ill omen for the Egyptian kingdom, and excited the indignation of the scribe, who had formerly predicted that a Hebrew boy should be born who should one day bring the Egyptian dominion low, and asserting that this was the predicted “humbler of Egypt,” he attempted to kill Moses; but Thermuthis instantly snatched up her beloved protégé, and hurried away with him from the king's presence. Josephus, however, says that the king was not hasty to slay him; God himself, whose providence protected Moses, inclining the king to spare him; and that he was educated with great care.

† The traditions of the Jews put another construction on the origin of the conflict between the smiting Egyptian and the smitten Hebrew. They say, that this Hebrew had a beautiful wife called Thermuthis, and that the Egyptian had attempted to commit adul-

tery with her, but that the Hebrew made every effort to defend the honour of his wife and family. This story, if true, would only heighten the guilt of the Egyptian, and render him more worthy of death. But we have no warrant from Scripture to say what were the original grounds of the contest, and we are not to credit the unauthenticated traditions of the Jews.

severe and unnecessary chastisement on this bondman of Pharaoh, on account of any real, or apparent, or imaginary negligence on his prescribed work, as he was labouring in the field afar off from his brethren, or from the rod and the eye of his taskmasters. It will not do, we say, to allege that such a corporeal chastisement, on whatever account given, could warrant the summary and most dreadful vengeance taken by Moses on the offending or even oppressing Egyptian; for surely some milder and equally effective measures might have been employed, by the meek Moses, to prevent the recurrence of such personal injuries, to rescue his countryman from the hands of his more powerful and conquering assailant, and to punish the vengeful tyrant, than the horrible one of slaughtering him. But the case is somewhat altered in its complexion, when it can be shown, and we hope to be able to show, by an appeal to the original, that the Egyptian, whether as only a private and obscure but quarrelsome individual, or whether as a petty but irritable and tyrannical official, proud of his little brief authority, was not only smiting with a view to inflict the usual correctionary chastisement of the task-master, but was actually murdering, or rather was attempting to murder, the weak and poor, the solitary, friendless, vanquished Israelite. Our translation, indeed, does not warrant, though it may ambiguously imply, such a construction of the conduct of the Egyptian; for it only charges him with the offence of “smiting”—a rather indefinite expression, which may infer the slightest personal injury, as well as the greatest bodily harm, the usual castigation of the truant, heedless schoolboy, or the lashing of the negligent slave, or the effusion of blood without any danger to the life, as well as the wounding to the deprivation of the life of the victim. But if we refer to the original, we shall find that the term translated “smiting,” admits not of any restricted indefinite construction in the case more immediately under review; for it is only a different term, in a different conjugation of the same Hebrew verb, afterwards translated “he slew.” The Hebrew verb *nakah*, from which both are taken, indeed, signifies to smite, to strike, to kill. It generally signifies the act of percussion, on whatever account, or by whatever means, the percussion is given; and it specially implies the smiting of man by man, either to their wounding or not, by any comparatively harmless instrument, or by any deadly weapon—such as a sword, a spear, &c.;\* and it is employed in various senses in Scripture—as smiting by disease, by pestilence, by hail, by wild beasts, or other means of correction, judgment, and death. But here the question, as to the nature of the punishment or extent of injury contemplated, will not admit of the least ambiguity; because the attempt of Moses to conceal from the knowledge of men the ultimate issue of his interference in his countryman's cause, by the hiding of the Egyptian's body in the sand, evidently shows the fatal termination of the conflict in regard to the foreigner—in the smiting of him to the destruction

tery with her, but that the Hebrew made every effort to defend the honour of his wife and family. This story, if true, would only heighten the guilt of the Egyptian, and render him more worthy of death. But we have no warrant from Scripture to say what were the original grounds of the contest, and we are not to credit the unauthenticated traditions of the Jews.

\* See Stockii Clavis, on the verb *nakah*.

of life—and hence justifies the translation of the verb, by “he slew;” and also by the malicious testimony of the angry and wrong-doing Hebrew on the second day, and by his designation of the act of Moses towards the Egyptian, by the employment of the expressive Hebrew verb *harag*, which simply and unequivocally signifies to kill—to destroy,—“Intendest thou to kill me, (*halharegni*,) as thou killest (*haragta*) the Egyptian?” and also by the admitted testimony of Moses himself, when, through fear of the vengeance of Pharaoh, he fled to the land of Midian. “Now when Pharaoh heard this, he sought to slay Moses; but Moses fled.” And surely, if the verb is to be taken in one sense, and in what sense we have just now seen; it is to be taken in the latter part or issue of the transaction; and it is so rendered most justly in our translation, we cannot conceive why, on any principles of sound criticism, (though it must be admitted, that by the construction and even poverty of the Hebrew language, the same Hebrew words are often to be taken in a different sense, even in the same sentence,) it should be construed in a different or less rigorous sense in the smiting of the Hebrew. Now, if the Hebrew verb is to be taken in its worst and most comprehensive sense, then it follows, that the *mahkek*, translated “smiting,” as belonging to that conjugation (*pihel*) which implies the diligent performance of the subject of action, must imply that the Egyptian was diligently employed in murdering the Hebrew; that he was obstinately bent on perpetrating the murderous deed; that nothing but absolute compulsion could prevent him from fulfilling his fell intention; and that, therefore, Moses was obliged to use that compulsion; and, as he imagined, could only save his countryman’s life, and probably, too, his own (if he was not actuated by other motives, as we shall soon see that he was actuated by other motives—even by a warrant from Heaven to act in a judicial capacity), by the slaughter of the inveterate and vengeful Egyptian. It may be said, could not Moses, after the failure of the mild and gentle methods of calm expostulation, no doubt employed by him on this, as in the second day’s transactions, and also by the weight and influence of his princely rank and power in Pharaoh’s house, at Pharaoh’s court, to turn the Egyptian from his meditated and attempted sanguinary purpose, have, with the same strength as conquered the Egyptian, or, if that had not been altogether sufficient, yet with the combined strength of the rescued Hebrew, whom he might call to his assistance, and who would willingly second him; have bound the Egyptian, and thus prevented him from exercising any farther violence against them both? Or could he not have carried him, as a murderous culprit, detected in the very act, to the nearest tribunal, delivered him over to the hands of justice, and permitted the law to execute its sentence upon him? But from the brevity and obscurity of the narrative, it is impossible to say in what actual state of personal strength the murderous assault had left the smitten Hebrew; or whether he was able to assist Moses in the defence of himself—for he would have to defend himself from the assault of the ferocious Egyptian; or in the capture of the manslayer—for though we know, from the circumstances of the interference of Moses, and of his treatment of the Egyptian becoming known, which it could

only have been through the instrumentality of the Hebrew reporting it to his countrymen; for at the time there was no man in the field, as the narrative expressly intimates, save Moses, the Hebrew, and the Egyptian—he must have survived the fray; but it may be probable that he had been so severely beaten and wounded, as to be reduced to that degree of debility that he was incapable of lending the least aid to Moses in his own defence, or in the capture of the ruthless Egyptian. It is true, if he was indeed, as he may have been, though not very probably, the quarrelsome Hebrew who was found maltreating his brother Israelite on “the second day,” (if we are to interpret that as meaning on the morrow, which is not at all likely,) and to whom Moses addressed the expostulation, “Wherefore smitest” (the same Hebrew verb, but in a different sense) “thou thy fellow?” he must not have been severely wounded in the first contest; or must have speedily recovered his strength, and must at the time have been capable of lending aid to Moses, in conquering the common assailant of both. But though Moses had in obedience to a law, enacted in Egypt,—and, perhaps, prevalent there at the time, (a law, indeed, of all nations) as quoted by Diodorus Siculus: and referred to in Stackhouse’s “History of the Bible,” “that whoever saw his fellow-creature either killed by another, or violently assaulted, and did not apprehend the murderer, or rescue the oppressed, if he could; or, if he could not, made no information thereof to the magistrate; himself should be put to death,”—had captured, bound, and dragged the culprit before the legal tribunals of the land, what justice could be expected from, or what punishment would be awarded by, a set of judges from Pharaoh downwards to the pettiest magistrate in the state, when every official was, by the decree of the king, commanded to help in oppressing, and even exterminating, the sons of Israel? And besides, would not the Egyptian neutralize the evidence of Moses, and justify himself in the eyes of a jealous monarch and jealous magistracy, by pleading that he was only exercising a necessary correction, in the discharge of his duty as a taskmaster; and also by the malicious insinuation, that Moses was instigating his countryman to rebellion; and thus, turning the tables against his accuser, involve the prosecutor in death? The man, then, though guilty of the crime of murder, having committed it in his heart, being actuated by *malice prepense*, being obstinately determined to commit it, and being actually caught in the diligent and reckless attempt to commit it, yet would, under a partial, prejudiced, and corrupt magistracy, have escaped scathless and free, and been at liberty to satiate his increased malice and ire against his captors and accusers.

\* \* \* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 9s.; also, the First Series in Three Volumes, Price L. 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M’COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Swellings of the Jordan. By the Rev. J. A. Wylie, Page 113</p> <p>2.—The Covenanters' Communion, ..... 114</p> <p>3.—Sacred Poetry. "He died for me." By the Rev. J. Duff, 116</p> <p>4.—Biographical Sketch. The late Rev. James Mitchell, Minister of the Scotch Church, Wooler, Northumberland. By the Editor. Part I. .... 120</p> <p>5.—A Discourse. By the Rev. Robert Burns, D.D., ..... 120</p>	<p>6.—Sacred Poetry. "Hymn to the Holy Spirit." By the Rev. John Gemmel, A. M., ..... Page 123</p> <p>7.—On the Crime of the Smiting Egyptian, and the Vindication of Moses for slaying him. By the Rev. George A. Simpson. Part II., ..... 126</p> <p>8.—Christian Treasury. Extracts from Watts, Cooke, and Flavel, ..... 128</p>
---	---

## THE SWELLINGS OF THE JORDAN.

BY THE REV. J. A. WYLIE,

Dollar, Clackmannanshire.

ISSUING from the foot of Hermon, the Jordan pursues its course to the south, along the great valley of Syria, passing through the lakes Merom and Gennesareth, and emptying itself at last into the Dead Sea, whence it finds no outlet. As it proceeds onward, sometimes with a rapid motion and a murmuring noise, at other times with a smooth and silent flow, its stream, which is considerable at first, is greatly augmented by numerous rivulets, which descend from the hills of Galilee and Judea, on the one side, and from those of Gilead and Abarim, on the other; so that the volume of water which it daily rolls into the bitter ocean at its bottom is very great. Shaw computed its breadth, where it enters the Dead Sea, at thirty yards; its depth, at three; and, estimating the average rate of its flow at two miles an hour, he concluded that its daily discharge of water would amount to upwards of six millions of tons. As it nears the lake, its windings become more numerous; "as it were," says Sandys, "to delay his ill destinie."

The breadth of the valley through which it flows is here about fifteen miles, and the course of the stream is nearly in the middle of it; having, on the east, the plains of Moab, bounded by the range of Abarim; with Nebo looking over the valley. The plains on the west are still more desolate than those on the east, and are bounded by the high mountains of Judea. Approaching the Jordan, we come first to a shallow valley, of nearly a mile in breadth; descending into it, we find its bottom covered with long grass, tall reeds, oleanders, tamarisks, and low brushwood. Making our way through the thickest, we arrive at the stream, which we find flowing between banks of sand, "without bloom or verdure." From a height of perhaps fifteen feet, we look down on its clear and pure waters, and can distinctly perceive the pebbly bottom over which they roll. Its breadth, at any point where we may happen to

visit it south of Jericho, will be found to be much the same as where it enters the Dead Sea—from eighty to a hundred feet. In January, when the river is at the lowest, its waters are found generally from ten to fifteen feet below their banks; but in May, when the snows begin to melt on Hermon, the stream overflows, and covers the whole of the lower valley, but never rises so high as to encroach on the upper plain. On these occasions, the panthers, tigers, and other beasts of prey which haunt its jungles, are dislodged by the stream; and the figure of the prophet may be seen verified—"A lion from the swelling of Jordan." The earlier travellers, who did not visit it at the proper season, were surprised at what they conceived its shrunk dimensions, and doubted whether the Jordan overflowed his banks, as he did of old times; but later visitors, having gone at the proper time for seeing the river in his ancient grandeur, have ascertained that the Jordan still observes his periodical overflowings. Professor Robinson visited the river on the 10th of May. "It was now the time of wheat harvest in the valley," says he, "and we found the river, as of old, overflowing the banks of its ordinary channel."

Three thousand years ago, the banks of the stream at this point were the scene of memorable events. An invisible hand held back its rolling flood, and while its waters were gathered in heaps above, "the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan," and the tribes passed over, and entered on the promised possessions. On this plain the bannered host assembled; and, as they gazed around on the teeming beauty and fertility of the region, they must have felt that all was, indeed, true which Jehovah had spoken regarding the "land flowing with milk and honey." Behind them was a noble river, which rolled its waters along their ancient channel, now that the "ransomed of the Lord" had passed over: on

either hand was a vast plain, stretching out almost beyond the eye, laden with grain, for it was "the time of harvest:" in front was a range of olive-covered hills, and at their bottom were seen the towers and battlements of Jericho, gleaming through palm-trees. Here, too, at the beginning of the Gospel, events of great interest took place. At Beth-abarra, the house of passage, John began to baptize, and to proclaim to the multitudes who thronged the banks of the Jordan, from "all Judea and Galilee," "Behold the Lamb of God, who taketh away the sin of the world!" And it is probable, that at this spot Christ submitted to the rite of baptism, at the hands of his harbinger. In memory of these events, and from an idea that a greater degree of holiness attaches to this part of the river than to any other, it is annually visited, at the time of Easter, by all the pilgrims who happen to be in Jerusalem; and it is difficult to say, whether folly or superstition be more conspicuous in the scene that is here enacted.

The procession is composed of persons of all ages, sexes, and nations,—the lively Greek, the grave Oriental, the dark Copt, and the fair Russian. Every beast of burden in Jerusalem is pressed into the service—horses, asses, mules, and camels. The young and aged are carried in panniers, slung on either side of the beast of burden. Those who are unable to provide the means of conveyance are obliged to walk on foot; but, of all others, he is accounted the happiest person who performs this journey mounted on the bare backbone of a horse or donkey, "sharpened by a perpetual fast." The company generally amounts to five thousand. Mule-drivers, Arab soldiers, a few Frank travellers, and crowds of Moslems who go to deride the "infidels," swell the numbers, and enliven the appearance of the motley assemblage. Escorted by a powerful body of Turkish cavalry, they leave Jerusalem, wind slowly round the heights of Olivet, traverse the rugged pass through the eastern mountains, and arrive on the plain of Jericho at the hour of twilight. Here they encamp for the night. A starry vault is spread out over the plain, clear and calm; the waving summits of the mountains run along the horizon on either hand; but the grotesque scene exhibited on the bosom of the plain it is impossible to describe,—the braying of asses, the neighing of horses, the shout of revellers, the discharge of fire-arms, the screams of children, the sound of musical instruments. Such are the elements which compose this singular scene, whose thousand discordant noises are re-echoed by the surrounding mountains, while the plain gleams afar with the light of innumerable torches. Sleep visits few eyes among the vast multitude. At the earliest dawn, the encampment is broken up; and the pilgrims, putting themselves in order, commence the procession to the banks of the Jordan. Here a new scene ensues; the whole company undress, rush into the river, and those who are borne down by the crowd, or carried away by the force of the stream, are left to their fate. Some may

be seen drinking the sacred waters, others pouring them on their head, others plunging below the surface—some standing praying, others assisting the aged to creep into the river, mothers immersing brawling infants; whilst along the banks rides the Turkish Governor with his suite, regarding with supreme contempt a scene which is not worthy of being beheld with any other feelings. The company return to the shore—their sins washed away, as they superstitiously believe; and their ablutions being over, the robe in which they were performed is carefully preserved, for the purpose of enveloping their bodies after death.

[From a Volume entitled "The Modern Judea, Ammon, Moab, and Edom, compared with Ancient Prophecy." Glasgow: Collins, 1841.]

#### THE COVENANTERS' COMMUNION.

THE following graphic description of the dispensation of the Lord's Supper, as it was celebrated among the Covenanters in Scotland during the persecuting days of Charles the Second, is contained in a letter by the Rev. Mr Blackader, one of the ministers of the period, who was himself present on the occasion referred to:—

At the desire of several people in the Merse, Mr Blackader, and some other ministers, had resolved on a meeting in Tiviotdale, and day and place was fixed for keeping a communion; but from apprehensions of danger, this resolution was changed, as it was feared they might come to imminent hazard. It was agreed to delay it for a fortnight; and advertisement was sent to the people not to assemble. The report of the first appointment had spread throughout the country, and many were prepared to resort thither from distant and divers quarters. This change had occasioned great uncertainty: some had taken their journey to the Merse, willing to venture on a disappointment, rather than miss so good an occasion by sitting still. Mr Blackader was determined to go, seeing his stay would discourage others: and if kept back, they would blame him. He told them it was not likely the meeting would hold; yet, least any should take offence, he was content to take his venture with them. On Friday night he took horse, accompanied with a small body of attendants, and was joined by Mr John Dickson at the port, who rode with him eleven miles that night. Many people were on the road, setting forward to be in time for sermon on Saturday morning. Not a few west of Edinburgh, hearing the report of the delay, remained at home, and others returned on the way. Nobody was certain, either from far or near, till they reached the place; where they would all have been disappointed, if Providence had not ordered it better than human arrangement; for the earnest entreaties of the people had prevailed with Mr Welsh, in the same way as Mr Blackader, to venture at a hazard. And had it been delayed a day or two longer, it would have been utterly prevented, as the noise was spread, and the troops would have been dispersed to stop them.

Meantime the communion elements had been prepared, and the people of Tiviotdale advertised. Mr Welsh and Mr Riddle had reached the place on Saturday. When Mr Blackader arrived, he found a great assembly, and still gathering from all airts; which was a comfortable surprisal in this uncertainty; whereat they all marvelled, as a new proof of the Divine wisdom, wherewith the true Head of the Church did order and arrange his solemn occasions. The people from the east brought reports that caused great alarm. It was rumoured that the Earl of Hume, as ramp a youth as any in the country, intended to assault the meeting

with his men and militia, and that parties of the regulars were coming to assist him. He had profanely threatened to make their horses drink the communion wine, and trample the sacred elements under foot. Most of the gentry there, and even the commonalty, were ill set.

Upon this we drew hastily together about seven or eight score of horse on the Saturday, and equipped with such furniture as they had. Plsquets of twelve or sixteen men were appointed to reconnoitre and ride towards the suspected parts. Single horsemen were despatched to greater distances, to view the country, and give warning in case of attack. The remainder of the horse were drawn round to be a defence at such distance as they might hear sermon, and be ready to act if need be. Every means was taken to compose the multitude from needless alarm, and prevent, in harmless defensive way, any affront that might be offered to so solemn and sacred a work. Though many of their own accord, had provided for their safety—and this was more necessary, when they had to stay three days together, sojourning by lions' dens and the mountains of leopards—yet none had come armed with hostile intentions.

We entered on the administration of the holy ordinance, committing it and ourselves to the invisible protection of the Lord of Hosts, in whose name we were met together. Our trust was in the arm of Jehovah, which was better than weapons of war, or the strength of hills. In the God of Jacob was our refuge, we knew that our cause would prosper;—that in his favour there was more security than in all the defences of art or of nature. The place where we convened was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the water side. On either hand there was a spacious brae, in form of a half round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was the clear blue sky, for it was a sweet and calm Sabbath morning, promising to be indeed one of the days of the Son of Man. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame. The communion tables were spread on the green by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae-face, which was crowded from top to bottom, full as pleasant a sight as was ever seen of that sort. Each day, at the congregation's dismissing, the ministers, with their guards, and as many of the people as could, retired to their quarters in three several country towns, where they might be provided with necessaries for man and horse for payment.

Several of the yeomen refused to take money for their provisions, but cheerfully and abundantly invited both ministers and gentlemen each day at dismissing. The horsemen drew up in a body till the people left the place, and then marched in goodly array at a little distance, until all were safely lodged in their quarters; dividing themselves into three squadrons, one for each town where were their respective lodgments. Each party had its own commander. Watches were regularly set in empty barns, and other out-houses, where guards were placed during the night. Scouts were sent to look about, and get intelligence. In the morning, when the people returned to the meeting, the horsemen accompanied them: all the three parties met, a mile from the spot, and marched in a full body to the consecrated ground. The congregation being all fairly settled in their places, the guardsmen took their several stations as formerly.

These accidental volunteers seemed to have been the gift of Providence, and they secured the peace and quiet of the audience; for from Saturday morning, when the work began, until Monday afternoon, we suffered not the least affront or molestation from ene-

mies, which appeared wonderful. At first there was some apprehension; but the people sat undisturbed and the whole was closed in as orderly a way as it had been in the time of Scotland's brightest noon. And truly, the spectacle of so many grave, composed, and devout faces, must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenance of earthly kings; there was a spiritus, and divine Majesty shining on the work, and sensible evidence that the Great Master of assemblies was present in the midst. It was, indeed, the doing of the Lord, who covered us a table in the wilderness, in presence of our foes, and reared a pillar of glory between us and the enemy, like the fiery cloud of old, that separated between the camp of Israel and the Egyptians, encouraging to the one, but dark and terrible to the other. Though our vows were not offered within the courts of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains, we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria; that the beauty of holiness consisted not in consecrated buildings, or material temples. We remembered the ark of the Israelites, which had sojourned for years in the desert, with no dwelling-place but the tabernacles of the plain. We thought of Abraham, and the ancient patriarchs, who laid their victims on the rocks for an altar, and burnt sweet incense under the shade of the green tree.

The ordinance of the last supper, that memorial of his dying love till his second coming, was signally countenanced; and backed with power and refreshing influence from above. Blessed be God, for he hath visited and confirmed his heritage when it was weary. In that day, Zion put on the beauty of Sharon and Carmel; the mountains broke forth into singing, and the desert place was made to bud and blossom as the rose. Few such days were seen in the desolate Church of Scotland, and few will ever witness the like. There was a rich and plentiful effusion of the Spirit shed abroad on many hearts. Their souls filled with heavenly transports, seemed to breathe in a diviner element, and to burn upwards, as with the fire of a pure and holy devotion. The ministers were visibly assisted to speak home to the conscience of the hearers. It seemed as if God had touched their lips with a live coal from his altar, for they who witnessed declared, they carried more like ambassadors from the court of heaven, than men cast in earthly mould.

The tables were served by some gentlemen and persons of the gravest deportment. None were admitted without tokens, as usual, which were distributed on the Saturday, but only to such as were known to some of the ministers, or persons of trust, to be free of public scandals. All the regular forms were gone through: the communicants entered at one end, and retired at the other,—a way being kept clear to take their seats again on the hill-side. Mr Welsh preached the action sermon, and served the first two tables, as he was ordinarily put to do on such occasions: the other four ministers, Mr Blackader, Mr Dickson, Mr Riddel, and Mr Rae, exhorted the rest in their turn: the table service was closed by Mr Welsh, with solemn thanksgiving—and solemn it was—and sweet and edifying to see the gravity and composure of all present, as well as all parts of the service. The communion was peaceably concluded; all the people heartily offering up their gratitude, and singing with a joyful noise to the Rock of their salvation. It was pleasant, as the night fell, to hear their melody swelling in full unison along the hill, the whole congregation joining with one accord, and praising God with the voice of psalms.

There were two long tables, and one short, across

the head, with seats on each side. About a hundred sat at every table: there were sixteen in all, so that about three thousand two hundred communicated that day.

The afternoon sermon was preached by Mr Dickson, from Genesis xxii. 14; and verily might the name of the place be called Bethel, or Jehovah-jireh, where the Lord's power and presence was so signally manifested. After so thick and fearful a darkness had overshadowed the land, the light of his countenance had again shone through the cloud with dazzling brightness, and many there would remember the glory of that day. Well might the faith of the good old patriarch be contrasted with theirs on that occasion; they had come on a journey of three days into the wilderness to offer their sacrifice: they had come in doubt and perplexity as to the issue; but the God of Jacob had been their refuge and their strength, hiding them in his pavilion in the evil day. The whole of this solemn service was closed by Mr Blackader on Monday afternoon, from Isaiah liii. 10.

### HE DIED FOR ME!

BY THE REV. JOHN DUFF,

*Kirkintilloch, Dumbartonshire.*

He died for me! Shall sin's foul stain  
Pollute this guilty soul again?  
Still shall I stray in error's maze—  
My heart, my life, shall vice debase?  
Ah! doomed to feel, while vital breath  
Pervades this frame of sin and death,  
The power which tempts my steps to stray,  
Prone, devious, from the narrow way,  
Frail, faithless, weak, in sin I'll know  
While life endures, a constant foe.  
But not unmatch'd is now thy skill,  
O Sin—behold a stronger still!  
Though great thy might and power be found,  
Still grace Divine shall more abound.  
In weakness, this be all my power,  
My succour in temptation's hour;  
Engraven on my heart shall be  
The quickening truth—He died for me!

### II.

He died for me! When on my ear  
Falls the dread summons, all must hear;  
When from this frail, scarce conscious clay,  
Life's ebbing tide recedes away;  
When round my dying couch in vain  
Friends, kindred dear, their sorrows rain;  
When 'mid the deep convulsive throes,  
Announcing nature's final close;  
Upon my soul, in that sad hour,  
Come thoughts of deep and solemn power;  
When rising fierce, her dart to fling,  
Fell Sin prepares and Death his sting;  
O then be mine a sure defence,  
A shield more sure than innocence—  
Emblazon'd on its front there be  
The words of light—He died for me!

### III.

He died for me! When o'er my head  
Sounds the loud trump that wakes the dead;  
When, 'neath the monumental stone,  
Hastes limb to limb and bone to bone;  
When rising slow my form uprears,  
Scarce conscious from the sleep of years;  
When 'mid the fierce continuous jar  
Of nature's elemental war,  
Upon my startled ear there flow  
The wild extremes of joy and woe—  
Faith's loud exulting shout elate,  
Despair's wild shriek, portending fate;—

O strong upon my memory shine,  
Unchanged by age, undimmed by time,  
Bright truth, a refuge surer still  
Than sheltering rock or covering hill;  
The Rock of Ages may I see  
My refuge then—He died for me!

### IV.

He died for me! Since every fear,  
And hope, and joy, are centred here;  
Since thus, this solemn truth is fraught  
With deep results, surpassing thought;  
Since 'tis my stay while vital breath  
Pervades this frame, my trust in death,  
My refuge, on faith's pinions borne,  
When dawns the resurrection morn;  
Be now its quick'ning pow'r display'd—  
Each thought, each act, let it pervade.  
My Saviour's dying let me hear  
That so his life may still appear;  
The light, through ages doom'd to shine,  
Be dimly now reveal'd in time,  
That men, reflected thus may see  
The living truth—He died for me!

### BIOGRAPHICAL SKETCH.

THE LATE REV. JAMES MITCHELL,

MINISTER OF THE SCOTCH CHURCH, WOOLER, NORTHUMBRIA.

BY THE EDITOR.

### PART I.

THE excellent subject of our present Sketch was born at Strageath, in the beautiful valley of Strathearn, in Perthshire. His parents, though not affluent, moved in respectable society, and were much esteemed and loved by the whole neighbourhood. His father had received a liberal education, having been originally intended for the ministry, but, from some cause or other, he was diverted from his design and became a farmer. He was a man of sincere and devoted piety, of simple unaffected manners, of sterling integrity, and of a warm, affectionate heart. His partner in life, though not at the period of their marriage under the influence of religion, became afterwards decidedly pious; and she and her husband walked habitually as heirs together of the grace of life. To the education of their children in the knowledge of Divine truth they paid marked attention, and their efforts were, by the Divine blessing, followed with success.

Of the whole family, James was the favourite of his parents. Naturally of a delicate and feeble constitution, he was reared with peculiar tenderness. On several occasions, in the course of his early years, he was brought almost to the gates of death. This was more especially the case when under a severe attack of small-pox, which had wellnigh proved fatal; but, in answer to the ardent supplications of his pious father, the child was spared, and being so obviously a monument of God's preserving care and kindness, he was devoted by his parents to the service of God in the work of the ministry. The elements of his education were received at the parish school of Muthil, where he made considerable progress in the various branches of knowledge usually taught in these seminaries. From a manuscript autobiography which now lies before us, it does not appear that his mind had been the subject of converting grace until a later period than his mere boyish days. No doubt, he had been regular in his attendance on

Divine ordinances, and entertained a high respect for religion, and occasionally he even felt serious impressions; but this goodness, however fair and lasting for a time, was as fleeting and transitory "as the morning cloud or the early dew, which soon goeth away." His own account of his religious history at this period is thus given, with the simplicity and candour which characterised his later years:—

"Prayer, I believe, in secret, was sometimes performed, and public ordinances even attended; but, ah! with what improper frames of mind! Stranger as I was to the object of worship and the medium of it, to the great God, and the great Advocate his only Son, my prayers consisted only in the language of the lip, or the prostration of the knee; and, in presenting my addresses at the throne of God, I wished more to please my father on earth than my Father in heaven. My attendance on ordinances was not the result of delight in them, but of mere form, or the dread of losing a good name. I wearied often of Divine services, especially of the length of them, and was happy when they drew towards a conclusion. The golden season I enjoyed I improved not, nor did I even hear the word preached with faith, love, or self-application. I perhaps read the Word of God on the Lord's Day, but when I read it, I was not impressed with a sense of its authority and truth; it was a sealed book to me—its precious doctrines were not felt, nor its promises and threatenings properly credited. The works of the great Creator—the lofty mountains, the beautiful plains, the magnificent arch of heaven, the sun, moon, and stars—often filled me with astonishment; but I rested in the effect, and never rose to the Cause. He who spake all things into existence, my Creator, my Supporter, and daily Benefactor—He who for me and my fellow-sinners had not spared his own Son—was not in all my thoughts."

From his early years, Mr Mitchell was fond of reading. The "Pilgrim's Progress" particularly attracted his attention; and though he was as yet unable to understand the meaning of the allegory, it made a deep impression upon his youthful mind. As his parents had dedicated him from childhood to the sacred office, he had no sooner completed his preparatory studies at the parish school, than he was sent to St Andrews University. It is always trying for a raw, inexperienced youth, who has never been previously absent from his father's roof, to be exposed to the snares and temptations of a college life. In this respect, however, Mr Mitchell was placed in peculiarly favourable circumstances, having not only enjoyed the privilege of a pious education and example, but, on reaching the scene of his studies, he was committed to the care of an elderly student, "a prudent and well respected lad," who acted towards him the part of a brother. Under the direction of this kind friend and companion, and encouraged by his success in procuring a bursary at the very outset of his career, he prosecuted his literary pursuits with great diligence and success. The summer he passed at home, occasionally making excursions to visit his friends in different parts of the country. At Strageath, he enjoyed the privilege of a public library, founded by Lord Madderty. The opportunities of obtaining solid information which were thus opened up to him he did not however embrace, but acquired a taste for light reading, which exercised a very injurious influence upon his mind. Study became irksome, and pleasure the chief object of his desire. He spent much of his time in the

perusal of novels and dramatic compositions, and thus he soon lost all relish for the reading of more important works. The Bible was now entirely laid aside. Religious meditation was utterly neglected. Prayer became cold and formal, and was at length omitted. A spirit of pride and vain-glory took possession of his heart. He began to entertain the most extravagant opinion of his own talents and attainments, and to harbour the most flattering and delusive hopes of future greatness.

In this sinful state of mind, however, Mr Mitchell was not long permitted to remain. It pleased the Almighty to impress deeply upon him a passage from his own Word. The text suddenly suggested was an apposite one: "Pride goeth before destruction, and a haughty spirit before a fall." It was by this single verse of Scripture that the Spirit wrought effectually upon his heart. And while thus teaching him inwardly by his Spirit, God was also teaching him outwardly by his providence. His plans were one after another frustrated—his hopes disappointed—his prospects blasted. Still he struggled to rid himself of the feelings of remorse which were agitating his mind, by indulging in novel reading and other light amusements; but in vain. They always left him more wretched than before. The description of his agony and remorse we cannot refrain from giving in his own language, as contained in his unpublished autobiography:—

"I then felt an awful vacuity in my mind, which nothing but God could fill; and to him I was unhappily an entire stranger. I took many a sad and solitary walk, in which all around me appeared as a wilderness, and I envied every creature I saw as happier than myself. The bitter effects of imprudent conduct, culpable indolence, and neglected education, were daily before my eyes. My trials were great; but though they humbled me, and prevented many youthful irregularities, they did not change my heart. Disaffection to God and religion still reigned uncontrolled in the mind, and was outwardly manifested in the neglect of all the means of grace—of prayer, reading the Scriptures, and attendance on ordinances. The precious day of God I spent either at home or in idle walking. I was stricken more and more, and yet I revolted more and more. This had been a gloomy winter, nor did the summer prove much more comfortable. Home, where I had the endearing society of affectionate parents, brethren, and sisters, could not heal a broken spirit. Strathearn, at the command of God, wore almost as gloomy an aspect as St Andrews. The beauties of nature and the assiduities of friends palliated the evil, but could not cure it. For some days I would be tolerably comfortable; on other days, again, I would be dull and melancholy. My old acquaintance still kept at a distance, and this I considered as a great grievance. And while some of them, whom I esteemed as my inferiors in talents, natural and acquired, rose in life, and got into either schools or families, as for me every door to honour and preferment seemed every where to be shut. All applications for situations constantly proved abortive. Still I continued ignorant and irreligious, without hope and God in the world."

With a mind thus distracted, Mr Mitchell was still resolved to pursue his studies for the church. Though ill prepared to enter upon the acquisition of theological learning, he was too proud to resign a profession for which he had been destined from his childhood. He went accordingly to Glasgow, where he was enrolled a

student in the Divinity Hall. Here he became an inmate in the house of a pious relative, in whose company he received much valuable instruction. He regularly attended church along with the family, and even sat down with them at the Lord's Table; but, amid all this outward profession of religion, he candidly confesses, "I then neither knew nor loved my blessed Saviour." His privileges in Glasgow had been so numerous and valuable, that we might have supposed he would have been impressed with the Divine goodness to him. But the account which he gives of himself, after he returned to his father's house, is melancholy, when we think of the opportunities of improvement which he had enjoyed. We quote his own words:—

"Though now a student of divinity, I had no claim to any thing but the name. I was an entire stranger to the piety, the studious habits, and good conduct of such. Whatever books I read, the Bible was none of them. On Sabbath I staid at home. Secret prayer I never performed; and so little studious was I of appearances, that I did not wait for my father's family worship, which was observed at night, but went to bed. In such circumstances, was there any hope of my ever turning serious? As I knew nothing about God, how could I seek after him? and, sinner as I was, how then could I look for mercy? or look for his grace, without which, I am sensible, I never could have returned to him? How low was I reduced by ignorance and sin! Can such a dry bone live? Not, would any that knew me say, without a miracle. But the dry bone has lived, and the miracle has been realized."

In process of time, it pleased Him, with whom is the residue of the Spirit, to arouse the thoughtless young man from the slumber of sin and death, and to breathe into his soul the breath of spiritual life. In some cases, the process of conversion is sudden and palpable; in others, it is gradual and imperceptible. Mr Mitchell was accustomed to date the period of his new birth from the summer of 1777. In his autobiography, he mentions his having been seized with a sudden impulse to engage in prayer, although for several years he had been a stranger to that ennobling exercise. He also records, about the same time, the occurrence of a vision, in some respects resembling that which appeared to the celebrated Colonel Gardiner, with this essential difference, however, that in the case of the pious soldier there was a firm belief in the reality of the vision; whereas, in Mr Mitchell's case, there was no such belief, but, on the contrary, he himself declares, that he "considered it, from first to last, as an impression on the imagination, though it was as strong and vivid as if it had been real." The result of the Spirit's working upon his mind was of the most beneficial description. Prayer became a constant and delightful employment. The Bible was his daily and hourly companion. The Sabbath was now to him a day of holy rest, and refreshing from the presence of the Lord. The perusal of the rich old divinity of former times afforded him peculiar pleasure. Boston on the Covenant of Grace, Willison's Economy of the Covenants, Hervey's Theron and Aspasio, and Wishart on the Divine Attributes, were the works to which he chiefly felt himself indebted for the views of Divine truth which enlightened and cheered his mind. But the book which, above all other human compositions, he highly prized at this period, and indeed throughout

the whole of his future life, was the Shorter Catechism, which he justly regarded as an invaluable compend of Christian doctrine. Thus impressed with a knowledge of the great truths of Scripture, he engaged with an intelligent ardour of mind in the ordinances of religion. His attendance on the sanctuary was no meaningless service, but an enlightened act of worship; and, on sacramental occasions, he seated himself at the Lord's Table, partaking, with a lively faith and a warm devoted love, of Christ's body, which, to the believer, is meat indeed, and of that blood which is drink indeed.

For two years after his conversion Mr Mitchell "enjoyed," to use his own expression, "a kind of heaven upon earth." But such a state of feeling was not likely to continue long, unsuited as it is to the weakness and imperfection of our nature. Days of darkness and desolation of spirit at length came. All nature was as it were wrapt in gloom. He persevered in spiritual duties, but the energy, the life, the soul was gone. All was drudgery and an irksome task. Let us refer, however, to his own statements:—

"The Bible, once my favourite companion, was now a sealed book, and the house of God had lost its wonted attractions. My corruptions, which had been in a great degree subdued, now began to stir and to acquire somewhat of their lost ascendancy. My mind was filled with fears, and shocked with the apprehension of relapsing into my former ignorance and thoughtlessness. That awful passage in the 6th of the Hebrews excited the most painful irritation in my mind. I struggled hard to be what I was, but made no progress. My state was that of Paul, in the 7th of the Romans; "when I would do good, evil was present with me." I could not give up reading, meditation, and prayer; but I had no pleasure in them. Fasting also, in which I had enjoyed much of the presence of God, I had recourse to in vain. Like Sampson, I went forth to shake myself, as at other times; but I soon found, like him, that the Lord had departed from me. Satan was now permitted to assail me with his temptations. The Psalmist says, in the 104th Psalm, "The sun knoweth his going down: Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth." And as the wild beasts creep forth when the natural sun sets, so, when the Sun of Righteousness sets, the lions of hell came forth against me. And now the main scope of their temptations was not only to lead me into sin, but to seduce me to error. Their first effort was, not to unfix in my mind the truth of Revelation, but to suggest doubts and surmises about the truth of its peculiar doctrines, such as the divinity of Christ, the sovereignty and power of the grace of God in conversion, the imputed righteousness of Christ, and the atonement, or about my personal interest in his salvation, and perseverance in a state of grace."

This struggle against the suggestions of the great enemy of souls, lasted for nearly two years, during which, he continued to pray ardently to Him, who alone could teach his hands to war, and his fingers to fight. Thus he was enabled by faith to "withstand the fiery darts of the wicked one, and having done all, to stand" firm and unmoved in the belief of the truth as it is in Jesus. From this state of darkness and doubt, and sore temptation, he gradually emerged, and once more the light of the Divine countenance shone upon his soul, never, however, with such brightness as he had once known and felt. He was now stirred up to greater activity in maintaining a close and consistent walk

with God. At his instigation a prayer-meeting was formed among the pious neighbours, which he and his father attended weekly, and from which he derived much benefit.

In the winters of 1780-1-2, Mr Mitchell attended the Divinity Hall at Edinburgh under the professorship of Dr Hamilton. During his stay in the metropolis he became acquainted with several of the city ministers, and among the rest with the Rev. Dr Davidson, the worthy minister of the Tolbooth Parish. The language in which Mr Mitchell speaks of this eminent Christian minister in the autobiography to which we have so often referred, shows the high estimation in which he as well as all who ever enjoyed the privilege of Dr Davidson's friendship, have uniformly held him. His almost paternal kindness to those aspirants to the sacred office who were introduced to his notice, can never be effaced from the memory of those of them who still survive. To them the remembrance of that holy man will always be sweet. Mr Mitchell received from him many marks of attention; and through his influence, he obtained a situation as tutor in a family, which, under the blessing of the Almighty, laid the foundation of his future success in life. The family to which we refer, was that of Walter Scott, Esq., W.S., George Square, Edinburgh, the father of the celebrated baronet, whose genius has shed an unfading lustre around his name. The following description of Mr Scott and his household will be interesting to our readers, as showing the high religious privileges and pious example within the sphere of which Sir Walter Scott passed his early days. We quote from Mr Mitchell's manuscript autobiography:—

“ Mr Scott was a fine looking man, then a little past the meridian of life, of dignified yet agreeable manners. His business was extensive. He was a man of tried integrity, strict morals, and one that had a respect for religion and its ordinances. The church which the family attended was the Old Greyfriars, of which the celebrated Doctors Robertson and Erskine were ministers. Thither went Mr and Mrs Scott every Sabbath when well, attended by their fine young family of children, and their domestic servants,—a sight so amiable and exemplary as often to excite a glow of heart-felt satisfaction in my bosom. According to an established and laudable practice in the family, the children and servants were assembled on Sunday evenings in the drawing-room, and examined on the Church Catechism, and sermons they heard delivered during the course of the day, on which occasions I had to perform the part of chaplain, and to conclude with prayer. Mr Scott was a man of highly respectable character, of sound integrity, and good religious principle from his youth. When he first came to Edinburgh to follow out his profession, some of his school-fellows, who, like him, had come to reside in Edinburgh, attempted at first to unhinge his morals; but when they found him resolute and unshaken in his virtuous dispositions, they gave up the attempt, but instead of abandoning him altogether, they thought the more of him, and honoured him the more with their confidence and patronage, which is certainly a great inducement to young men in the outset of life, to act a similar part. After having heard of his inflexible adherence to the cause of virtue in his youth, and his regular attendance on the ordinances of religion in after life, we will not be surprised to be told, that he was one that bore a sacred regard for the Sabbath; nor will we be astonished at the following anecdote illustrative of it. An opulent farmer in East Lothian had employed Mr Scott as his agent in a cause depending before the Court of Session. Having a curiosity to see his papers,

which were deposited in Mr Scott's hands, relative to the process, this worldly man came into Edinburgh on a Sunday to have an inspection of them. As there was no immediate necessity for this measure, Mr Scott asked the farmer if an ordinary day would not answer equally well? When the farmer was not willing to take this advice, but insisted on the production of his papers, Mr Scott delivered them up to him, saying, “ It was not his practice to engage in secular business on Sabbath, and that he would have no difficulty in Edinburgh to find some of his profession, who would have none of his scruples.” No wonder such a man was confided in, and greatly honoured in his profession. All the poor services I did in the family, were more than repaid by the comfort I enjoyed when in the family, the pecuniary remuneration I received, and particularly by his recommendation of me some time afterward to the magistrates and town-council of Montrose, in the event of the vacancy that took place on Dr Nesbitt's resignation of his charge as first minister, and his emigration to America. At that time his recommendation brought me on the carpet, and this, he said, was all he could do, as the settlement would ultimately hinge on a popular election.

“ Mrs Scott was a wife in every respect worthy of such a husband. Like her partner, she was then a little past the meridian of life, of a prepossessing appearance, and amiable manners, of a cultivated understanding, affectionate disposition, and fine taste, both able and disposed to soothe her husband's mind under the asperities of business, and to be a rich blessing to her numerous progeny. But what constituted her distinguishing ornament was, that she was sincerely religious. Some years previous to my entrance into the family, I understood from one of the servants, she had been under deep religious concern about her soul's salvation, which had ultimately issued in a conviction of the truth of Christianity, and in the enjoyment of its divine consolations. She liked Dr Erskine's sermons, but was not fond of Principal Robertson's, however rational, eloquent, and well composed; and, if other things had answered, would have gone when he preached, to have heard Dr Davidson.

“ Mrs Scott was a descendant of Dr Daniel Rutherford, a professor in the medical school of Edinburgh; and was one of those eminent men, who, by learning and professional skill, brought it to the high pitch of celebrity to which it has attained. This eminent man was an excellent linguist, and, according to the custom of the times, delivered his prelections to the students in Latin. Mrs Scott told me, that when prescribing to his patients, it was his custom to offer up at the same time, a prayer for the accompanying blessing of heaven. A laudable practice, in which I fear he has not been generally imitated by those of his profession.”

Mr Scott's family consisted of six children, all of whom were at home when Mr Mitchell entered the family, except the oldest, who was an officer in the army. Several traits of Sir Walter's character when a boy, are given in the autobiography, which we gladly extract:—

“ In all the excellencies, whether as to temper, conduct or talents, natural or acquired, which any of the children individually possessed, to Mr Walter, since the celebrated Sir Walter, must a decided pre-eminence be ascribed; though, like the rest of the children, placed under my tuition, the conducting of his education comparatively cost me but little trouble, being, by the quickness of his intellect, tenacity of memory, and diligent application to his studies, generally equal of himself to the acquisition of those books I or others prescribed to him; so that Mr Walter might be regarded, not as a pupil of mine, but as a friend and companion; and, I might add, as an assistant too, as by his example,

and admonitions, he greatly strengthened my hands, and stimulated my other pupils to industry and good behaviour. I seldom had occasion all the time I was in the family, to find fault with him even for trifles, and only once to threaten serious castigation, of which he was no sooner aware, than he suddenly sprung up, threw his arms about my neck, and kissed me. It is hardly needful to say, that now the intended castigation was no longer thought of. By such generous, and noble conduct, my displeasure was in a minute converted into esteem and admiration. My soul melted into kindness, and I was ready to mingle my tears with his. Some anecdotes in reference to him, in that early period, and some interesting and useful conversations I had with him, deeply impressed my mind, and which the lapse of near half a century has not yet obliterated; and which, even at that time, afforded no doubtful pre-  
 sage of his future greatness and celebrity.

"On my going into the family, as far as I can judge, he might be in his twelfth or thirteenth year—a boy in the Rector's (Dr Adams) class. However elevated above the rest of the boys in genius, though generally in the list of the duxes, he was seldom, as far as I recollect, the leader of the school. Nor need this be surprising, as it has been often observed, that boys of original genius have been far outstripped by those that were far inferior to themselves in the acquisition of dead languages. Dr Adams, celebrated for his knowledge of the Latin tongue, was deservedly held by Mr Walter in high admiration and regard.

"One forenoon, in coming from the High School, he said he wished to know my opinion as to his conduct in a matter he should state to me. When passing through the High School-yards, he found half-a-guinea on the ground. Instead of appropriating this to his own use, a sense of honesty led him to look around, and, on doing so, he espied a country man, whom he suspected to be the proprietor. Having asked the man if he had lost any thing, and he, on searching his pockets, said he had lost half-a-guinea, Mr Walter, with pleasure, presented him with his lost treasure. In this transaction, Mr Walter's ingenuity in finding out the true owner, and his integrity in restoring property, met my most cordial approbation. When in church, Mr Walter had more of a soporific tendency than the rest of my young charge. This seemed to be constitutional. He needed one or other of the family now and then to arouse him; and from this it might be inferred, he would cut a poor figure, on the Sabbath examinations, on the subject of the sermons. But what excited the admiration of the family was, that none of the children, however attentive, could answer as he did. The only way in which I could account for this was, that when he heard the text and divisions, his good sense, memory, and genius, supplied the thoughts which would occur to the preacher.

"On one occasion, in the dining-room, where, according to custom, he was reading some author in the time of relaxation from study, I asked him how he accounted for the superiority of knowledge he possessed above the rest of the family. His reply was to the effect, that some years before, he had been attacked by a swelling in one of his ankles, which confined him to the house, and prevented amusement and exercise, and which was the cause of his lameness; as under his ailment he could not romp with his brothers and the other young people, in the green in George Square, he found himself compelled to have recourse to some substitute for the juvenile amusements of his comrades, and this substitute was reading; so that to what he, no doubt, accounted a painful dispensation of Providence, he probably stood indebted for his future celebrity.

Mr Mitchell acted with the utmost conscientiousness in the discharge of his duties as tutor in Mr Scott's

family, and not only while he was with them, but ever after, they continued to hold him in the highest respect and esteem.

THE PORTRAITURE OF AN AGED CHRISTIAN.  
 A DISCOURSE.

[Preached in the Hope Street Church, Glasgow, for behoof of the Gaelic School Society.]

BY THE REV. ROBERT BURNS, D. D.

Minister of St George's Parish, Paisley.

"Mnason, an old disciple."—ACTS xxi. 16.

THIS is all that is recorded of the character of Mnason; but it implies much. The statement is comprehensive in its bearings, and it carries a charm along with it. Here is a venerable follower of the Lamb, accompanying on their labours of love, the apostles and evangelists of the Church; taking a deep and tender interest in their progress and success; and testifying the warmth of his Christian affection, by hospitably entertaining the brethren in Christ.

The language of Scripture is *laconic*. It conveys much meaning in few words. When of Enoch and of Noah, it is recorded that they "walked with God;" there is conveyed to the mind of every discerning reader, a most interesting view of the nature and effects of spiritual religion as implying the habits of amity and fellowship with God, and consistent devotedness to his service. When of Cornelius, it is said that he was a "devout man;" we recognise in the character, the elevated tone of piety to which religious truth is designed and fitted to exalt us. And when of "Mnason of Cyprus," it is noticed, that he was "a disciple," and "an old disciple," we immediately perceive in him, not only the common features of a true Christian, but those of a Christian far advanced in years and in grace.

Of his early history we know nothing; but there seems little doubt that he was among the "first-fruits of Cyprus unto Christ." It would appear that the Gospel was early known to some of the inhabitants of this island, for, in the fourth chapter of the Acts of the Apostles, we read of one Joses, who was surnamed Barnabas, and a native of Cyprus, who was so powerfully influenced by the Gospel of Christ, as to give up all his possessions to purposes of piety and charity. It is not, indeed, likely that at such an early period as that now alluded to, the Gospel had been preached in the island of Cyprus; but it is surely probable, that Barnabas, from love to his brethren as well as love to Christ, would use his influence in promoting the spread of the Gospel among them. And we find it recorded in Acts xi. 19, "That they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch;" and some of those primitive missionaries "were men of Cyprus;" with whom it is said, "that the hand of the Lord was with them, and that a great number believed, and turned to the Lord." Cyprus was once adorned by many Christian Churches, and not



a few spiritual temples were reared to the honour of *him*, who is the great Master-builder, who rears the temple, and who bears the glory of it. But, alas! Ichabod has long ago been inscribed in legible characters on the mouldering walls of the once stately edifice. The crescent has taken precedence of the cross. The withering blast of Mahometanism on the one hand, and Turkish despotism on the other, has swept along the surface of this once prosperous island, and hath rified it of all its charms. The name and forms of Christianity, even in its corrupted state, are scarcely to be traced. Religion and the inhabitants of Cyprus generally, are at present in a very low and degraded condition; and I fear that few "aged disciples" are now to be seen within its limits.

Our primary object in this discourse shall be, to trace the characteristic features of an aged disciple; and then to found on them an argument in favour of the Christian and patriotic design which has led us together.

Need I tell you what is meant by a "disciple," and a "disciple of Jesus." The word we know is significant of one who learns of a teacher—a scholar. It is applied in the Gospel history most frequently to denote the twelve apostles; but it is used in the Acts, and in the epistles, to signify any "follower of Jesus—any one who professed the faith of Christ." Those are properly termed "disciples," who have learned of Christ,—who, like Mary have "sat at his feet, and listened to his words,"—whose hearts, like that of Lydia, have been opened to attend to the things spoken of the Lord; who, like the jailor, have been led to cry out from their inmost soul, "What must I do to be saved?"—who, like Saul of Tarsus, have been found in the attitude of prayer; and whose character affords a just comment on his emphatic words, "Lord, what wilt thou have me to do?"

There is such a thing as a disciple in name, and a disciple in reality. You are disciples in name, when you are baptized, when you attend the house of God, when you approach the table of the Lord, and when you do not glaringly outrage your profession by deeds and by habits of revolting criminality. You become disciples in truth, as well as in name, when you are awakened to a sense of sin and of danger; when you flee to the blood of sprinkling, as the only means of deliverance from the wrath to come; when you mourn over and forsake your sins; when you devote yourselves wholly to the Lord, and "walk soberly, righteously, and godly in the world." "We are the true circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

But what is, or rather, what ought to be, the characteristic features of an aged disciple? If he truly answers to the title, he will not only be old in years and in Christian profession, but "old" in a far higher and nobler sense—far advanced in the graces of the Christian character—matured in the school of Christ—venerable for spiritual attainments—exhibiting the fruits of genuine holiness in

their matured and mellowed state—ripening step by step for a blessed and a glorious immortality.

I. An "old disciple" should be far advanced in *spiritual knowledge*. We read of a certain period in the millennial age of the church, when "the child shall die an hundred years old," *i. e.*, when there shall be such a wonderful increase of spiritual knowledge and attainment in the Church, that such as are cut off in the morning and vigour of life shall exhibit all the matureness of information and of experience which we look for in men of the most advanced years. "Days," saith the wise man, "should speak, and the multitude of years should keep knowledge." It is painful to find so many professors of the faith, whose progress in knowledge bears such an insignificant proportion to their progress in years, and the extent of their religious advantages. They learn from their teachers and their parents in early life, the elementary principles of religion, and they acquire information sufficient to secure their admission to the sealing ordinances of grace; but they satisfy themselves with such scanty attainments. They consider the great object as thus gained; and engrossed from week to week, and from year to year, with the ceaseless round of worldly occupation; instead of adding to their original acquirements, they lessen by the want of diligent exercise, the limited stock of former years, and sink into the arms of a cold and stupid indifference. Ministers of the Gospel who have to do with the understandings and the consciences of men can, in the course of their pastoral dealings with their people, record many painful instances of spiritual ignorance in professors well advanced in years, and who have long enjoyed the advantages of an edifying and pious ministry. It is lamentable to think of such professors, not merely remaining stationary in their career, but actually receding in their course, and practically departing from the living God. The scene is deeply affecting, and the voice with which it speaks to all, is a heart-thrilling voice.

Now, what is the true explanation of this painful phenomenon? It is simply this, that such professors never deserved the name of "disciples" at all. They have assumed the form, but they were utterly destitute of the power of godliness; and therefore, though well stricken in years, they verify not the character of "aged disciples." If a man really believes the truth, he will make it the subject of his study. He will meditate on its varied departments by day and by night. He will familiarize himself with the sacred writings, and they will become the men of his counsel. He will use those helps which learned and pious men have provided in the shape of commentaries and explanatory remarks on the Scriptures; while he allows them not to darken or to enfeeble his impressions of the superlative value of the pure and simple word. He will take an interest in the progress of religious truth throughout the world, and will avail himself of all the facilities which his circumstances in life may afford, for enlarging his

views, and adding to his stock of religious information. This man, when he has arrived at the maturity of years, will exhibit the enlarged intelligence of an "old disciple." His views have expanded with his progress in life, and his old age is cheered and solaced by the ample treasures of Divine science.

A young disciple is apt to become rather speculative in his views, and disputatious in his habits. This is one of the favourite wiles of the devil, to perplex the inexperienced, and to stumble the faint-hearted. Nevertheless as years advance, the views of religion which are assumed become more simple—more spiritual—more practical. Difficulties, which at one time perplexed the mind, gradually disappear; and the soul which has been nourished by heavenly truth, exhibits the health and the soundness of a prosperous spiritual vegetation.

II. An "old disciple" should be *strong in faith*.—In the earlier periods of the Christian life, the feelings are often strong and lively; the affections easily and ardently excited, and the whole character marked by a warmth and energy betokening the entrance on a new and happier state of being. This is just what might have been expected; for the discoveries of the Gospel when first presented to the mind, and exhibited in all their loveliness and glory, must have the effect of giving to it a most powerful excitement. The state of things thus alluded to, is pleasing; but there is an imminent danger of our confounding the warmth of an affection, with its real strength; ardour and liveliness of feeling, with the vigour of faith and stedfastness of attachment to the Redeemer. The liveliness of a Christian's feelings when not chastened and controlled by sound judgment, and an enlightened understanding, is very apt to hurry him into mistakes, and into acts of imprudence, detrimental both to personal religion, and to the general interests of godliness.

As a Christian then, advances in years, the liveliness of his original feelings may be lessened, while the strength of his principles has been greatly aggrandized; and he may learn from observation, and experience, not to be over-sanguine in his first anticipations. But this change in the state of his mind and in his character, may be rather favourable than otherwise to his personal religion. The reality of his love to his Redeemer may be strengthened and confirmed. His faith acquires a character of stability. His judgment is matured, and his general course of life will become more steady, consistent and uniform; in proportion as his views of religious truth become clearer and more comprehensive, we may expect that his faith will acquire additional strength, and that his confidence in God and in his promises will be less liable to interruption by disappointment and change.

If an "old disciple," then, is less lively and keen in his feelings, we have surely a right to expect that he will be at all events strong in faith; vigorous in his attachment to the Saviour; stedfast in

his adherence to the hope of the Gospel. Doubts which once perplexed his mind will be removed. Temptations which once assailed him, too successfully, will have lost their fascinating and ensnaring influence. Having seen and felt the excellency of the Truth, and its suitability to his state, he will cleave to it with greater stedfastness than ever; and armed with the shield of faith, "he will be enabled to quench all the fiery darts of the adversary." With the great Apostle of the Gentiles will he be enabled from cordial and lengthened experience, to say, "I am crucified with Christ."

III. An "old disciple" should excel in *practical experience*.—There is a kind of experience of which some Christians make their boast, and on the extent of which depends their estimate of the reality and extent of personal religion—an experience which seems to consist chiefly in changes of frame and alternations of feeling. That there will be changes in the frames and feelings of a genuine believer, is true; but these changes are the results of such an endless variety of circumstances, that no very definite conclusion can be drawn from them either as to the prosperity or the decline of the spiritual life.

The experience to which we now allude, as what may be reasonably expected in an aged disciple, is of a totally different description. It is the result of what may be termed the practical application of Divine truth to the soul; and can be attained in its higher degrees by those only who have become, in some good measure, proficient in the school of Christ. A young disciple may have views of religious truth equally clear and correct with those of an aged believer, but his extent of personal experience may be much more limited. He knows and feels, for instance, that his heart is deceitful above all things; but he has not yet pondered the secrets of his heart, nor familiarized himself to its varied wiles. He knows and rejoices in the assurance, that by "grace he is saved;" but he has not yet attained to those overpowering views of the glorious grace of the Gospel, which the experience of Divine condescension and long-suffering, through a long course of years and of sin, is so well fitted to produce. He adores the providential care and kindness of Heaven; but what a mighty attainment in experience will he have made, when he is enabled to look back, through a long series of years, on the changes of life, the beneficence of a kind Father, and the lessons which both have combined to teach him!

We might go over the whole system of revealed truth, and show, in regard to each particular, the decided advantage which practical experience gives above abstract and speculative knowledge. Now, this advantage "an old disciple" ought to possess. He has long known the way of truth, and can declare, from personal conviction, that it is the way of happiness and of peace. He has long exercised faith in the grace of the Redeemer; and he can testify the suitable-

ness, yea, the omnipotence of that grace, because he is himself a living illustration of the one and of the other. He has long mingled with, and observed mankind in, their varied aspects; and this knowledge of men and of things must give him a decided advantage over those who are guided by theory alone. This enlarged experience we reasonably expect in an aged disciple, and we likewise expect the practical fruits of it. We look for greater caution in the adoption of measures, and greater firmness in prosecuting them when adopted. We look for greater firmness in resisting temptation, greater abstraction in thought and affection from the world, and greater power over the passions of the heart. We have, also, a right to expect that "old disciples" will apply to a proper end these results of experience—that they will benefit the young and the thoughtless by their advice, their admonitions, and their example—that they will give every reasonable encouragement to youthful piety—and win, by the attractive loveliness of a heavenly walk.

IV. An "old disciple" should exhibit an example of *cheerful piety*.—Aged persons sometimes displease and discourage by a morose and unsocial humour. They are apt to frown with disdain on all the innocent relaxations and gaieties of youth; and, from long experience of the vanities of the world, to acquire a misanthropic temper of mind. Now, this ought to be assiduously guarded against by the aged disciple of Jesus. There are just two extremes in this matter, which ought to be avoided. There is the extreme of those who, in the vale of years and in the near prospect of eternity, retain all the thoughtlessness and all the frivolity of their younger years. Than this, nothing can be more unbecoming. There is a decent soberness, a serious gravity, which becomes an aged man, and which we naturally associate with his character and years. But there is also the extreme of gloomy and peevish moroseness—a state of mind far remote from the seriousness and the gravity which become the aged disciple. Let both of these extremes be avoided; and let aged disciples unite in their character the cheerfulness and the seriousness which become their station. When they look back on the world, and when they survey the general aspect of things around them, they have, indeed, much to render them sober and grave; but, when they look back on the past goodness of God to them and theirs, and forward to another and happier world, have they not much to cheer and to elate their minds? By seriousness, they will present a suitable check to the thoughtlessness and frivolity of youth; by cheerfulness, they will encourage the young, and recommend that heavenly "wisdom, whose ways are pleasantness and peace." In these respects, Barzillai of old presents an edifying example. (2 Sam. xix. 31.) While he excused himself from engaging in the rejoicings on occasion of David's triumphant return to his capital, he does not murmur at the general joy, but gives vent to the feelings of a grateful and a patriotic heart.

V. *Lastly*, "Old disciples," while they are indifferent to the world, should cherish the habit of *spirituality and heavenliness of mind*.—What can be more affecting, than to see an aged man clinging to the world with all the ardour of youth—plunging, or trying at least to plunge, into its amusements and pleasures—pursuing its business and its vanities—grasping at objects which are just taking their flight for ever—and fondly doating on a scene which is fast passing away? How painful to think, that a portion here, short and unsatisfying as it is, is all that he can look to! and that, when time ends, there is no eternity to count on with hope! Can this be the becoming character of an "old disciple?" No: he has gone through the world, and has mingled with its bustle; but he hath endeavoured to use this world as not to abuse it. He hath endeavoured to acquire a holy indifference to time and its concerns; and now, on the verge of eternity, he can resign his interest in all sublunary objects without a sigh. "I have done with them all; my relation to the world is at an end; my last will and testament is sealed; and I have no longer a portion in any thing under the sun. 'My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever.'"

The practical inference which we design to draw from the subject is, the value of real religion, in its principles and in its spirit, as a provision for the exigencies of old age. This is an argument which all may understand, and which few do not feel. It rises out of the state of society, and of man as he is; and it comes home with a powerfully affecting energy to every heart. Do you ask me, What may be the most melancholy scene which the aspect of society presents in the ordinary intercourse of human beings? I would point to the state of that aged poor man who has few of the comforts of this world to cheer him, and with regard to whom the future is all darkness and gloom. The winter of life has arrived, and he shivers amid all its dreariness. His earlier friends are gone, and his once fascinating pleasures have long ago become distasteful. His family have been scattered over the earth, or they may have been cut off by the hand of death, or their bowels of compassion may no longer expand to the calls of tenderness. He feels himself to be a solitary wanderer in a world whose scenes have become strange to him, and to whose sympathies he, too, is a stranger. Within the precincts of his dreary apartment, he sits and broods in solitary wretchedness; and the memory of the past has no influence to cheer. Could he avail himself of spiritual resources, or did the anticipations of the future possess an elevating tendency, there would be, indeed, some delightful relief to the gloominess of the picture. But, alas! the light of heaven has not yet dawned upon his soul. The spiritual consolations of faith are to him equally a stranger with temporal comforts. The future—of which he is compelled, however reluctantly, to think—is wrapt in the dark mists of a gloomy uncer-

tainty; and he can only exclaim, with a celebrated Roman Emperor (Adrian) on his death-bed, "O my poor, wandering, trembling, fluttering soul! whither art thou going? and to what unknown region art thou about to take thy flight?"

Can a scene of moral wretchedness be conceived more gloomy and disheartening than this? and where can you find an argument, from experience and from fact, that is more affectingly strong, in favour of the necessity and excellence of real religion? Its truths are the only subjects on which the mind of an aged man can rest with placid complacency. Its treasures of knowledge open up to him resources of constant delight, when all others are about to fail. Amid the scantiness of his temporal board, he finds a supply to the wants of nature in the rich feast which the favour of his God, the fellowship of Christian friends, and the good hope through grace, supplies. And in him the Christian paradox, as it is justly termed, is amply verified: "As sorrowful, yet always rejoicing; as poor, but making many rich; as having nothing, and yet possessing all things."

Those who have been accustomed to visit, on a tour of mercy, the streets, and lanes, and garrets of our crowded home-population, can paint the contrast that there is between the dreariness of the winter of age, when destitute of the resources of piety,—and when lighted and cheered by the grace of the Gospel. The stare of vacancy is exchanged for the sparkling eye of Christian sensibility; the dark chambers of a darkened and perverted mind are exchanged for those hallowed abodes on which heaven has shed its selectest radiance. And did the sons and the daughters of benevolence know the full value that is affixed, in the catalogue of the pilgrim's comforts, to the weekly or the occasional call of Christian sympathy and love, the calls, I am persuaded, would be still more frequent—the hallowed intercourse still more endeared.

The love which seeks to enlarge the real comforts of age, will not overlook, in its visits of mercy, those whose peculiar locality exposes them to still more painful deprivations. Amid the streets and lanes of our own cities and towns, the activity of our Christian agents may do much to lighten the pressure of the winter of age; but there are scenes of poverty which even "angels' visits" do not cheer—there are aged men and aged women, whose minds are shut up amid all the shades of religious ignorance; there are islands, and there are remote districts, seldom, if ever, visited by the "feet of those who bring good tidings of good, and who publish salvation;" there are cabins whose thresholds are never crossed by the messengers of peace, to whose inhabitants the Bible has not yet unfolded its ample treasures, and for the comfort of whose aged aires no spiritual provision has been made.

We are told by Dr Henderson, a truly Christian traveller and missionary, that in Iceland the long and dark nights of winter are pleasantly beguiled away by the capacity and the habit of read-

ing, which is so general among the interesting inhabitants of that distant region; and the endeared familiarity of intercourse is cemented by the soothing salutations of aged piety—"The Lord bless thee;" to which the young are ever ready to respond, "Peace be unto thee." The gift which patriotism and piety have conferred on Iceland, we would wish to impart, in a still loftier measure, to the Highlands and Islands of Scotland; and in this "work of faith and labour of love," the Gaelic School Society of Edinburgh, with its auxiliaries, here and elsewhere, have for forty years successfully laboured; and many thousands of old and young have been taught to "read in their own tongue the wonderful works of God."

You admire the native scenery of northern and western Caledonia—her islands and her glens—her lofty mountains and her expansive lakes—oh! but there is a moral scenery that is still more beautiful; and the eye of Christian sensibility delights to linger amid the interesting economy of a Gaelic school. I enter one on the distant shores of Lochaber, and there is the goodly number of three score and ten, fathers and mothers with their children, listening to the instructions of an aged female, who had learned to appreciate, from experience, the blessings of religious knowledge. Her name, Margaret Sinclair, deserves a place in the "short and simple annals of the poor." I pass on to the school at Glencairn, in the parish of Kincardine, Ross-shire, and there, at the head of seventy scholars, of all ages, I descry the hoary head of the old veteran, (Iverach,) who in 1715 fought the battles of loyalty, and in 1815, just a century thereafter, began to learn the letters of the alphabet and whose progress was only arrested by the loss of sight, and, in the winter of 1816, by the grasp of death. At the threshold of another school, nearer to our own view, I see an aged woman of seventy-eight, leaning on crutches, and carrying her spelling-book in her hand. In the Report of the Society we mark this interesting notice:—"The great number of adults who attend the Gaelic schools is in the highest degree interesting and encouraging, and forms a peculiar feature in the system of teaching. Some of these poor people are so far advanced in life, that the committee have found it necessary, during the past year, to introduce a new article into their depository, namely, spectacles for the use of their schools. Such an appendage, it is believed, has never before been found necessary by an education society; but it serves to illustrate, in a very striking manner, the eagerness of our too long neglected countrymen to learn to read the Word of God in their native language." In all this there is a moral beauty, to delight the eye and the heart of the Christian observer; and the persons benefited by the privilege, are duly sensible of its value. "Among the more pious part of our Highland population, the schools of the Gaelic Society are known by the name of *Sgoilean Chrìstid*; that is to say, The Schools of Christ." They are schools for training up disciples; and the provi-

sion which they make for the winter of old age is a spiritual provision. "The handful of corn on the mountains shall shake like the cedars in Lebanon; and they that dwell in the wilderness shall rejoice." Almighty Redeemer!—we desire to make thy name to be remembered through all generations; therefore shall the people praise thee for ever and ever.

"I speak unto you, fathers,"—have you seriously thought on the characters which become aged disciples—which distinguish them, not from the mass of mankind only, but from the general company of the aged? Reflect seriously on the features which have been drawn, compare them with the Scriptures, and subject yourselves to the test of self-examination. Do you study to realize the feelings of dying men? The apostle "died daily;" and to Hezekiah the command is given, "Set thine house in order, for thou shalt die, and not live." Are you ready to obey the summons? Are you "in Christ," and has Christ been "formed in you?" Do you accustom yourselves to a retrospect of the past? Israel, of old, was commanded to "remember all the way which the Lord their God led them these forty years in the wilderness." Deut. viii. 2. Come, aged friend, look back on the way by which God has led you. Trace his guidance, call to remembrance what he has done for you, and how often he has spoken to you in mercy and in judgment. Ask now, what good effect has the kindness and the judgments of God had upon your heart? Has his goodness led you to repentance; or have you despised the long-suffering forbearance of God? Despise it no longer; for there is a time "when the things which belong to our peace shall be for ever hid from our eyes?" Give glory to God, before he cause darkness, and "your feet stumble on the dark mountains."

Aged believer, are you standing in the attitude of hope and expectation? I congratulate you on your bright prospects. How do you feel,—not sorry for having been honest before God in your generation? Remember the noble testimony of good old Polycarp, when at the stake he was offered life on condition of abjuring the Saviour—"Four-score years," said he, "have I served Jesus of Nazareth, and he has ever proved a kind Master to me; how, then, shall I renounce my best of friends?" "Be thou faithful unto death, and I will give thee a crown of life."

"I speak unto you, young men,"—you have engaged in a good work, and your efforts to benefit others will not surely prove unfavourable to your own spiritual improvement; yet suffer the word of exhortation. In a world like this, there are many snares to beguile the unwary; and in a dense and crowded population, and in the centre of a great commercial metropolis like this, the difficulties are not lessened, the snares are not fewer in number, nor less dangerous in their character. Be steady to your principles, and cultivate a systematic and scriptural acquaintance with the whole scheme of divine truth. Cherish mu-

tual love, guard against causes of difference, and live near to the Saviour. "Be diligent in business, and fervent in spirit; let not your good be evil spoken of; and wound not the Saviour in the house of his friends." Guard against the beginnings of evil; avoid the scenes and excitements to youthful folly. "Enter not into the way of the wicked; come not near it, turn from it, and pass away." To all within these walls would I address it, as an unquestionable truth, that a youth spent in folly, and a manhood in worldly and licentious indulgence, will issue, if death does not prevent, by realizing a scene still more awful, in a sorrowful and disreputable old age. A youth of piety, and maturer years consecrated to holy activity in the service of God and the Redeemer, will render old age venerable, death serene, and immortality glorious.

#### HYMN TO THE HOLY SPIRIT.

BY THE REV. JOHN GEMMEL, A. M.,  
*Minister of Fairley, Ayrshire.*

SPiRIT! pour'd on Pentecost,  
Paraclete, or Holy Ghost,  
Whatsoe'er thy mystic name,  
Shed in quivering tongues of flame,  
Brooding over chaos deep,  
Garnishing the heavenly steep,  
Or by Jordan's sacred side,  
When the heavens were open'd wide,  
In the emblem of a dove,  
Full of peace and full of love,  
Resting on the Eternal Son,  
Holy! uncreated One!

#### II.

Quickener! that dost rouse the dead,  
At the gates of hell misled;  
Breath of Life! thine aid impart—  
Waken every slumbering heart;  
Every grovelling soul refine  
With thy power and grace divine:  
While our little taper burns,  
And another year returns,  
And thy word to us is spoken,  
And our hour-glass is unbroken,  
And the blood within our veins,  
Bid us shun eternal pains.

#### III.

Sanctifier! seal our hearts  
With the truth thy Word imparts;  
Every passion lull to sleep  
That will not thy precepts keep;  
Hallow every passing thought  
Of our souls that Christ hath bought;  
Sacred truths and themes instil,  
And thy pleasure all fulfil;  
There let Christ replace his throne,  
And possess us for his own,  
Till our bodies all shall be  
Temples to thy Deity!

#### IV.

Comforter! thy peace restore  
Holy patriarchs felt before:  
Brightest hope and faith returning,  
And pure love with incense burning,  
Evil thoughts and pains dispel,  
With the sable troop of hell:  
Cleans'd in Jesus' sacred blood,  
And the water's mystic flood,

That proceeded from his side  
When in darkest night he died,  
In our souls thy graces glow,  
Making earth a heaven below!

v.

Intercessor, Spirit! pray,  
Teach our darken'd souls the way;  
Prompting words and holy feeling,  
And the mind of Christ revealing;  
In us raise the pure desire,  
Like the altar's quenchless fire,  
Ever burning, pure, and bright,  
Full of warmth, and full of light;  
While, the heavenly veil within,  
Our High Priest that died for sin,  
With his glorious breastplate on,  
Pleads before the eternal throne.

VI.

Everlasting Spirit! come,  
Teach us life's imperfect sum:  
All on earth is dark and drear,  
Changeful as the changing year;  
All is dark, without a ray,  
Like one hideous Golgotha:  
Breathe, oh! breathe; thine influence give:  
Spirit! come, and we shall live;  
Raise our souls from things of earth,  
Subjects of a better birth,  
And our song shall be of Thee,  
Through a blest eternity!

ON THE CRIME OF THE SMITING EGYPTIAN, AND  
THE VINDICATION OF MOSES FOR SLAYING HIM.

BY THE REV. GEORGE A. SIMPSON,  
*Minister of Tyrie, Aberdeenshire.*

## PART II.

Was Moses to be at once the accuser, the jury, judge, and executioner of the Egyptian? Some have alleged, that he was even then vested by a special commission from heaven, with extraordinary power or authority; "and they justify the action, extraordinary as it was, not by the common right of avenging the oppressed, which belongs not to private persons (Rom. xii. 19), but only by his divine and special vocation to be the ruler and deliverer of Israel; which call of his, however manifested, whether by his father, as Josephus says, or immediately to himself, was evident to his own conscience; and he gave this as a signal to make it evident to his people."—(See Poole's Annotations on the passage in question.) Let us examine into this statement, in order to ascertain whether it is borne out by facts and statements of Scripture, sufficient to furnish a triumphant justification of Moses' conduct. It is, indeed, to be observed, that the Scripture speaks only of his warrant to act as the ruler and defender of Israel being issued when he dwelt in Midian, and publicly proclaimed among the Israelites when he returned to Egypt, forty years after this transaction occurred. It is however to be carefully noted, that there are certain expressions in the original which would lead us to infer, that even at that time he was vested by heaven with special judicial power,—that he was authorised to act as the avenger of blood,—to punish a malicious and blood-thirsty malefactor; for the word translated "he slew," belongs to that conjugation (*hiphil*) which implies causation, and therefore Moses at the time must have caused it to be done, either from an actuating

principle of malice and indignation, which is altogether contradictory to his recognised character for meekness, or, through a constraining and delegated power from heaven, he caused instant and summary punishment to be inflicted on the Egyptian, either by his own hands,\* or by the retributive instrumentality of the nearly conquered Hebrew, causing the latter to be the minister and avenger of justice. And even in the latter case, it may still be said, in one sense, that "he slew him." And is not the hint drawn from the peculiar use of the Hebrew term, as denoting the principle or nature of Moses' action, in some measure corroborated by the expression of the conflicting and wrong-doing Israelite on "the second day," "who made thee a prince and a judge over us?"—an expression which may be made without much violence, if any, to a legitimate deduction, to imply that Moses was vested with a recognised authority, though the irritated Hebrew, like every other person placed in similar circumstances of wrong-doing, was unwilling to own a constituted authority, or ironically and tauntingly called it in question, and especially when he thought that he had Moses completely in his power, in consequence of having done an action which would expose him to the vengeance of Pharaoh. But however plausible and legitimate the hypothesis drawn from the construction we have put on the Hebrew terms may be, yet we may be certain that nothing but an express authority from heaven, or some dire imperious necessity, from whatever cause arising, could have induced a man of such notoriously mild, humane, and meek a temper as Moses afterwards showed himself to be, to imbrue his hands in the blood of his bitterest foe, if he could have otherwise prevented it, and yet secured the safety of himself, or of others. The plea of having dealt an accidentally mortal blow in self-defence, or even the necessity of self-defence, will not justify him, because, though he must have been fiercely assailed by the furious Egyptian, and his life placed in imminent jeopardy,—though he would require all his skill, activity, and prowess, to repel the onslaught of his assailant, yet the same dexterity and prowess which conquered and slew his antagonist, could have easily enabled him to smite, so as merely to disarm or disable him,—could have easily vanquished and bound him as a harmless captive, while his rank and position in Pharaoh's court, if he was then an inmate of the royal palace, would have effectually protected him from all future danger from the conquered Egyptian. Or, if Pharaoh had resented his interference in the cause of the oppressed Hebrews, as contradictory to the line of policy he had adopted towards the children of Israel, yet would not the intercession of his royal benefactress, whether she was the daughter of the Pharaoh then upon the throne, or whether she was any other near relative, have afforded the hopes of easily procuring his pardon, and rescuing him from the peril incurred by thwarting the measures of the monarch. But had he been acting under the authority of heaven as a judge and a ruler, why did he

\* The Jews, in their love for the marvellous, give an easy solution to the difficulties attendant on the whole of this subject; for their priests (says Clemens Alexandrinus) declared that Moses slew the Egyptian with a word,—thus giving them a miracle to prove his mission, and so then he must be killed by him who is the Lord of life and death.—See Whitby's Annotations on Acts vii. 26.

not punish with equal severity the culpable and quarrelsome Hebrew, especially the man who was in the wrong, whom he saw on "the second day," smiting (still the same verb of the same conjugation, but in a different tense) his fellow? This man was to all appearance, though not altogether from the same motive, committing the same offence as the Egyptian had been doing, and equally deserved to die. But still Moses, so far as we can gather from the history, did not equally punish him as he had the former criminal. One would imagine that he would have undoubtedly inflicted the same summary punishment on the Hebrew culprit, if he had been commissioned by heaven to be a judge and a ruler over Israel at the time. But though no mitigating circumstances had occurred in the case of the latter culprit, and from the silence of the history we are not warranted to say that there were any mitigating circumstances, and, in fact, there never can be mitigating circumstances in the case of a deliberate murderer, yet might not Moses have been ordered by heaven,—if in the one case he had acted by the authority of heaven,—to leave in this case the culprit to the retributive justice of God, to be punished in due season, in God's own time and way. Perhaps, too, the horror of having shed blood even in self-defence, or in a judicial capacity, might have weighed with Moses in not again doing so, but induced him to try other measures to prevent the wrong-doing Hebrew from slaying his brother, to employ, as he did, on this occasion, as he had done on the former, the weight of affectionate and mild expostulations and remonstrances, seconded by the authority of his recognised rank and power, and by the remembrance of the former deed, and his consequent determined spirit to punish every deliberate murderous assault. His object was to prevent murder, and he would seem to have effectually done so. Had he indeed slain the Hebrew, he might have imagined that he would have weakened the effect of the evidence he gave, and intended to give, by the slaughter of the Egyptian, that he was to be the future ruler and deliverer of Israel. He would no doubt have vindicated his authority as a ruler and a judge, but could they have looked upon him as their deliverer? Worldly policy, therefore, though that could be no justification, might have prevented him from inflicting the same summary justice on the Hebrew. There is, indeed, one circumstance which, at first sight, would seem to militate, not merely against the character of Moses, as implying that he was actuated by the principles of worldly policy and prudence, and arguing that he could have easily spared the life of the Egyptian, but also against the supposition of his being then invested with judicial and executive power; for if he had been so invested, might it not be imagined, that he would have fearlessly and openly executed it, without any dread of prospective evil consequences to himself? It is said, "that he looked this way and that way, and when he saw no man, he slew the Egyptian, and hid him in the sand." But surely a due regard to the dictates of prudence is not incompatible with the right and efficient discharge of duty. Moses was undoubtedly actuated by the dictates of prudence; but it was a prudence which had respect, not so much perhaps to his own safety, as to the weal of his countrymen. He decided, by an open vindication of their wrongs, to

hurry them into a rash and unsuccessful rebellion, and thus draw down upon them the still more oppressing and even exterminating vengeance of Pharaoh. He feared, that in openly capousing the cause of the afflicted Hebrews, he would be interdicted from all intercourse with them, and thus be prevented from secretly endeavouring to mitigate their burdens, by the performance of all those kind offices which sympathy and generosity know so well to do, and delight in doing in the most endearing, encouraging, and efficacious manner. He dreaded the useless periling of his life, by the open slaughter of one of the native subjects of the realm of Egypt, and thus placing himself under the ban of the empire, which he was assured would be instantly put in force against him. For he knew, if we may believe Josephus, that Pharaoh viewed him with a jealous eye, in consequence of a prophecy current among the Hebrews, and also among the Egyptians, a prophecy probably originating in some revelation made to Amram,\* and laid hold of by the Egyptian priest to answer some sinister purpose of his own, that Moses was to be the future ruler and deliverer of Israel; and he was aware that Pharaoh would readily, and gladly avail himself of the occurrence of the slaughter of one of his native sub-

\* Josephus mentions a dream of Amram, which he implies led to the faith of Moses. This species of revelation, (if vouchsafed to him), so common in the early ages of the world, would give birth to the surmise of the parents of Moses, that their infant child about to be born, was to be the future deliverer of Israel, and would lead them to adopt the dangerous line of conduct for his preservation in the full assurance of the realization in due time of the divine promises. And the miraculous preservation of Moses and his adoption into the family, and his careful education, for his future office, under the eye of the implacable enemy of the house of Israel, were a sort of corroboratory evidence to them of the care of heaven over their child, and of the accomplishment in due season of their anticipated and authorised hopes respecting him, and thus would keep alive their expectations, and cheer their minds under their long and complicated and oppressive burdens in the house of their bondage. A faith without a ground or object to rest upon is a nonentity, and would never be a subject of commendation by the Scripture: and as the faith of the parents of Moses is celebrated by the apostle in the 11th chapter of the epistle to the Hebrews, we would infer, that some revelatory statement of some kind or other was made to them with regard to the fate and office of their infant son. It is, indeed, true, that they had no grounds or objects of their faith, the general promises of God, with respect to the deliverance of their nation, and they could calculate, that the predicted period of four hundred years was rapidly, though not very near, verging to its close. And every father and mother in Israel might hope, that they might be the happy parents of their destined deliverer. But still they must have been aware, that forty years were yet to elapse, (for wise and important purposes, though they could not foresee it, it was destined to extend to other forty years more.) And how could they calculate, that so long before its termination, they were to be the parents of the ruler and deliverer of their nation? And yet it is said of them, that they had faith—faith in what? a faith, according to the plain meaning of the apostle's words, not merely in the miraculous preservation of their child, but also in the reality of his future office. For it is evident, that the faith which the apostle celebrates, was that which actuated them, as well as Moses, to bear up in common with the other saints of God, under their allotted trials, but to the faithful and successful discharge of the duties of his public character and office. And hence we would infer, that they must have had some specific revelation or evidence of some kind or other, for the guidance and support of their faith in reference to his public character and office. These grounds or objects of their faith, they would unquestionably communicate, in the course of their permitted intercourse with him, when they were initiating him into all the elements of Hebrew lore, and training him up in the principles and promises of the holy religion, for the honourable discharge of his future important and interesting office. Reasoning on the same principles, we would also infer, that as his own faith is celebrated in the same 11th chapter of the epistle to the Hebrews, he must have had some certain, or indefinite, revelation confirmatory of that vouchsafed to his parents, and carrying firm conviction to his mind, that he was to be the deliverer of Israel, and leading him to adopt the self-denying and high-minded resolution to abandon the court of Pharaoh, in order to identify himself with the people of God, and to enter on the immediate execution of that office for which he believed he had a divine commission. From the expressions, too, of the wrong doing Israelite "on the second day," we know that such a belief was current among his countrymen; and though that of itself can be no confirmation of the supposed fact, yet taken in conjunction with other evidences it may help to lead to the inference, that such an opinion may have originated in some authenticated revelation. In short, from the expressions of Scripture, and the deductions of reason upon them, we would infer that God had made it known that Moses had a divine commission at the time when he slew the smiting Egyptian.

jects, and that, too, of one of his officials, when in the supposed discharge of his duties as a task-master, and of the indication thus afforded of his wish and endeavour to excite the Israelites to rebellion, and thus deprive him of the benefit of their services, in building his treasure cities, and carrying on the public works for the embellishment and advantage of his kingdom, as a plausible and legal pretext for summarily cutting him off; and thus gratifying his jealousy,\* indulging his avarice, extinguishing his fears, and justifying himself in the eyes of the Egyptian populace, with many of whom Moses might have been a favourite, in consequence of the splendid victories, if we may credit Josephus, he had gained over a neighbouring and hostile nation, or in consequence of his humane, generous, and popular manners. Such a construction Moses had every reason to believe would be put on his conduct; and such a fate he had every cause to dread, notwithstanding the powerful intercession that would be made in his favour by his adopting mother and benefactress—an intercession which had formerly secured him from peril, but which would now be utterly unavailing in his favour; and therefore Moses, not so much through any dastardly motives of fear for his own personal safety, not through any doubt of the actual reality of his commission, or of the propriety of shedding the blood of the murderous-intentioned Egyptian, but through motives of prudential and patriotic regard for the safety and weal of others, he availed himself of the opportunity furnished by the solitariness of the place, having no eye to detect him, but a friendly and a kinsman's eye, to execute the duties of his office as ruler and judge—to execute the sentence that “Who shall sheddeth man's blood, by man shall his blood be shed.”

#### CHRISTIAN TREASURY

*The Saints in Heaven.*—Temptation and sin have no place in those happy regions. These are the evils that belong to earth and hell; but within the gates of heaven nothing must enter that tempteth, nothing that defileth. It is the mixture of sinful thoughts and idle words, sinful actions and irregular affections, that makes our state of holiness so imperfect here below. We groan within ourselves, being burdened; we would be rid of these criminal weaknesses, these guilty attendants of our lives; but the spirits above are under a sweet necessity of being for ever holy; their natures have

\* Josephus says, that when Moses was nourished in Pharaoh's palace, he was appointed general of the army against the Ethiopians, and conquered them, when he married the king's daughter; because, out of affection for him, she had delivered up the city to him. But the Egyptians, after they had been preserved by him in the Ethiopian war, entertained a hatred towards him, and were very eager in compassing their evil designs against him, suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt, and told the king that he ought to be slain. The king had also some intention of himself to the same purpose; and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him; and being instigated by the sacred scribes, he was ready to undertake to kill Moses. But when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the desert, and where his enemies could not suspect he would travel; and though he was destitute of bread, he went on, and despatched that difficulty courageously.—(See Whiston's translation of Josephus.) Whatever truth there may have been in the general outlines of the story about Moses' military achievements and victories in the supposed Ethiopian expedition, and the consequent war, and ungenerous jealousy and resentment of Pharaoh and his subjects, yet we know that a variety of other causes contributed to excite the jealousy and fears of the Egyptian monarch and nation; and that it was in consequence of another action of Moses, even his open and decisive interference with the cruel line of policy adopted, for crushing the spirits and exterminating the nation of Israel, and his judicially punishing with death one of the officials of Pharaoh, that roused, at last, the vengeance of that monarch, and he was compelled to flee to the land of Midian.

put on perfection; the image of God is so far completed in them, that nothing contrary to the divine nature remains in all their frame; for they see God in all the fairest beauties of his holiness, and they adore and love. They behold him without a veil, and are changed into the same image from glory to glory.—REV. DA WARRS.

*Faith.*—In the experience of Christians, we find they too often show more regard to the actings of faith, than to the object of faith. This is an error in experience. The Scriptures principally direct our attention to the testimony of God—the report of God by his messengers—the record which he hath given of his Son. They testify of him, in his wonderful person, his perfect character, his mediatorial offices, his saving power, his great salvation, his faithful promises, his inconceivable love, his all-sufficient grace. They invite, exhort, entreat, and urge sinners to believe in him; and promise pardon, justification, holiness, peace, and eternal life to all that believe. They dwell rather on what we believe, than how we believe; the truth believed, rather than the manner of believing it. They make no promise to a “feigned faith,” a dead faith—that is, to a heart destitute of real faith; but to a believing unfeignedly, with the heart, in the Son of God. There are differences of this faith, both in degree and in effects, but the quality of the principle is the same. It is a “like precious faith” in all believers—in its object, warrant, kind, and effects. Instead, therefore, of making distinctions on the nature of faith, as to its actings, we shall be more profitably employed in considering the truth, the Gospel, the glad tidings of God; and, on the evidence of Revelation, endeavour, in dependence on the Holy Spirit, to believe “the faithful saying.” The truth, really believed, will produce its effects, corresponding to its own nature.—REV. JOHN COOKE. (*Select Remains.*)

*The Love of God in Christ.*—Herein is love, here is the highest expression of God's love to the creature, not only that ever was, but that ever can be made: for, in love only God acteth to the uttermost;—whatever his power hath done, it can do more: but for his love, it can go no higher: he hath no greater thing to give than his Christ. It is true, in giving us a being, and that in the noblest rank and order of creatures on earth,—herein was love; in feeding us all our life long, by his assiduous tender providence,—herein is love; in protecting us under his wings from innumerable dangers and mischiefs,—herein is love, much love; and yet set all this by his redeeming love in Christ, and it seems nothing. When we have said all, herein is the love of God, that he sent his Son to be the propitiation for our sins. This was free love to undeserving, to ill-deserving sinners. Preventing love; not that we loved him, but that he loved us. Just as an image in the glass that is imprinted there by the face looking into it, the image does not look back upon the face, except the face look forward upon the image, and in that, the image does seem to see the face, it is nothing else but that the face does see the image. O! the inexpressible glory of the love of God in Christ.—REV. J. FLAVEL.

\* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements 9s.; also, the First Series in Three Volumes, Price L. 1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, JUNR. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Christian Experience. No. X. By the Rev. George Muirhead, D.D., ..... Page 130</p> <p>2.—The Lily. By the Rev. William Patrick, ..... 132</p> <p>3.—Tribute to the Memory of the late Lord Bruce, ..... 133</p> <p>4.—On the Crime of the Smiting Egyptian, and the Vindication of Moses for slaying him. By the Rev. George A. Simpson. Part III., ..... 134</p>	<p>5.—A Discourse. By the Rev. James Robertson, A.M., Page 136</p> <p>6.—Sacred Poetry. "Life." By H. Whyte, ..... 140</p> <p>7.—Christian Treasury. Extract from Rev. Dr Chalmers, 141</p> <p>8.—Biographical Sketch. The late Rev. James Mitchell, Minister of the Scotch Church, Wooler, Northumberland. By the Editor. Part II., ..... 4.</p>
---	---

## CHRISTIAN EXPERIENCE.

No. X.

BY THE REV. GEORGE MUIRHEAD, D.D.,

Minister of Cramond, Mid-Lothian.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—JOHN xv. 11.

THE last Paper referred to the experience of Christians under affliction, and it was then shown, that the case of a Christian under the severest pressure of affliction was preferable by far, to that of the ungodly man in the most favourable circumstances in which he may be placed. But if such be the advantage of the Christian over the ungodly man, when a Christian is under heavy trials, much more we may suppose that advantage will appear, when he is in favourable circumstances, and experiences much peace and joy in believing. And this, it is hoped, will be manifest in contemplating the experience of Christians when favoured with a season of rejoicing. And it is to this case of Christian experience, that the reader's attention is now requested. The perfection of their joy and blessedness is not, indeed, to be looked for in their present state. Here is their sowing time; and they may be called upon to go forth weeping, bearing precious seed. The harvest is the season of gladness, when they shall return with joy, bringing their sheaves along with them. But while, as has been shown, they must look for tribulation in this world, there are also seasons of joy granted them, even during the course of their journey through the wilderness, as refreshments by the way to strengthen for the fatigues of the journey, and as pledges and foretastes of that joy awaiting them in their Father's house in heaven. It is with a view of showing the experience of Christians, when they have seasons of joy even in this valley of tears, that the reader's attention is requested to the portion of Scripture quoted at the head of this Paper.

The things which Christ had said unto them refer to what is recorded in the preceding chapter, and to what is mentioned in the preceding

verses of the 15th chapter. There our Lord compares himself to the vine, and his professing people to the branches. Those branches which continue barren, though apparently and by profession connected with the vine, were never truly ingrafted, and shall be cut off, as good for nothing but to be burnt. Those branches again, which are truly ingrafted into Christ, deriving sap from the vine, become fruitful. They shall not be cut off; but they may need pruning that they may bring forth more fruit. It is then in cleaving closely to Christ by faith, and feeding upon his fulness that Christians become fruitful. We tell them too, for their greater encouragement to abide in Him, that the love which he had for them was as the love wherewith the Father loved him. And if they kept his commandments, they should abide in his love. And these things were spoken to them for the purpose of furnishing them with a never-failing source of joy. And it was a joy of the purest kind, being the joy of their Lord, and as the love wherewith he loved them was the same love wherewith the Father loved him, so the joy inspired by this love was his own joy. And as the love wherewith he loved them was unchangeable; so the joy resulting from it was of an abiding nature. These things have I said unto you, that my joy might remain with you. And as Christ's love hath an extent in it that passeth knowledge, so the joy resulting from it will have a fulness in it to distinguish it from the joy of this world. And therefore does Christ say, "that your joy may be full."

I. Here it may be remarked, that the joy of Christians is derived from Christ. It hath pleased the Father, that all fulness should dwell in Christ. All the well-springs of peace, and comfort, and joy

are in him. He is the consolation of Israel. He was anointed, as was foretold of him, to preach the Gospel to the poor. He was sent to bind up the broken-hearted, to proclaim liberty to the captives, recovery of sight to the blind, to set at liberty them that were bound, to preach the acceptable year of the Lord. The great design of his coming into this world, was to deliver them from the degrading bondage of sin and Satan, the fatal source of all sorrow, and to bring them into the glorious liberty of the children of God, and to bestow upon them all the blessings of salvation, which are of inestimable value, and which put gladness into the heart more than can be enjoyed in the greatest abundance of earthly good things. The riches of his grace are unsearchable; whatever it may be that can be most conducive to render us truly happy is to be found in Christ, and found in him in all unmeasurable fulness. O that all had the most enlarged conceptions of the glorious all-sufficiency, the inexhaustible fulness, and the admirable suitableness of the Lord Jesus Christ to all the diversified circumstances in which they may be placed, that he would be accounted infinitely precious, infinitely desirable, infinitely lovely. Now since the joy of Christians is thus derived from Christ; what exalted conceptions may be formed of a joy derived from such an abundant inexhaustible and ever-flowing fountain of all good.

II. It may be remarked, that as Christ is the inexhaustible fountain of all joy, so he communicates of his own joy to them that believe, by uniting them to himself, by the indwelling of his Spirit in their hearts. An indissoluble union is established between Christ and believers. He dwells in their hearts by faith; he is in them the hope of glory, and they are in him. They abide in him, being ingrafted in him as branches in the vine. The bond of this union on the part of Christ is his Spirit dwelling in them. And as the sap of the vine circulates through all the branches, giving them life and nourishment; so the Spirit of Christ in believers is a life-giving Spirit, that maintains the spiritual life in their souls. And this union is maintained on the part of Christians by faith. It is in believing the testimony which God hath given of his Son, that they receive Christ; and it is by faith that they abide in Christ, and place continual dependence upon him, and receive continually out of his fulness even grace for grace. This is the account of the matter given as by the Apostle Paul from his own experience. "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

III. It may be remarked, that Christ communicates his joy to believers in the way of their attendance on the means of grace. Thus, in their reading of the Scriptures, when the Spirit opens their understanding to understand him; and when he takes of the things of Christ to show them unto them, they are admitted to a rich entertain-

ment. In contemplating especially the wonderful work of redemption as thus unfolded to them, they see in it from its commencement to its consummation, such rich displays of condescension, grace and love, as make glad their hearts, and in the contemplation of the exceeding great and precious promises of the Gospel, they find abundant sources of joy,—so that they may say with the Psalmist, "How sweet are thy words to my taste; yea, sweeter than honey to my mouth." Again, the joy of the Lord is communicated to them, when pouring out the desires of their hearts before God in prayer. The Spirit helps their infirmities in prayer, giving them enlargement of heart, awakening and cherishing high admiration, and lively gratitude, and delight and joy. Again, the joy of their Lord is communicated to them in their waiting upon God in the ordinances of his appointment. There God has promised to meet with his people, and to bless them according to what is promised. "Thou meetest him that rejoiceth and worketh righteousness; them that remember thee in thy ways; also, the sons of the stranger that join themselves to the Lord to serve him and to love the name of the Lord to be his servants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer." There is much in the services of the sanctuary to make glad the hearts of God's people. They are glad when it is said to them, "Go ye up into the house of the Lord." And especially have they often experienced much joy in being admitted to commemorate the wonders of redeeming love at the Lord's table. There they have found that faith, and love, and joy were called forth into lively exercise,—so that they could say with the Church, "I sat under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

IV. I have to remark, that while all fulness of joy dwells in Christ, and while he is ever ready to communicate of that fulness, yet he does so in various measures, according to the diversified circumstances in which his people may be placed. On some occasions he is pleased to give what may be termed a high spring-tide of spiritual joy. And this was the case of Christian experience to which it was intended particularly to direct the reader's attention, and for which the remarks already made were intended to prepare the way. In such circumstances, they can enter into the experience of the Church, when she exclaimed, "Or ever I was aware, my soul made me like the chariots of Ammi-nadib," or willing people. She seems to have been suddenly visited with an overwhelming manifestation of Divine love; and thus has it been occasionally with the people of God in former and in later times. God seemed to open the windows of heaven, and to pour out a blessing, until there was not room to receive it. Their cup of spiritual joy was full and running over. Whether they were in

the body, or out of the body, they could not tell; there seemed to be something of heaven let down into their souls. They saw an excellence, and splendour, and glory in heavenly objects, which they had never seen before. They could then say, "A day thus spent is better than a thousand," and "Is this after the manner of men, O Lord God?"

Such, we find from Scripture, has been occasionally the happy experience of God's people. Thus was it with Jacob, when on his journey to Padan-aram, and afterwards when he met with the angels at Mahanaim. Thus was it with David on various occasions, as we find recorded in the book of Psalms; and thus it seems to have been with Habakkuk (iii. 17-19). Under the New Testament, again, there are instances of the same kind, in the case of the Apostle Paul, when he was caught up to the third heavens; and in the case of the Apostle John, when he was favoured with heavenly visions in the isle of Patmos. And those who are acquainted with the history of the people of God in later times, particularly in seasons of peculiar trial, may recollect various instances of very signal manifestations of God's love to them, in which they were made "to rejoice with joy unspeakable, and full of glory." It may be a suitable illustration of this subject, to mention two or three cases of this kind:—

1. That faithful servant of God, the celebrated Mr John Howe, well-known in the religious world by his published works, left in writing, on a blank leaf of his Bible, the following account of a striking manifestation of God's love to him, such as he had never before experienced, and which, indeed, he found it difficult to express in words:—"I had been preaching from 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.' On the morning after, I awoke out of a most ravishing and delightful dream, that a wonderful and copious shower of celestial rays from the lofty throne of the Divine Majesty did seem to dart upon my open and expanded breast; and I had often cause afterwards to reflect upon that signal pledge of special favour manifested to me on that noted memorable day, and with repeated and fresh satisfaction tasted the delights thereof. On another occasion, some years after that, I sensibly felt something of the same kind, through the adorable bounty of my God, and the most pleasant and comforting influence of the Holy Spirit, far surpassing the most expressive words that my thoughts can suggest. I then experienced an inexpressible melting of heart—tears gushing out for joy—that God should shed abroad his love so abundantly in the hearts of men, and that, for this purpose, my own heart should be so abundantly possessed by his blessed Spirit."

2. Mr Flavel, a well-known Christian minister, whose praise is also in the churches, when on a journey, was favoured with a signal manifestation

of God's love. He fell into a heavenly meditation, wherein he had such tokens of the love of God, and his own interest in the Divine favour manifested to him, as greatly surpassed all the rational evidences ever he had; and he had been long a close walker with God, and an eminent preacher of the Gospel.

3. To mention only one other instance, relating to the experience of Mr Robert Fleming, author of a work, entitled "Christology." It shall be given in his own words. In a note accompanying it he says, "What I have written here was under a peculiar impression, of which I am to give no account, and perhaps cannot do any more than the Apostle Paul could of what he saw and heard (2 Cor. xii. 1, 2, 3, &c.); though I pretend not to such discoveries as he had." It is addressed to God his Saviour, and is in these words: "O my King and Lord, thine I am by innumerable ties, thine I am by self-dedication, and thine I am resolved to be for ever. Let others choose whom they please, I and my house are thine, and resolve to be for no other. Speak, Lord, for thy servant's eyes are upon thee, and his ears are open to thy calls. It is my soul's desire, thou knowest, to love thee more, and to serve thee better. I have no other end, in all my studies, labours, and watchings, but thy own service. May I attain to be so happy as to draw over more of my fellow-creatures to thee, in order to become likewise my fellow-servants. O that all men might see what I see in thee! O that they might enjoy thy presence, as I have done, and do even at this present time! O incomparably lovely, glorious, gracious, and condescending Lord, thou art all brightness, mildness, sweetness, and goodness! I adore, I admire, I love, I enjoy! But O my thoughts are swallowed up! My words leave me! Rapturous pleasure! Peace that passeth natural understanding! Joy inconceivable! Celestial vision! Am I in the body, or out of it? Be it as it will, I am still with thee! And O how happy is it to find myself thus with thee and in thee! Here is the centre! Here is the essence! Here is the fulness of true happiness, of solid satisfaction, of heavenly joy! I thank thee, O my dear God and Benefactor, for thyself; I thank thee for thine innumerable and gratuitous benefits; I thank thee for my Bible, and particularly for the New Testament; I thank thee for that measure of knowledge thereof which thou hast mercifully blest me with; I thank thee for answering my prayers, and assisting my endeavours, by carrying me on so far in this great work of 'Christology,' which thou thyself didst at first so remarkably excite and encourage me to undertake; I thank thee for the eminent manifestation of thy presence and love, by which thou hast so given me a renewed and eminent evidence and proof of thy approbation of these my labours, this 19th day of May 1707; and I thank thee, likewise, for that fair and sure prospect which I have had, in some measure, from my youth up to this day, and have now again confirmed in so wonderful

a manner, that I shall enjoy thee uninterruptedly hereafter, in that happy state where I shall be capable to know thee better, to love thee more perfectly, to enjoy thee more closely, to praise thee more purely, and to serve thee more unweariedly, and that for ever, ever, ever. Amen."

Such signal manifestations of God's love are, comparatively speaking, of rare occurrence. But as they have been vouchsafed to some, so they may be still vouchsafed to others; and the more closely that Christians walk with God, they are in more favourable circumstances for receiving such manifestations. Even they, however, who have not experienced such manifestations themselves, should be thankful that God has granted them to others; for they give convincing evidence of the truth of the Gospel, and assist us in forming more enlarged conceptions of the blessedness awaiting the people of God, when they shall be admitted into his immediate presence, to behold his glory unveiled, to look upon his face in righteousness, and to be for ever satisfied with his likeness.

The improvement of this subject belongs, in the *first* place, to those who, in the kind providence of their God, have been favoured with seasons of spiritual joy; who can say, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation." What abundant grounds of thankfulness have all such! "O praise ye the Lord, for he is good, for his mercy endureth for ever;" and remember for what purpose such joy has been communicated to you. It is that you may run in the way of God's commandments with enlargement of heart. It is "that you may be stedfast, immovable, always abounding in the work of the Lord,—for as much as you know, in your own happy experience, that your labour is not in vain in the Lord;" and carefully avoid whatever would mar your spiritual joy. Walk humbly with God; set the Lord always before you; and grieve not the Holy Spirit, whereby you are sealed to the day of redemption.

In the *second* place, this subject is to be improved by those who are mourning over the weakness of their faith, the small amount of their attainments, the strength of their corruption, and that it is with them a day of small things. It is well that you should be deeply concerned, when the case is so with you. But, when you mourn over your sad case, you are called upon also to seek after deliverance. Make renewed application to the great Physician, who knows your case perfectly, and what is the suitable remedy. Rejoice that there is balm in Gilead—that there is a Physician there. Doubt not his ability and his willingness to heal your spiritual disease. Cast yourselves entirely upon his care and love. Only believe, and you shall be made whole. "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?"

In the *third* place, what shall be said to those who neither know spiritual joys, nor seek after them, but are seeking their happiness from the pursuits and pleasures of this world? Alas! you are seeking happiness where it is not to be found; you are pursuing the shadow instead of the substance; you are sowing to the wind, and you shall reap the whirlwind. Well may it be said to you, "Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not?" O that you would lay this matter seriously to heart, ere it be too late! Be assured, that there is only one way to be truly happy. All blessedness is treasured up in Christ. Cleave to Christ, and abide in him by faith; so shall you have durable riches, gold tried in the fire that you may be rich, treasures secured for you in heaven—you shall be rich in faith, and heirs of the kingdom!

### THE LILY.

BY THE REV. WILLIAM PATRICK.

The lily and the rose are unquestionably the two prime favourites of Flora; and in heathen lore, as in modern literature, make almost as gallant a show in the choice imagery of the poet, as in the select assemblages of the florist in the embroidered garden and the rich parterre. It is almost impossible to dip to any extent into the classic page, without being regaled with the odour of their rich perfumes, or seeing them, with another favourite, the violet, flit in gorgeous phantasies before our eyes. The lily and the rose are, more especially, the chosen emblems of female beauty, innocence, and modesty; and are not always chosen to flatter, but sometimes to instruct.

The imaginations of the heathen poets, which will aid us in the illustration of many sacred allusions to this interesting plant, also heighten their descriptions of female modesty by the contrast between the lily and the rose. Thus Virgil (*Æn.*, lib. xii.), in his description of Lavinia,—

"A crimson blush her beauteous face o'erspread,  
Varying her cheeks by turns with white and red;  
The driving colour, never at a stay,  
Run here and there, and flush and fade away.  
Delightful change! thus Indian ivy shows,  
Which with the bordering paint of purple glows,  
Or lilies damasked by the neighbouring rose."

Tibullus (Lib. iii., El. 4) has an equally rich and beautiful comparison,—

"Thus bright the scarlet amaranthus shines,  
Which with the lily some fair maiden joins;  
A hue like this, when tinged by autumn's pride,  
Beddens the apple on the sunny side."

Another heathen poet, on a still bolder pinion, thus gives loose to his imagination,—

"So opening roses mixed with lilies glow,  
So does the moon in her eclipses show."

In modern times, the lily has been universally received as the emblem of purity and modesty. Thus Barton,—

"Ye loftier lilies, bathed in morning dew,  
Of purity and innocence renew  
Each lovely thought."

Cotton, in addressing a beautiful and amiable female admiring these flowers, thus writes,—

"Lilies are, by plain direction,  
Emblems of a double kind;  
Emblems of thy fair complexion,  
Emblems of thy fairer mind.  
But, dear girl, both flowers and beauty  
Blossom, fade, and die away;  
Then pursue good sense and duty—  
Evergreens that ne'er decay."

Thomson, taking a leaf from inspiration, thus attempts to "paint the lily, and to gild the rose"—

"Observe the rising lily's snowy grace:  
Observe the various vegetable race:  
They neither toll nor spin, but careless grow;  
Yet see how warm they blush! how bright they glow!  
What regal vestments can with them compare?  
What king so shining, or what queen so fair?"

The Hebrew word for the lily is *shoshannin*, which, as Kimchi justly observes, is derived from another Hebrew word which signifies six. Leigh, in his "Critical Sacra," says it is thus applied to the lily, because it has six leaves. To speak more scientifically, and therefore precisely, and that the force of the remark may strike closer home, it may be observed, that the lily belongs to the *Hexandria* class of Linnæus, and, like many others of the same class, has six petals and six stamens; in fact, six in this flower is the chosen number—hence the derivation of its name from a Hebrew radical signifying six. It is possible that the *Lilium candidum* may be the flower occasionally alluded to by the sacred writers, which our translators render "lily of the valley" (Cant. ii. 1), as Pliny (Lib. xxi., c. 5), and others of the ancients, celebrate Syria for producing the finest plants of this species. It is also more than probable that some species of the *Nymphaea*, although of the *Polyandria* class in Hebrew, as in our own tongue, received the name of lilies. The *Nymphaea nelumbo*, in particular, which frequently differs from the other species by having a six-leaved calyx, like the *Nymphaea lotus*, was very common in Egypt, and, under the name of *lotus*, was a universal favourite, especially among the fair sex. It was worn by them in various forms, as an ornament of dress. Its petals were formed into necklaces, and were frequently carried about with them, in bud or blossom, in their hands, as we carry the violet, the lily, or the rose. It was more especially prized as an ornament in the fantastic head-dresses, as represented on the monuments—of which a specimen is given in the adjoining cut.



This prevailing passion of the Egyptian ladies for their national flower is frequently alluded to in the Song of Solomon. Thus, the daughter of Pharaoh declares, (Cant. ii. 16,) "My beloved is mine, and I am his; he feedeth among the lilies." These remarks may serve to throw light on the celebrated title of the 45th Psalm; a subject which has hitherto perplexed the Biblical critic. This beautiful and majestic piece of poetry is evidently an epithalamium, or marriage song, supposed to have been composed on the occasion of Solomon's marriage with Pharaoh's daughter. The title is singular—"To the chief musician upon Shoshannim, for the sons of Korah, Maschil, a Song of Loves." The Hebrew word, "To the chief musician," is omitted in three MSS., and probably ought not to be inserted here, for the title seems to be perfect without it; Maschil, signifies "instruc-

tion;" and Jedidith, "a song of love." Some suppose Jedediah to be the name given to Solomon, 2 Sam. xii. 25; an alteration similar to the alteration in the title of the 7th Psalm, where Kish is rendered Cush. It is more probable, however, that Jedidith signifies, "of loves," or the "beloved ones;" or, by a slight change in the pointing, "the lovely or beloved girls." It is the word Shoshannim, however, which has chiefly puzzled the commentators. It is allowed on all hands to signify lilies, but they cannot conceive what lilies have to do with the subject-matter of the ode. This Psalm, as we have seen, was written as a nuptial ode, and was intended to be sung, as Dr Taylor justly remarks, in his "Illustrations of the Bible," by the female attendants of the Egyptian princess; and they are called "the lilies," a favourite poetical similitude, as we have seen, both in ancient and modern times, and they are so called, not merely by a poetic reference to the lotus lilies of the Nile, but by a direct allusion to their custom of making the lotus lily a conspicuous ornament of their head-dress. Shoshannim, then, instead of being the name of an unknown tune, or of a six-stringed instrument, as most of the commentators assert, is a poetic allusion at once to the country, the beauty, and the dress of the female choristers. In this Psalm, however, although Solomon be the type, a "greater than Solomon is here," viz., "The Lord our Righteousness." Genebrard himself, surely, would not grudge us the type, when it leads to so glorious a theme—even to King Messiah himself; his spiritual beauty and eloquence, his power and victories, his throne and sceptre, his righteousness and inauguration, his royal robes and glorious palace. The word lily, in a singular or plural form, occurs about sixteen times in the Sacred Volume. The plant mentioned by Virgil (Eclogue, ii. 45, x. 25; and G. iv. 131) is the *Lilium candidum*; the plant, as we have admitted, also frequently alluded to by the sacred writers. It is of the class *Hexandria*, order *Monogynia*. It has a large bulb, a round stout stem, about three feet high, with large white bell-shaped corollas. There are many varieties. The lotus is already described, under the title, "Bulrush." In this country the *Convallaria maialis*,

"The sweet lily of the vale  
In woodland cells is found;  
While whispering winds its sweets exhale,  
And waft its fragrance round."

But what our translators have rendered "lily of the valley," (Cant. ii. 1,) is not our English flower of that name, but the lily already described. The *Convallaria* is also a beautiful and interesting plant, on which Hurdis thus moralizes:—

"To the curious eye  
A little monitor presents her page  
Of choice instruction, with her snowy bells—  
The lily of the vale."

TRIBUTE TO THE MEMORY OF THE LATE  
LORD BRUCE,

(SON OF THE EARL OF ELGIN,\*)

"THE eldest branch of the first family among us, born to high title and extensive estates, who promised, by the beauty and nobleness of his mind, the amiableness and generosity of his dispositions, and the filial and fraternal tenderness of his heart, to grace the elevated rank and ample fortune to which he was heir, as well as to adorn and delight the domestic circle, has, after fifteen years of impaired bodily and intellectual energies, been committed to the silent tomb. But, oh! how comforting to his relatives, and how cheering to the Christian to know, that while 'the things which are seen,' fair and brilliant as they were in prospect, were

\* Extract from a sermon preached by the Rev. Peter Chalmers in the Abbey Church, Dunfermline, on the last Sabbath of December 1840.

receding from him, 'the things which are not seen,' in their far more dazzling splendour and richer blessedness, were, by his believably 'looking at them,' drawing near to, and brightening upon his view; that previous to his malady reaching its height, he was enabled, by grace, to afford many pleasing and satisfying tokens that 'he had chosen that better part, which should not be taken from him;' that he anticipated and acquiesced in the divine disposal concerning him; that he was willing to endure the whole extent of the affliction which appeared to be awaiting him, rather than in health sin against God; that his breathings were after holiness and forgiveness—vented, at times, in long-continued, audible, earnest prayer; and that, even amid the darkness which latterly shrouded his mind, in the temporary glimpses of light which broke through it, he was found recommending others, as he was no doubt himself seeking, 'to look unto Jesus,' and trust in him only. Brethren, surely in such a case his surviving relatives, while they sorrow, have cause 'not to sorrow as those who have no hope;' nay, may be bid to 'weep not,' but to say, 'It is well,' and to rejoice; and surely they should, as we trust they will, feel an animating motive to cleave unto Jesus, as all their desire and hope; to redeem the time, which is short and uncertain; and 'to be followers of them who through faith and patience are now inheriting the promises.' Let us, especially, see that this, and every other bereaving dispensation now occurring amongst us, and that the season at which we have arrived, do not pass away without improvement by ourselves."

A near relation of the deceased, and excellent judge of character, says, in reference to this description, "It is true, and I trust that glory is thereby given to God. My beloved —— would have shrunk from glory being given to himself. I never saw one in whom all high thoughts, worldly, intellectual, and spiritual, were so laid low; and I still feel too much his look of meek rebuke, to wish to exalt him. God did much in him—and He did much for him. In Canning's beautiful words, in his epitaph on his own son,—

"And since this world was not the world for thee,  
Far from thy path removed, with anxious care,  
Ambition, glory, gain, and pleasure's flowery snare;  
Made earth's temptations pass thee harmless by,  
And fixed in heaven thine unaverted eye."

#### ON THE CRIME OF THE SMITING EGYPTIAN, AND THE VINDICATION OF MOSES FOR SLAYING HIM.

BY THE REV. GEORGE A. SIMPSON,  
*Minister of Tyrie, Aberdeenshire.*

##### PART III.

THE question as to the authority, and, consequently, the triumphant justification of Moses, is set at rest by the express testimony of the proto-martyr, Stephen, in his address to the Sanhedrim and assembled Jews, in reference to this very action, wherein he says, Acts vii. 25, "that he" (Moses) "supposed that" (by this action) "his brethren would have understood how that God by his hand would deliver them,—but they understood not;" thus implying, that this action, done as it was as an express evidence of his being their appointed deliverer, must have been performed, as Moses felt it to be, to the satisfaction of his own conscience, under an express warrant from Heaven, in whatever way revealed, but most certainly revealed, investing

him, even at that very time, with special, judicial, and executive powers; and therefore showing that what he did was not from any improper motives, but from a sense of duty and obedience to the command of the Sovereign Judge of all—the Supreme Disposer of life and death. We think that we can perceive many strong reasons for Moses's destined failure, by this action, in carrying conviction to the minds of his countrymen, of his being their appointed and promised deliverer and ruler. Had he not failed, he would probably have stirred them up into a premature, ill-concerted, and ruinous rebellion, and drawn down upon them all the crushing efforts of the armies of Pharaoh,\* while their spirits were yet unshaken, and their strength yet unbroken, beneath the scourging and desolating plagues of Heaven; he would have interfered with those splendid manifestations of divine favour and grace towards the Israelites, when the Lord brought them, with an outstretched arm, from Egypt, and led them with the kindest care and watchfulness through their long and hazardous pilgrimage in the wilderness; and he would have deprived the people of God in every age of the animating and encouraging illustration and assurance of the mighty and gracious hand of Providence and grace working together, for good to all his servants in the days of trouble, perplexity, and danger; and he would have also deprived the world of those awful warnings against hardening the heart under the correctionary dealings of the Lord, furnished by the calamitous fate, and the dreadful judgments which overtook Pharaoh, and his unbelieving servants. He would have interfered with the necessary and disciplinary correction of the Israelites in righteousness and patience in the house of their bondage, and wanted himself that training in the house of affliction and of solitude, for the arduous duties, perils, and trials of his future office, as the leader, and judge, and deliverer of such a nation as Israel was. But though these and similar reasons may have rendered necessary the failure of Moses in carrying conviction at that identical time to the minds of his countrymen, yet they by no means militate against the idea of his

\* If Moses was, as we know that he was, forty years of age when he slew the Egyptian, then his adopting another, allowing a difference of nearly twenty years between them, must have been verging fast to sixty, if not beyond that period; while her father, on the same calculations of disparity between the parent and daughter, must have reached the decrepit and burdensome fourscore; and accordingly, in the list, given in Stackhouse's History of the Bible, of the kings of Lower Egypt, we find one called Ramon Miamun—this very prince, who commenced his reign A. M. 2427, and who died A. M. 2493, thus reigning sixty-six years, and affording the probability of his having reached his eightieth year about the time that the transaction in question took place. This was a period of life when, oppressed by age and infirmities, the mind is apt to become very jealous and irritable—extremely tenacious of its secular offices—suspicious of, and vindictively disposed towards, every person likely to wrest from it the power which it wields with a feeble and tottering hand. This, if true, will also help to account for the sudden and vindictive determination of Pharaoh to cut off by a violent death, (as we know from Scripture that he attempted to do, for it is said that Pharaoh sought to kill him; and it is farther intimated to Moses, while dwelling in Midian, as an encouragement to go down to Egypt on his mission of deliverance to Israel, that all the men were dead which sought his life,) the man whom he had hitherto protected, whom he had visited with so many favours, and who was so dear to his daughter; for it is not at all likely that a man of such a fierce character as Pharaoh, who had, for political purposes, scrupled not to imbue his hands in the blood of a multitude of helpless and innocent children, would look with much horror and indignation on the slaughter, by any of his courtiers, of one of his native subjects, or visit with condign punishment the conduct of Moses in the case of the smiting Egyptian, if his suspicious and irritable mind had not been actuated by political motives—by the dread of seeing, in his dotting old age, the sceptre wrested from his hand, and the Egyptian dominion brought low, by the more vigorous and enterprising Hebrew leader, who had now, apparently, entered openly upon his office, and seemed determined, at every personal hazard, to avenge the wrongs and vindicate the liberties of his growing and persecuted countrymen.

being then invested with an actual commission. The evidence he then gave was indispensably necessary. He had no doubt given a plain and palpable demonstration,—a demonstration of the highest moral kind,—by his voluntary relinquishment, at a period of life when the mind is matured in wisdom and experience, and most capable of estimating the advantages of secular prosperity, and successfully prosecuting the schemes of ambition, of the pleasures, and honours, and advantages of a princely and courtly life, refusing to be called the son of Pharaoh's daughter,—a demonstration, we say, of his determination to cast his lot for weal or for woe, with the people of God. But here was an evidence, perhaps more plain and palpable to the eyes of the populace, that he was determined to abide with them, to defend them and avenge their injuries on all besetting occasions, and under every possible risk of peril to himself. Here was a direct evidence of his entering upon the immediate execution of his office as a judge and deliverer, with which popular opinion, and prophetic promise, and express revelation, had invested him. And though he failed in then carrying full conviction to their minds, yet it could not fail to help to prepare their minds for his reception, when, forty years afterwards, he came from the mount of God, and from before the burning-bush, to assume with more efficiency the character and office of their ruler and deliverer, and to vindicate his pretensions by means of the mighty and numerous miracles which God caused him to work. We would, therefore, be disposed to say, that Moses was not mistaken as to the time for entering upon his office, but that from his want of foresight into the ways and designs of providence and grace, with respect both to himself and to the Israelites, he had miscalculated the immediate results ordained to flow from it. The commission, if we will be permitted to hazard a conjecture, and we hazard it with all due reverence, was only in a slumbering state, and in abeyance during the period of forty years. And when all things were fully ripe for its successful prosecution, it was re-issued, if we may so speak, with all the miraculous demonstration of Almighty power and grace, to inspire the faith, and to rouse the obedience of Moses and of the people. It must be acknowledged, that this failure operated strongly on the mind of Moses by temporarily shaking his faith, and occasioning distrust in the protection of Providence, and in the successful prosecution of his office as a deliverer; for Moses, like every other saint of God here below, was not perfect, and his faith was not yet able to rise superior to the seeming obstacles placed in his way for the purpose of its trial. It superinduced that culpable timidity of mind which induced him, through fear of the vengeance of Pharaoh, to desert his post, and to flee to the land of Midian. It helped to originate those repeated, unaccountable, and obstinate refusals, to undertake the office, when, from the burning bush, Jehovah ordered him to go down to Egypt, and deliver his people Israel. For he would seem expressly to allude to this as one of his reasons for declining the important and honourable commission. "Behold," says he, "they will not believe me, nor hearken unto my voice; for they will say the Lord hath not appeared unto thee." But his faith, when rekindled by the spirit of Him who spake from the burning bush, burned with a

brighter and steadier flame, and inspired and animated him amidst all the fiery trials and perils of his future career and office. To all these arguments for the triumphant vindication of Moses, let us add those afforded by the reasoning of the apostle in the 11th chapter of the epistle to the Hebrews, and by the character of that faith ascribed to him about this very time. He left the pleasures of Egypt, refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward. And can it be supposed that he who had the faith, the fortitude, and the virtue to relinquish all the flattering prospects of worldly grandeur, opulence, and pleasure, for the sake of identifying himself with the helpless and persecuted people of God,—that he who feared God and not man,—who had forsaken the world for the service of the Lord, who steadily maintained a firm and operative faith in the fulfilment of the divine promises, and who looked forward for his reward, not to this world, but to the future recompense of reward,—that a man of such principles and views would do aught either for the preservation of his own life, or for the rescue of a suffering brother, but what he was warranted to do by the dictates of humanity and justice, or by the express authority of the Supreme Disposer of life and of death; or that the meek and humble Moses, whose heart bled for the woes of others, who was slow in retaliating injuries, but prompt in forgiving them,—whose meekness and whose other virtues were founded on, and were kept in constant exercise by faith and prayerful communion with the God whom he loved and feared, and served, and for whose glory and service he sacrificed all his flattering and princely prospects in Mirsain's land, would unnecessarily, barbarously, revengefully, imbrue his hands in the blood of any of the sons of man, whatever had been his offence against himself, and to whatever personal risks he might have been exposed? From hence, then, it will appear, if the strictures we have presumed to make on this part of the sacred narrative, and the views we have taken (and we have stated the case as fairly and impartially as we could, and as we deemed the original terms of the narrative would seem to warrant) of the conduct of Moses on the occasion be correct, that this extraordinary action of Moses can be triumphantly vindicated, not by the plea of self-defence, but by the express authority of God, constituting him a special and extraordinary magistrate and judge,—a deliverer of the people of God. The Egyptian was deliberately and obstinately determined (as the Hebrew term implies) to commit murder. He could only be prevented from perpetrating it, by means of some counteracting absolute compulsion. His crime was that of intentional, though he was not allowed to commit actual, murder. His offence, as being of an atrocious dye, was worthy of death. And as under a partial, prejudiced, and corrupt magistracy, such as then ruled in Egypt, the culprit would have escaped from his merited doom, Moses was specially instructed to execute Heaven's sentence, not only as a just punishment on the sanguinary intentioned culprit, and as a warning to others, but as a special evidence of his being the destined future ruler and deliverer of Israel,

And now, in conclusion, we would say, that in order to arrive at a proper judgment of any transaction, we ought to investigate as fairly and impartially as we can, into the nature and specialities of the case; that we ought never to condemn a man without the strongest evidence,—that we ought to sift out any palliating circumstances in his favour,—that we ought to put the most favourable and charitable construction on the sentiments, character, and conduct of others, especially when their general and recognised characters and conduct will help to elucidate any suspicious and mysterious transaction in which they may occasionally be engaged,—that we ought to beware of all those principles which would lead us, like the Egyptian or wrong-doing Hebrew, to the perpetration of similar crimes, nay, of any crime, which would expose us to merited punishment from men, and to the awful consequences of the retributive justice of God; but on the contrary, loving, as brethren, with pure and undissembled affection,—slow to anger, but quick in forgiveness,—forbearing one another, giving no cause of offence by word or by deed to any, and helping each other to bear their respective burdens, we should strive, as willing and humble instruments, to preserve, by every means in our power, the precious gift of life, and by the reciprocal interchange of good offices, to render that life as easy, instructive, and agreeable as our present circumstances will admit of. And, lastly, that we should diligently study the Scriptures, in order to find out their real meaning and spirit, for whatever tends to throw any light on them contributes to strengthen our faith in them,—to augment more and more our virtue,—to render the examples of the wicked more effective as a warning, by delineating their real character,—bringing more prominently into view the real principles on which they acted, and the real crimes of which they were guilty,—and by rendering the example of the saints more instructive and efficacious, by exhibiting the peculiar circumstances of temptation and of peril in which they were placed, by rendering us more cautious in imitating them, when they were evidently or even doubtfully wrong,—for the history of the saints was written (and that most impartially) for our warning, instruction, and godly edifying.

DEATH IN THE MIDST OF LIFE :

A DISCOURSE.

BY THE REV. JAMES ROBERTSON, A. M.,

Minister of Mid and South Yell, Shetland.

“Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death.”—  
PSALM xiii. 3.

It is highly probable that the Psalm of which our text constitutes a part, was penned by David at an early period of life; and from the expressive manner in which he alludes to his “enemy,” inquiring how long he was to be exalted over him, we are, moreover, inclined to think, that he had composed it, when removed to a distance from his kindred and country, under the persecution set on foot against him by his jealous and unrelenting adversary Saul, his predecessor on the throne of

Israel. Be this as it may, it appears that he was under no ordinary distress of mind, arising from some adversity, into which he had fallen, through the instrumentality of a fellow-mortal. This is evident from what he says in the verse succeeding the text,—“Lest mine enemy say, I have prevailed against him; and they that trouble me rejoice when I am moved.” Well did David know that adversity is uniformly attended with one of two results, namely, either a serious consideration of the causes which have brought down these inflictions, and a consequent turning unto God, or a reckless inattention to, and a hardened disregard of, the dealings of God’s providence, which eventually lead to an utter disregard of him here, and an eternal separation from his favour and presence hereafter. When the first of these is the result of our afflictions, we are warranted in viewing them as chastisements from the hand of our heavenly Father, intending thereby to recall his erring children to the path of duty. When the latter is the result of the adverse dispensations of Providence, they may be justly pronounced as infictive judgments, the precursors of that wrath, which, although now only foretold, will one day, in the sight of heaven, and before men, be poured out on all the workers of iniquity. The one proceeds from an attentive, a prayerful consideration of the ways of God’s providential dealings with us; the other is the result of our disregarding his gracious providence,—an impious saying, by our practice at least, “Who is the Almighty that we should fear him; and what profit shall we have if we pray unto him?”

It is from the last state of mind that the Psalmist prayed for deliverance, when he uttered the fervent ejaculations contained in our text. “Consider and hear me, O Lord my God: lighten mine eyes lest I sleep the sleep of death.” In which words we have these very important petitions:—

The *first*, that the Lord would condescend to make him the object of his most gracious consideration; the *second*, that the eyes of his spiritual understanding might be lightened; and the *third*, that he might not be permitted to sleep the sleep of death.

From the character of that holy, that pre-eminently distinguished man of God, we can have but little difficulty in supposing that these words were uttered under the most humble and heart-felt sense of unworthiness in the sight of that Almighty being, “Who chargeth his angels with folly, and in whose sight the heavens themselves are not pure.” Hence, he invokes the consideration of the Lord his God, not from any merit or deserving in himself,—not because he had known the path of life, and had carefully directed his steps within its narrow limits,—not because he had been an attentive observer of the general operations of the God of his salvation, or of his merciful dealings to himself in particular. No, Christians, on none of these does he ground his plea for the gracious consideration of Jehovah to be extended



towards him; but from a sense of utter helplessness in the sight of God, and the need that he had to be enlightened as to the general bearings of God's providential dealings with his people, and more especially as to those adverse dispensations of his heavenly Father against which it was his own particular lot, at that time, to be called to struggle, he exclaims, "Consider and hear, O Lord my God." How blessed, then, are the days of adversity, when they bring with them such distrust in ourselves, and such unshaken confidence in the protection of God! For how ready are the generality of mankind, in the day of peace and prosperity, to conclude "that to-morrow shall be as this day and much more abundant;" and in utter forgetfulness of Him, from whom all their comforts flow, to look only to their own diligence, forecast, or sagacity, as all that is necessary to secure a continuance of that abundance with which they have been favoured? When the windows of heaven have been opened, to shower plenty into their garners, or to gladden their fields with that verdure, by which their flocks and their herds are increased, how ready are they to think but little of that unseen hand which has dealt so bountifully with them! How feebly, under such circumstances, does the tribute of praise ascend to their heavenly Benefactor! How seldom, and how sparingly, is their hand stretched out, as an evidence of their gratitude to heaven, with relief to the destitute among their fellow-men! Men are, in general, under these circumstances, too much taken up with the things of time, to think of any thing beyond the disposal of their goods, and to look no farther into futurity than to say to their soul, "Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." What reason have all such, who have thus acted, and who have not yet had the sentence, "Thou fool, this night shall thy soul be required of thee," sent forth against them, to bless God in the day of their affliction, or reverse of fortune, that notwithstanding of past forgetfulness of God, their habitation is still in the land of the living and of hope,—that through Christ they have still access to a throne of grace, and that divine justice has not yet barred the door of mercy against them? With what fervour of soul ought all such to join in the petition of the Psalmist, "lighten mine eyes?"

This, however, is a petition which neither the man whose "portion is in this life," nor the nominal professor of religion, can see any necessity for offering. For it is a request in which is implied a concern for, and an interest in that for which the men of the world profess no solicitude, and in it is involved a confession, too humiliating to the proud and conceited self-righteous mind of him, on whose heart the Spirit of grace has not wrought a saving change, ever to be uttered by such an one with heart-felt solicitude. Teach only the former to see by what means he may secure an abundance of the "corn, the wine and the oil," with the other good things of this life, and all

higher concerns are left to be sought after by others. Allow the latter to set himself forward as one having claim to a religious character before men, or to flatter his vanity by permitting him to proclaim himself "rich, and increased in goods," however "wretched, and miserable, and poor, and blind, and naked," he may be as to spiritual blessings, and he gains the end he has in view,—“A name to live.” Grant him this and he desires no more. But how different from this is the man, whose spiritual understanding has been enlightened to see his sin by nature, and his guilt by practice? The language of his heart is, "Behold I was shapen in iniquity, and in sin did my mother conceive me. Ushered into life as an heir of wrath, I have been rescued by the unsearchable riches of Divine grace, from the power and dominion of Satan, and translated into the kingdom of God's dear Son. When groping in spiritual darkness, the cheering, the life-giving light of the Sun of righteousness was made to dawn on my benighted soul. Walking by nature in the broad road which leadeth to destruction, I was led to see that narrow path which conducts to life. While thousands of my fellow-creatures, doing despite to the Spirit of grace, have been permitted to follow the devices and desires of their own wicked hearts, to frequent the haunts of dissipation, and to horde with the workers of iniquity, I have been plucked from the midst of them, like a brand from the burning, and have been privileged to join that happy, though often reviled company—the flock who, knowing that their rest is not here, are in search of that rest promised to the people of God." How earnestly does such an one pray for the aid of that heavenly light, to show him more clearly, and to direct him more steadily in that path, into which the grace of God has directed his steps; and by pursuing which, he humbly trusts, that under the guidance of his Divine leader, he shall be enabled to finish his earthly pilgrimage, in the confident hope of being one day called to sit down in the shadow of the everlasting light of God's gracious and reconciled countenance.

Yes, Christians, this is the great object for which the pilgrim of Zion prays that his eyes may be enlightened. Through the long vista of worldly cares, worldly sorrows, and worldly disappointments, which, either behind or before him, close on, or open up to his view, he sees the path which conducts to that city which hath foundations. Amidst all his trials and all his afflictions, he has not only light to see that the path of submission to God's will here is that which leads to glory hereafter, but, by trust in his Redeemer and faith in his promises, he is favoured with occasional glimpses of that celestial abode where stands the throne of God and the Lamb. Hence he is, by faith also, enabled to realize the day when he shall be privileged to become an inhabitant of that city, where revelation informs him, "there is no temple there; for the Lord God Almighty and the Lamb are the temple of it,"—even that city, where "there shall be no more need of the sun, neither

of the moon, to shine in it; for the glory of the Lord shall lighten it, and the Lamb shall be the light thereof."

Having thus seen the propriety of the Psalmist's petition, that his eyes might be enlightened, let us consider the specific object he had in view in presenting it before the Lord his God, "Lighten mine eyes, lest I sleep the sleep of death." By death here, we are not to consider the Psalmist as exclusively meaning that separation which takes place between the soul and the body, and when the latter shall return to that dust from whence it was taken, and the former shall appear before God who gave it. To confine the petition of David to this narrow range, would afford us but a very limited view of the devotional breathings of the "man according to God's own heart." By the phrase death, we are inclined to think that he is praying for deliverance from that spiritual death in which all, though naturally alive, are involved, on whose heart the Spirit of the living God has not wrought a saving work—thereby enlightening their minds to see their ruined state by nature, and that eternal separation from God to which a continuance in this state inevitably conducts. That this is the meaning of David's prayer, may be inferred from comparing it with a similar petition (Psalm cxliii. 7), where he says, "Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like them that go down to the pit."

Men, then, are by nature dead to God; and what an apostle says of the man who liveth in impure pleasures, is equally applicable to all who live the life that now is in a thoughtless disregard of God and of his providence, or in a habitual transgression of his commandments. In either case, they are dead while they live. And not only are they dead to God and the eternal interests of their own souls, but so completely has the god of this world blinded them to the perception of this their state, that the man who would awaken them to a sense of their danger runs no slight risk of incurring their displeasure.

As an illustration of this, behold the man who, to use the language of the worldling of old, "is doing well to himself;" who is early at his business, and late retires from it, thereby "adding house to house and field to field," while at the same time he neither knows nor acknowledges God in all his ways. Inform such a man that, amidst all his bustle, all his business, and all his acquisitions, he is dead to his best interests, or entreat him to use the prayer of the Psalmist, lest continuing in this state he should "sleep the sleep of death;" should he even hear the word of exhortation with some degree of patience, or should he listen to you with more attention than is generally bestowed by individuals of this class, he will not fail to speak of you as a visionary, or an enthusiast, or as one under a frenzy of religious excitement, whose principles, if carried into general practice, could not fail to unhinge or disorganize society, if not altogether destroy that

freedom of thought and of action which alone can lead either to affluence or independence in life.

Or, behold yon thoughtless mortal, who day after day labours for a supply of the bread which perisheth in the using, whose fields are fertilized by the dews, and whose corn is ripened by the sun of heaven, and yet continues to live from day to day, and from year to year, without thinking of that unseen hand from whom these blessings flow; who daily partakes of that provision which the bounty of Him "who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," spreads upon his table, without ever craving a blessing on the creature comforts set before him, and neglecting to lift up his hands in thanksgiving to his bountiful Benefactor after having partaken of them,—how like is all this to that sleep of death with which David so earnestly prays that he may not be overtaken!

Again, when we view a master of a household, or a father of a family, seated with his dependants around him, "blessed in his basket and in his store," his children rejoicing in health and smiling in beauty—fresh and vigorous in youth, green as the plant of the olive—round about his table, do we not behold one indebted in no ordinary degree to the bounty of Heaven? But when we see a man, thus highly favoured of the Lord, neglecting in private to praise him for his bounty, or to bend the knee with his family in gratitude for their common mercies, what does this indicate? Death in the midst of life—a community of intelligent and accountable beings advancing to eternity, and who, under Christian discipline and with a Christian example set before them, might have been trained for enjoying glory, honour, and immortality; but now, alas! ripening for that day of wrath which awaits all "who know not God, and who obey not the Gospel of his Son."

Once more, when we see a man living, however respected according to the estimation of the world, how attentive soever he may exhibit himself to the duties of his station, and even to those claims which society demands of him; yet if we daily find him neglecting that great concern for which he had existence conferred upon him, namely, to glorify God here, in order that he may be qualified for enjoying him hereafter; what, allow me to ask, is the doom recorded against all such by the irreversible sentence of the living God? "Them that honour me, I will honour; and they that despise me shall be lightly esteemed."

Did the law of God contain only a digest of duties to our neighbours, then the man who lives soberly and peaceably among, and conducts himself benevolently towards, his fellow-men, might cherish a lively hope of being made a partaker in the reward promised to obedience. But, unfortunately for all such partial observers of the law, our blessed Lord himself informs us, that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now, if all that heart, all that soul, and all that mind be employed

in the service of the creature, which ought to have been dedicated to God the Creator, is there any evidence of spiritual life in such conduct? Men of this description may fancy that they stand high in the favour of God, because their conduct has not only been free from injury to their brethren of mankind, but has been spent in acts of benevolence towards them; while, in fact, having been influenced thereto, neither by a desire to advance the glory of God, nor from the love of him implanted in their hearts, the path of all such is as much as that of any of those to whom we have alluded—a way which seemeth good to a man in his own eyes, but the end thereof is death.

Now, fellow-Christians, these examples have been selected from that great section of mankind, who are culpable more for living in the omission of duty, than for daring violation of the law of God; and they have been thus selected, in order that your most considerate attention might be more readily bestowed on the question about to be proposed. If these are dead who only neglect to acknowledge God in his dealings towards them, or whose obedience is not based on love to his name for his redeeming grace and mercy, what can be said of those who openly profane or blaspheme his holy name, and by habitual iniquity defy the arm of the Omnipotent? Well, surely may we characterise the life of all such as a state of death, and for whom is reserved the blackness of darkness for ever.

Trusting, from what has been advanced, that it has appeared to all who now hear me, and who take the Word of God for the standard of their faith and the rule of their practice, that there is such a thing as death in the midst of life, I would earnestly impress it on your minds, that ye too may be involved in this death, while in the full enjoyment of the life that now is, and surrounded with every comfort which renders a continuance therein desirable; for it is in this twofold state that every son and daughter of the human family are ushered into this world; nay, in this state all must continue, unless they have light vouchsafed to them to see their ruined state, as descendants of Adam, and grace to enable them to turn from it into that path of life opened up to them through Christ. Be entreated, therefore, to examine carefully into this important truth. Rest not in barely assenting thereto; endeavor to ascertain its particular bearings on each and all of your states as individuals. The time allowed for this important inquiry is both short and uncertain. Do not the circumstances under which we have, by the merciful forbearance of a gracious God, been permitted to assemble on this occasion, remind us that another year of our grace and probation has gone by—that we have all advanced another stage on that road which leads to eternity? Pause, therefore, for a moment, that ye may look back, in serious reflection, on that stage over which ye have so lately passed. As the Word of God informs us that there is such a state as death in the midst of life, so likewise, on the same authority

are we assured that there is a present spiritual life, which all must experience before they can escape that eternal death, or enter on that everlasting life which is to come.

Are ye anxious, then, to know what your spiritual prospects are, in regard to that eternal state on which ye must soon be called to enter? Ye can easily ascertain the fact, by adverting to that path in which ye have walked in time past, that in which ye now are walking, or that in which ye intend for the future to tread. Has the broad way, frequented by the daring violator of God's law, the habitual despiser of his ordinances, or the thoughtless being who neither knows God nor acknowledges his providence, been that in which ye have walked in years past, or which ye are now frequenting? Or has it been that strait, that narrow way, in which are found the Redeemer's little flock, that peculiar people which he has purchased for himself, and who are distinguished from all others by their zeal for good works. If the former, then He whose name ye outwardly bear, has expressly informed you that your path leads to the gates of destruction. If, on the contrary, it be the latter, then, however despised you, and the few companions who accompany you, may be, on the same authority you are assured that it will conduct you to the mansions of glory. If *that*, then, is the way of death, and if *this* be the path of life,—and who can, nay, who dare to question what the Son of God has declared?—how incumbent a duty is it on us all to examine into our path, that we may thereby ascertain the end to which it leads! How applicable to each of us the petition of the Psalmist, "Lighten mine eyes, lest I sleep the sleep of death!"

Consider, Christians, while, day after day, and year after year, friend after friend, and acquaintance after acquaintance, are passing from time to eternity, are we not thereby both forcibly and feelingly called to remember, that in a few days, or in a few years at most, we too must be called to bid farewell to this earthly scene, to put off this mortal tabernacle, and to enter on the awful realities of eternity. I beseech you to consider how short a space is often allowed to prepare for this awful change. Not to speak of those awful \* visitations of Providence by which many,

\* Scarcely a year has passed, since the writer became connected with this parish, in which the inhabitants thereof have not had to mourn the loss of relatives, who perished when engaged in prosecuting their lawful occupations on the deep. In 1832, Mid and South Yell lost twenty-eight men, most of them in the prime of life, by whose removal nineteen widows, and upwards of fifty fatherless children, under fourteen years of age, were left in a state of utter destitution. During the past year four widows have been left, by similar misfortunes, with twenty-one children, all (except three) under fourteen years. Some of these families are in the most destitute circumstances, and all of them without subjects to supply the means of existence for twelve months, unless by the forbearance of those to whom they are indebted. Never was Christian benevolence interposed in behalf of more destitute objects than some of these four families are. May we not hope that a small sum may in this way be procured for them also?

Isaac Dayley, Esq., S.S.C., Royal Exchange, or Mr John Johnstone, 2, Hunter Square, Edinburgh, will receive and transmit to the Rev. James Robertson, any contributions kindly given for this benevolent object.

alas! of your friends and acquaintances have in a moment been swept from the land of the living, you have all seen that neither the bloom of beauty, the activity of youth, nor the vigorous arm of manhood, can either bribe or arrest the messenger of death. Under his influence, how soon is the ruddy countenance blanched into paleness! how speedily does the elastic form become torpid, and the most vigorous arm nerveless! With these warnings of mortality so recently before you, remember, O remember, Christians, that the time that now is, was afforded you to prepare for eternity, and that every day is misspent, a portion of which is not devoted to this paramount concern. Does your conscience tell you that many are the days, the months, or the years which have been thus misspent by you? Does it ever still more alarmingly whisper in your ear, that there is some reason to fear that the slumber, if not the sleep of death, hath overtaken you, even in the midst of life? If so, though ye cannot recall the past, be entreated to improve the future. Endeavour, from this day forward, so to live that death may not surprise you at unawares. Daily draw near to God; daily let an intercourse be maintained between God and your souls; daily live as if you were not to be permitted to behold another morning's sun to enlighten this earth. Endeavour to live thus, and the Sun of Righteousness will cause his spiritual light and life-giving beams to shine into your souls,—yea, will even enable you, by the eye of faith, to penetrate the vale of the shadow of death, and to behold that rod and that staff which he has provided against your passage through the great Jordan; so that, cheered by that light, and aided by that rod and staff, the swellings thereof shall not overflow you, but through these ye shall pass on in safety to that land of promise, where, under the light of God's reconciled countenance, ye shall be permitted to join in that song which ascends, through eternity, "to Him who sitteth upon the throne, and to the Lamb,"—even to Him who will then have completely redeemed you from sorrow, from sin, and from death; and who shall wipe away all tears from your eyes—for the former things shall have passed away.

#### L I F E.

LIFE! short and simple word, with meaning fraught  
Beyond what human tongue can e'er unfold!  
Mysterious boon! thy first and final cause  
Stamps thee with deep and dread importance. Earth  
Is not thine origin, nor genial clime,  
Nor earth thine end. Thou spark from heaven sent,  
A while to glimmer here, and then return,  
In heaven's light eternally to blaze,  
Or sink extinguished in eternal night;  
Oh what momentous interests must hang  
On our frail tenure of thee here! And where  
Our lot may be, or in the lowly vale,  
Or earth's high places, matters not, for soon  
Must earth's distinctions cease, nor aught remain  
Of earth's possessions, save attesting fruits  
Of branches graff'd into the living Vine,  
Or left in nature's desert unclaim'd:  
But these must stand recorded in the book

Of God's remembrance, till the final day,  
When He shall judge the world in righteousness,  
And give to all according to their works.

And life, uncertain, frail, and fleeting life,  
Is the allotted time assign'd by heaven,  
To fix our state, and character, and doom,  
For everlasting ages. Full in view  
Are life, and good, and death, and evil set—  
The blessing and the curse,—and warning given  
To choose the good, and from the evil fly.  
But deaf to warning, blind to beauty, dead  
To love and gratitude, we turn away,  
To seek in lying vanities our rest—  
To sow the wind, and reap the whirlwind. Sure  
The maniac revelling in fancied bliss,  
Is wise, compared with reason's boasting son  
Who calls it happiness that he enjoys,  
Afar from God through Jesus reconciled;  
While justice cries for vengeance, and her sword  
Is seen suspended by a single hair,  
Ready to fall on his devoted head.

And nature, in its best estate, can yield  
No surer blessedness—no safer rest,  
To Adam's race, since that dire overthrow,  
Which captive led the human family,  
As slaves to sin and Satan, bound in chains  
Of darkness and of death, yet, strange to tell,  
In love with bondage, pleased to underlie  
The righteous wrath of Him whose smile is life,  
And whose tremendous frown is more than death;  
And dreaming still of happiness, and still  
Chasing the flying phantom, till at length  
They sink engulf'd in everlasting woe.

Ah, poor humanity! such is thy state;  
And such had ever been thy state forlorn,  
Had not Eternal Love devised a plan  
To bring again his banish'd, in a way,  
Consistent with his holiness and truth:  
Had not the Prince of Life himself come down  
To work for us a perfect righteousness—  
To bear our sins and sorrows on HIS cross,  
To free the lawful captives doom'd to die,  
To vanquish all the powers of death and hell  
Combined against our peace—captive to lead  
Captivity, and with new glory crown'd,  
Triumphantly resume his ancient throne,  
When, set at God's right hand, He ever reigns,  
To bless his people whom He died to save.

Oh wonder far surpassing human thought,  
The more explored the more amazing seen,  
Even angels and archangels strive in vain  
To fathom this mysterious depth of love;  
While man, its favour'd object, little heeds  
The heaven-transporting theme. O earth, awake!  
Wake all thy darken'd tribes, and gath'ring come,  
Behold the light of life which streams afar,  
To guide thy dark and weary wand'ers home;  
See, welcome and adore the Mighty One,  
Who travell'd in his strength to rescue thee.  
Let every one that hears proclaim aloud,  
And publish from the mountain tops, the news  
Of light, and life, and everlasting joy  
To man, through Him who liveth, and was dead,  
And lives for evermore, the great I AM.  
O spirit of the living One descend,  
Confirm the tidings—bear them home with power,  
In light and faith, to every human soul.  
Breathe on the slain, O breathe! that they may live  
And stand a mighty host, in full array,  
To fight Messiah's battles, and to bear  
His standard to the farthest bounds of earth.

Oh, this is life indeed—all else below  
Is only living death—but this shall last,  
And grow and brighten through eternal years,  
As nearer reaching the great source of life,

The glory of the undivided Three  
Beams on the soul with lustre more intense,  
And all its large capacities are fill'd,  
To overflowing, from the living spring.

Aberdeen.

H. WHITE.

## CHRISTIAN TREASURY.

*Harden not our hearts.*—The metal of the human soul, so to speak, is like some material substances. If the force you lay upon it do not break it, or dissolve it, it will beat into hardness. If the moral argument by which it is plied now, do not so soften the mind as to carry and to overpower its purposes, then on another day the argument may be put forth, in terms as impressive, but it falls on a harder heart, and therefore with a more slender efficiency. You have resisted to-day, and by that resistance you have acquired a firmer metal of resistance against the power of every future warning that may be brought to bear upon you. You have stood your ground against the urgency of the most earnest admonition, and against the dreadfulness of the most terrifying menaces. On that ground you have fixed yourself more immovably than before; and though on some future day, the same spiritual thunder be made to play around you, it will not shake you out of the obtnacity of your determined rebellion.—REV. DR CHALMERS.

## BIOGRAPHICAL SKETCH.

## THE LATE REV. JAMES MITCHELL,

MINISTER OF THE SCOTCH CHURCH, WOOLER, NORTHUMBERLAND.

BY THE EDITOR.

## PART II.

In the spring of 1783, Mr Mitchell made application, through Dr Davidson, to the Presbytery of Edinburgh, to be taken on trials; and, after the usual examination and delivering the appointed discourses, he was publicly licensed to preach the Gospel. Soon after this, while on a visit to some friends in Glasgow, he received a letter from Dr Hunter, the Professor of Divinity under whom he had latterly studied, containing the satisfactory announcement that he had recommended him to Lady Glenorchy at Barnton, to fill the office of chaplain to her Ladyship. His feelings on receiving this appointment will best be described in a quotation from his manuscript autobiography, which contains also a slight notice of Lady Glenorchy at that period:—

“To be chaplain to such a distinguished follower of the Redeemer as this, was a great honour and privilege bestowed upon me by Divine Providence. This was the light in which the matter appeared to me, and I could not but admire and adore my divine Saviour for this appointment; for though I had searched all Scotland over, I could not have found a situation more desirable, or more adapted to the comfort and improvement of a young preacher of the Gospel. Besides the advantage I had of being in such a family, by being placed within four miles of Edinburgh, I was within the reach of some of my intimate companions, and many of the most eminent ministers and private Christians of the Scottish Church. Might I not say the lines have fallen to me in pleasant places, and that, in this appointment, I had received another striking testimony to the truth of the promise already often alluded to, ‘Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.’ At my entrance into her Ladyship’s family, she was some time past the meridian of life, and had begun to experience some of

those complaints which somewhat embittered the remaining part of life. But still she was in some degree able to superintend her domestic concerns, to enjoy society, and to make active exertions for the good of religion both at home and abroad. While this appointment of chaplain to Lady Glenorchy filled me with admiration and gratitude for the Divine goodness, it, at the same time, excited fear and suspicion as to my adequacy for efficiently and usefully performing the duties of the honourable situation to which I had been chosen. But, as was my usual way under the occurrence of difficulties, I betook myself to prayer and dependence on God; nor was I disappointed, but received those measures of courage, prudence, and grace, which such a situation required.”

The duties which Mr Mitchell was required to perform were quite in harmony with his professional views and feelings. Morning and evening he conducted family worship in the presence of the whole of her Ladyship’s establishment, and, in the course of reading a portion of Scripture on such occasions, he indulged in such expository remarks as occurred at the time. On Sabbath mornings also, he was expected to preach a sermon, and at that service the tenants and cottagers in the neighbourhood were invited to attend. The whole arrangements of the household, and the conversation at table, were such as became the eminent Christian character of the head of the family. She literally went about continually doing good; and, assisted and encouraged in all her plans of benevolence by Lady Harriet Hope, who then resided with her, she expended her time, her talents, and her fortune, in promoting the temporal and spiritual well-being of her fellow-creatures. To enjoy the society of such a consistent and devoted Christian, Mr Mitchell felt to be a privilege of no ordinary value; and the influence upon his mind and feelings could not fail, under the Divine blessing, to be of the most salutary kind. After remaining two years in this situation, he was invited to stand as a candidate for the Scotch Church in South Shields, Northumberland. His sermons gave complete satisfaction to the congregation, and he received an unanimous call to undertake the pastoral charge over them, which he readily accepted. While he resided in South Shields, he enjoyed much comfort; and often was afterwards accustomed to speak of it as one of the happiest periods of his life. He was laborious in his attentions to his people; and although his income was necessarily small, he refused to enlarge it by engaging in any other employment.

After remaining for two years in the uninterrupted exercise of his ministerial duties, Mr Mitchell paid a visit to his friends in Perthshire; and while on his way thither, he called, in passing through Edinburgh, on Mr Scott, in whose family, as we have already seen, he had resided as tutor. The second charge of the parish of Montrose was at that time vacant, and as Mr Scott was the law-agent of the Magistrates of that burgh, he offered to give his young friend a letter of recommendation, with a view to his preaching before the congregation. He did so, and Mr Mitchell preached two successive Sabbaths, with universal acceptance, and, as he afterwards found, to the conversion of two individuals. Before leaving Montrose, the Magistrates invited him to a public dinner, and conferred upon him the freedom of the town. He then visited his friends at Strageath, and returned to his charge at South

Shields, having little or no expectation of being appointed to the vacant charge at Montrose, there being no fewer than twelve candidates, and some of them men of great talent and influence. The canvass was a keen one. The list was reduced to four; and Mr Mitchell himself remarked to a friend of his, who was also one of the candidates, "They say that one of them is the Provost's man, another is the Magistrates' man, a third is the Kirk-Session's man, while they call me Providence's man, and to that arrangement I have no objection." The result, which was in his favour by a very respectable majority, was communicated to him by his kind friend Mr Scott, in a letter which breathes the most sincere respect and the most earnest solicitude for his success as a minister of Christ. He left South Shields, accordingly, to the deep grief of his little flock, by whom he was warmly beloved; and such was the confidence which they reposed in him, that they left the choice of his successor in his own hands—a trust which he discharged to their entire satisfaction.

The new situation on which Mr Mitchell now entered was one of serious responsibility, the parish being large and important, and the church built so as to contain upwards of two thousand people. He was received with great cordiality by the people, and during his stay among them, he endeavoured to approve himself in all things "a workman that needed not to be ashamed." In the early part of 1791, he was married to the only daughter of his colleague, the Rev. Mr Molleson, a lady who still survives, with her whole family, consisting of three sons and a daughter, to mourn the sore bereavement with which they have been visited. The year succeeding his marriage, the church of Montrose was rebuilt, and so enlarged as to accommodate nearly three thousand people. This, of course, called for greater bodily exertion both from Mr Mitchell and his worthy colleague, than ought ever to be demanded of any man; but, actuated as they were by an ardent love of souls, they rejoiced in the additional comfort which this arrangement afforded to the extensive parish in which they laboured. Mr Mitchell was indefatigable in his exertions for the benefit of his parishioners; and from the pulpit he spoke with such freedom and faithfulness, particularly in reference to the vices of the higher and more influential classes, that his preaching gave great offence. A lady of fortune at length addressed a letter to him on the subject, calling upon him to refrain from using such strong language in reprobating the stage, the card-table, and fashionable assemblies. His reply was calm, firm, and dignified. Did our space permit, we could have wished to insert the entire letter; but we cannot withhold from our readers the following extracts, as a specimen of the spirit in which it is written:—

"Several of the congregation have, I suppose, thought that I ought not to inveigh against such diversions. You are the first who has ventured deliberately to entreat me on the subject. But while my conviction of their sinfulness and danger remain, a compliance with your request, consistently with duty, cannot for a moment be thought of. I wish, indeed, much to please you, but not at the expense of truth and duty. This would be too dear a sacrifice. You, and others who have often had occasion to hear me, are well acquainted with my opinion of these amusements. As far, therefore, as you are concerned, farther admonitions may not be so needful. But are there not persons who

are emigrating frequently from other places to this, in whose hearing I have never yet lifted up a testimony against these diversions? And are there not young persons, arriving from time to time at the exercise of reason and reflection, who have need to be warned by their pastor of their fascinating and dangerous influence?

"I am obliged to you for your concern for my respectability and usefulness, which you think are likely to be injured by my touching in my discourses on such ungrateful topics. It is surely the duty of any Christian to be concerned for the credit and success of ministers of religion in general, and particularly for the credit and success of the pastor of their own congregation; and these it ought to be their study to promote, by their countenance, their exertions, and their prayers. I have, however, no fear of my respectability, while I have the happiness to be found in the way of duty. My business is to preach what I believe to be truth, whether men will hear or forbear, and to leave consequences in the hands of my divine Master, who has the hearts of all men in his hands, and who, when I honestly serve him, will preserve for me, in the breasts of my hearers, that degree of esteem and regard which his glory and my comfort and usefulness may require. If I were to preach to please men, I would not be the servant of Christ; on the contrary, would I not be a vile sycophant, and deserve to lose any respectability I ever had in your eyes and in those of society? What though, in such a case, I were the more esteemed among men, if I sunk in the estimation of my own mind, and especially in the estimation of the omniscient Observer of our actions and conduct? If I lost my confidence toward God, how could I look up to him for his assistance and grace? and without these, either out of the pulpit or in it, I believe I would not acquit myself, in any degree, in a satisfactory manner. I cannot agree with you in thinking that want of success in preaching against these diversions amounts to a prohibition of preaching against them in future. We often declare the doctrines of Christianity, and yet our report by multitudes is still disbelieved. Are we, then, no longer to publish the important doctrines of revelation? We frequently have insisted on the righteous matters of the Law—we have repeatedly inveighed against theft, lying, swearing, drunkenness; and yet are there not swearers, liars, drunkards, and thieves among us? We deplore our want of success in inculcating the precepts of Christianity; but shall this be deemed a good reason for ceasing to inculcate these and other duties in future? An apostle says, 'I will not cease to put you in mind of the same things, though you know them already, and are established in the present truth;' and shall I fail to put you and others in mind of truths which I believe to be important—which, instead of being established in, you keenly oppose?

"Controversy I always disliked, and now dislike more than ever. It is a thorny field in which I have seldom been found, except when dragged into it. A part of my conduct, as a minister of the Gospel of Jesus Christ, was attacked, and this made it necessary, especially when I could do it with a good conscience, to say something in my own vindication. Silence might have been interpreted into a confession of the weakness of my cause, or an alteration of my opinions. I by no means wished to irritate—to advance any thing inconsistent with truth or with the meekness of the Christian temper. I would much rather have Mrs — as my friend than my enemy, and your esteem much rather than your disapprobation. There are few that respect your great virtues more than I do. I consider you as a very respectable member of society, and wish not to shut my eyes against your distinguished benevolence and usefulness. If there is any defect in your character, perhaps it is on the score of piety and religion.

You are, I hope, a well-disposed lady; but I believe it is the wish of others, as well as mine, that you discovered a little more decidedness in your religious character. Be not offended with this freedom of advice; for it arises not from disrespect, but from a desire to render you, useful as you are at present, still more extensively useful."

The unshrinking fidelity which characterises these remarks, ran through the whole dealings of Mr Mitchell with his flock. He unhesitatingly reproved sin in whomsoever it was found. No rank, no condition in life, prevented him from conscientiously disburdening his own mind, and meekly, but firmly expostulating with those who were guilty of either departing from the truths, or of walking inconsistently with the precepts of the Gospel. In such a scrupulous and firmly upright frame of mind, he was not likely to be long without some cause of uneasiness. He had been only a short time at Montrose, accordingly, when an event occurred, which occasioned him considerable anxiety. A person of some influence, and at that time a magistrate of the town, had imbibed Socinian principles, and was actively engaged in propagating them. Mr Mitchell being Moderator of the kirk-session laid the matter before them, and it was agreed that the offender should be refused admission to the Lord's Table. The result was, that being deprived of Church privileges, he and his family left the Church of Scotland, and published a violent attack against Mr Mitchell and the kirk-session, extending to a tolerably sized volume. Mr Mitchell prepared a reply to this attack, but was advised not to publish it. The discontented magistrate formed a small Socinian congregation in the town, and procured a minister. In a very short time, however, the congregation was dispersed, and the place of worship was shut up. The originator of the sect gradually fell in respectability and in worldly wealth; and it was said of him, that he had declared that the sun of his prosperity had gone down from the hour when he began to deny his Lord.

Frequent cases of discipline occurred, which brought Mr Mitchell into considerable trouble. In the years 1792-3-4 particularly, he and his colleague had their righteous spirits vexed by the immoral practices and infidel opinions which prevailed among the humbler classes of the manufacturing population—the probable consequence of the French Revolution. The ministers of Montrose took occasion both in the pulpit and out of it, to testify against the then prevailing sentiments. This awakened the hatred of the adherents of these opinions, and sometimes they were exposed to rude treatment as they proceeded along the streets. Their exertions to stem the revolutionary torrent however, were unavailing. The heritors of the county seeing the alarming progress of the evil, held a meeting, at which they passed resolutions of a loyal and anti-revolutionary character. These resolutions were appointed to be read in all the churches throughout the county. But as they were entirely secular in their nature, the ministers of Montrose agreed to hold a meeting for the purpose on a week-day. The meeting took place, but it was so stormy, that although the resolutions were read, it was almost impossible to hear a single word of them. In addition to the spirit of rebellion which was thus manifested among the people, no little alarm

was felt in consequence of the threatened invasion of the French. As it was thought to be not unlikely that they might attempt a landing in the Bay of Lunan, several regiments of soldiers besides volunteers were quartered in Montrose and its neighbourhood. This influx of military from all parts of the kingdom, had a very pernicious effect upon the morals of the resident population. Sabbath-breaking, more especially, became a very prevalent vice. This was a source of great grief to Mr Mitchell, and with a view to check the growing evil, he wrote an Essay on the Sanctification of the Sabbath, which, however, he did not publish for some years after it was written, when the sin had become so wide-spread, that he thought it would be wrong any longer to withhold his essay from the public.

On one occasion Mr Mitchell's conscientious scruples were likely to lead him into serious difficulties. As a junior member of the Presbytery of Brechin, it was expected that he would be called upon to preside in the settlement of a minister in a vacant parish contrary to the will of the people. This was opposed to the decided views which Mr Mitchell entertained on the subject of the pastoral relation. He came to the resolution, therefore, that sooner than he would take a part in the ordination, he would resign his charge. This, however, was happily prevented by another member of Presbytery being appointed to preside.

In the discharge of his numerous parochial duties Mr Mitchell was indefatigable. He visited the sick, instructed his people from house to house, held diets of visitation, and also of examination, and in every possible way he strove to promote the best interests of the flock over which the Holy Ghost had given him the oversight. To the young, he was remarkably attentive. He held a large Sunday-school on the evening of the Lord's Day, which he taught with the utmost regularity and diligence. Some pleasing fruits of his labours among the young, came afterwards to his knowledge. One instance may be mentioned. Some years after the period to which we have now arrived in the history of this faithful minister of Christ, he happened to be in London, and one day when walking on the wharf, a sailor lad came up to him, and with the tears trickling down his weather-beaten face, acknowledged the benefits which he had formerly derived from his instructions in the Sabbath-school at Montrose. Mr Mitchell took great pains also with the young communicants, instructing them for a long time before the communion.

After labouring for twelve years in his charge with exemplary ardour and diligence, his mind began to be deeply impressed with the difficulties which presented themselves, connected with matters of discipline. He felt convinced, that there were many who habitually sat down at the Lord's Table, while their character and conduct were such as called for their exclusion from the holy ordinance. The thought weighed heavily upon his mind, and he came to the conclusion, that the best plan would be for him to resign his charge. On consulting his friends, however, they persuaded him, that he ought to continue at his post—persevere in the discharge of duty, and leave the consequences to God. Following this advice, he remained for five years longer, when finding that matters were becoming worse instead of improving, and that he was only destroying his own peace of mind without doing the good which

might be accomplished by another, he resolved to leave Montrose.

In forming the design of quitting the post which Providence had assigned him, Mr Mitchell underwent great anxiety of mind. In many respects Montrose was dear to him. He had laboured there for more than seventeen years with considerable success; he had formed many friendships among his beloved flock. He lived on terms of the warmest and most cordial amity with his esteemed colleague. Various urgent considerations, in short, called upon him to remain. But feeling that he could not, consistently with faith and a good conscience, retain his charge, he resolved to tender his resignation, and throw himself, his wife and family, upon the watchful care of an overruling Providence. After having fully made up his mind, he communicated his design to his respected colleague and father-in-law Mr Molleson, who received the painful intelligence with deep regret, but at the same time he concurred with Mr Mitchell in thinking, that, in the circumstances of the case, it was perhaps the only step he could take. On the Sabbath previous to his resignation Mr Mitchell preached from these words, in the 73d Psalm—"Thou shalt guide me with thy counsel, and afterwards receive me to glory." His people were ignorant of the coming event, but many of them were struck with the manner of the preacher, as well as with some expressions which fell from his lips. On the following day he tendered his resignation to the magistrates, and afterwards to the Presbytery. The sensation produced in the town by an event so sudden and unexpected was great. Day after day his house was thronged by visitors and friends urging him to stay. The provost waited upon him at the instance of the magistrates, and entreated him to withdraw his resignation, offering him an increase of stipend if the smallness of his income was the cause of leaving. The Presbytery appointed a deputation of their number, to deal with him on the subject. Nothing, however, could shake his resolution. He felt that it was his imperative duty to retire from Montrose, and give place to another who might be better adapted to grapple with the local difficulties of the situation.

The minute of the Presbytery of Brechin on accepting Mr Mitchell's demission, may here be inserted as showing the views which his brethren entertained, as to the sincerity of the motives by which he was actuated, and their own opinions in reference to the path of duty in such cases.

"The Presbytery of Brechin at their meeting on the 12th of December last, had given into them a letter from the Rev. Mr Mitchell, intimating his demission of his charge as second minister in this place. From the uncommon nature of the case, and from the great regard the Presbytery entertained for Mr Mitchell, they did not at that time receive his resignation, or appoint a vacancy to be declared, but allowed his letter meantime to lie on their table. They appointed a committee of their number to correspond upon the subject of his letter of demission, to endeavour to remove the doubts which he expressed, or the reason of his resignation, and to recover him to usefulness in this place. It may be proper here to observe in justice to Mr Mitchell and to ourselves, that the difficulties and doubts which he expressed did not regard either the doctrines or discipline of the Church of Scotland (for he expressly mentions his high esteem of both), but his difficulties regarded

the exercise of discipline in his particular situation. He has also said repeatedly, that had he been in a private station, he would not have thought it his duty to leave communion with his congregation. This we mention to prevent misrepresentations. The committee then appointed by the Presbytery to correspond with Mr Mitchell, proceeded to the discharge of the duty intrusted to them. From their correspondence, which was read at length at last meeting on the 13th current, it appeared to the Presbytery, that they had done justice to the cause, and conducted the business in an able and satisfying manner—though without altering Mr Mitchell's resolution. The Presbytery, therefore, taking into view the importance of the charge in this populous town and parish, and that they had now done what duty appeared to dictate with regard to Mr Mitchell, resolved that without any delay the charge should be made void. Whilst they therefore give him credit for his sincerity, of which he has given proof in acting according to his convictions of duty, they are at the same time of opinion that the reason assigned by him is not sufficient. They are of opinion, that during the period of life a charge of this important nature is not to be abandoned, that though difficulties occur in the discharge of duty, (as they will occur more or less to us all), we are not to relinquish the post assigned us, but imploring direction from above, and acting for the best as the nature of the case may require, are to maintain our important stations. They farther think, that when ministers endeavour conscientiously to discharge their duty, they shall be approved as faithful servants even although the success which they desire may not crown their labours. That, by a prudent and steady exercise of discipline authorised by the New Testament, and directed by the standards and constitution of our Church, order is to be maintained, and the ordinances of Christ preserved from profanation; that every man is to be used for repressing vice and irreligion among us; and thus, though Israel be not gathered, yet, that those who watch for souls, and make proof of their ministry, shall be accepted at last of their great God and Master. Such are some of the topics upon which the answer of our committee insisted, and such are some of the leading objects at which we who continue in our situations would wish steadily to arrive. We, doubtless, live in an age of great degeneracy and lukewarmness in religious matters, and ministers who endeavour to discharge their duty may sometimes be treated with obloquy, and regarded as troublers in Israel; but we trust we have a good conscience, wishing to live honestly, and to follow the path prescribed in Scripture; and hoping, that while we faithfully warn you, and while we pass not over without concern those faults which are public, and inconsistent with a religious profession, we have delivered our own souls."

Having thus demitted his charge, Mr Mitchell and his family left Montrose in 1804, and set out for Edinburgh, trusting in the bountiful care and kindness of that God whose they were, and whom they sought conscientiously to serve.

\* \* \* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 6s. each, or with the Supplements 2s.; also, the First Series in Three Volumes, Price L.1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JONESTON, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glasford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and E. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

<p>1.—On the Natural Capabilities of Canaan, viewed in reference to its Past and Present Condition. By the Rev. James Brodie, ..... Page 145</p> <p>2.—Sacred Poetry. "A Mother's Lament on the Death of her Infant Daughter." By Montgomery, ..... 147</p> <p>3.—The Blind Warrior of Ralates, ..... 148</p> <p>4.—An Address at the Communion Table. By the Rev. Robert M'Indoe, ..... 149</p>	<p>5.—Biographical Sketch. The late Rev. James Mitchell, Minister of the Scotch Church, Wooler, Northumberland. By the Editor. Part III., ..... Page 161</p> <p>6.—A Discourse. By the Rev. Peter Chalmers, ..... 163</p> <p>7.—Sacred Poetry. "The Mercy Seat," ..... 166</p> <p>8.—Christian Treasury. Extract from Rev. David Arnot, ... 6.</p> <p>9.—Cursory Reminiscences of the Continent—France. By D. D. Scott, Esq. No. I., ..... 6.</p>
--	---

## ON THE NATURAL CAPABILITIES OF CANAAN, VIEWED IN REFERENCE TO ITS PAST AND PRESENT CONDITION.

BY THE REV. JAMES BRODIE,

Minister of Monimail, Fifeshire.

In consequence of the country which was given by God to his people being so constantly associated in our minds with the miraculous events that were witnessed in it, we are apt to forget the natural causes that, under the guidance of Providence, have contributed both to its prosperity and to its desolation. A few remarks on the subject, therefore, may not be uninteresting or unimportant.

The aspect of the country is described as picturesque and beautiful, the surface being finely diversified by hill and dale. On the north, the lofty range of Lebanon raises its summits above the limit of perpetual snow; Carmel, Tabor, and Hermon, in the middle of the country, attain to a considerable elevation, and merit the title of mountains; and little hills abound on every side. The mountains are generally rocky, and frequently exhibit those romantic views which Alpine scenery alone supplies; while there are interspersed among them valleys and plains of every size and form. Some, like that of Eadraelon, are many miles in extent; others are only little dells embosomed in the hill. But though "the everlasting hills," that is, the permanent features of the country, continue the same as ever, the beauty of the scene is gone. The glory of Lebanon is departed—its cedars have vanished from the view; a few scattered clumps alone survive of all the forest that crowned its steep slopes. "It is ashamed, and hewn down; Sharon is like a wilderness; Bashan and Carmel shake off their fruits." The little mounts are there; but they no longer rejoice in the green covering of the olive-leaf. The terrace-walk still tells of former industry and peace; but it no longer bears the luscious grape. The pomegranate and the fig are wild; there are no "clusters in Eschol," no "vineyards in Engedi;" "the new wine mourneth, the vine languisheth, and all the merry-hearted do sigh." Some of the valleys

are still clothed with luxuriant pasture, and ornamented with a profusion of beautiful flowers, affording abundantly the appropriate food both of the cattle and of the bee, as in the days of old, when the promised possession was described by Jehovah "a land overflowing with milk and honey;" but the flocks and the herds are gone. The climate is healthy, and the soil is fertile; but the cities are "waste, without inhabitant;" there is none to sow the good seed, producing "some thirty-fold, some sixty, some an hundred;" the song of the reaper is hushed, and the merry shout of him that treadeth the grape can no longer be heard. Silence reigns amid the ruined walls, which once re-echoed the hum of bustling crowds; and desolation covers the plain, where happy thousands rejoiced in the bounty of their God.

Yet these are the favoured portions of the land; the greater part of it has fallen under a yet more grievous doom. Burning drought has drunk up the streams—"the heaven that is overhead is brass, the earth beneath is iron." Ruins of cities meet the eye of the incredulous traveller, and speak of former plenty, in places where now there is nothing but a barren and arid waste. Capernaum is no longer a haven for ships—a wide field of unproductive sand now stretches itself between its deserted quays and the margin of the shrunken sea. Jordan no more "overfloweth all his banks" in the time of harvest, and by his "swellings" rouses the lion from his lair; the diminished stream scarce covers the bottom of its rocky channel. The mineral treasures of the "hill country of Judea" are, in all probability, great; the Lord, indeed, promised that out of "the hills they might dig brass," and Damascus blades were wont to be in high esteem; but no miner now plies his subterranean toil, no cunning workman handles the forming tool.

Ichabod, Ichabod; the glory is departed, and

Canaan groans beneath the curse of its God. "He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth."

It is not enough, however, to mark the contrast between the present and the former condition of the Holy Land, or merely to refer to Jehovah's displeasure, as the original cause of the desolation that prevails; it is also useful to trace the intermediate steps and secondary causes by which the judgment has been wrought.

These causes are not difficult to discover; "the land mourneth, because of the wickedness of them that dwelt therein." Ever since the Jews rejected Christ, and cast off allegiance to their heavenly King, Judea has been the battle-field of nations. The exterminating war, which the Romans carried on against the remnant of Israel, has been succeeded by innumerable struggles between various contending parties. The wars more particularly carried on by the followers of Mahommed against the emperors of Constantinople were exceedingly bloody and destructive. It, moreover, deserves to be remarked, that the efforts even of those who sought the restoration of Zion's glory have hastened on its ruin, and the Crusaders from Europe, in endeavouring to deliver Jerusalem from the hand of the infidel, served but to render the country yet more desolate. Since it finally passed under the Turkish rule, the grinding despotism of the Grand Seignior, and the incursions of plundering hordes, have completed the work of destruction which the Roman armies under Titus began. The cities have been deserted, because their walls could not protect the citizens from the foe; the husbandman has ceased to plough his field, because the spoiler came and reaped the harvest; the shepherd has forsaken his fleecy charge, for the robber clothed himself with the wool. When hostile forces pass through a land, they almost invariably lay it waste, the inhabitants are slain with the sword, and the produce of the field is consumed by the fire. It has been thus with Judea. The village, the vineyard, and the grove, have perished together in the flame. The miserable fugitives that escaped from the earlier invaders, fled to the natural fastnesses of the mountains, and clearing a field in the recesses of the forest, for a time fancied themselves secure; but the enemy traced their steps, and the same desolating process has been again and again renewed, till plain, and hill, and mountain, are stripped of their wood. This barbarous procedure, this destruction of the leafy covering of the country, has dried up the streams, and made the once fruitful land a wilderness. It is a well-known and acknowledged fact, that a woodland country is always more abundantly supplied with water than one that is bare. The leaves and twigs of the trees, more particularly in the warmer climates of our globe, attract the evening dew, and sometimes make it descend in a shower beneath them, while there is not a drop falling around. And while trees in this manner attract moisture during the

night, by sheltering the ground from the heat of the sun they prevent its escape by day. The clearing away of the forests, for example, in the British settlements in North America, has had a very evident effect in drying the soil. In the course of a few years, the settler, it is said, has sometimes found the stream that used to turn his mill, so diminished in volume, as to be scarcely more than sufficient for watering his herd. Now, if this be the case in a colder clime, in a land that still abounds in woods and lakes, how much more powerful must be the effects arising from the almost total destruction of fruit and forest tree, in a country like Judea, which is bounded by burning deserts both on the East and on the South. The dews of Hermon no longer refresh the thirsty blade, for Hermon is stripped of his forests, and "the top of Carmel is withered." The melting snows of Lebanon cannot fill the channel of Jordan, for there is no friendly leaf to shade them as they trickle down the mountain's side, and exposed to the beam of the summer's sun they are more than half absorbed ere they reach its base. The whole land is parched with drought, with the exception of the low and grassy hollows; because even "the early and latter rains" are dried up by the burning wind from the desert before they can saturate the hardened soil.—The hand of Providence clothed Canaan in verdure, and filled it with proofs of his bounty; the wickedness of man has marred its beauty, and made the paradise a waste.

In another point of view, that is, as a centre for commercial enterprise, Palestine possesses still greater natural capabilities. On the one side it is bounded by the Mediterranean, or "Great Sea," as it is termed in Scripture, by means of which an easy access is afforded to the south of Europe and north of Africa. Through the Black Sea, and rivers falling into it, the central parts of Europe, and a large portion of Asia, become accessible. On the south the former track of the Jordan affords a short and level path for the conveyance of merchandise from Arabia and Southern Africa. On the east, along the northern border of the Syrian desert, there is another easy, though somewhat circuitous route to Persia and India. We cannot, in short, take even a cursory glance at the map of the world, or pay the slightest attention to the position of Palestine in reference to other lands, without remarking the incomparable facilities it affords for commerce; and we cannot help wondering that its superiority in this respect should have been so seldom made the subject of observation.

In the time of Solomon, but never before or since, these natural advantages were appreciated and improved. God gave to him no mine of silver or of gold, and no miraculous gift of fragrant spices or precious stones; but he gave him wisdom, by which he was enabled to take advantage of the natural capabilities of his kingdom. He built Ezion-geber, on the shore of the Red Sea; and had a navy trading there, that brought from Africa ivory and gold; the caravans of Arabia

brought him frankincense, spices, and balm; the merchantmen of Egypt came with horses, chariots, and fine linen, both for himself and for the kings around. To facilitate and protect his intercourse with the East, he built Palmyra, or "Tadmor in the wilderness," the magnificent ruins of which still attest its former greatness. And he entered into alliance with Hiram, king of Tyre, and shared with him the traffic of the Black Sea and Mediterranean. The natural fruits of this extended commerce were, almost inconceivable wealth. In one year, we are told, there were brought to him six hundred threescore and six talents of gold—a sum which was very nearly equal to five millions sterling; "besides that he had of the merchantman, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country. So King Solomon exceeded all the kings of the earth, for riches and for wisdom. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance."

This trade, however, was speedily stopped. Immediately after Solomon's death the ten tribes revolted from the dominion of his son, and the wars which they carried on against him effectually closed all intercourse with the West; Edom and Syria asserted a hostile independence, and destroyed the Indian trade; and Egypt, instead of sending her merchantmen with presents and peaceful wares, poured forth an armed band, to plunder and destroy. In after times, commercial leagues were attempted between the kings of Israel and Judah, in the vain expectation of re-establishing the former traffic; but the Lord frowned on the project, and they were compelled to abandon it. In the days of Herod the Great, commerce seems in some small degree to have revived; but since the children of Israel were driven from their home, none of the many nations that have had supremacy over Judea appear even to have thought of making a similar attempt. In the present day, "the highways lie waste, and the way-faring man ceaseth."

If we next examine into the condition of those to whom this now desolate land was given in possession, we find the low estate of Palestine but too faithful an emblem of their degradation, both temporal and spiritual. Because the Jews rejected the Prince of Life, when he came in the name of the Lord to save them, they are "cast off as a branch, and withered." They continue without a temple, and without an altar; without a king to govern or defend them; without a priest to offer sacrifices, or intercede in their behalf; and without a prophet to point the way to God. Disowned by Jehovah, they wander over the globe a despised and a persecuted race—they claim no country as their earthly home; and, alas! their spiritual condition is yet more to be deplored. A few unmeaning prayers, and a few superstitious rites, which scarce bear a resemblance to the ordinances given by God to their fathers, constitute the whole of their religious services. A mass of idle traditions, that have hidden from their eyes the truth

of the Lord, forms the sum of their creed. They live without God, and, as those who have had the best opportunities of knowing have informed us, they almost universally die without hope. Their soul is desolate as the land of their fathers, and the fruits of faith are few and scanty, as is the increase of their field; for the Sun of Righteousness, that arose with healing in his wings, to cheer the soul of the faithful fathers, now scorches, in his hot displeasure, the heart of the faithless descendants; and the heavenly dew of divine grace, that refreshed the "Israelite indeed," lights not on him who rejects, in his pride, the offer of mercy.

If such be the miserable condition of the promised land, and if such be the yet more deplorable state of its former possessors, surely every rightly constituted mind must be struck with the fearful consequences of Jehovah's indignation; and every Christian heart must feel for the spiritual desolations of God's ancient people. Yet, may it not almost be said, No man careth for these things? Until these few years, there was scarce an effort made for the good of Israel; and even now, when various societies have been formed, with the object of promoting their conversion, and when the Church of Scotland has at last acknowledged their claim upon our sympathies, how little is done! Ah! why should we, by our neglect and scorn, add to the grief of those whom the Lord has wounded? By the Jews, in former times, the lively oracles were communicated to the nations; let us now endeavour in some measure to repay the obligation, by sending the Gospel to the out-cast remnant of Jacob.

#### A MOTHER'S LAMENT ON THE DEATH OF HER INFANT DAUGHTER.

I LOVED thee, daughter of my heart,  
My child, I loved thee dearly;  
And though we only met to part—  
How sweetly!—how sincerely!  
Nor life, nor death can sever  
My soul from thine for ever.

Thy days, my little one, were few;—  
An angel's morning visit,  
That came and vanished with the dew:  
'Twas here—'tis gone—where is it?  
Yet didst thou leave behind thee  
A clue for love to find thee.

The eye, the lip, the cheek, the brow,  
The hands stretched forth in gladness,  
All life, joy, rapture, beauty now—  
Then dashed with infant-sadness;  
Till, brightening by transition,  
Returned the fairy vision.

Where are they now?—those smiles, those tears,  
Thy mother's darling treasure?  
She sees them still, and still she hears  
Thy tones of pain or pleasure;  
To her quick pulse revealing  
Unutterable feeling.

Hushed in a moment on her breast,  
Life at the well-spring drinking;  
Then cradled on her lap to rest,  
In rosy slumber sinking.

Thy dreams—no thought can guess them ;  
And mine—no tongue express them.

For then this waking eye could see,  
In many a vain vagary,  
The things that never were to be—  
Imaginations airy ;  
Fond hopes that mothers cherish,  
Like still-born babes to perish.

Mine perished on thy early bier ;  
No,—changed to forms more glorious,  
They flourish in a higher sphere,  
O'er time and death victorious ;  
Yet would these arms have chained thee,  
And long from heaven detained thee.

Sarah ! my last, my youngest love,  
The crown of every other !  
Though thou art born in heaven above,  
I am thine only mother ;  
Nor will affection let me  
Believe thou canst forget me.

Then (thou in heaven, and I on earth)  
May this one hope delight us,  
That thou wilt hail my second birth,  
When death shall reunite us,  
Where worlds no more can sever  
Parent and child for ever.

MONTGOMERY.

## THE BLIND WARRIOR OF RAIATEA.

"In my own church at Raiatea," says the late lamented Mr Williams, in his Narrative of Missionary Enterprises, "was an old blind warrior called *Me*. He had been the terror of all the inhabitants of Raiatea, and the neighbouring islands ; but in the last battle which was fought, before Christianity was embraced, he received a blow which destroyed his sight.

"A few years after my settlement at Raiatea, *Me* was brought under the influence of the Gospel, and when our church was formed, he was among the first members admitted. His diligence in attending the house of God was remarkable, whither he was guided by some kind friend, who would take one end of his stick while he held the other. The most respectable females in the settlement thought this no disgrace, and I have frequently seen principal chiefs, and the king himself, leading him in this way to chapel. Although blind, he attended our adult schools at six o'clock in the morning, and by repeating and carefully treasuring up what kind friends read to him, he obtained a great familiarity with the truths of the New Testament. And here I may observe, that the natives generally are exceedingly kind to blind and aged people, in reading to them portions of Scripture which they are desirous of retaining, and I do not know a more interesting scene than is presented at times in our adult schools. Here you will see a pious female, surrounded by three or four of her own sex, decrepit with age, to whom she is reading and explaining some important passages in the Word of God ;—there you may observe a principal chief or his wife engaged in the same way. In one place you would find a little boy, in another an interesting little girl, seated among old warriors, and either teaching them the alphabet, instructing them in spelling, or reading over some portions of Scripture. On the first Sabbath after my return I missed old *Me* ; and not receiving the hearty grasp of congratulation from him to which I was accustomed, I inquired of the deacons where he was, when they informed me that he was exceedingly ill, and not expected to recover. I determined, therefore, to visit him immediately. On reaching the place of his residence, I found him lying in a little hut, detached from the dwelling-house, and on

entering it, I addressed him by saying, "Me, I am sorry to find you so ill." Recognising my voice, he exclaimed, "Is it you? Do I really hear your voice again before I die? I shall die happy now. I was afraid I should have died before your return." My first inquiry related to the manner in which he was supplied with food ; for in their heathen state, as soon as old or infirm persons became a burden on their friends, they were put to death in a most barbarous manner. Under the pretence of carrying the victim of their cruelty to a stream of water to bathe, his relations would hurl him into a hole previously dug for the purpose, and then throw a heap of stones upon the body. Even for a considerable time after Christianity was embraced, we found it necessary, when visiting the sick and afflicted, to make strict inquiry as to the attention they received. In reply to my question, *Me* stated that at times he suffered much from hunger. I said, "How so? You have your own plantations;" for, although blind, he was diligent in the cultivation of sweet potatoes and bananas. "Yes," he said, "but as soon as I was taken ill, the people with whom I lived seized my ground, and I am at times exceedingly in want." I asked him why he had not complained to the chief, or to some of the Christian brethren who visited him ; and his affecting reply was, "I feared lest the people should call me a talebearer, and speak evil of my religion ; and I thought I would rather suffer hunger or death than give them occasion to do so." I then inquired what brethren visited him in his affliction, to read and pray with him. Naming several, he added, "they do not come so often as I could wish, yet I am not lonely, for I have frequent visits from God :—God and I were talking when you came in." "Well," I said, "and what were you talking about?" "I was praying to depart and to be with Christ, which is far better," was his reply. Having intimated that I feared his sickness would terminate in death, I wished him to tell me what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh!" he replied, "I have been in great trouble this morning, but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavoured to climb, but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall upon that mountain, and in a moment it was dissolved." Wishing to obtain his own ideas of what had been presented to his imagination, I said, "This was certainly a strange sight ; what construction do you put upon it?" After expressing his surprise that I should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt, and such exalted views of the efficacy of the Saviour's blood, and that although the eyes of his body were blind, he could with the "eye of his heart" see such a glorious sight. He then went on to state, that the various sermons he had heard were now his companions in solitude, and the sources of his comfort in affliction. On saying, at the close of the interview, that I would go home and prepare some medicine for him, which might afford him ease, he replied, "I will drink it, because you say I must, but I shall not pray to be restored to health again, for my desire is to depart and be with Christ, which is far better than to remain longer in this sinful world." In my subsequent visits, I always found him happy and cheerful, longing to depart and be with Christ. This was constantly the burden of his prayer. I was with him when he breathed his last. During this interview, he quoted many precious passages of Scripture ; and having exclaimed with

energy, "Oh death where is thy sting?" his voice faltered, his eyes became fixed, his hands dropped, and his spirit departed to be with that Saviour, one drop of whose blood had melted away the mountain of his guilt. Thus died poor old Me, the blind warrior of Raiatea. I retired from the overwhelming and interesting scene, praying as I went that my end might be like his."

#### AN ADDRESS AT THE COMMUNION TABLE.

BY THE REV. ROBERT M'INDOE,

*Minister of Cowan Street Church, Kirhaldy, Fifeshire.*

THAT, believing communicants, was an important inquiry proposed by our Saviour to one of his disciples—"Simon, son of Jonas, lovest thou me?" It was important, if we consider the glorious personage by whom it was proposed. He had a perfect right to demand an answer—he was altogether entitled to receive the affection which he sought. "He is white and ruddy—the chiefest among ten thousand; his head is as the most fine gold; his locks are bushy, and black as a raven; his eyes are as the eyes of doves by the rivers of water; his cheeks are as a bed of spices, as sweet flowers; his lips, like lilies, dropping sweet smelling myrrh; his hands are as gold rings set with the beryl; his countenance is as Lebanon, excellent as the cedars; his mouth is most sweet—yea, he is altogether lovely." It was important, if we consider the love which he has shown. He loved us from eternity, he loveth us still, and he will continue to love us for ever and ever. This inquiry was important, if we consider the person to whom it was made; it was to one who professed an attachment to the Saviour—it was to one who was zealous in the service of the Redeemer—it was to one who had acted as if he loved him not. It was important, from the time that the question was proposed; it was after the Saviour had been crucified and slain—it was after he had been committed to the silent tomb—it was after the vain hopes of his friends had ceased. It was important, in short, from the conclusions which it involved; if he loved him, he behoved to avow his esteem; if he loved him, he behoved to embark in the Saviour's cause; if he loved him, he behoved to observe the commands of his sovereign Lord.

The same question, then, communicants, he now proposes to you. Seated at these tables, ye profess to be his friends, and his inquiry is, "Son, daughter, lovest thou me?" Ye were considered as sinful, in the covenant of redemption; ye were helpless and hopeless, if left to yourselves; but he espoused your cause—he voluntarily engaged to become your surety. His offer was accepted, and mercy was shown—ye are saved in consideration of what he has done; and he now asks, in return, "Intending communicant, lovest thou me?" In consequence of your connection with our great progenitor, ye were involved in the effects of his fatal apostasy, the image of your Creator was effaced from your soul, his favour was forfeited, his wrath was incurred, death temporal and eternal was your inevitable doom; but he interposed in your behalf, the threatening was averted, the sentence was changed, and he now asks, in consideration of these things, "Believing communicant, lovest thou me?" By your actual transgressions you were obnoxious to wrath—you had aggra-

vated your guilt, and sealed your condemnation; but pardon was procured by his obedience and death, your guilt was cancelled, your acquittal was pronounced, your restoration to favour and friendship secured, and he now asks you, in return, "Son, daughter, lovest thou me?" Ye were polluted and depraved by the defilement of sin, ye were unfit for communion with the saints on earth, ye were loathsome in the sight of God, and unprepared for the mansions of the blessed above; but sanctification was found, to render you holy; holy principles were implanted in your heart, gracious dispositions were given you; "ye were washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" ye were rendered qualified to hold communion with Jehovah on earth; ye shall in due time enjoy the fellowship of angels and redeemed men, in heaven; he now asks, then, "Communicant, lovest thou me?" Ye were in the bondage of Satan, and in the prison of sin; ye were led captive by the devil wherever he pleased; ye were slaves to your own passions; ye were the servants of your own lusts; but "he destroyed the works of the devil," he broke the fetters of sin, he conquered, he "spoiled principalities and powers," he subdued your corruptions, he captivated your affections, he "renewed you in the whole man, after the image of God," and he now asks, in return, "Believing communicant, lovest thou me?" Your understanding was darkened, your reason was vitiated, your will was corrupted, and your judgment depraved; but he enlightened your mind in the knowledge of Christ, he renewed your will, he persuaded and enabled you to embrace the Saviour, freely offered to you in the glorious Gospel; and, in consideration of these things, he now asks you, in return, "Intending communicant, lovest thou me?" Ye were destitute of clothing, but he cast his skirt over you; ye were weltering in your blood, but he said unto you, "Live;" ye were wretched and miserable, ye were poor, ye were blind; but he provided both the riches of grace and of glory—and is it wonderful that he should ask, "Believing communicant, lovest thou me?"

Ye have frequently fallen from your first love, ye have departed, and ye have continued away from God; but he has restored you again, he has enabled you to repent, he has invigorated your spirit, he has revived, he has strengthened your languishing graces, he has enabled you to run in the way of his commandments with enlargement of heart; and in return for such kindness he asks for your gratitude, he proposes the question, "Worthy communicant, lovest thou me?" The light of your heavenly Father's countenance has often been withdrawn, ye have frequently gone mourning without the light of the Sun, ye have wished that it were with you as in months past, and ye have frequently desired that ye might find your Lord; but he has seen you again, and caused your heart to rejoice; he has illuminated your darkness, the candle of the Lord has shone around your head—he has been graciously found, even when you sought him not; and, from such considerations, is he not entitled to ask, "Grateful communicant, lovest thou me?" Ye are surrounded by spiritual enemies, who lie in wait for your soul; you are in danger every moment to fall by their hand, and your heart fails you for fear at the thought of your fate; but he girds you with strength, he provides a defence, he removes you

doubts, he dispels your fears, he hides you in his pavilion, and in the secret of his tent; and may he not, therefore, ask, "Trembling communicant, lovest thou me?" Ye have duties to perform, ye have temptations to resist, ye have trials to endure, ye have passions to subdue; but he strengthens you for all, he sustains you under all, he delivers you from all; and is he not entitled to inquire, "Humble communicant, lovest thou me?" In short, you have troubles to undergo, you have death to encounter, you have the grave to embrace, you have your Judge to meet, and you have an eternity to spend in the immediate presence of God; but he comforts you in distress, he will support you in the last struggle, he will preserve your precious dust, he will raise you from the dead, and openly acquit you at his dread tribunal, and he will disclose to you the realms of everlasting glory; then, well may he ask, "Believing communicant, lovest thou me?"

Is your answer, then, the same as that disciple's was? Do you lament that you are able to love him so little? Are you desirous to love him more than you have formerly done? Can you lay your hand upon your heart, and reply in these words, "Lord, thou knowest all things, thou knowest that I love thee?" If these are your feelings—if this is your reply? then, that your desires may be strengthened—that your love may be increased, we shall put into your hands the memorials of our Lord's broken body and his shed blood.

#### AFTER COMMUNICATING.

That, believing communicants, was an important answer which was returned by the Apostle Peter to the question of the Saviour, "Lord, thou knowest all things, thou knowest that I love thee." The Saviour is the object of divine adoration and love. He is the omniscient Jehovah,—he searches the heart, and he knew whether or not the statement was true. If the apostle really loved him, he behoved to avow his attachment—to embark in his service, and to obey his laws.

The same answer, then, communicants, has now been given by you. Ye have openly professed that you are the Saviour's friends,—ye have virtually said that you love the Redeemer,—and ye have solemnly said that you will obey his commandments. The eyes of your understanding have been opened, to perceive the matchless excellencies of the Son of God,—he has become the desire and the delight of your soul; you wish you could express your affection as you ought. As partakers, then, of your joy, as helpers of your faith, we will assist you in those exercises in which you should now engage. The feelings of the spouse should be experienced by every heart, and in terms similar to those employed by her should these feelings be expressed. My beloved is white and ruddy, white in his divinity, ruddy in his humanity; he is the chiefest among ten thousand; His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." New desires, communicants, should now prevail in your breasts; new motives should excite you to obedience; new pursuits should now occupy your time; new objects should be proposed as the end of all your actions; new enjoy-

ments should now delight your soul; and you should accompany the whole with sincere and ardent love to your dear Redeemer,—you should give him the best feelings of your heart, and the best services of your life. Love him, communicants, for what he is in himself, and for what he is to you, for all the honours he has conferred upon you—for all the hopes with which he has inspired you, and for all the promises which he has made, and will in due time fulfil. These are the exercises which your present situation implies, and these are the exercises in which, I trust, ye are now engaged.

Sin, communicants, represented in its proper colours, never fails to point out the awful consequences to which it leads; and, can you contemplate Him, who alone delivers from these without being filled with gratitude and love? No, you will call upon your soul and say, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." The mind, enlightened in the knowledge of Christ, perceives the matchless glories of his character as God-man Mediator in two distinct natures and one divine person. It discovers the suitability of all his offices,—Prophet, Priest, and King,—to instruct us in the will of God—to satisfy Divine justice, and atone for our guilt—to reign over us, and to conquer all our spiritual enemies. It perceives the value of all his endearing relations. He is a Shepherd to feed, a Husband to protect us and discharge all our debt, and a Physician to heal all our spiritual maladies; to us, therefore, will he not be in reality precious? Yes, verily, he will; and in the overflowings of a grateful heart, we will with rapture exclaim, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." The renewed will has a pleasure in obeying the precepts of rectitude; and will you not listen to the words of Him who spake as never man spake? Yes; your language will be, "I esteem thy commandments, respecting all things to be right. Speak, Lord; for thy servant heareth." The Holy Spirit also fills your mind with a sense of the greatness of the blessings to which you are now entitled; yea, he himself is the earnest of the purchased inheritance; and will not such an assurance of good things to come inspire the soul with gratitude and love? In short, by the personal inhabitation of the Spirit in your soul, the various graces of the heart are called forth into lively exercise; and, under his gracious influences and operations, you will individually exclaim, "My beloved is mine, and I am his. Stay me with flagons, comfort me with apples; for I am sick of love."

Let the love of Christ constrain you, then, communicants, to love him in return. His name is ointment poured forth, therefore do the virgins love him. Remember his love more than wine. Love him because he first loved you. Let your prayer for each other be, that you may be able to comprehend, with all saints, what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God. Desire to enjoy renewed manifestations of

Christ's love to your soul; he has promised to see you again, and to cause your heart to rejoice. Under the influence of these manifestations, you will be prepared to forsake all and follow him. Nay, you will "desire ever to depart and be with Christ, which is far better." Until this period arrive, then, walk in love, as Christ also hath loved you. Testify the reality of your love, by rendering unto God the gratitude of your hearts and the services of your life. Let men take knowledge of you that you have been with Jesus on the holy mount. When you descend from it, and mingle with the world, let the face of your conversation and of your conduct shine, "that others, seeing your good works, may be led to glorify your Father who is in heaven." Let your whole intercourse in society manifest that you are born from above; that your conversation is in heaven, from whence ye look for the Saviour, the Lord Jesus Christ; and that your fellowship with God here is but preparing you for the more perfect enjoyment of him hereafter, and for sitting down at that table which shall never be drawn!

## BIOGRAPHICAL SKETCH.

## THE LATE REV. JAMES MITCHELL,

MINISTER OF THE SCOTCH CHURCH, WOOLER, NORTHUMBRLAND.

BY THE EDITOR.

## PART III.

ON reaching Edinburgh, Mr Mitchell received a letter from the magistrates of Montrose, stating, that they intended to delay for six months filling up the vacant charge, in hope that he would return; and at the end of that period they kindly transmitted to him the half-year's stipend. Many of his old friends in Edinburgh, for instance, Dr Hunter, Dr Davidson, and Mr Black, paid him the utmost attention, and endeavoured to devise some means of turning his ministerial gifts to account. At length they established, for his benefit, a Sabbath evening lecture in St Cuthbert's Chapel (now Buccleuch Church), which was for some time supported and patronized by some of the leading pious people in town. One of the most active in this matter was the late Mr Taylor Smith, bookseller in Edinburgh; who, having enjoyed the benefit of Mr Mitchell's ministrations in Montrose, felt a deep interest in all his movements, and was desirous to do every thing in his power to promote the comfort of one who, he felt, had made no small sacrifice for conscience' sake. Soon after Mr Mitchell came to Edinburgh, a respectable Relief congregation in Glasgow sent him an invitation to become their pastor, but this kind offer he declined; stating, that though, from conscientious motives, he had left his charge at Montrose, he had not left the Church of Scotland. Having paid a short visit to London, he now settled in Edinburgh, and employed himself chiefly in taking the charge of boarders. The late William Murray, Esq. of Polmaise, placed two of his sons under his charge; several young men were sent to him from Montrose, and other places; so that in a short time he and his family were far better provided for, in a worldly point of view, than ever they had been before. His time was profitably spent in superintending the education of the young men, while he regularly officiated at the Sabbath evening lecture, and often assisted the

city clergy. This was his mode of life for some years. At length he was very desirous again to return to a settled charge, as a minister. Some of his friends, knowing his anxiety on this point, recommended him to stand candidate for a chapel in London, in connection with the Church of Scotland. He went, accordingly, and preached with such acceptance that the elders and a number of the most pious persons in the congregation, came to the resolution of calling him as their pastor. It happened, however, that while he was in London, on that occasion, application was made to him to baptize the child of a person who was not a communicant; this he refused to do, and gave such offence by his refusal, as well as by some reflections which he had thrown out in private, on the prevalent custom, among some professing Christians, of having dinner parties on Sabbath, that, though still supported by the pious part of the congregation, he was not elected. While in London at that time, he enjoyed the privilege of spending a few hours at the house of the Rev. John Newton, who was then far advanced in life, and fast ripening for his heavenly reward.

Being thus disappointed in the purpose of his visit to London, Mr Mitchell returned to Edinburgh, and continued for some time faithfully to discharge the duties of the calling in which he had been employed by Providence. In this he had been remarkably prospered, but when the studies of the young men originally put under his charge were completed, and no others seemed to apply in their place, the same kind Father that had hitherto so remarkably watched over the interests of his faithful and conscientious servant, once more interposed in his behalf. On the recommendation of his pious friend, Dr Hunter, he stood candidate for a vacant chapel in Wooler, Northumberland, in connection with the Established Church of Scotland. He was successful; and, with the exception of only two dissentients, he was the unanimous choice of the people. The idea was quite refreshing to his mind, of being again employed as pastor of a congregation, not in the corrupt atmosphere of a large town, but in a retired, rural district, where, in quietness and peace, he might pursue the even tenor of his way. He had no reason to regret, indeed, the time which he had spent in keeping boarders, though the employment was by no means so agreeable, in many respects, as he could have wished. But to some of the young men, at least, his labours were evidently blessed. One young gentleman, in particular, who had been for some time under his charge, went abroad, and although the influence of evil company was the means of dragging him into the vortex of the world's vanities, he was afterwards seized with a lingering illness, which, by God's blessing, brought him to a better mind. The good seed that had been sown in his heart, by the instructions of his parents and Mr Mitchell, sprung up, and, watered by the blessing of the Spirit, brought forth fruit many days after it had been sown.

Mr Mitchell had now been four years in Edinburgh, and, during that time, he had acquired many kind friends whom it was no slight regret to leave, but anxious to be employed anew in his great Master's work, he set out for Wooler in 1808, and was received by his new charge with the utmost cordiality. The managers and principal people connected with the congregation, were

chiefly eminent agriculturists, having extensive farms, men of intelligence, and many of them men of piety and solid worth. The great mass of the congregation, however, belonged to the humbler walks of life, being employed as shepherds, farm servants, and labourers. Some of the people walked a distance of eight or nine miles to attend chapel every Sabbath. The new pastor was introduced to his flock by the Rev. Henry Grey, then of Stenton, now of St Mary's, Edinburgh.

A few years after Mr Mitchell had entered upon his charge at Wooler, it was found necessary to erect a new chapel, and he accordingly undertook a journey throughout various parts of Scotland and England for the purpose of collecting subscriptions to aid in erecting the building. In this tour he was very successful, and in Edinburgh, Glasgow, and other large towns, he collected a sum of money which far exceeded his anticipations. The neighbouring congregations also aided in the good work, and the Episcopalians also, both ministers and people, by whom Mr Mitchell was much respected, were not behind in lending their assistance. The following year he set out for London to procure additional subscriptions. On the road, one of his fellow-travellers was a nun, who proposed in a short time to take the veil. Some of her fellow-passengers remonstrated with her on the folly of adopting such a course of life. She turned to Mr Mitchell, and said, "Sir, I perceive you are a clergyman, and therefore, I appeal to you if, while so many give themselves to the world, one poor sister may not be allowed to give herself to the Lord?" The reply of the good man was judicious and forcible, "I have no hesitation in saying that you are wrong in that resolution, of shutting yourself in seclusion. The Lord does not require you to throw yourself away in such a manner. On the contrary, he requires you to use the talents he himself has given you, and to do good to your fellow-creatures in the station of life to which God in his Providence may call you." The young woman was silenced. In London, Mr Mitchell met with the most flattering success in his undertaking. Though he was only there a very short time, he collected £127. From Rowland Hill he received a liberal subscription, although, as that excellent though eccentric man remarked, "he had been crying 'ould clothes' in the pulpit the Sabbath before," having been pleading for a clothing society. The late Mr Wilberforce, also, was one of the subscribers. This tour, however satisfactory, did not realize a sum sufficient to build the chapel. He completed it, however, by another journey through some parts of Scotland which he had not already visited.

At length the new chapel was built, much to the satisfaction of both congregation and pastor. It was opened by the Rev. John Hunter of Swinton, now of Edinburgh, and the Rev. George Cupples of Legerwood, now of Stirling, both of whom preached excellent and appropriate discourses. Having now effected the great object, which for several years he had so anxiously sought to accomplish, Mr Mitchell set himself with unwearied zeal to promote the cause of Christ among his people; and during the whole of the twenty-one years which he spent at Wooler, no man could have laboured in the ministerial work with more diligence and scriptural simplicity of aim than he did. His heart was warmly engaged in his Master's service. In his

public preaching, and in his private visiting, Christ was the grand theme of his discourse. Two, and sometimes three days in the week were devoted to domiciliary visiting; and as many of his congregation were widely scattered, he was often subjected to great bodily fatigue on such occasions. But he felt a peculiar delight in private intercourse with the members of his little flock. No time was lost in worldly talk, but the great business for which he had come under their roof was almost immediately apparent. At Wooler, as at Montrose, the young occupied a great share of his attention, and for their benefit he established a Sabbath school and also a library. He held a prayer-meeting in the session-house of the chapel every month, which was well attended, and peculiarly blessed of God.

Mr Mitchell took a warm interest in the cause of Missions both at home and abroad, and often pressed the subject upon the attention of his people. In matters of discipline, as may easily be supposed from the previous history of the man, he was remarkably strict. Nothing could make him flinch from the plain path of duty in such cases. His visits to the sick were highly prized. He spoke with such meekness, affection, and tenderness, that his words came home with peculiar force to the heart. To the poor he was compassionate and charitable. His whole character, in short, was marked by the simplicity and Christian sincerity of a man of God.

— In the spring of the year 1830 Mr Mitchell's health, which had been almost uniformly good throughout a long life, began to decline. He was seized with a slight stroke of apoplexy in the pulpit, and feeling that his memory had been impaired by the shock, he was desirous at that time of having an assistant and successor appointed, who might efficiently discharge the pastoral duties. The elders and congregation, however, advised him to delay for a time, as in all probability he would speedily recover his wonted health and strength. Mr Mitchell was too conscientious to be easily dissuaded from doing what he considered a sacred duty; and, accordingly, he persevered in urging the matter upon the session, and in a short time the Rev. James Bryce of Stamfordham was chosen as co-pastor with Mr Mitchell. In this field of labour Mr Bryce continued for five years, during which time Mr Mitchell preached occasionally, and visited those of his people who were within reach. But a second shock of apoplexy weakened him still more, and rendered him capable of doing less duty than ever. Still he persevered, endeavouring, while strength permitted, to acquit himself as a faithful minister of Christ.

Mr Bryce, Mr Mitchell's colleague, having received a call to succeed the late Dr Kidd, in Gilcomston Church, Aberdeen, it became necessary to find another person to occupy his place. This occasioned Mr Mitchell some anxiety; but at length, after having heard several candidates, the congregation elected the Rev. Thomas Gray, a preacher of the Gospel from Aberdeen, and Mr Mitchell had the satisfaction of seeing matters fully arranged before he was called to leave his beloved flock. The good man's end was now fast approaching. The last Sabbath he appeared in the pulpit, he preached from these words of our Lord to Peter, "But whom say ye that I am? And Peter answered and said,



"Thou art the Christ, the Son of the living God." In the conclusion of the discourse, he made a very striking appeal to his people on the necessity of each one putting to himself the question which our Lord addressed to Peter. Many of the people were deeply impressed, under the feeling that these were perhaps the last words which they might hear from his lips. He never again spoke in public, except in a short exposition at the prayer-meeting which was held a few days after. On returning from the prayer-meeting, he remarked to one of the family that he was going to study another sermon, and on being asked the subject, he replied, "Having a desire to depart, and to be with Christ, which is far better." That desire was speedily fulfilled in his own experience. The next morning he was laid on a bed of severe sickness, and called to enter the wilderness of affliction, where he was mightily supported by those consolations wherewith he himself had comforted others. As his breathing was much affected, he was not able to converse much; but what he did say betokened that calm composure and heavenly serenity dwelt within. He was often observed to be in deep meditation and earnest prayer. These words would sometimes escape from his lips, "I long for thy salvation, O God. My work on earth is now over. I desire to be at home, at my heavenly Father's house." He often spoke of seeing the King in his beauty, and the good land that is afar off.

The Bible had always been precious to him, but it was peculiarly so in his dying hours. As long as he was able to read, it was his constant companion, and he often drew from its valuable stores sweet food for meditation. He seemed to be quite sensible that death was at hand. "The struggle will soon be over," he would say; "I wish to be home." His partner and family he confidently committed to the care of that God who had hitherto wrought so remarkably in their behalf. On being asked, one morning, whether his breathing was easier? he exclaimed, in an apparent ecstasy of delight, "O, I will soon breathe in a purer atmosphere." He often repeated portions of the Psalms. One of Watts' Hymns he wished to be read to him:—

"How can I sink with such a prop  
As my eternal God,  
Who bears the earth's huge pillars up,  
And spreads the heavens abroad?"

"How can I die when Jesus lives,  
Who rose and left the dead?  
Pardon and grace my soul receives,  
From mine exalted Head."

About a fortnight before Mr Mitchell's death, Mr Gray, assistant and successor, entered upon his duties; and, before going to church on the first Sabbath, the dying man took him by the hand, and with the utmost solemnity and earnestness bid him "be strong and of good courage." "I have always found my Master's work sweet and pleasant," said he, "and I can recommend it to you." In the end of that week he became much worse, and was able to speak very little. The last night he had upon earth was a night of great suffering. But never did a murmur escape from his lips. He was always thankful for the smallest mark of kindness. He lay calm and peaceful, waiting for his change. The last word he was heard to utter was the name of Jesus, that blessed name, which had ever been to him

as ointment poured forth. Next forenoon he fell asleep in Jesus, 20th October 1835. "Precious, in the sight of the Lord, is the death of his saints."

THE DESIRABLENESS OF GOD'S HOUSE:

A DISCOURSE.

[Preached at the opening of the new church at Goldrum, Dunfermline, on the 9th November 1840.]

BY THE REV. PETER CHALMERS, A. M.,

One of the Ministers of Dunfermline, Fifeshire.

"How amiable are thy tabernacles, O Lord of hosts,"—&c. PSALM LXXXIV. 1-5.

It cannot fail to have struck every attentive reader of the compositions of David, that a warm attachment to the house of God was a prominent feature of his character. It meets us in every page of his poetic effusions, as well as in all the historic accounts of him. Nor was it exhibited merely in the high delight which he felt, when actually engaged in the public service of God; but in the ardent wish which he entertained never to be deprived of the opportunity of waiting upon it, the distress which he experienced when for a season he was prevented from attending it, and his longing desires to be restored to the privilege. "One thing," said he elsewhere, "have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Although much occupied as a commander and a King, he found time for the observance of religious ordinances, and he esteemed this the one thing, in which he found his chief happiness, and in which he wished to be employed all his life; not literally every moment of his being, but frequently and regularly, as the times appointed required, or opportunity offered, that he might meditate on the Divine perfections, seek to know the Divine will, and ask Divine blessings, as well as receive the consolation and protection which he often so much needed. How pathetically, too, does he long for the privilege, when debarred from it, by the persecution of his enemies, the unnatural rebellion of his family, or the faithless desertion of his friends: "O my God, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, wherein no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. When shall I come and appear before God? My tears have been my meat, day and night, while they continually say unto me, where is thy God? When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with the multitudes that kept holy day. O send out thy light and thy truth; let them lead me, let them guide me into thy holy hill, and into thy tabernacle." Nay, whenever he thinks of his favourite subject, especially at a distance from the scene of it, his very heart burns

with transport at the thought, venting itself in such language of admiration and desire, as is contained in the text: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." He even envied the songsters their privilege and enjoyments, in being permitted to construct their nests, and rear their young without disturbance in the buildings around the sanctuary, although not on the very altars, which were consecrated by a special ceremony to the service of Jehovah, and before which, the priests were continually serving, while he was driven from the place of his repose, wandering upon the mountains of Israel. For he adds, "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars,"—or the sacred edifices around them, "O Lord of hosts, my king and my God. Blessed are they that dwell in thy house, they will be still praising thee. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And similar to this have been the feeling and experience of good men in every age, in regard to the place, where God's honour dwelleth. All, in whom gracious impressions have been wrought, have set their affections upon the house of God, and while they have known no satisfaction equal to that of a frequent and constant resort to it, they have known no sorrow comparable to the being for a length of time detained from it. Alas! that this feeling should be so rare, and that so many should so little value the house of God, and rather seek their delight and their comfort any where else. But let us rejoice, that there are still not a few who find it to be good for them to wait upon the Lord in his ordinances, and to encourage others in doing so. Let us rejoice that while it was said by the Jews of old, even of a Roman centurion to his praise, "He loveth our nation, and has built for us a synagogue," there are amongst ourselves a goodly number who love the people of our land, and in token of doing so, erect for them edifices in which they may worship the God of their fathers, and learn the heavenly lessons, which are to make them wise unto salvation. In the following Discourse, all that I propose is, shortly to inquire into the foundation, or source of those pleasurable feelings with which the people of God repair to his sanctuary, and which cause them to esteem it amiable or lovely, and to seek after it with earnest desire.

I. It is because they regard it, as the Psalmist here terms it, "the tabernacle, the court, or the house of the Lord." "How amiable," says he, "are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house." In so styling the sanctuary, however, the least informed among you must be aware that it is the language merely of accommodation which is used. God is a Spirit, and can have no particular local

residence. "He dwelleth not in temples made with hands, for the heaven of heavens cannot contain him." But still he condescends to give special manifestations of himself, and of his favour, at particular seasons, and in particular places. One memorable instance of this occurred in the experience of the patriarch Jacob. Having, after the fatigues of a long journey, while travelling from Beersheba to Haran, reposed himself on the naked earth, with only a few hard stones for his pillow, and the blue heaven for his canopy, he received during his sleep in a dream a striking emblematic representation of the Divine presence and protection, which drew from him, on awaking, this solemn expression of his enraptured feelings: "Surely, the Lord is in this place, and I knew it not." He recognised the undeniable tokens of God's special presence, even in that wild and sequestered desert, although previous to the vision he had been unconscious of it. So it is with many, in less extraordinary circumstances, in our own day. They are often, indeed, always in God's presence, and yet know it not, give it no heed. A sentiment of reverential awe thrilled through the breast of the ravished patriarch at the thought of the striking scene which had been presented to him; and he farther exclaimed, "How dreadful, or awful, is this place! This is none other than the house of God, this is the gate of heaven." There was no building there except a simple stone or pillow, and yet this he likened to the residence of the Divine Majesty, and the entrance into the mansions of the Eternal; God having vouchsafed to him at it so impressive a demonstration of his immediate and favourable presence.

This is the first occasion on which we find the expression, "house of the Lord," employed in Scripture, and it at once shows the reason of its application, and the feelings which the consideration of it is fitted and was designed to awaken. Its use becomes frequent in the subsequent part of the Jewish history. It was applied both to the tabernacle and to the temple, and in each did the Almighty promise to meet, and to commune with his people from above the mercy-seat, as he did by the visible symbol of the Shechinah, or cloud of glory between the cherubim. "I will bring them to my holy mountain, and make them joyful in my house of prayer." When Solomon had finished the dedication of the temple, the Lord appeared unto him, and said, "Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever, and mine eyes and mine heart shall be there perpetually." "In the time of trouble," says David, "he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." The appearances made, and blessings granted to the ancient saints in the sanctuary, were no doubt in a great measure extraordinary, peculiar to the dispensation under which they lived, and therefore, not to be expected by us. Yet we have the divine authority for believing,

that God still draws near to his people in another manner than he does to the world in the assemblies of the saints, really and spiritually, although with no external sign, to accept their devotions, and render profitable the reading and hearing of his word. For he declared by the mouth of Moses—"In all places where I record my name, I will come unto thee, and bless thee," and says his Apostle James, "Draw nigh to God, and he will draw nigh to you." Christ, too, who in human form appeared to his servants of old, with intimations of the favourable divine reception of their religious exercises, and special revelations of the Divine will to them, as to Manoaah and his wife, when he received their burnt and meat offering, and ascended in the flame which went up toward heaven from the altar; and to Gideon, when he consumed his present of flesh and cakes with fire, as a mark of accepting it, and then departed out of his sight, has assured us, that "wherever two or three are gathered together in his name, he will be in the midst of them," no doubt, spiritually, "to bless them," as their Saviour and Friend.

And to the fulfilment of these promises the people of God have borne testimony in all ages, tracing, as they have often had occasion to do, their clear views, their serious feelings, and their holy purposes, to their attendance on the courts of the Lord. The eyes of their understanding have there often seen the King in his beauty; and "there has flown unto them," as it were, "one of the seraphim, having a live coal in his hand, taken with the tongs from off the altar, and he has laid it on their mouth," and communicated to them an impression "that their iniquity is taken away, and their sin purged." The Lord has revealed his glory to them, not, indeed, in visible tokens, but on the inward tablet of their hearts. He has been amongst them with his Spirit and grace, when they have congregationally sought him. "He has blessed them, when they have chosen him, and caused them to approach unto him, that they may dwell in his courts; and they have been satisfied with the goodness of his house, even of his holy temple." "He has heard their cry, and helped them." Need we wonder, then, that they, as well as he, "should love the gates of Zion more than all the dwellings of Jacob," and should count "a day in his courts better than a thousand" spent any where else.

This recognition of the sanctuary as the house of the Lord, and the place where his honour dwells, if accompanied by a conviction of his being our reconciled God and Father in Christ, and by a particular reference to him, a feeling of his presence and eye to his glory, at the time of holding communion with him, cannot but communicate the highest pleasure. Where there is an entire want of this recognition and conviction, there can be none of this pleasure felt; and where there is an absence of this realizing sense of the Divine presence at the period of worship, it must be but imperfectly, if at all, felt. But where

there are both—where there is an impression that we are drawing near to a Being whose favour we enjoy, and to whose image we are in some measure conformed, and long to be still more so, and who is fully in our minds and upon our hearts at these moments—we cannot but have the warmest emotions of delight, both from the character of the Being with whom we hold intercourse, as so amiable and kind, and from the affections which that intercourse calls into exercise—gratitude, love, trust, hope, and the like.

The same circumstance must also be a great means of securing constancy of attendance upon the sanctuary. For making a distinct acknowledgment of the Almighty in this, as in all their duties, regarding him as enjoining and promising to bless their entrance into his courts, his people are not characterised by that irregular and unfrequent assembling of themselves together with the saints, which marks the conduct of those who go to church without any direct reference to God at all, either to his will as prescribing, or to his glory as promoted by it, but from the influence of custom, into the reasons of which they have never inquired, or from a wish to be like their neighbours, and to maintain general respectability of character, or from curiosity not of a laudable kind, and who accordingly absent themselves whenever personal convenience, or inclination, or worldly concerns interfere. And while the former will, from good motives, regularly wait upon the weekly and ordinary services of the sanctuary, they will avail themselves of other suitable seasons of worship, as they occur. They will not esteem such waiting upon God a wearisomeness to the flesh; for the exercises in which they engage are in harmony with all their prevailing principles, feelings, tastes, and habits; which leads me to notice,

II. That the well-disposed, like the Psalmist, will consider the tabernacles of the Lord amiable, and long for the opportunity of attending them, if for a season detained from them, on account of the sublime, profitable, and agreeable services to which they are there called. They are there, as David elsewhere says, "to behold the beauty of the Lord, and to inquire in his temple," and here says, "to praise him." The holiness and the goodness of God are styled, in Scripture, his "beauty;" and the study and contemplation of these and the other excellencies of his nature, the inquiring into his will by searching his Word and by supplication, and the offering to him praise, together with the administration and keeping of the sacraments, form the leading occupations of the house of God—to each of which we shall shortly advert.

And to begin with *praise*.—The Psalmist says, at the 4th verse of this Psalm, "Blessed are they that dwell in thy house, they will be still praising thee;" and at the 6th verse of the 27th Psalm, "I will offer in his tabernacles sacrifices of joy: I will sing, yea, I will sing praises unto the Lord." We are required "to make a joyful noise unto the Lord, and to come into his presence with singing;" and we are told that "it is good to sing

praise to our God, for it is pleasant, and praise is comely." The soul is hereby not only raised in worship of its Creator, Preserver, and Redeemer, proclaiming the beauty or glory of his perfections, and of all his wondrous and gracious dealings, but it gives vent to all its varied feelings of reverence, fear, gratitude, love, hope, and joy, in a manner more solemn and impressive than can otherwise be attained. The language of poetry, accompanied with all the charms of well-chosen and well-conducted music, is the most becoming, improving, and delightful vehicle of devotional sentiment; and the more numerous the voices which chaunt, in harmonious strains, the same hymn of praise, the more powerful and hallowing the effect. It is impossible to conceive a grander and more elevating scene, than a large assembly of pious worshippers, animated by the same views, spirit, and prospects, breathing out, as with one heart, the joint expression of their homage and allegiance to the greatest and best of Beings, in the notes of some familiar and favourite air. Sympathy deepens the solemnity, carrying the stream of devotional expression and feeling from voice to voice, and from soul to soul, till each individual worshipper comes, as it were, to concentrate in himself the separate sentiments of all. Hearts but little accustomed to pious impulses, are moved by so impressive an exercise, and made to beat, now with the throbbings of fearful forebodings, then with the thrillings of pleasing hope—now to melt with the softenings of conscious guilt, then to glow with the joyful anticipations of pardoning mercy. It is when contemplating this noble service, and themselves contributing to it, that the people of God—especially under peculiar circumstances or animating associations, as were our forefathers on the mountain side or in the lowly valley, persecuted by their enemies—at times feel their souls, in a manner, lifted above the fleeting scenes of this mortal state, and transported into the very realms of bliss. And why should it be otherwise, when we know that this is the principal, the favourite, employment of the heavenly host, and disembodied spirits of the perfected just? "for they sing a new song, and proclaim with a loud voice, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." With such hosannahs the arches of the celestial sanctuary continually ring. Yes; it is in this most sublime, soul-stirring exercise, that they, whose hearts are in heaven while their bodies are still clogged with the earthliness of humanity, experience their highest gratification; so that, even in this respect, well may they "long for the courts of the Lord."

Again, in the sanctuary, we address *prayer* to the Almighty. When God promised blessings to his ancient people, he said, "Yet, for all this, I will be inquired of by the house of Israel to do it for them;" and he says, by the mouth of his prophet, "I will make them joyful in my house of prayer, for mine house shall be called a house of prayer for all people." To this special purpose

was the temple of old dedicated. There the people were to assemble, to pour out their joint requests for the supply of their common wants—to supplicate victory over their enemies, and recovery of the Divine favour, when their rebellions had provoked him to suffer them to be defeated—to seek safety for their persons and their properties from the ravages of drought, of famine, of pestilence, or any other calamity—to implore pardon for all their sins, assured that they would find it, if they confessed and forsook them. To the same needful and desirable ends, are the places of Christian congregations set apart. In these we, in company, adore the power and the goodness of our heavenly Father—the one assuring us of his ability, the other of his willingness, to fulfil our desires. In these, we unite in giving thanks, at the remembrance of his bounty in providence, and of his grace in redemption. In these, we together acknowledge, in lowly prostration of soul, our manifold sins and imperfections, humbling ourselves under the might and the purity of the Divine nature; and, at the same time, implore, through faith in the atoning merits of the Redeemer, that mercy which we in common need, and which delights in pardoning the guilty, and that influence of the Holy Spirit, which can alone enlighten, purify, strengthen, and comfort the fallen soul. In these, we meet to crave all our public and national blessings; security to the throne and constitution; health, happiness, and guidance, to our sovereign; wisdom and the fear of God to her counsellors, and all rulers; defence, extension, improvement, and permanence, to our Zion; freedom and protection of worship to all classes of the community; prosperity to trade and manufactures; liberty, peace and plenty, to the whole inhabitants; quiet and comfort to our homes. In these, we join all the sincere worshippers of God and of the Lamb in supplicating the wide diffusion of the reign of righteousness, peace, and joy in the Holy Ghost, at home and afar off. How be-seeming and exalting the service! What more becoming the professing servants of the Lord, who have such a fellowship of wants, infirmities, trespasses, corruptions, crosses, disappointments, sorrows, privileges, consolations, mercies, and hopes, than thus to express them in common to their common Benefactor and Friend! How are all the perfections of Deity thus magnified!—how are all the pride and glory of man thus humbled! How are we thus brought to feel the vastness of Divine Majesty!—the absoluteness of human dependence! And how calculated is it to inflame every pious, and to enliven every benevolent, affection! Surely, then, every seriously disposed person must esteem and long for the house of God, as a house of prayer.

Farther, we should value and desire it, as a place of *religious instruction*. There the Law of old was read and expounded; "the priests' lips were to keep knowledge, and the people were to seek the Law at his mouth." And so it is still; God has been pleased not only to appoint at first,

but to continue, an order of men by whom the message of salvation shall, from time to time, be proclaimed to mankind, and urged upon their acceptance. We are His ambassadors, invested with the ministry of reconciliation, ordained "to beseech you, in Christ's stead, to be reconciled to God." "We preach not ourselves, but Christ Jesus the Lord." We have no opinions of our own to impose upon your faith, no commands of our own to enforce upon your obedience; all that we teach or enjoin we exhort you to try by "the law and by the testimony;" and to receive or reject, according as it agrees or differs with this heavenly standard.

It is not ourselves, but our great Master, whom we wish to present to your notice and regard; and in speaking of him, we are to remind you of his three-fold offices: of *Christ*, or the Anointed, the Messiah, the divinely appointed messenger of God—stating to you the evidences of his heavenly mission, for the confirmation of your faith; *Jesus*, as the Saviour, the Joshua of the latter days, unfolding to you, in all its bearings, the revealed plan of redemption, which he wrought out by his incarnation, life, and death, for a fallen world, in order to woo you from the broad path, which leads to destruction; into the narrow way, which conducts to eternal happiness; and of *Lord*, Master, or King,—explaining, illustrating, and enforcing his laws, in all their spirituality of meaning and extent of obligation, that you may become to him, through the help of the Spirit, "a peculiar people, zealous of good works; that you may be sanctified wholly, and your whole spirit, soul, and body, may be preserved blameless unto his second coming;" and all this, "as your servants for Jesus' sake, not seeking our own profit, but the profit of many of you, that you may be saved."

It is true, the ministers of religion may not communicate to you any new information; but if they remind you of what you already know, but which you are apt to forget, amid the hurry of business, the enticements of pleasure, and the urgency of domestic cares; if they bring familiar truths, at regular intervals, seasonably to your remembrance, exhibiting them to you perhaps in lights in which you did not before contemplate them, and in a manner suited to all the varieties of your characters and wants; if they admonish you of dangers to which you are constantly exposed, but which you are likely to under-rate; if they fortify you against opposition and temptations which you may meet with in your Christian course, but may not be sufficiently armed to encounter; if they help to deepen your serious impressions, to enliven your religious affections and confirm your holy purposes, to moderate your anxiety about this world, and to increase your concern about the world to come; if they dispense to you comfort under sorrows which may be depressing you, and arouse in you salutary fears where you may be imagining all is security and peace; if they warn you against neglecting, and excite you to attend to the great salvation; if

they are thus the instruments of conversion to some, and of spiritual quickening to others, they surely spend not their strength, and claim not your hearing, in vain.

And may I not appeal to many now present, who have found it good for them to listen to the instructing, exhorting, reproving, warning, entreating, soothing, cheering voice of the messenger of God—who can attest, from your own experience, that the preaching of the Cross, although to others "foolishness," has proved to you "the power and the wisdom of God for your salvation;" that, by what the world terms the "foolishness of such preaching," you through faith have been saved, and are now "rejoicing in the Lord, and abounding in hope." And are you not ready to exclaim, on the recollection of these improving and refreshing moments, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" and acknowledge that "a day in God's house is better than a thousand" any where else?

Once more: we should esteem the tabernacle or house of God, amiable, and delight in repairing to it, on account of the celebration of the *holy sacraments*. There we are brought into outward covenant with God, by means of the communication to us of its signs and seals, by our admission into the visible Church in infancy, through baptism—and our subsequent confirmation of the professions and engagements of our parents in our behalf at that period, by our personal observance of the sacrament of the Lord's Supper. In this last most interesting and impressive ordinance we voluntarily dedicate ourselves to the service of Him who redeemed us by his precious blood; who sanctifies, strengthens, and consoles us by his Divine Spirit; and who is now preparing for us mansions in his Father's kingdom, and us for these mansions. At this holy repast we meet with the Lord, whom our souls love; we commemorate, under the significant emblems of bread and wine, the solemn pledges of his grace; we testify our acknowledgment of him, in all his mediatorial offices; we receive from him refreshment to our weary and heavy laden spirits; we hear him announcing to us, by the voice of his ministers, "Son, or daughter, be of good cheer, thy sins are forgiven thee. My grace is sufficient for thee; my strength shall be perfected in thy weakness." We vow an unshaken and entire allegiance to his service; we embrace our fellow-communicants in the bonds of a common charity—regarding them equally with ourselves, the children of the same Father, and the heirs of the same inheritance. Honourable and transporting service, doubtless, to all the sincere worshippers of God and lovers of the Saviour!—calculated to awaken all that is dignifying, and to repress all that is debasing, in our nature. Surely, then, this is an additional reason why we should cherish the feeling and adopt the exercise of the Psalmist,

in the text; accounting the tabernacles of the Lord amiable, longing for his courts, and pronouncing them blessed, or happy, who dwell in, or regularly frequent, his house.

By all the considerations, then, my brethren, which have been advanced, suggested by the text, of the sanctuary being the house of the Lord, the residence which he has appointed for himself, and in which he has promised specially to meet with his people, and of the nature of the services there engaged in—praise, prayer, preaching of the Word, and administration of the sacraments—let me beseech you highly to value, regularly to wait on, and diligently to improve the public ordinances of religion, to regard them as means of grace, and to seek the grace of the means. And let this especially be the case with the dwellers in this particular locality, now that another fabric, in which the worship of the Most High God is to be maintained, has been completed and opened among you. With you, whatever may be the case with others, there can be no pretext for not attending the house of God, seeing that all, even in the most ordinary circumstances, can have admission to it, with their whole families, on terms fully within their reach; while, from such as are very destitute, nothing will be demanded. Is it, then, my friends, too much to expect, nay, to ask, that many who reside in this district will show their sense of the value of the boon conferred on them—of a commodious, comfortable, unburdened church, in which the Gospel will be faithfully and regularly preached to them—by their attendance on it, and by their endeavour, with prayer for the aid of Heaven, that it may accomplish in them and theirs, and in all the families of the vicinity, all its desired temporal, and spiritual, and eternal benefits, that glorious things may be spoken of it—that of this portion of Zion it may be said, "This and that man was born in her, and the Highest himself shall establish her, that the Lord shall count, when he writeth up the people, that this man was born there."

#### THE MERCY-SEAT.

WHEN storms of wrath around us roll,  
And judgments shake the affrighted soul,  
Where shall we find a sure retreat?—  
What refuge but the mercy-seat?

When Satan strives our hearts to gain,  
And says our hope in Christ is vain,  
Oh! let us seek our Saviour's feet,  
And bend before the mercy-seat.

We trust not in the heart sincere,  
We plead no penitential tear,  
But we believe the promise sweet,  
That bids us seek the mercy-seat.

Should He our hope at first deny,  
Nor seem to hear our anxious cry,  
Oh! still the fervent prayer repeat  
To Him who fills the mercy-seat.

Though mixed with earth and sin they rise,  
Our feeble prayers shall reach the skies;  
Acceptable as incense sweet,  
On the blood sprinkled mercy-seat.

Eternal life will God bestow,  
Where sin no more our souls shall know;  
Our ransomed spirits then shall meet  
In heaven, around His mercy-seat.

#### CHRISTIAN TREASURY.

*Hear the voice of God.*—God, my friends, has been speaking to you for some years past, in the stagnation of trade, in the straits and embarrassments into which many have been brought, and the consequent want and misery of the labouring part of the population. The sin to which you are exposed, is covetousness, and "covetousness is idolatry;" a black and hateful sin in the sight of Jehovah. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil." At the time of the Reformation, many churches, through the zeal of our forefathers, were destroyed on account of idolatrous images which they contained; and had they been able thereby, wholly to extirpate the delusions of the Man of Sin, we should have held the loss of the churches as but the small dust of the balance, compared with the gain of sound Protestant doctrine and practice. But alas! the worship paid to senseless images, is only transferred by many to the gold and the silver. Many devoted worshippers of Mammon have seats in the house of God. Many who profess to know the "love of the Father," love the "world" with all their "heart and soul." Ought not you, my friends, to take the destruction of our holy houses of prayer, as a very solemn warning? Your commerce has been blighted, and ye have not repented. God's hand has now been stretched out on your churches, and will ye remain insensible still? Oh beware, lest your plagues be multiplied! I am not singular in the belief that, if this warning is despised, God will speak again to us in a way we think not of. His quiver is full, and he may send upon us "the evil arrows of famine, which shall be for our destruction;" and he may break the staff of bread. He may give pestilential disease a commission to destroy; He may send plague upon plague, until our hearts are broken and humbled, and we are brought to give him the glory. We have long been highly favoured with Gospel privileges, and we are therefore sinning with our eyes open; and if God arise to punish us, "He will be clear when he judges," and our "judgment will be just." After all that is "come upon us for our evil deeds, and for our great trespass," seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping.—REV. DAVID ARNOT. (*Two Sermons on the Destruction by Fire of Three Churches in Dundee.*)

#### CURSORY REMINISCENCES OF THE CONTINENT—FRANCE.

By D. D. SCOTT, Esq.

No. I.

IN passing from England into France, the steamers from London to Boulogne, have very much superseded those from Dover to Calais; the greater length of the sea voyage being compensated by avoiding the expense of travelling to Dover, and being preyed upon by the hotel-keepers there, whose avarice has long been cheating itself by frightening people away. The long dull journey from the coast to Paris, is also shortened by not having to travel over the distance from Calais to Boulogne. Not to do more than mention the passage from Brighton to Dieppe, that from Southampton to

Hâvre is becoming more and more popular, and when the railway from London on the English side, shall have its counterpart from Hâvre to Paris on that of France, we may expect that that line will almost quite supersede every other. At present it has many recommendations to the tourist. There are numberless points of resemblance and of contrast, which mutually give interest to each other, in comparing the Seine with Southampton water, and the towns and other striking objects connected with each. In point of natural features, the two estuaries strongly resemble each other, but in all other points, the contrast is absolutely bewildering, and we seem not only to enter a different country, but to go back into a different age,—so fresh, lively, and modern, does every thing appear in Hampshire and the Isle of Wight; so worn, dingy, and antique, is the general aspect of Hâvre, Honfleur, &c. A new way of passing from shore to shore, has been attempted by Rye and St. Valery on the Somme, and as this materially shortens the land journey on the French side, it might become popular, but for the rapacity of the English innkeepers at Rye, which, according to our experience, cost as much in one day as St Valery did in three. This multiplication of the points of contact between England and France, becomes extremely interesting, when we remember how many of our countrymen have both the power and the will, by distributing tracts and otherwise, to stir the lees of superstition, make frivolity thoughtful, and suggest doubts to infidelity of all being so false in Christianity as it imagines it to be. Of this, we may yet give several proofs which have fallen under our own eye.

Contrasted with this country, France appears replete with wreck and ruin, and this impression, which strikes us as soon as we enter its northern towns, is only deepened as we pass from contemplating their gaunt antiquated buildings, old and ill repaired churches, crumbling fortifications, and deserted chateaux, to the intellectual and moral condition of the people. The mind as well as the soil is found encumbered with heaps of old materials, the remains of Pagan and Popish superstitions; of classical, gothic, and romantic literature; of ancient and middle-age learning and philosophy, and all the passions, and luxuries, and vices of ancient Greece and Rome, in their declining and corrupted state. The grandeur of old France, like that of ancient Rome, is represented only in decaying monuments, either utterly useless, or put to uses that degrade them; and new France, young France, or revolutionary France, for it rejoices in all these names, except in Paris, seems to have nothing to show of its own, but smartly dressed soldiers and policemen, and wretched imitations of old aristocratical finery in restaurants and coffee-houses, with marble tables, mirrored walls, and shabby plate and porcelain. The tumid and hollow magnificence of the empire seems to have subsided very rapidly into lean and shrivelled mediocrity. The grandeur and renown of universal empire have vanished, but the rottenness that lay at the heart of that magnificent gourd of rapid growth, remains behind. The people gloat on the pomp and circumstance of war, and this passion, without procuring for them a single advantage, makes honest industry and sober morality distasteful. Even the passionate love they have for their country's glory, begets no noble individual aspirations or valuable

habits. It withdraws them, indeed, from the devotedness to their own persons, homes, and families, which, in Britain, is carried too often to idolatry, but it substitutes nothing in its stead, save a restless craving for political excitement and time-destroying habits of gossiping and reading newspapers. Add to this, that the idleness of the soldiers, when not on duty, from the general officer to the drummer-boy, seems to lead all other classes into idle ways of spending time, or to encourage them in these. The army in France, be it remembered, bears an enormously larger portion to the mass of the population, than the soldiers in Great Britain do to the rest of the population here.

The old buildings of France suggest many interesting historical reflections. The ancient Gauls, under Roman tutelage, became a highly civilized people. Never, perhaps, even to this day, were the advantages of their fine soil and climate so fully brought out. The Gospel was preached among them; they received it, but it was only to corrupt it; and their glory departed, just as that of their foster-mother, Italy, had done. Never was nationality more completely annihilated than that, such as it was, which the ancient Gauls, as Roman provinces, could once boast. A new people, or rather several new nations, rushed in, and reducing the corruptly civilised inhabitants to a state of vassalage, formed a new and more complex state of society, in which fresh vigour and rough energy distinguished the conquerors who constituted themselves the aristocracy, while learning and skill in the useful and ornamental arts, continued to distinguish the lower orders. The Church of Christ, which had long been established among the vanquished, corrupt as she was, helped to communicate to the barbarous Franks, Burgundians, and other invaders, the civilization of the race they had been sent by God to chastise; and by their natural sympathies with their fellow-sufferers, the slaves, the clergy prepared that class for the improved condition into which it rose on the conquest of the country, by proud and haughty, yet slavery-detesting barons. These barons who, with their families, formed at last a very numerous caste, called the *noblesse*, could not be held guilty of corrupting Christianity, for they received it in a corrupt state, and probably the Popedom never had greater dupes than barbarians who, in adopting what they thought Christianity, merely changed one form of superstition for another. But at length their time of responsibility arrived. The Reformers were the first to preach the pure Gospel to the *noblesse* and *gentilshommes* of France; and had the latter embraced it, and as they had ample power to do, had they placed the crown and government of France on a pure Christian foundation, never would God have frowned on them to this day. But many took part against the Reformation, though, the decided majority appears to have embraced it. Even of the latter, however, many compromised their profession by the immorality of their lives, and all, in accepting the edict of Nantes, showed that they could consent to the Word of God being bound, and to the preaching of the Gospel being limited, for the sake of a perfidious peace. The security and repose thus purchased, as it flowed from one great national and ecclesiastical compromise, seemed to become the prolific mother of individual acts of the same kind, until the sifting times that preceded

and attended the Revocation of the edict came, and broke up and dispersed the whole fabric of a Gospel Church in France. Can we shut our eyes to the fact, that when the Reformation was first preached to the aristocracy of France, it was as La Noue describes it, the finest and most numerous nobility in Europe; that it retained its dignity and power, as long as even only a part of it stood up for the defence of the Gospel; but that it declined from the period of the permitted establishment of Popery, in 1598, as the national religion of France, and of the Reformed Church merely as a tolerated sect; and that from the revocation of the Edict of Nantes downwards, it continued to lose in numbers, dignity, power, and wealth, until, as an old and hated abuse, it received its death-blow from the infidel revolutionists of 1792? Refusing to come to the help of the Lord at the close of the sixteenth century, with the devoted zeal which might then have made France a Protestant state and country, the nobility neither lived nor died as the first Condé and de Coligny had done, but one after another, even of the Protestants among them, meanly allowed themselves to yield to the hopes and fears employed to bring them back to Rome. They thenceforth dwindled away into the mere shadowy phantoms of those powerful aristocrats who, in former times, had looked on the kings of France as their equals. But it fared no better with the men who, as kings, now began to engross all governmental power in that country. What the ancient noblesse could have effected only by a revolution, Henry IV., and still more, Louis the XIV., might have done in the regular exercise of their kingly functions. They did it not—nay, they helped to extinguish the light that still illuminated many parts of France. And where is now that once haughty monarchy, and the family that, for two centuries, monstrously abused its power? Gone with the sinning aristocracy out of which it sprang, and which it crushed, only to be crushed itself by the revolutionary mob of the capital,—that capital which they had first made the peculiar domain of Popery, and then helped to demoralize into that of infidelity and atheism. Not one of the many governments which, during the last fifty years, have sprung from the revolution, has owned Christ, and fearful has been the fate of almost all of them. Louis Philippe has now reigned ten years. The Gospel, notwithstanding all the lets and hindrances it meets, chiefly from things and persons which the king can little control, has never had so much free course in France; no, not even when the Reformed Churches had two thousand instead of four hundred ministers. The two thousand were confined to particular spots; they had hardly any power to preach the Gospel at large, such as the four hundred are now to a great extent enjoying; and may we not ascribe to this the fact, that Louis Philippe seems to have a charmed life? Henry IV., was severely wounded by his first, and mortally stabbed by his second, assassin; but the present king of France has escaped unscathed from the deliberate attempts of many. Would that his patronage of the Gospel were more enlightened, more extensive, and more sincere!

The stranger who looks round on the still extant ecclesiastical buildings of France, finds not a single such monument rising up as a reflection on the doctrines of grace. No old Protestant place of worship—no, not

even a Jansenist chapel or monastery, remains to say, that it was either in consequence of, or in spite of, the doctrines of grace, that France has been so convulsed, and her people so misguided, maddened, and corrupted. Would it not appear, that to save them from this shame, now seen falling with its entire weight on the Roman Catholic buildings retained by those who hated those doctrines in every shape, Divine Providence had ordained the timely destruction of the Reformed Churches? Thus, what was an act of insolent triumph on the part of the Jesuits and their partisans, has recoiled upon themselves. Their buildings, and theirs alone, can be taunted by the bitter sneer, that they belonged to a system which, in spite of immense wealth, and innumerable adherents, could not arrest the revolution when it came, and which, now that that convulsion is past, and when it might appeal, if it could, to the national gratitude to be taken into favour again, is almost as much despised and detested as ever. But not one old church of the Reformed stands out in grim desolation before the public eye, put to no use or to some ignoble use, and proclaiming, that the very people to which it used to dispense its lessons and ordinances, the children whom it baptized and educated, the worshippers over whose souls it watched, had forsaken it, to become the disciples of atheistic philosophers, the dupes of mock patriots, or the tools of wholesale murderers of the human race. Their demolition has saved them from all such sneers; whereas these Roman Catholic buildings, by outliving the institutions for which they were built, seem to survive, only that they may proclaim the impotency of the doctrines they were intended to propagate. On the other hand, the Protestant doctrines are, by the very facts of the violent demolition of the temples in which they were preached, and the expulsion or suppression of their professors, made to appear to all who know their history, as belonging to a system which might have done good, had it been but allowed to exist, and which cannot be fairly associated with either the evils which the Revolution was introduced to cure, or with those which it has brought in its train. Whether, therefore, we find the doctrines of the Gospel preached to a handful of Protestants, met, as at Rouen, in an old Roman Catholic Church, no longer used, because no longer needed as such, or in a new chapel, it has a novelty, yet not a revolutionary novelty about it. The philosopher may enter, and he finds none of the associations which make the old regime so hateful to many, either in its doctrines or its worship, and yet it is the old primitive Gospel, no new-fangled infidel novelty that he finds there. This in the present condition of France, is a most encouraging circumstance to all who are interested in the propagation of the Gospel in that country.

\* \* \* Now ready, Volumes I. and II., Second Series, elegantly bound in cloth, Price 8s. each, or with the Supplements &c.; also, the First Series in Three Volumes, Price L.1, 1s.

Separate Numbers to complete Sets from the commencement may at all times be had.

Printed and Published by JOHN JOHNSTONE, 3, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and E. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMBS, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE

SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

1.—On Fellowship Meetings. By the late Rev. J. Geddes, Page 161	5.—A Discourse. By the Rev. Alexander Christison, ... Page 169
2.—The Obligation of Females to assist in the Diffusion of Christianity. By A Clergyman's Widow, ..... 163	6.—Sacred Poetry. "Early Piety." By Ryland,..... 172
3.—On our Saviour's Descent into Hell. By the Rev. William Nisbet, ..... 164	7.—A Tribute to the Memory of the late Rev. Peter Thomson, 6s.
4.—Biographical Sketch. The late Rev. C. T. E. Rhenius, Missionary in South India. By the Editor. Part I., ..... 165	8.—Christian Treasury. Extract from Bishop Heber, ..... 173
	9.—Notes on Egypt. By the Rev. Alexander DuF, D. D. Part IV.—The Pyramids, ..... 6s.

ON FELLOWSHIP MEETINGS.\*

BY THE LATE REV. JOHN GEDDES,

Minister of St Andrew's Parish, Glasgow.

THE three chief exercises in Christian fellowship, are, *praise, prayer, and reading the Holy Scriptures*,—to each of which exercises I shall now briefly turn your attention.

I. Of PRAISE.—Let the psalm or paraphrase be selected as much as possible in accordance with the particular subject of conference, or special occasion or circumstances of the meeting. Let the subject of praise become afterwards the subject of prayer—a help and a guide to devotion—a simple and ready opportunity to acquire both ease and variety in the form of address to God. The language of the apostle, in regard to this exercise, is appropriate—"What is it then? I will sing with the spirit, and I will sing with the understanding also." He speaks, too, of "singing and making melody in your hearts to the Lord." And again, of "singing with grace in your hearts to the Lord." Nor are the feelings and language of the Psalmist less appropriate, when in an elevation of spirit, he says, "Sing praises to God; sing praises: sing praises unto our King; sing praises. For God is King of all the earth: sing ye praises with understanding."—Whether, therefore, the psalm be principally of praise, or of thanksgiving, or of petition, or of precept, or of judgment upon the enemies of the Lord, or of complaint, endeavour in your praises, as in all other parts of your fellowship, to aim at the glory of God—your mutual edification—and the fervent exercise of grace in your hearts.

II. Of PRAYER.—This includes two things—the *gift* and the *grace* of prayer. The gift may be without the grace; but the grace is never without some measure of the gift; and the grace well exercised, will undoubtedly increase the gift. Fellowship meetings are designed and calculated to improve both; but the *grace* of prayer is first to be sought. Join the disciples in saying, "Lord,

teach us to pray;" and strive to distinguish between the gift and the grace. Do not despise any whose gift may be small, but whose grace is great. Contemn not the smallness of grace, but thank God for its reality; and pray to him to make it eminent, as well as real. Remember always what prayer is—the *offering up of the desires of the heart*. Endeavour to understand clearly the meaning of praying in the name of Christ, and by the Spirit. Seek that faith which apprehends Christ, prays in his name, and prevails, as the Spirit of grace. Never suppose that you have the grace of prayer, unless you pray regularly in secret—unless you habitually and with sincerity obey the precept of the Lord Jesus Christ in regard to this duty:—"When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret: and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."

Seeking first the grace of prayer, exercise this grace; and having the right beginning in grace, go on to possess and improve the gift. It will profit you, and comfort you, in personal, secret meditation, and prayer. It will be a means of usefulness and comfort to others. It will be valuable in the family—in the Sabbath-school—and in the church. The association of which you are members, is designed as a nursery for both the grace and the gift of prayer. *Distinguish the parts of prayer: adoration, confession, peti-*

\* Being the Substance of an Address to an Association of Juvenile Fellowship Meetings in Paisley.

tion, and thanksgiving. Prefer scriptural expression, under each and all of these parts. Make yourselves familiar with some examples under each. "Henry's Method of Prayer" is excellent, in the rich variety of specimens which it contains. *Observe method in prayer*: not always the same method, but method, so as to avoid confusion and vain repetition—the use of words without meaning or real fervour of spirit. *Never pray, without asking help in prayer*: asking it either secretly or openly, and seeking to say, Amen, both in faith and in desire.

III. OF READING THE SCRIPTURES.—This ought to be done as a daily duty, and with daily prayer. In reference to your meeting, you ought to remember and consider beforehand the particular subject. This belongs in part to all, but especially to him who takes the lead in this exercise. Let me recommend particularly, *consideration of the context and marginal references* upon the verse to be explained and applied. None can know, without trial, how much light this will often throw upon a verse, and verify the saying, that "Scripture best interprets Scripture."

IV. AS GENERAL DIRECTIONS.—Keep in mind the importance of having the spiritual sense exercised, to discover both good and evil; and in points both of judgment and of practice, to distinguish well between truth and error—sin and duty; that the reproof of the apostle may not be applicable to you:—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." "Be ready always to admire the grace which ye see in others." Condescend in all affection to those, whose warmth of piety will often be found to excel even quickness of natural talent, in discovering what is most precious in Gospel truth. Believe that the Spirit can teach the meek, guide the humble, and conduct the obedient into much truth, which will be hidden from the self-conceited, and those who are puffed up by the knowledge which edifieth not. Cherish a spirit of sincerity, inoffensiveness, Christian affability, and affection, one towards another. Let it be the main object of your conference, both to do good and to receive good—to sharpen one another in the discernment of truth—and to stimulate one another in the conscientious discharge of duty. Be humble. Do not presume beyond your gifts and calling. Do not think more highly of yourselves than ye ought to think. Be willing to learn of all. Be not too confident in matters of mere opinion, where good men have agreed to differ. But be of one mind in the first principles of the oracles of God; and be ready to speak of them with knowledge, with kindness, with firmness, with seriousness, with spiritual devotion, and with godly fear. Avoid controversy. Attend to what is doctrinal with a practical spirit; and connect godliness with doctrine. Do not separate what God hath joined in privilege and duty, in faith

and works, in principle and profession, in form and in power of godliness. Look and see Christ every where throughout the Sacred Volume; and pray that what is testified regarding him, from beginning to end, may dwell in you richly. Be not hasty to speak. In honour prefer one another. Keep the unity of the Spirit, in the bond of perfectness and peace. Love God, and love one another, with a pure heart, fervently. Observing these, and such things, of which you have oft been admonished, and which ye yourselves must know as dutiful and becoming, your meetings will be for the better, and not for the worse. Out of meeting, however, as well as in it, you must seek to know and to do "whatsoever things are true, honest, just, and pure, lovely, and of good report." In personal and in relative obligations, you must beware especially of either occasional or habitual neglect of any one known duty. You must avoid all which you know or suspect to be sinful. You must abstain from the appearance of evil. You must resist sin of every kind and of every degree. You must, if possible, avoid, and always resist temptation. Think no sin and no duty small. "A small duty omitted leads to a great sin; and little sins are great in their tendency." Make not the rich but the good your companions. Walk with the wise. Shun evil communications. Give none occasion to the enemy to blaspheme. In all your intercourse with the world, study to be sincere and without offence. Be not unequally yoked with unbelievers. Be not rash in making vows. Deliberate seriously. Perform your promises. Though you swear to your hurt, do not change or be unfaithful. Carry with you into your family, and among your friends—into your business, and into the world, the remembrance always of your profession of religion in the fellowship meeting. Believe not in after-life the sincerity of your present naming of the name of Christ. Depart away from all iniquity. From youth to age love God—love your neighbour. Maintain purity. Serve your generation, according to God's will. Follow on to know the Lord, and to cleave to him with full purpose of heart. Let not your mind or conscience be defiled. Esteem all God's precepts concerning all things to be right. Go on to perfection.

And now, in conclusion, I encourage you to continue in prayer—to pray for the church and its ministers—for the sick and the afflicted—for the weak and the feeble—for the distressed and the tempted—for the backslider, and for the unruly and disobedient—for sinners and for saints. For Zion's sake, and for your friends' and brethren's sake, do not hold your peace. Till the sun of life go down, maintain for one another the honourable office of Aaron and of Hur, when they stood by Moses. Pray like Jacob. Wrestle, and by wrestling prevail. Pray down and live down whatsoever is opposed to God—to his will—to his glory—to your good—and to the welfare of immortal souls. And, day by day, and week by week—month by month, and year by year—keep

fellowship with God, and with his suppliants. Let nought but death part you and prayer. Live here the life of prayer, and ye shall live hereafter the life of praise.—And now, may the Lord bless you and keep you. May the Lord make his face shine upon you, and be gracious unto you. May the Lord lift up his countenance upon you, and give you peace. Amen and amen.

#### THE OBLIGATION OF FEMALES TO ASSIST IN THE DIFFUSION OF CHRISTIANITY.

By A CLERGYMAN'S WIDOW.

It has been so often reiterated as to have become one of the trite observations which may scarcely be uttered to the ear of taste, that woman is specially indebted to Christianity—that to it the females of this country owe their position in society, with the numberless advantages which result from it; and the cultivation of mind which is now their portion—a cultivation generally diffused among them, not confined to a few extraordinary individuals, as it was in even the most polished nations of heathen antiquity. Yet, trite and common-place as this truth has now become, it is but too little remembered with the gratitude which it ought to awaken, and the conduct which ought to be the result of a profound impression of it. The woman of cultivated intellect and refined manners considers herself justly entitled to the place she holds in society; and perhaps would never dream of acknowledging that she owes it to any thing besides her own merits. It is quite true, that such a situation is her right; but it is Christianity which has given her the possession of that which rightfully belongs to her, and which has bestowed upon her the means of being fitted for the station she occupies. It would seem almost an insult, to tell a polished and intelligent woman, possessed not merely of beauty and rank, but of wit, and accomplishments, and extensive information, that, but for the prevalence of the religion of Jesus Christ, she would in all probability have been as the servile, slave-like inhabitant of the forest wigwam; or as the babe-destroying mother of far distant islands; or at best as the fair and jewelled, but listless captive of an Eastern prison, treated by her haughty lord as a being without a soul. The idea is abhorrent to her pride, and repulsive to every feeling; yet it is not on that account the less consistent with truth. If it be, as it most certainly is, a truth, surely she owes to Christianity, or rather to its Author, a debt which she can never repay, and of which the devotedness of her whole life is not too much to express her acknowledgment. If she be a Christian in heart, not merely in name, if she has accepted the precious salvation which the Gospel offers, she will feel that, even had no additional temporal blessing been bestowed upon her, the spiritual treasures of which Christianity has put her in possession are such as to call forth a gratitude which shall induce her to consecrate all her energies to the service of Him who has redeemed her from sin and wretchedness, even at the cost of his blood. This is a consideration which presses upon all who have found the blessings of Christ's salvation; but the female sex have, in addition to it, the obligation arising from their having been raised from the lowest debasement to their proper rank and their rightful privileges,

in the present life; therefore, a still deeper devotedness to the service of Christ may justly be expected of them than of the other sex. Is it in reality so? Do females in a Christian country generally feel their unspeakable obligation to express their gratitude to their Lord and Benefactor, by making his glory the sole object of their lives? Let the wasted time, the frivolous pursuits, the alienated affections, of the great majority of women, answer the solemn question. To what are their lives for the most part devoted, but to the various forms of "busy idleness,"—dress, useless accomplishments, and gaiety,—or to the better, but still selfish, enjoyment of domestic comfort, and in a few instances, to the pursuit of literature—pursuits and enjoyments, lawful in themselves, but rendered too frequently sinful, by being made the supreme object of life. Even those who are Christians indeed, feel too little the ties which bind them to the service of their Redeemer, and often extend their endeavours to promote the spread of his Gospel little beyond the precincts of their own family, if, indeed, they do not stop at communicating to their children alone the truths of Christianity, embracing not even the servants who are placed beneath their roof. That a mother, who feels the love of Christ, should refrain from speaking of that love to her children, is surely impossible; but it is to be feared that many Christians go no farther. The spirit of the Gospel, indeed, requires that a woman should avoid publicity and ostentation in her endeavours to do good, but there is a very wide sphere in which she may exert herself in perfect accordance with her feminine character. In the sending of missionaries to the heathen, in the distribution of the Word of God and of religious books and tracts, in visiting the sick and the poor, and in instructing the young, she may find ample occupation for her time and talents. These employments have, indeed, been sometimes brought into disrepute by the mistaken zeal of injudicious females, who have neglected the duties of home to busy themselves in what they call religious duties, or by the ostentatious bustle of members of what has been not inaptly denominated the world of religious dissipation, who have sought to acquire a reputation for piety and active benevolence by exhibiting themselves in every scene of public exertion. The first concern of every Christian woman is doubtless at home; and it is by discharging aright the various duties which lie within that sacred sphere that, in the first instance, she ought to seek to glorify her Redeemer by a life and conversation becoming his Gospel. She must neglect nothing which is connected with the real good of her own family, in order to be useful abroad, but must study to promote the true interest of her family circle, by performing her proper part, whether as the head or as one of the subordinate members of the family. Thus will she best advance the cause of Christ among those in whose welfare she is most deeply interested.

But there are few females, perhaps there are none, who must confine their efforts to their own household. There are comparatively few who have not a mite to spare for the great purposes of the Gospel to those who are ignorant of its life-giving truths; and in the majority of instances where limited resources are pleaded as an excuse for withholding the boon, it is owing to the fault, not the misfortune, of the individual who pleads

with transport at the thought, venting itself in such language of admiration and desire, as is contained in the text: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." He even envied the songsters their privilege and enjoyments, in being permitted to construct their nests, and rear their young without disturbance in the buildings around the sanctuary, although not on the very altars, which were consecrated by a special ceremony to the service of Jehovah, and before which, the priests were continually serving, while he was driven from the place of his repose, wandering upon the mountains of Israel. For he adds, "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars,"—or the sacred edifices around them, "O Lord of hosts, my king and my God. Blessed are they that dwell in thy house, they will be still praising thee. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And similar to this have been the feeling and experience of good men in every age, in regard to the place, where God's honour dwelleth. All, in whom gracious impressions have been wrought, have set their affections upon the house of God, and while they have known no satisfaction equal to that of a frequent and constant resort to it, they have known no sorrow comparable to the being for a length of time detained from it. Alas! that this feeling should be so rare, and that so many should so little value the house of God, and rather seek their delight and their comfort any where else. But let us rejoice, that there are still not a few who find it to be good for them to wait upon the Lord in his ordinances, and to encourage others in doing so. Let us rejoice that while it was said by the Jews of old, even of a Roman centurion to his praise, "He loveth our nation, and has built for us a synagogue," there are amongst ourselves a goodly number who love the people of our land, and in token of doing so, erect for them edifices in which they may worship the God of their fathers, and learn the heavenly lessons, which are to make them wise unto salvation. In the following Discourse, all that I propose is, shortly to inquire into the foundation, or source of those pleasurable feelings with which the people of God repair to his sanctuary, and which cause them to esteem it amiable or lovely, and to seek after it with earnest desire.

I. It is because they regard it, as the Psalmist here terms it, "the tabernacle, the court, or the house of the Lord." "How amiable," says he, "are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house." In so styling the sanctuary, however, the least informed among you must be aware that it is the language merely of accommodation which is used. God is a Spirit, and can have no particular local

residence. "He dwelleth not in temples made with hands, for the heaven of heavens cannot contain him." But still he condescends to give special manifestations of himself, and of his favour, at particular seasons, and in particular places. One memorable instance of this occurred in the experience of the patriarch Jacob. Having, after the fatigues of a long journey, while travelling from Beersheba to Haran, reposed himself on the naked earth, with only a few hard stones for his pillow, and the blue heaven for his canopy, he received during his sleep in a dream a striking emblematic representation of the Divine presence and protection, which drew from him, on awaking, this solemn expression of his enraptured feelings: "Surely, the Lord is in this place, and I knew it not." He recognised the undeniable tokens of God's special presence, even in that wild and sequestered desert, although previous to the vision he had been unconscious of it. So it is with many, in less extraordinary circumstances, in our own day. They are often, indeed, always in God's presence, and yet know it not, give it no heed. A sentiment of reverential awe thrilled through the breast of the ravished patriarch at the thought of the striking scene which had been presented to him; and he farther exclaimed, "How dreadful, or awful, is this place! This is none other than the house of God, this is the gate of heaven." There was no building there except a simple stone or pillow, and yet this he likened to the residence of the Divine Majesty, and the entrance into the mansions of the Eternal; God having vouchsafed to him at it so impressive a demonstration of his immediate and favourable presence.

This is the first occasion on which we find the expression, "house of the Lord," employed in Scripture, and it at once shows the reason of its application, and the feelings which the consideration of it is fitted and was designed to awaken. Its use becomes frequent in the subsequent part of the Jewish history. It was applied both to the tabernacle and to the temple, and in each did the Almighty promise to meet, and to commune with his people from above the mercy-seat, as he did by the visible symbol of the Shechinah, or cloud of glory between the cherubim. "I will bring them to my holy mountain, and make them joyful in my house of prayer." When Solomon had finished the dedication of the temple, the Lord appeared unto him, and said, "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever, and mine eyes and mine heart shall be there perpetually." "In the time of trouble," says David, "he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." The appearances made, and blessings granted to the ancient saints in the sanctuary, were no doubt in a great measure extraordinary, peculiar to the dispensation under which they lived, and therefore, not to be expected by us. Yet we have the divine authority for believing,

that God still draws near to his people in another manner than he does to the world in the assemblies of the saints, really and spiritually, although with no external sign, to accept their devotions, and render profitable the reading and hearing of his word. For he declared by the mouth of Moses—"In all places where I record my name, I will come unto thee, and bless thee," and says his Apostle James, "Draw nigh to God, and he will draw nigh to you." Christ, too, who in human form appeared to his servants of old, with intimations of the favourable divine reception of their religious exercises, and special revelations of the Divine will to them, as to Manoaah and his wife, when he received their burnt and meat offering, and ascended in the flame which went up toward heaven from the altar; and to Gideon, when he consumed his present of flesh and cakes with fire, as a mark of accepting it, and then departed out of his sight, has assured us, that "wherever two or three are gathered together in his name, he will be in the midst of them," no doubt, spiritually, "to bless them," as their Saviour and Friend.

And to the fulfilment of these promises the people of God have borne testimony in all ages, tracing, as they have often had occasion to do, their clear views, their serious feelings, and their holy purposes, to their attendance on the courts of the Lord. The eyes of their understanding have there often seen the King in his beauty; and "there has flown unto them," as it were, "one of the seraphim, having a live coal in his hand, taken with the tongs from off the altar, and he has laid it on their mouth," and communicated to them an impression "that their iniquity is taken away, and their sin purged." The Lord has revealed his glory to them, not, indeed, in visible tokens, but on the inward tablet of their hearts. He has been amongst them with his Spirit and grace, when they have congregationally sought him. "He has blessed them, when they have chosen him, and caused them to approach unto him, that they may dwell in his courts; and they have been satisfied with the goodness of his house, even of his holy temple." "He has heard their cry, and helped them." Need we wonder, then, that they, as well as he, "should love the gates of Zion more than all the dwellings of Jacob," and should count "a day in his courts better than a thousand" spent any where else.

This recognition of the sanctuary as the house of the Lord, and the place where his honour dwells, if accompanied by a conviction of his being our reconciled God and Father in Christ, and by a particular reference to him, a feeling of his presence and eye to his glory, at the time of holding communion with him, cannot but communicate the highest pleasure. Where there is an entire want of this recognition and conviction, there can be none of this pleasure felt; and where there is an absence of this realizing sense of the Divine presence at the period of worship, it must be but imperfectly, if at all, felt. But where

there are both—where there is an impression that we are drawing near to a Being whose favour we enjoy, and to whose image we are in some measure conformed, and long to be still more so, and who is fully in our minds and upon our hearts at these moments—we cannot but have the warmest emotions of delight, both from the character of the Being with whom we hold intercourse, as so amiable and kind, and from the affections which that intercourse calls into exercise—gratitude, love, trust, hope, and the like.

The same circumstance must also be a great means of securing constancy of attendance upon the sanctuary. For making a distinct acknowledgment of the Almighty in this, as in all their duties, regarding him as enjoining and promising to bless their entrance into his courts, his people are not characterised by that irregular and unfrequent assembling of themselves together with the saints, which marks the conduct of those who go to church without any direct reference to God at all, either to his will as prescribing, or to his glory as promoted by it, but from the influence of custom, into the reasons of which they have never inquired, or from a wish to be like their neighbours, and to maintain general respectability of character, or from curiosity not of a laudable kind, and who accordingly absent themselves whenever personal convenience, or inclination, or worldly concerns interfere. And while the former will, from good motives, regularly wait upon the weekly and ordinary services of the sanctuary, they will avail themselves of other suitable seasons of worship, as they occur. They will not esteem such waiting upon God a wearisomeness to the flesh; for the exercises in which they engage are in harmony with all their prevailing principles, feelings, tastes, and habits; which leads me to notice,

II. That the well-disposed, like the Psalmist, will consider the tabernacles of the Lord amiable, and long for the opportunity of attending them, if for a season detained from them, on account of the sublime, profitable, and agreeable services to which they are there called. They are there, as David elsewhere says, "to behold the beauty of the Lord, and to inquire in his temple," and here says, "to praise him." The holiness and the goodness of God are styled, in Scripture, his "beauty;" and the study and contemplation of these and the other excellencies of his nature, the inquiring into his will by searching his Word and by supplication, and the offering to him praise, together with the administration and keeping of the sacraments, form the leading occupations of the house of God—to each of which we shall shortly advert.

And to begin with *praise*.—The Psalmist says, at the 4th verse of this Psalm, "Blessed are they that dwell in thy house, they will be still praising thee;" and at the 6th verse of the 27th Psalm, "I will offer in his tabernacles sacrifices of joy: I will sing, yea, I will sing praises unto the Lord." We are required "to make a joyful noise unto the Lord, and to come into his presence with singing;" and we are told that "it is good to sing

praise to our God, for it is pleasant, and praise is comely." The soul is hereby not only raised in worship of its Creator, Preserver, and Redeemer, proclaiming the beauty or glory of his perfections, and of all his wondrous and gracious dealings, but it gives vent to all its varied feelings of reverence, fear, gratitude, love, hope, and joy, in a manner more solemn and impressive than can otherwise be attained. The language of poetry, accompanied with all the charms of well-chosen and well-conducted music, is the most becoming, improving, and delightful vehicle of devotional sentiment; and the more numerous the voices which chaunt, in harmonious strains, the same hymn of praise, the more powerful and hallowing the effect. It is impossible to conceive a grander and more elevating scene, than a large assembly of pious worshippers, animated by the same views, spirit, and prospects, breathing out, as with one heart, the joint expression of their homage and allegiance to the greatest and best of Beings, in the notes of some familiar and favourite air. Sympathy deepens the solemnity, carrying the stream of devotional expression and feeling from voice to voice, and from soul to soul, till each individual worshipper comes, as it were, to concentrate in himself the separate sentiments of all. Hearts but little accustomed to pious impulses, are moved by so impressive an exercise, and made to beat, now with the throbbings of fearful forebodings, then with the thrillings of pleasing hope—now to melt with the softenings of conscious guilt, then to glow with the joyful anticipations of pardoning mercy. It is when contemplating this noble service, and themselves contributing to it, that the people of God—especially under peculiar circumstances or animating associations, as were our forefathers on the mountain side or in the lowly valley, persecuted by their enemies—at times feel their souls, in a manner, lifted above the fleeting scenes of this mortal state, and transported into the very realms of bliss. And why should it be otherwise, when we know that this is the principal, the favourite, employment of the heavenly host, and disembodied spirits of the perfected just? "for they sing a new song, and proclaim with a loud voice, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." With such hosannahs the arches of the celestial sanctuary continually ring. Yes; it is in this most sublime, soul-stirring exercise, that they, whose hearts are in heaven while their bodies are still clogged with the earthliness of humanity, experience their highest gratification; so that, even in this respect, well may they "long for the courts of the Lord."

Again, in the sanctuary, we address *prayer* to the Almighty. When God promised blessings to his ancient people, he said, "Yet, for all this, I will be inquired of by the house of Israel to do it for them;" and he says, by the mouth of his prophet, "I will make them joyful in my house of prayer, for mine house shall be called a house of prayer for all people." To this special purpose

was the temple of old dedicated. There the people were to assemble, to pour out their joint requests for the supply of their common wants—to supplicate victory over their enemies, and recovery of the Divine favour, when their rebellions had provoked him to suffer them to be defeated—to seek safety for their persons and their properties from the ravages of drought, of famine, of pestilence, or any other calamity—to implore pardon for all their sins, assured that they would find it, if they confessed and forsook them. To the same needful and desirable ends, are the places of Christian congregations set apart. In these we, in company, adore the power and the goodness of our heavenly Father—the one assuring us of his ability, the other of his willingness, to fulfil our desires. In these, we unite in giving thanks, at the remembrance of his bounty in providence, and of his grace in redemption. In these, we together acknowledge, in lowly prostration of soul, our manifold sins and imperfections, humbling ourselves under the might and the purity of the Divine nature; and, at the same time, implore, through faith in the atoning merits of the Redeemer, that mercy which we in common need, and which delights in pardoning the guilty, and that influence of the Holy Spirit, which can alone enlighten, purify, strengthen, and comfort the fallen soul. In these, we meet to crave all our public and national blessings; security to the throne and constitution; health, happiness, and guidance, to our sovereign; wisdom and the fear of God to her counsellors, and all rulers; defence, extension, improvement, and permanence, to our Zion; freedom and protection of worship to all classes of the community; prosperity to trade and manufactures; liberty, peace and plenty, to the whole inhabitants; quiet and comfort to our homes. In these, we join all the sincere worshippers of God and of the Lamb in supplicating the wide diffusion of the reign of righteousness, peace, and joy in the Holy Ghost, at home and afar off. How be-seeming and exalting the service! What more becoming the professing servants of the Lord, who have such a fellowship of wants, infirmities, trespasses, corruptions, crosses, disappointments, sorrows, privileges, consolations, mercies, and hopes, than thus to express them in common to their common Benefactor and Friend! How are all the perfections of Deity thus magnified!—how are all the pride and glory of man thus humbled! How are we thus brought to feel the vastness of Divine Majesty!—the absoluteness of human dependence! And how calculated is it to inflame every pious, and to enliven every benevolent, affection! Surely, then, every seriously disposed person must esteem and long for the house of God, as a house of prayer.

Farther, we should value and desire it, as a place of *religious instruction*. There the Law of old was read and expounded; "the priests' lips were to keep knowledge, and the people were to seek the Law at his mouth." And so it is still; God has been pleased not only to appoint at first,

but to continue, an order of men by whom the message of salvation shall, from time to time, be proclaimed to mankind, and urged upon their acceptance. We are His ambassadors, invested with the ministry of reconciliation, ordained "to beseech you, in Christ's stead, to be reconciled to God." "We preach not ourselves, but Christ Jesus the Lord." We have no opinions of our own to impose upon your faith, no commands of our own to enforce upon your obedience; all that we teach or enjoin we exhort you to try by "the law and by the testimony;" and to receive or reject, according as it agrees or differs with this heavenly standard.

It is not ourselves, but our great Master, whom we wish to present to your notice and regard; and in speaking of him, we are to remind you of his three-fold offices: of *Christ*, or the Anointed, the Messiah, the divinely appointed messenger of God—stating to you the evidences of his heavenly mission, for the confirmation of your faith; *Jesus*, as the Saviour, the Joshua of the latter days, unfolding to you, in all its bearings, the revealed plan of redemption, which he wrought out by his incarnation, life, and death, for a fallen world, in order to woo you from the broad path, which leads to destruction; into the narrow way, which conducts to eternal happiness; and of *Lord*, Master, or King,—explaining, illustrating, and enforcing his laws, in all their spirituality of meaning and extent of obligation, that you may become to him, through the help of the Spirit, "a peculiar people, zealous of good works; that you may be sanctified wholly, and your whole spirit, soul, and body, may be preserved blameless unto his second coming;" and all this, "as your servants for Jesus' sake, not seeking our own profit, but the profit of many of you, that you may be saved."

It is true, the ministers of religion may not communicate to you any new information; but if they remind you of what you already know, but which you are apt to forget, amid the hurry of business, the enticements of pleasure, and the urgency of domestic cares; if they bring familiar truths, at regular intervals, seasonably to your remembrance, exhibiting them to you perhaps in lights in which you did not before contemplate them, and in a manner suited to all the varieties of your characters and wants; if they admonish you of dangers to which you are constantly exposed, but which you are likely to under-rate; if they fortify you against opposition and temptations which you may meet with in your Christian course, but may not be sufficiently armed to encounter; if they help to deepen your serious impressions, to enliven your religious affections and confirm your holy purposes, to moderate your anxiety about this world, and to increase your concern about the world to come; if they dispense to you comfort under sorrows which may be depressing you, and arouse in you salutary fears where you may be imagining all is security and peace; if they warn you against neglecting, and excite you to attend to the great salvation; if

they are thus the instruments of conversion to some, and of spiritual quickening to others, they surely spend not their strength, and claim not your hearing, in vain.

And may I not appeal to many now present, who have found it good for them to listen to the instructing, exhorting, reproving, warning, entreating, soothing, cheering voice of the messenger of God—who can attest, from your own experience, that the preaching of the Cross, although to others "foolishness," has proved to you "the power and the wisdom of God for your salvation;" that, by what the world terms the "foolishness of such preaching," you through faith have been saved, and are now "rejoicing in the Lord, and abounding in hope." And are you not ready to exclaim, on the recollection of these improving and refreshing moments, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" and acknowledge that "a day in God's house is better than a thousand" any where else?

Once more: we should esteem the tabernacle or house of God, amiable, and delight in repairing to it, on account of the celebration of the *holy sacraments*. There we are brought into outward covenant with God, by means of the communication to us of its signs and seals, by our admission into the visible Church in infancy, through baptism—and our subsequent confirmation of the professions and engagements of our parents in our behalf at that period, by our personal observance of the sacrament of the Lord's Supper. In this last most interesting and impressive ordinance we voluntarily dedicate ourselves to the service of Him who redeemed us by his precious blood; who sanctifies, strengthens, and consoles us by his Divine Spirit; and who is now preparing for us mansions in his Father's kingdom, and us for these mansions. At this holy repast we meet with the Lord, whom our souls love; we commemorate, under the significant emblems of bread and wine, the solemn pledges of his grace; we testify our acknowledgment of him, in all his mediatorial offices; we receive from him refreshment to our weary and heavy laden spirits; we hear him announcing to us, by the voice of his ministers, "Son, or daughter, be of good cheer, thy sins are forgiven thee. My grace is sufficient for thee; my strength shall be perfected in thy weakness." We vow an unshaken and entire allegiance to his service; we embrace our fellow-communicants in the bonds of a common charity—regarding them equally with ourselves, the children of the same Father, and the heirs of the same inheritance. Honourable and transporting service, doubtless, to all the sincere worshippers of God and lovers of the Saviour!—calculated to awaken all that is dignifying, and to repress all that is debasing, in our nature. Surely, then, this is an additional reason why we should cherish the feeling and adopt the exercise of the Psalmist,

and preparing a pamphlet, entitled, "The Essence of the True Vedam." A few months after, he was joined by Mr Schmid, who had been his colleague at Madras. This event was to him a source of peculiar comfort; more especially, as he was exposed to difficulties of a very unpleasant nature. An officer of the corps stationed at Pallamcotta had received from him a number of Tamul and Telugu tracts, for distribution among the *sepoys* of his company. This gave offence to the commanding officer, who recalled the tracts, and returned them to Mr Rhenius, with an official note, requesting him henceforth to discontinue the distribution of tracts among the soldiers, as being contrary to the regulations of the service. Not being aware of any such regulations, Mr Rhenius requested a sight of them, but was refused. Thus was he excluded from a field of usefulness which seemed to be very promising. Another difficulty soon arose, connected with the question of caste. This has at all times proved one of the most powerful obstacles to the progress of Christianity in India. The form in which it presented itself to Mr Rhenius and his colleague is thus detailed in the Memoir:—

"The missionaries had early formed the plan of a seminary under their immediate superintendence, in which youths might be prepared for employment as catechists or evangelists to their countrymen; and most of the lads chosen for this new seminary were the children of members of congregations belonging to the Gospel Propagation Society. After commencing with six or seven of the Sudra caste two or three months before, there came, on the 21st June, thirteen boys from the country, of whom two were Sudras and eight were Shanars, the lowest grade of the Sudras, and three Parias, or no-caste boys. Mr Rhenius was present at the first meal they were all to partake of, and grace being said, they sat down, with the exception of the Sudras. When these were asked the reason for not seating themselves, they said they could not sit down because the other boys were there. As there was no time for disputing, Mr Rhenius simply said, that whoever wished not to be considered a heathen, should sit down forthwith and commence. The eldest sat, the rest followed his example, and the meal was discussed. In the evening, after prayers, the boys were particularly addressed on the subject of caste, when the Sudras said, with tears, that if they were to eat with the Shanars and Parias, that is to say, in sight of them, they would be cast out by their relations. The next morning the Sudra boys did not breakfast, and they went also without dinner, because they were not allowed to dine at a different hour. Again Mr Rhenius expostulated with them, but to no purpose. The parents, too, were inflexible. They pleaded that a wall might be made to separate the one caste from the other; and when so much was yielded to them as to allow the caste boys "to hide themselves from view, as much as they pleased, by mats," even this would not suffice. At length, Mr Rhenius declared the boys could not remain in the seminary, for here the distinctions of caste could not be observed. They therefore dispersed, and for the present the seminary was discontinued."

This event was painful to Mr Rhenius, and he lost no time in giving a statement of the whole details to the corresponding Committee at Madras. While engaged in this conflict about caste, however, he received some very gratifying letters from Prussia; and among others, a letter from his Majesty Frederic William III., to whom he had forwarded a brief account of the pro-

gress of missionary operations in South India. The king's letter is as follows:—

"I was peculiarly pleased on receiving, together with your letter dated Sept. 21st, 1818, the copies of the New Testament in the Tamul and Telugu languages, and the interesting account of missions: from which I perceive that, in your endeavours to obey the command of the Saviour to spread the Gospel, you find yourself rewarded by a blessed success. With pleasure, therefore, do I substantiate the interest I take in it, by informing you that I have assigned a continual contribution for the support of the missionary seminary in this place; and I have caused the accompanying medal to be transmitted to you as a memento of me."

(Signed) "FREDERIC WILLIAM."

The seminary which had been broken up on account of caste, was gradually re-established, and within fifteen months it contained twenty-four young men of different castes; who were carefully trained, by Messrs. Schmid and Rhenius, as schoolmasters and catechists. For many years Mr Rhenius spent two hours every day in the seminary giving instruction on various branches of knowledge. This, however, was only one of the many avocations which engaged the time and attention of this apostolic missionary. Besides preaching and teaching, writing tracts and books, and making missionary tours in the district, he devoted his energies to the great work of translating the Scriptures into Tamul. This was a work which required much time and patient study, and it is scarcely to be wondered at, that, although he finished the New Testament, he should have left the Old incomplete at his death.

It is well known, that the late King of Prussia indulged the earnest desire of uniting the two Protestant Churches established by law in that country. Had it been possible to have effected an amicable adjustment of the differences which exist between the Lutheran and the Reformed Churches, the project was, no doubt, in every point of view desirable. The question, of course, excited great interest in Prussia; and, as might naturally be expected, from the love which he bore to his father-land, Mr Rhenius felt a lively concern in a matter which so deeply involved the interests of religion among his countrymen. He accordingly ventured to address a letter to the king, giving, at full length, the views which he entertained on the agitated question, and urging rather a unity of heart than a uniformity in external worship. It was with great regret, therefore, that in later years he learned the painful circumstances connected with the attempt to force the desired uniformity. These circumstances we detailed at length in a previous volume of this Work, and although we are quite aware that the statements which we then made, founded on what we considered authentic documents, have given great offence to some influential persons connected with the Prussian Government, we must, with all deference, adhere to the opinions which were then offered, until an authoritative statement of a contrary nature shall, as has been promised, be forthcoming.

As the number of converts from heathenism to Christianity increased, the missionaries considered it necessary to form separate Christian settlements. At first the plan met with great opposition; but, in process of time, these villages or congregations spread themselves over the Tinnevely district. By an arrangement of



this kind, the converted natives were collected together in one place, and could thus be more readily instructed; while they enjoyed the additional advantage of being separated from the evil example and influence of their heathen neighbours.

THE OFFERING OF ISAAC :

A DISCOURSE.

BY THE REV. ALEXANDER CHRISTISON,  
*Minister of Foulden, Berwickshire.*

"And Isaac said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering."—Gen. xxii. 7, 8.

ON a retrospect to the 4th verse of this chapter, we meet with the arrival of Abraham at the foot of the mountain, upon which, in obedience to the command of God, he is to offer Isaac in sacrifice. Here, the narrative goes on to acquaint us, he leaves his attendants, takes the fire and a knife in his hand, and lays on his son the wood of the burnt-offering. During these preparations, and even after the resumption of his journey, he maintains a thoughtful silence—the mood natural to man between the conception and the execution of an enterprise of painful and commanding interest. But Isaac is at no loss to conclude that the termination of their journey is at hand, and, ignorant that he himself is the destined victim, and considering that they are at a distance from home, and without the means of sacrifice, he inquires, "Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham says, My son, God will provide himself a lamb for a burnt-offering."

The incident, which goes by the name of the offering of Isaac, possesses, in almost all its parts, a typical character. Abraham, as presented in it to our notice, is a type at once of God, when "he spared not his own Son, but delivered him for us all;" and of the man, to whom the call of duty is never addressed, but it meets with the response, "Behold, here I am;" and who is ready, should it be the Divine pleasure, to make the greatest and most unlooked-for sacrifice. In like manner, Isaac, as he appears in this transaction, is symbolical of our Saviour. For, as Isaac makes no resistance to the decree, which appoints that he shall be offered in sacrifice; so, when it is proposed in the counsels of heaven that Jesus shall, in our nature and stead, die for sin, in the same moment he says, "Lo, I come; in the volume of the book it is written of me; I delight to do thy will, O my God." Isaac climbs the hill, upon which he is to suffer, bearing the wood, amid the conflagration of which he is to be consumed: Jesus toils towards Calvary under the weight of the cross. Isaac is laid bound on the altar: the hands and feet of Jesus are nailed to the tree. But, checking the inclination to trace the symbolical nature, which pervades nearly every thing connected with the offering of Isaac, I would limit myself to the typical sense, in

which it appears to me that the text may be viewed.

I. For when Isaac inquires, under the circumstances noticed at the outset of this Discourse, "Where is the lamb for a burnt-offering?" may it not be considered as a representation of the perplexity of man, when, with the light of nature alone, he has sought a sacrifice of efficacy for the remission of sin? Whether we peruse the history of ages, which are long since gone by; or we profit by the spirit of enterprise, by which modern days have been distinguished, and which has left no habitable part of the earth unvisited; every where, and in every time, we meet with vicarious sacrifices—that is, with the infliction of death as an act of worship, in the hope that the punishment, which is due to the sinner in his own person, may be transferred to his victim. Go to the valley of Hinnom in the reign of Manasseh; listen to the momentary screams of the infants, whom their parents have just flung into the flames, as an offering to Moloch; and, while you turn away from the hateful scene, reflect that it affords an example of the impression among the ancient heathen, that "without the shedding of blood"—of the blood most dear to us—"is no remission."

But it may be said, that the worshippers of Moloch were in a state of the utmost barbarism and corruption. Be it so. Go, then, to Rome, in the day in which she has reached her height of glory and refinement: see a hundred victims falling, as one sacrifice, under the knife of her priests; and, while the ground beneath you is noisome with gore, know that among the most civilized, as well as the rudest of heathen antiquity, the conviction was mooted, that "without the shedding of blood, is no remission." But, alas! similar testimonies are to be met with in our own time; for the blessed day is yet distant, when the high places of heathenism shall be every where overthrown, and "the word of the Lord have a free course, and be glorified" with a circuit ample as that of the material sun.

The inhabitant of one dark corner of the earth, where patriarchal simplicity still reigns, approaches his God with the blood of the firstling of his flock; while the citizen of a different and a more civilized, but as to spiritual matters equally benighted, clime, prostrates himself on the highway, in order that he may be crushed with the wheel of the gigantic car in which his idol is borne along in periodic and glorious procession; thus showing that, in modern as in ancient times, it is the impression of the natural man, that "without shedding of blood, is no remission." But whether, in times of old, the apostate Israelite caused his children to pass through the fire in the valley of the son of Hinnom, or the Roman presented his hecatomb, for a vicarious sacrifice; whether the heathen of the present day propitiates his deity with the firstling of his flock, or with the same view is, by his own act, crushed by the wheel of the chariot in which his idol is enthroned; was

not, and is not, the inquiry of the natural man, "where is the lamb for a peace-offering," as much at a stand as ever? What reason was there to conceive it possible that "the blood of bulls and of goats should take away sin?" Where was the relation between the victim and the sinner whom it represented? and what proportion in value was there between its death and the object to be accomplished? Though Lebanon had been stripped of her "goodly cedars," and "the cattle upon a thousand hills" had been rendered mute, in order that they might furnish the wood and the victim of one mighty sacrifice, could even this have been of sufficient value towards the expiation of sin? Could it have been accepted in heaven, and yet the moral government of God upheld, and his hatred against iniquity duly declared? But it is superfluous to reason upon the inadequacy of every sacrifice which the heathen could, and can, devise for the expiation of their guilt. What firm and permanent satisfaction could they feel, while they ever left the altar, like Cain, unblest with any token from above that respect had been had to their offering? St Paul informs us, that our Lord "was raised again for our justification;" under which, besides other things, is implied, that by his resurrection, the efficacy of his death, the satisfaction of Divine justice was declared to the world.

If, therefore, notwithstanding the many and most remarkable proofs which were given down to the moment when Jesus expired upon the cross, that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," if it was still necessary that he should visibly ascend from the tomb, in order that our faith in the success of our sacrifice might be complete; what confidence would the heathen have in his offering for sin—an offering, at best, of no natural virtue for the production of such an effect—an offering of his own device—an offering to the acceptance of which no testimony was borne from heaven?

In short, the sacrifices of the pagan would have been ever attended by the same result, as those of the prophets, who contended with Elijah, and who called on the name of their idol "from morning even until noon, saying, O Baal, hear us! but there was no voice, nor any that answered:" and the man, unenlightened by the Gospel, has ever retired from the performances of sacrifice, without having made any advance in the inquiry, "where is a lamb for a sin-offering?"

Thus have I been led by the words of the text, "where is a lamb for a burnt-offering," to speak of the perplexity of all (and the term *all* includes the whole heathen world), who, under the direction of their unassisted reason, have sought a sacrifice of efficacy for the remission of sins. But there were some in every period of the Mosaic dispensation, who nobly rose above this perplexity, and confided in the interposition of God for the redemption of the world.

II. May not their expectation be suggested to

us by the words of Abraham, "My son, God will provide himself a lamb for a burnt-offering." How "mercy and truth were to meet together," in other words, how God was to be at once just and gracious in his ways towards a sinful world, is a difficulty, of which we have always had the solution, and which, therefore, we may be apt to regard as of no very formidable nature; but which in truth is such, that, unless God had been pleased "to speak of it, at sundry times, and in divers manners, unto the fathers," they must have been uncheered by the faintest prospect of the mode in which propitiation was to be made for iniquity. But the light which was so much wanted, was also freely imparted. No sooner had man fallen, than he received the promise of restoration; and for ages afterwards, through the inspiration of God, prophets announced, and poets sung of the Messiah's advent with such distinctness, that we are prone to fall into the dream that they describe a past, instead of a far-off, occurrence. And, in order that the prospect of redemption might be kept alive, and rendered more definite among the chosen people, God was pleased to appoint a number of sacrifices, which should be typical of the death of our Lord; and of which the most solemn and significant was the offering for sin, presented in the name of the whole Jewish nation, on the great day of the annual expiation.

This typical character of the legal sacrifices, and especially of the sin-offering, is traced at length in the Epistle to the Hebrews. "The first covenant had ordinances of divine services, and a worldly sanctuary. There was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the ark of the covenant, and over it the cherubims of glory shadowing the mercy-seat. Now, the priest went always into the first tabernacle; but into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying," (the apostle is now to explain the import of these institutions) "that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present. But Christ being come a High-Priest of good things to come, by his own blood entered in once into the holy place, having obtained eternal redemption for us. Not into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with the blood of others; but now once hath he appeared, to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many. The bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin, are burnt without the camp. Wherefore Jesus, that he might sanctify the

people with his own blood, "suffered without the gate."

It is true that the institutions by which the Messiah was prefigured, as well as the predictions in which he was directly announced, were grossly misunderstood by the Jews in general; who, therefore, were as much in the dark as the Gentiles, with respect to the mode in which sin was to be expiated. Yet there were some at every stage of the ancient economy, to whom the law and the prophets did not in vain speak of the Saviour's coming. Thus, we are informed by the writer to the Hebrews, that "by faith," that is, through the belief and the correct interpretation of the promise that the seed of the woman should bruise the head of the serpent, "Abel offered unto God a more acceptable sacrifice than Cain;" and that he, and many after him, "died in faith, not having received the promise," or blessings promised, "but having seen them afar off, and were persuaded of them, and embraced them." In like manner, Jesus declared unto his disciples, "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them;" and of Abraham, in particular, he remarks, that the patriarch "rejoiced to see the day" in which the Messiah was to be manifested; "and he saw it, and was glad." Neither would I omit the notice of an incident which occurred at the presentation in the Temple: "Anna, the prophetess, coming in that instant, gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." We can form no adequate idea of the feelings with which the holy and enlightened under the old dispensation looked forward to the advent of the Saviour. If there are worldly occurrences, amid the contemplated approach of which we lose the faculty of sleep, and the sun seems to stand still in the midst of heaven, what must have been the feelings of Abraham, while his prescient spirit dwelt on the greatest event which was to happen in the flight of time—the redemption of the world through the cross of Jesus? The mother who knows that the crisis is at hand which is to determine whether the sickness of her child is to be unto death or life; the voyager, whose vessel has been cast at midnight upon an unknown coast, and by whom his own sufferings are unfeared, and the roar of the waters, and the wailing of his companions in misery are unheard, amidst the intenceness with which he watches for the morning;—these, it seems to me, are faint emblems of the longing with which the rise of the Sun of Righteousness would be anticipated. St Paul has a most remarkable image to express the effects which the hope of redemption produced; he speaks of men, through it, "groaning and travailing together." But perhaps we shall arrive at the best conception of the feelings of such as lived before the manifestation of Jesus, but had some knowledge and expectation of that event, if we advert to the ecstasy of those whose

faith on this subject was turned into vision. Listen to the strains in which Zacharias expresses his gratitude,—“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began.” Listen, again, to the beautiful and predictive ejaculation of Simeon, made on the first presentation of our Saviour, and while he folded the infant in his arms,—“Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.” From the study of the law and the prophets, from attention to the signs of the times, and from supernatural intimations, Simeon had concluded that the advent was to happen in his day; and, under this expectation, he had cheerfully borne the evils of protracted life. Having seen the Saviour, and the world having no longer any attraction for him, he welcomes the peaceful approach of death; but then, in the genuine, expansive spirit of the Gospel, he is not so wrapt up in his own happiness, but that he celebrates the blessed fruits with which, alike to Jew and Gentile, the coming of Jesus was to be attended.

It is time that, from attending to the spiritual condition of others, we now pass to the consideration of our own. We live in the times neither of ignorance nor of expectation with respect to the propitiation to be made for sin. We, indeed, are laden with iniquity; but the language of perplexity, “Where is the lamb for an offering?” and the language of devout trust, “God will provide himself a lamb for an offering,” are alike inapplicable to us. In this respect we are all “the children of light,”—and how great is that light! The Lamb on which we rely for a ransom was no arbitrary selection of man; but the provision of God. Jesus was not, like other vicarious sacrifices, an involuntary victim; but, with his own most cordial concurrence, “was bruised for our iniquities.” As he was the incarnate Son of God, there was in his blood a propitiatory virtue of infinite value; representing “mercy and truth, righteousness and peace,” in harmonious union; and embracing in efficacy men of every period, and of every clime. And finally, our faith leans on a risen Redeemer; that is, on a sacrifice the acceptance of which has been testified, by the reappearance of Him who made it from the tomb. “Behold the Lamb of God; which taketh away the sin of the world!” “No man taketh my life from me, but I lay it down of myself; I have power to lay it down and I have power to take it again.” “God sent his only begotten Son into the world, to be the propitiation for our sins. Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as the high priests of the Law, to offer up sacrifice, first for his own

sins, and then for the people's; for this he did once, when he offered up himself. Him hath God raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Such is the Christian expiation.

In conclusion, let us advert to the instruction to be received from the consideration of times and nations which, in a religious view, have been far less favourably situated than the age and country in which our lot has been cast. Let it, then, be a correction of, and a counterpoise to, the apathy which is so apt to steal on us, with respect to advantages of which we have never known the want. From the oppressive sacrifices of the Jew and Gentile, let us learn our obligations to that "one offering which Jesus has made for sin, and by which he has for ever perfected them which are sanctified." When, on the one hand, we see the heathen inextricably bewildered in his search after an expiation for sin, let us be assured, that in similar circumstances we, too, must have walked on in darkness; let us rejoice that a happier lot has fallen to us, and that we are "children of the day;" and let us hail the period when all men shall come to the knowledge of the Lord Jesus Christ. When, on the other hand, we see the devout Israelite waiting for redemption, and rejoicing that he saw it afar off, let us bless God that, on this most vital point, we have never burned with the fever of suspense; and let us be very careful indeed, lest we, to whom salvation is come, feel less delight than they who were gladdened by its dim and distant vision.—Amen.

#### EARLY PIETY.

Lord, teach a little child to pray,  
Thy grace betimes impart,  
And grant thy Holy Spirit may  
Renew my infant heart.

A helpless creature I was born,  
And from the womb I strayed;  
I must be wretched and forlorn  
Without thy mercy's aid.

But Christ can all my sins forgive,  
And wash away their stain,  
And fit my soul with Him to live,  
And in his kingdom reign.

To Him let little children come,  
For He hath said they may;  
His bosom then shall be their home—  
Their tears He'll wipe away.

For all who early seek his face  
Shall surely taste his love;  
Jesus shall guide them by his grace,  
To dwell with Him above.

RYLAND.

#### A TRIBUTE TO THE MEMORY OF THE LATE REV. PETER THOMSON, MINISTER OF ST MARY'S CHURCH, DUMFRIES.

[Extracted from a Dumfries Newspaper.]

We recollect few events that have of late produced a stronger impression of the uncertain tenure of human life, or elicited a more general and sincere feeling of regret, than the sudden death of this respected young

clergyman. All scenes of mortality are appalling enough; but when death seems to discharge his arrows at a venture, and carry suddenly to the dark mansions of the grave those who were endeared to us by the most interesting associations, and whose well-remembered faces seem still to rise before us, the impression is solemn indeed. Well, then, may we conceive the deep-seated grief with which the trustees and congregation of St Mary's are mourning the loss of their faithful and affectionate pastor, whose sun has truly gone down at noon—who has fallen a victim to a malignant fever in the ninth month of his ministry, while just entering on a promising career of ministerial usefulness. From the peculiarly interesting duties of the clerical profession, and the nameless little offices of kindness which a clergyman is daily called upon to perform, his death, if he has been a good man, is apt, in any circumstances, to be felt as a bereavement. If he is advanced in years, even though we have been long looking forward to the eventful change, we cannot but drop a tear to the memory of the good old man who sprinkled on our brow the water of baptism, and gave us the first token of admission to the sacrament of the Supper. But the death of the young clergyman, whose persuasive advice and soothing consolation we calculated would, for many a long year, constitute him the family friend, is apt to be felt by his congregation as an event altogether overpowering. Most sincerely, therefore, do we sympathize with the congregation of St Mary's in the loss they have recently sustained in the death of Mr Thomson; more especially, as, from all we have seen and heard of him, we had been led to form the most favourable estimate of his character, both as a man and a minister of the Gospel. We had, indeed, no acquaintance with him till settled in Dumfries as minister of St Mary's, and are, therefore, not entitled to speak of his earlier history from personal knowledge; but, from what his college acquaintances had informed us of his gentle and unaffected manners, piety, conscientiousness, and moral worth, diligent application to his theological studies, and the success attending his labours as assistant at Riccarton,\* and missionary in Dundee, we were quite prepared to think well of him, and we are perfectly sure every member of St Mary's congregation will concur with us that he was willing to spend and be spent in his Master's service. Though we had not the pleasure of being one of his most intimate acquaintances, we soon saw enough to convince us that he was a truly estimable young man, and worthy of high esteem for his work's sake. He had about him no forward self-sufficiency, no assumed gravity, no affected self-righteous superiority. Sincerely pious, pure in morals, plain in manners, kind in heart, you saw at once what he was, and treated him as worthy of your confidence and love. He was most solicitous to bring his congregation and his parish under a good system of religious discipline; and, by the institution of Sabbath-schools and preaching-stations, was apparently in the fair way of accomplishing much good. He seemed, indeed, never weary of well-doing, but was constantly going about, day after day, discharging the ministry he had received, and taking account of his flock. In the work of visiting from house to house he seemed to excel, and so gained upon the affections of the people, that we are not sure but he was as great a favourite with them in the closet as in the pulpit. But, indeed, as an illustrious divine has said, the clergyman

\* We regret exceedingly that, through some misapprehension, an erroneous statement occurs in the Sketch of Mr Thomson's life, which forms the concluding part of Mr Crawford's Sermon, inserted some weeks ago in our pages. We are requested to state, on authority, that Mr Thomson did not return any money which he received while at Riccarton, or for ministering there, to the family of the late minister, whose circumstances rendered such kindness altogether unnecessary.—Ep. of the S. C. H.

who goes to a poor man's house goes to his heart. We have understood, however, that, notwithstanding his growing popularity, the deep feeling of ministerial responsibility was taking such a firm hold of Mr Thomson's mind, as to occasion great anxiety and materially to affect his bodily health. Too many devoted young men, we fear, thus fall victims in the cause over which their Master has appointed them. Mr Thomson was, in all respects, giving general satisfaction to his people; and though they were not requiring of him exertions which his physical frame was unable to undergo; it is much to be regretted that, to benefit them, his own health should have been to any extent the sacrifice. He has at last found rest in the grave. We trust that those for whom he laboured with so great fidelity will often repair to that grave, and there ponder on his kindly ministrations among them. He is dead, but his exhortations and advices will, we trust, continue to speak to them for many a long year. Of Mr Thomson's appearances in the pulpit we had also a highly favourable opinion. Neither his manner nor voice certainly were good, and with strangers were at first felt to be disagreeable; but with his regular hearers this feeling soon passed away, and the peculiar cadence in his voice, perhaps from its association with single-hearted sincerity, became to them positively pleasing. We always thought highly of his prayers, as at once simple, comprehensive, and devout. His lectures and discourses, without having about them any pretensions to original thought, were at once edifying and instructive. He seemed to be most felicitous in the choice of his subjects, and in his illustrations equally so. He was, obviously, a most respectable scholar, had studied theology as a science, was intimately acquainted with the works of several of the old divines—with quotations from whom, and the fathers, he occasionally, to the delight and gratification of his hearers, garnished his own discourses. Indeed, he was fast rising into popularity with all classes of his congregation—a most difficult attainment certainly to a mixed audience, but one for which he seemed peculiarly fitted; and of all the candidates, he was soon felt to be best fitted for the charge. Alas! his career of usefulness in the Christian vineyard has been early brought to a close. Mental anxiety, combined with physical exhaustion, had, we apprehend, predisposed him to the attack of the malignant fever that brought him to a premature grave. He has left a widowed mother and an affectionate sister to bewail his decease. May the mother be soothed with the hope that her son is not "lost, but gone before!" May the sister put her trust in the Almighty Being, who sticketh closer than a brother! May the bereaved congregation that, even in the delirium of fever, was ever uppermost in his thoughts, and the burden of his prayers,\* ere long be blessed by the great Head of the Church with a faithful, devoted, and worthy successor, to carry on the good work he had so auspiciously begun!

#### CHRISTIAN TREASURY

*God is to be loved supremely.*—If God is for ever, how ill do we calculate in preferring to his love and protection, the span of happiness which his visible creation can offer; the fashion of this world, which is so soon to pass away into silence! Yea, rather, forasmuch as the things around us, which are all one day to be dissolved, are so goodly and glorious during their stage of momentary existence; "if God so clothe the field, which to-day is, and to-morrow is cast into the oven;" if this

\* On the morning of the day on which this excellent minister died, during a calm interval of the fever, when he was aware of his state, he raised himself up in his bed, and with the earnestness and solemnity of one who felt that he was on the very brink of eternity, commended himself, his relatives, and his flock to the compassionate and gracious keeping of the Good Shepherd.

earth, which, ere long, must melt with fervent heat, is now so richly adorned with fruits and flowers by the lavish munificence of its Creator; if this firmament, which is one day to wither like a parched scroll, is now set thick with suns, and all nature, even in this its ruined state, is teeming with whatever can supply the wants, whatever can delight the senses of us poor exiles from paradise, what may we not anticipate from the power and mercy of the Most High, in that new heaven and new earth, whose foundations shall be laid from everlasting, and where they whom he loves, and who have lovingly served him, shall be gathered as wheat into his garner.—BISHOP HEBER.

#### NOTES ON EGYPT.

BY THE REV. ALEXANDER DUFF, D. D.,

*One of the Church of Scotland's Missionaries to India.*

#### PART IV.

#### THE PYRAMIDS.

WHO has not at times been so overcome by accounts of the "Eternal Pyramids," as to desire to be left alone to lose himself in a reverie of contemplation and wonder? We have read of travellers, who, when they first beheld these enormous piles indenting their forms on the clear blue sky, declared that for some time they "remained motionless"—that, on recovering from the primary sensation, their "enthusiasm amounted almost to madness, and they shouted applause to the magnificent spectacle!" We were therefore prepared, and really expected to be astonished. Soon after the dawn of a glorious morn, while passing the point where the Delta commences, a few miles below Cairo, by the separation of the stream into its two main branches, we first beheld, at a considerable distance to the right, the peaks of the two great Pyramids of Ghizeh shooting up, Parnassus-like, from an apparently common body. As we approached more nearly opposite, the gap or opening between them began to widen and descend, till at last they presented themselves from base to summit as two distinct and independent fabrics. There being nothing in two sharp peaks, shining like fiery wedges in the full radiance of the rising sun, to excite unwonted surprise, we still waited in earnest expectation of the uprising of a sensation of deepest wonder. At length the naked base of the Libyan rock appeared; upon it the great Pyramids stood out fully disclosed to view:—and yet no emotion whatever of the anticipated astonishment! On the contrary, we felt an almost resistless propensity to give way to that opposite emotion of derision and contempt which is ever apt to spring up, when it is discovered or imagined that one has been made the unconscious dupe of trick and delusive artifice. We neither experienced, nor could experience any feeling or sentiment of wonder whatsoever. Disappointed at our own disappointment, we could only be astonished to think what others, standing where we were, and placed as strangers in precisely similar circumstances, could possibly have found to be astonished at. What could be the cause of so unexpected a result? It seemed to be this. From the vast breadth of the base, compared with the altitude of the rapidly tapering summit, and from the entire absence of adjacent objects of known dimensions, whereby to measure them, the elevation appeared to the eye, at the distance of a few miles, exceedingly diminutive. Many glass-works in Great Britain, at about the same distance, have

struck our eyes as being alike lofty and magnificent. Then, again, their embrowned sun-burnt aspect so much resembled the sterile sand of the desert; they looked so plain, so bare, so smooth, so meaningless from top to bottom—without doorway, or window, or arch, or colonnade, or turret, or spire, or dome, or gilded pinnacle, or any other wonted external symbol which could convey an impression of wisdom, skill, or design; beauty, proportion, or utility—that an isolated fragment of rock, or conical mound of earth, or artificial cairn of stones on the crest of a mountain ridge, has often attracted and far more powerfully rivetted our attention.

Nevertheless, it was impossible to follow the first impulse, and abruptly turn away from monuments which have excited the admiration of every Egyptian traveller from Herodotus to Belzoni, and of every Egyptian conqueror from Alexander to Napoleon—monuments, which have been alternately represented as royal sepulchres, astronomical observatories, or fire-temples—monuments, therefore, whose construction, form, and internal repositories, might well be supposed capable of revealing a few of the secrets of primitive art, somewhat of the progress of early science, and not a little of the character and migrations of the most ancient elemental and mythologic worship. Hence we determined on a closer inspection. Accordingly, accompanied with a few friends, we started from Cairo about noon; passed the palace and pleasure grounds of Ibrahim Pasha, bestud with canals and ponds, too often, at that season, mere reservoirs of stagnant greenish water, and trees powdered over with perpetual dust; crossed the river close by the island of Rhodah, in which is preserved the famous Nilometer or instrument for marking the progress and height of the annual inundation, and the loamy surface of which, under the direction of two Scotsmen, in the service of the Pasha, has been converted into the most beautiful garden in Egypt; and, finally, towards evening reached the Pyramids of Ghizeh, on the elevated ridge of the rocky boundary of the Libyan Desert, distant about ten miles from Grand Cairo. In traversing the seven or eight miles of fertile field between the river and the sterile margin of the desert, these mighty pyramidal piles were throughout full in view. Yet to the eye they seemed to undergo no change. When actually within a few hundred yards of us, they did not seem one whit larger than they appeared from the citadel of Cairo. The most enthusiastic admirer of the Pyramids amongst us—who constantly raved about them in somewhat of the spirit and style of romance, and who to the last fully expected to be overwhelmed with a sense of the wonderful and sublime as he approached them—was now forced, in the bitterness of regret, to exclaim, "Well, I must confess that I am sadly disappointed." And so singular was the optical illusion as to their real size, that it was not till we came up to the very base of the Great Pyramid, walked round it, measuring the number of paces and keeping an account of the time;—it was not till we handled the large blocks, averaging three or four feet square, of regular super-imposed layers of which the pile was composed, and looking up, saw them gradually diminish into the size of bricks, and finally dwindle away into the size of marble balls;—it was not till we had undergone the real toil and labour

of the ascent, and standing on the summit, saw how the largest tumuli beneath had shrunk into mole-hills;—it was not till after all this personal experience, that, moving a few paces from the base and casting our eyes fixedly along the steep acclivity, we were in any proportionate degree impressed with a sense of its real magnitude.

As the interior must be visited by torchlight, we resolved, though the shadows of evening had closed around us, to enter the great Pyramid. With the assistance of some attendant Arabs, we reached the opening at the north side, at the elevation of forty feet above the base, resembling the mouth of a cave scooped out of the solid rock. In a bending and painfully constrained attitude we proceeded along the low, narrow, and cheerless passages—in directions, ascending, descending, or horizontal—half suffocated with dust, smoke and heat. We then visited the principal chambers—usually styled, the king's and queen's. In none of these, with the exception of a single sarcophagus, is aught to be found but bare and blackened walls—the largest not exceeding eighteen feet in height, eighteen in breadth, and thirty-six in length. Is this all which can be exhibited by the interior of a pile which some of its admirers have pronounced "the most sublime, most wonderful, and most stupendous of all fabrics"—"the most ancient and yet most mighty monument of man's power and pride?"—was the first involuntary exclamation, when, restored to the natural upright posture, and fixed in the centre of the king's chamber, we looked round on its emptied sarcophagus and dark naked wall! Why, there is not in the British empire a single mine of any note that may not boast of passages and chambers, which display vastly more skill, ingenuity, and even taste in the excavation of them! To stand in the centre of the great Pyramid and in the centre of St Paul's;—what a contrast! The emotions generated in the former position are as mean and Tartarean, as those generated in the latter are celestial and sublime.

Wearied, fatigued, and disappointed, we retired to enjoy, if possible, two or three hours' slumber in one of the smaller tombs quarried out of the face of the contiguous rock—thus converting into a chamber of real repose for the living, that which three thousand years ago was designed as the abode of imaginary repose for the dead, and causing a receptacle, which embodied in its professed design, the sentiment of an ignorant superstitious age, to resound for once with the reading of the word of life, and the voice of prayer and praise to Jehovah, Lord of Hosts!

By break of day we hastened from our rocky dormitory to the apex of the Great Pyramid, and there witnessed the first rays of the sun, as they glittered over the domes and minarets of Cairo. The general view, making allowance for our relative position on the opposite side of the vale, was much the same as from the citadel of Saladin. In the one, as well as the other, the desert—the desert—was the universal boundary!—the desert, so happily symbolized, as "an immense ocean of sand, like the real ocean with its flux and reflux; its caravans which cleave it like navies; its dromedaries which furrow it like boats; and its simoons which agitate it like hurricanes." The narrow valley of the Nile winded through this ocean of savage harca-

ness, like a living stream of beauty and fertility. Between it and its desert boundary there was not contrast merely, but contrast so violent as to produce a painful sense of the incongruous or unnatural. The inquiry was forced upon us, How came fields of such emerald green to be so fringed and inwoven with the waste howling wilderness, that between fertility the most charming, and sterility the most frightful, there is not any where the measurable fraction of a single footstep? In other lands, the rich verdure of the mead, and noble majesty of the forest, are imperceptibly succeeded by the more stunted yet not unpleasant copse and herbage of the upland moor or rising acclivity,—and these again by the ferns, and the lichens, and the mosses which delight to feather the brow of the mountain, before it is surmounted by its naked cloud-capp'd peak. But here, between loveliness the most exuberant and deformity the most barren, there is no transition at all. The feeling excited by so singular a juxtaposition was somewhat akin—comparing small things with great, to that which must be experienced were one to behold the still gorgeous heart of the richest Cashmerian shawl in close contact and inseparable union with a broad and ample border, now all tawdry and tattered, discoloured and bespattered with mud!

As to the Pyramid itself, after having walked round it, surveyed it from every point of view, explored the interior, and stood on the summit, the only impression which we could derive from it, was that of magnitude—mere magnitude—the magnitude of so vast an artificial accumulation of inert matter. Stationed on that proud summit on which, doubtless, once stood Herodotus, the father of History, and Alexander, the Conqueror of the world, and many a sage and hero since, some of whose names are roughly graven on the uppermost flags, in order to immortalize their arduous visit—the spontaneous musings of our inner man could not but run in a somewhat moralizing channel. Is this, thought we, the very pile which has been often pronounced “the greatest and most indestructible monument of human power?” As to its alleged indestructibility, whether relative or absolute, that is an idle and fallacious boast. Some of the more ancient Pyramids to the south have now been actually turned into masses of dust and rubbish. And this one, perhaps the most modern of them all, exhibits the most indubitable symptoms of gradual decay. The steps, of a foot or a foot and a half wide, formed by the receding tiers or layers of calcareous stone in the upward ascent, are every where mouldering into decay;—and this too, in a climate like that of Egypt, where there is neither rain nor frost! so that, from the steps being partly worn away, and partly blocked up with the crumbling materials from above, the ascent, except along one or two tracks which are kept clear of loosened fragments, is no longer practicable. What then becomes of man's vain boast of indestructibility? Even when favoured with the most unvarying climate in the world, the great Pyramid proves by its scarred and shattered sides, that it is no more proof against ultimate dissolution than frail man himself. And if it had been reared either in India, with its deluges of rain and subsequent burning heat; or in Britain, with its melting snows and subsequent hardening frost, it would assuredly have been rent into pieces, or turned into a pile of ruins, ages ago! As to

its magnitude, that, compared with most other works of man, is incontestible. But then, even in this respect, is it not rivalled by the great wall of China, which, with its massy towers, stretches uninterruptedly across valleys, and rivers, and mountains to the extent of fifteen hundred miles! or, by the great Canal of China, which, for six hundred miles, has been forced through the mightiest obstacles, often considerably raised by the most stupendous walls and embankments above the level of lakes and marshes which it is made to traverse, and finally opening into the Yellow Sea with a breadth of a thousand feet! And if, in point of mere magnitude, it is rivalled, if not out-rivalled by other products of human power, how utterly poor and insignificant, compared with the works of God! Compare in point of magnitude, this greatest of the Pyramids with Ben Nevis of the Grampians, Mount Blanc of the Alps, Chimborazo of the Andes, Dhwalagiri of the Himalaya!—with the terrestrial globe itself!—with sun, moon, and stars! In the comparison, or rather contrast, surely man's vauntful pride ought for once to be changed into adoring humility. And then, what is man's power at best, but the communicated ability of piling up a heap of stones from pre-existing matter? Contrast this with the underived creative power which summoned into being man himself, and the matter on which he operates, out of the barren womb of nothing!—and surely, on the topmost height of the greatest of the Pyramids, where infidelity has often found an argument to exalt man at the expense of the Creator; surely there, beyond all other spots, may new and decisive and cumulative arguments be found for exalting the Creator over the prostrated pretensions of his vain, and feeble, and sinful creature—man!

Again, is this, thought we, the very pile which has been often pronounced one of the mightiest monuments of “mechanical genius and architectural skill?” Why, as a manifestation of those attributes of superior intelligence, it no more admits of being compared with the dome of St Paul's, than the latter with the spangled vault of heaven! Here, there is nothing whatever to show that aught was to be solved, save the simple problem: In what form may the largest possible aggregate of square stones be piled up in one nearly solid mass, so as to prove most stable—resisting alike the encroachments of man and the inroads of the elements? Such, all but demonstrably, having been the sole problem, the conception of some species of the Pyramidal form was inevitable. Set a child to raise the highest and most stable pile with its wooden bricks, and it stumbles almost instinctively on the general form of a Pyramid. Compare, then, in point of expansive reach and power, the mind of the architect which conceived the form of the great Pyramid and its few dark narrow passages and dungeon-like chambers, with the mind of him who conceived the ideal model of St Paul's, including an almost boundless multiplicity and yet noble harmony in the adaptations, proportions, and uses of all its parts! Compare the mechanical genius necessary for the execution of the one and of the other. In constructing the dome of St Paul's, the raising of the solid materials to so great a height, was that part of the operation which demanded by far the least display of the requisite architectural or designing skill. In constructing a pyramid, the raising of stones, of from two to four feet square,

along the solid and immovable side of the inclined plane supplied on every side by the portion previously fabricated, demanded not merely the highest, but almost the only display of the requisite architectural and designing skill. In the former case, mere brute force could achieve little or nothing:—in the latter case, mere brute force, assisted by the simplest and the rudest of mechanical agencies;—the lever, the inclined plane, and the pulley, was really all which could be required. But why attempt to reduce the Pyramids to their proper level, by a comparison with transcendently nobler monuments of man's designing intelligence? Behold at their very base, how they are confronted and out-rivalled by the instinct of an insect. There, rise the hillocky nests of the lion-ant, which, after careful examination, led a celebrated naturalist to exclaim, "All the architecture, magnificence and expense that shine in the excellent pyramids, cannot give a contemplator of nature such high ideas as are excited by the art of these little creatures." And if even in one of the minutest of dumb irrational the great Creator can plant so admirable an instinct—out-rivalling the top-most flower of human invention—oh, how ought vain man to shrink into his own inherent nothingness, in view of the inexhaustible resources of creative intelligence!

Once more, Is this, thought we, the greatest of those very piles which have for ages filled the world with learned dissertations respecting their origin and design? Who, then, could well escape the gregarious tendency to follow the leaders in the realm of literature? But yesterday our mind was brimful of theories on the subject. Where are these now? Alas, for the Ithuriel touch of experience! they are wholly vanished. What fanciful chimeras have not ingenious imaginative men been led to substitute for sober realities? At one time, have these been represented as "disguised fortresses" for the concealment of treasure; or "oracular shrines," for the exhibition of "acoustic phenomena" and other priestly jugglery. At another, they have risen into magnificent fire-temples or astronomical observatories. Then followed the elaborated dissertation on the wealth, the hierophancy, the mythology, or the science of the ancient world. What laborious trifling! That these were ever treasure-citadels or caverns for priestly trickeries, is utterly unfounded in history, and wholly contradicted by the form and structure of the fabrics themselves. That they could ever have been designed for fire-altars or astronomical edifices, involves a visible physical impossibility. On either of these latter suppositions, the summits must have been uniformly flat and uniformly accessible. Now, the direct contrary of this is the real fact. When finished, all the Pyramids terminated in a sharp culminating point or apex; and some of them so terminate to this day. And those which do not, such as the Great Pyramid, bear evidence that their tops have been violently dislocated and thrown down. Moreover, when finished, the entire surface of the receding steps was covered over with a smooth casing of flat stone-slabs. The casing of some of them, in whole or in part, such as that of the upper quarter of the Second Pyramid, close at hand, is still perfectly entire, and its apex sharp-pointed. So that unless the fire-worshippers and the astronomers of those days could climb up like lizards;

or, like the fabled geni of the middle ages, could con-  
 sociate, as on the point of a needle, these peaks were physically unfitted for any of their operations! Whence, then, the origin of such fanciful hypotheses at all? One of the chief reasons for supposing them to have been fire-temples is, their pyramidal form, which somewhat resembles that of burning flame! By indulgence in such or similar fancies, how many strange ends have these Pyramids been made to serve! We have read of their having been designed to represent the soul, which is of "a fiery nature, and adherent to the body as a Pyramid doth to the basis, or as fire doth to the fuel;"—or, the great cycle of thirty-six thousand years; since a Pyramid, "the top of it standing fixed, and the base being moved about, would describe a circle, and the whole body of it a cone;"—or, the nature of things; because, "as a Pyramid, having its beginning from a point at the top, is by degrees dilated on all parts, so the nature of all things proceeding from one fountain and beginning, viz., from God the chief workmaster, is diffused into various kinds and species, all which it conjoins to that beginning and point, from whence every thing issues and flows;"—or the "first and most simple of mathematical bodies;"—or "the mysteries of pyramidal numbers;"—or "the emission of rays from luminous bodies;"—or "the emanation of sensible species from their objects!" But where are such frivolous far-fetched fancies to terminate? The truth is, that the pyramidal form must have been chosen, for the simplest and best of all reasons, viz., that, owing to its gradual contraction from the very bottom towards the top, and consequent decrease of its own down-bearing weight, as well as diminished liability to cracks and rents, this form is by far the most stable and permanent. As to the supposed astronomical design, one of the principal reasons for the opinion is founded on the direction of the sides, which happen to be turned towards the four cardinal points! If a ground of argument so utterly futile be admitted, there is not an illiterate mountaineer in the Highlands of Scotland who might not be proved an accomplished astronomer, and his cottage an astronomical observatory—since, if he has a freedom of choice, he is sure to erect his hut fronting the sun at right angles, when on the meridian of noon—the sides of his humble abode being thus as exactly turned towards the four cardinal points, as the Pyramids of Egypt! Besides, is it not one main object of the astronomer to secure, if possible, a clear unobstructed horizon? Now here, on the top of the Great Pyramid, a considerable portion of the sky is most gratuitously shut out of view by the second and other smaller ones. How much more must large portions of the heavens be concealed from the summits of the smaller, even if accessible, by the needless intervention of the larger? Altogether, there is not only no probable evidence in favour, but very positive evidence in disproof, of the Hierophantic, Sabian, Astronomical, and other similar supposed origin and ends of the Pyramids.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMBS, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,  
CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

CONTENTS.

<p>1.—A Tradition of the Times of the Martyrs. By the late Rev. Edward Irving, A. M., .....Page 177</p> <p>2.—Sacred Poetry. "God our Leader." By Robinson, .....183</p> <p>3.—Biographical Sketch. The late Rev. C. T. E. Rhenius, Missionary in South India. By the Editor. Part II.,... 8.</p> <p>4.—A Discourse by the Rev. John Longmuir, A. M., ..... 185</p>	<p>5.—Sacred Poetry. "He shall sit as a refiner and purifier of silver." By James Montgomery, .....Page 186</p> <p>6.—Christian Treasury. Extracts from Winalow, Newton, and Cecil, ..... 189</p> <p>7.—On the Principle of Christian Morality. By M. A. Vinet, Professor of Theology in the University of Lausanne, 8.</p>
---	---

A TRADITION OF THE TIMES OF THE MARTYRS.

BY THE LATE REV. EDWARD IRVING, A. M.

THESE is nothing, my dear friend, for which I envy former times more than for this, that their information was conveyed from one to another so much by word of mouth, and so little by written letters and printed books. For though the report might chance to take a fashion and a mould from the character of the reporter, still it was the fashion and the mould of a living, feeling, acting man; a friend, haply a father, haply a venerable ancestor, haply the living chronicler of the country round. The information thus acquired lives embalmed in the most precious associations which bind youth to age—inexperienced ignorant youth—to wise and narrative old age. And to my heart, much exercised in early years with such traditional memorials of the pious fathers of our brave and religious land, I know not whether it be more pleasant to look back upon the ready good-will, the heartfelt gladness, with which the venerable sires and mothers of our dales consented to open the mystery of past times—the story of ruined halls, the fates of decayed families, the hardships and mortal trials of persecuted saints and martyrs; or to remember the deep hold which their words took, and the awful impression which they made, upon us whom they favoured with their tale. Of the many traditions which I have thus received, I select for your use one of the most pious and instructive, as well as the most romantic and poetical. For that, while I prize you as a poet, I esteem you as an upright and worthy man.\* Now, I have such a reverence for the traditions of past times, that you may depend upon my faith as a Christian man and a minister, that I have invented nothing, and altered nothing, in what I am about to relate, whether as to the manner of my receiving the story, or as to the story itself.

A branch of my mother's family who lived in Nithsdale, and whom you knew well as distinguished amongst the clergy of that district for faithfulness, had cultivated the most intimate brotherhood with another family, likewise of the Scottish clergy, who, when the father died, betook themselves to Glasgow, where the blessing of God continued to rest upon the widow and the fatherless. When about to repair to that city, to serve our distinguished countryman, my dear and honoured master, Dr Chalmers, I received a charge from my mother's aunt, now with the Lord, not to fail to pay my respects to the old lady and her children, of whom I had seen the only daughter, when on a visit to our part of the country. Thus intrusted with the precious charge of an old and faithful family friendship, and with this also for my only introduction, I proceeded to the house of the old lady, and inquired for her daughter. The servant who admitted me, mistaking my inquiry as if it had been for the old lady herself, showed me into a large apartment; and deeming, I suppose, that I was well acquainted with her mistress, she shut the door and went away. When I looked around, expecting some one to come forward to receive me, I saw no one but a venerable old woman, seated at the further end of the room, who neither spoke nor removed from her seat, but sat still looking at her work, as if the door had not opened, and no one had entered; of which, indeed, I afterwards found she was not conscious, from her great infirmity of deafness. I had, therefore, time to observe and contemplate the very picturesque and touching figure which was before me. She sat at her spinning-wheel, all dressed in black velvet, with a pure white cap upon her head, an ancient plaited ruff about her neck, and white ruffles round her wrists, from under which appeared her withered hands, busily employed in drawing the thread,

\* This paper was addressed to Allan Cunningham, and was first published in "The Anniversary" for 1825, of which he was Editor.

which her eyesight was too feeble to discern. For, as I had now drawn near, I observed that her spinning-wheel was of the upright construction, having no heck, but a moveable eye which was carried along the pirn by a heart-motion. She afterwards told me that it had been constructed on purpose to accommodate her blindness, under the direction of her son, a gentleman in high office in London: for she had so much difficulty in reading, and was so dull of hearing, that it was a great relief to her solitude to employ herself with a spinning-wheel, which also preserved her habits of early industry, and made her feel that she was not altogether useless in the world. I felt too much reverence for this venerable relic of a former generation that was now before me, to stand by curiously perusing, though I was too much impressed immediately to speak, besides feeling a little embarrassed how I should make my approach to a stranger for whom I instinctively felt so much reverence, and with whom I might find it so difficult to communicate. Having approached close up to her person, which remained still unmoved, I bent down my head to her ear, and spoke to her in a loud and slow voice, telling her not to be alarmed at the sight of a stranger, of whose presence she seemed to be utterly unconscious, for that I was the friend of one near and dear to her. I know not whether it was from her being accustomed to be thus approached and spoken to, in consequence of her infirmity of sight and hearing, but she was less surprised than I had expected, and relieved me from my embarrassment by desiring me to sit down beside her; so I sat down, and told her of her ancient and true friends, whose remembrances and respects, thus delivered, she seemed highly to prize; and as I had touched upon a chord which was very sweet to her memory, she began to talk of her departed husband, and of my departed grand-uncle, who had been long co-presbyters and fast brethren, and had together fought the battles of the Kirk. I loved the theme, and love it still; and, finding what a clear memory and fine feeling of ancient time she was endowed withal, I was delighted to follow her narratives, as she ascended from age to age, so far as her memory could reach. When she found that I had so much pleasure in her recollections of former times, she said that she would tell me a story of a still older date, which her father had oft told her, and in which he was not a little concerned. So, pushing her wheel a little away from her, and turning her face round towards me, for hitherto, for the convenience of my speaking into her ear, she had looked towards her wheel, she began and told me the following history, of which I took a faithful record in my memory, and have oft told it since to pious and well-disposed people, though never till this hour have I committed any part of it to paper. I shall not attempt to recall her manner or expressions, but simply recall the very remarkable events of Divine Providence which she related to me.

After the restoration of Charles the Second,

when the Presbyterian clergy of Scotland were required to conform to the moderate Episcopacy which he sought to introduce, the faithful ministers of the Kirk were contented, with their wives and children, to forego house and hall, and to tear themselves from their godly people, rather than suffer the civil power to bring guilt upon its own head, and wrath upon the land, by daring, like Uzziah, to enter into the sanctuary of the Church, and intermeddle with its government and discipline. The first who suffered in this contending for Christ's royal office in his house, was James Guthrie, professor of divinity in the University of Edinburgh. He was the first of that time who was honoured with the martyr's crown; and having witnessed his good confession unto the death, his head, according to the barbarous custom of those evil days, was placed upon a pole over one of the ports of the city of Edinburgh, called the West Port, which lies immediately under the guns of the Castle, and looks towards the south and west, the quarter of Scotland where the Church ever rallied her distressed affairs. And, at the same time, a proclamation was made at the Cross, and other high places of the city, forbidding any one, under peril of instant destruction from the Castle, to remove that head of a rebel and traitor to the king. The body was given to his sorrowful kindred, amongst whom was a youth, his nephew, of great piety and devotedness to the good cause of Christ and his Church, of strong, and deep, and tender affection to his uncle, in whose house he had lived, and under whose care he had studied until he was now ripe for the ministerial office, and might ere this have been planted in the vineyard, but for the high and odious hand with which ungodly power and prelatical pride were carrying it in every quarter of poor suffering Scotland. This youth, his heart big with grief to see his uncle's headless trunk, vowed a vow in the presence of God and his own conscience, that he would, in spite of wicked men, take down from the ignominious gate his uncle's reverend head, and bury it beside his body. Full of this purpose, and without communicating it to any one, he went his way, at high noon, and climbed the city wall, and from beneath the guns of the Castle, in broad daylight, he took down his uncle's head, wrapped it in a linen napkin, and carried it away with him; whether overawing by his intrepidity the garrison, or by his speed outstripping them, or whether protected by the people, or favoured by the special providence of God, my venerable narrator staid not to tell; but as he vowed he was honoured to perform, and in the same grave was the martyr's head buried with his body. Soon was it noised abroad what this devoted and fearless youth had done, who, regardless of his life, was disposed to walk abroad and at large as usual, and abide whatever revenge and violence might be permitted to do against him. But his kindred, and the steadfast friends of the distressed Church, perceiving from this heroic and holy act what such a youth might live to perform, set themselves by all means to conceal him

from the public search, which was set on foot, and to save him from the high price which was placed upon his head. Finding this to be almost impossible, in the hotness of the search which the lord provost, zealous in the cause of prelacy, whereof he was a partisan, had set on foot, they sought to convey him beyond seas. This was not difficult at that time, when Scotland had become too hot for the people of the Lord to abide in, and many of her nobles and gentlemen found it better to leave their lands and habitations, and follow their religion in foreign parts, than by following it at home, to suffer fines, forfeitures, imprisonment, and death. These noble witnesses, by exile, for that cause for which the ministers and the people witnessed by death, were glad to find pious scholars or ministers who would accompany them as chaplains to their households and tutors to their children, and the name of Guthrie had already risen to such distinction in the service of Christ, and of his Church, that little difficulty was found in obtaining for the proscribed youth honourable shelter and occupation in a foreign land. But here, said the venerable matron, I should have told you that young Guthrie was knit to Edinburgh by a tie which made it more after his heart to abide in the face of threatening death, than to accept the protection of any noble family or the shelter of a foreign land. For the providence of God, to give in this youth a notable example of true faith as well as of high devotion, had fast knit his heart to a maiden of good degree and fervent piety, as the sequel of this sad history will prove, being no other than the only daughter of the lord provost of the city, who with such zeal and bitterness was seeking her lover's life. To this true love religion had been the guide and minister, as she was destined to prove the comforter; for the soul of this young maiden had been touched by the grace of God, and, abhorring the legal doctrines of the curates, she cast in her lot with the persecuted saints, and in the hiding-places from the wrath of man, where they worshipped God with their lives in their right hand, these two hearts grew together, as it were, under the immediate eye and influence of the Holy Spirit; and now that they were knit together in the bands of faithful love, they were called upon to sacrifice their dearest affections to the will of God. She, knowing her father's zeal and speed to serve the cruel edicts of the reigning powers, was not only content to part with the proscribed youth, but anxious to hasten his escape from the danger to which he was continually exposed from her father's diligent search; and he, though very loath to leave his heart's desire under the sole authority of a father who sought his life and persecuted the saints of God, was fain at length to yield to the remonstrances of all his friends, and become an exile from his native land. Yet did these pious lovers not part from each other until they had plighted their mutual truth to be for one another while they were spared upon this earth, and to fulfil that vow by holy wedlock, if Provi-

dence should bless them to meet in better days. And so they parted, never to meet again in this world of suffering and sorrow.

All this passed unknown to her father, and, indeed, hardly known to herself; for the events of the uncle's martyrdom, and the nephew's piety and proscription, had awakened the maiden's heart to the knowledge of an affection whose strength she had not dreamed of; and all at once, setting her father, whom next to God she honoured, in direct hostility to him whom more than all men she loved; there was neither time nor room, nor even possibility, to give heed to any other thought, than how she might prevent the man whom most she honoured from slaying the man whom most she loved. Fearful predicament for one so young and uncounselled, but a more fearful predicament was reserved for her.

She was her father's only child, and he was a widower; so that all his affections and hopes centred in her alone. Her fear of God made her mind beautiful, and her walk and conversation as becometh godliness. Her father, also, bore himself tenderly towards her predilections for the persecuted preachers, thinking thereby the more easily to win her over to his views; not finding in his heart to exercise harsh authority over such a child. Sore, sore was her heart as she thought on her exiled lover and her affectionate father, who lay in her heart together, and yet she must not speak their names together; than which there is no trial more severe to a true and tender mind. To sit beside her father, night after night, and not dare mention the name of him over whom she brooded the livelong day, was both a great trial, and seemed likewise to her pure conscience as a great deception. But aye she hoped for better days, and found her refuge in faith and trust upon a good and gracious Providence. But Providence, though good and gracious unto all who put their trust therein, is oft pleased to try the people of the Lord, and make them perfect through suffering, —which truly befell this faithful but much tried lady.

Her father, seeing the hopes of his family centred in his only daughter, naturally longed to see her united to some honourable and worthy man; which, above all things, she feared and sought to prevent, well knowing that the man to whom she had betrothed herself could not be he. Her father's official rank and good estate made her hand to be sought by young men of high family, with whom he would have been glad to see her united; but her own disinclination, to the cause of which he must remain a stranger, continually stood in the way, until at length what at the first he respected as a woman's right, he came at length to treat as a child's perverseness; and being accustomed to obedience, as the companion and colleague of arbitrary men, leagued in the bad resolution of bowing a nation's will from the service of God, he was tender upon the point of his authority, especially over a child whom he had so cherished in his bosom. At length, when his patience was well-

nigh worn out, the eldest son of a noble family paid his court to the betrothed maiden, and her father resolved that he should not be gainsayed. When she saw that there was no escape from her father's stern and obstinate purpose, she resolved to lay before him the secret of her heart. Terrible was the struggle, for she dreaded her father's wrath; and yet at times she would hope from a father's kindness. But when he heard that she had given her affections to the man who had defied his authority and set at nought the proclamation of the State, his wrath knew no bounds. His dignity as chief magistrate, which had been braved by that young man; his religion, which had been contended against by him and his fathers; his prospect of allying his family to the nobles of the land; and, above all, the joy of heart which he had set upon his beautiful, his obedient, and his only child, arose together in his mind, and made him sternly resolve that she should not have for a husband the man of her own choice. It was in vain she pleaded a woman's right to remain unmarried if she pleased; it was in vain she pleaded a Christian woman's duty, not to violate her faith, nor yet to give her hand to one, while her will remained another's. When she found her father unrelenting, and that he would oblige her, upon her obedience, to marry the man of his choice, she felt that she had a duty to perform likewise unto him whom he would make her husband. But whether God would, in her case, teach unto all young maidens a lesson how they betrothed themselves without their fathers' consent, or whether he would show to betrothed maidens an example of true heartedness and faithfulness to their plighted troth, it was so ordered that this pious and dutiful child should find both a hard-hearted father and a hard-hearted husband, who vainly thought that their after kindness would atone for their present cruelty. But, alas! it fared to her and them as she had told them beforehand, that they were mingling poison in their cup, and together, a father and a husband, compassing her death. O that this tale of sorrow might prevent such deeds of stern authority and unrelenting wilfulness! This young woman, who had borne a lover's peril of death, and a lover's exile from his land, and hidden her sorrows in her breast, without a witness, through the strength of her faith, could not bear the unnatural state in which she now found herself placed, but pined away, without an earthly comforter, and without an earthly friend. Resignation to the will of God, and a conscience void of offence, bore her spirits up, and supported her constitution for the space of twelve months only, when she died, without a disease, of a blighted and withered heart; yet not until she had brought into this world of sorrow an infant daughter, to whom she left this legacy, written with her dying hand:—"I bequeath my infant daughter, so long as she is spared in this world, to the care of William Guthrie, if ever he should return to his native land; and I give him a charge before God, to bring up my child in the faith of her mother,

for which I die a martyr, as he lives a banished man."

This, all this misery, had passed unknown to her faithful lover, who had no means of intercourse with his own land, and least of all with that house in it from which his death-warrant had issued, and vigilant search gone out against him. But shortly after these were consummated, a full opportunity was given to him and every brave-hearted exile, to take share in that great demonstration which was made by William of Orange for the Protestant cause in Britain. Without delay, William Guthrie hastened to Edinburgh, where all the faithful sufferers for the truth were now overwhelmed with joy. But for him, alas! there awaited in that place only sorrow upon sorrow. Sorrow, they say, will in a night cover the head of youth with the snows of age; sorrow, they say, will at once loose the silver cord of life, and break the golden pitcher at the fountain; and surely hardly less wonderful was the change wrought on William Guthrie's heart, which grew cold to the land of his fathers, and indifferent to the Church for which his fathers had suffered so much. For in his absence also, his cousin or brother, I wot not which, the persecuted minister of Fenwick, and the author of the "Trial of the Saving Interest in Christ," with other principal works of practical godliness, had been violently ejected from his parish, and died of sorrow for the suffering Church. Wherefore the youth said he would turn his back upon the cruel land for ever, and with his staff go forth and seek more genial heavens. They sought to divert his grief, but it was in vain. They sought to stir him up to exercise his high gift and calling of a minister, but it was in vain. His faculties were all absorbed in the greatness of his grief, and the vigour of his heart was gone. One thing only bound him to that cruel city—the charge he had received of the infant child, whom God spared only for a short season after his arrival, and then removed to himself. Upon this, true to his purpose, he took his staff in his hand and turned his face towards England, which hath often yielded shelter since, to many a Scotchman tossed in his own land with envious and cruel tempests, and by the way he turned in to the town of Dumfries, being desirous to take solemn leave of some of his kindred before leaving his native land for ever. His friends soon saw of what disease he was pining, and being men of feeling, they gave themselves to comfort and heal him. Being also men truly devoted to the Church, they grieved that one who had proved himself so faithful and true should thus be lost from her service. They meditated, therefore, how they might win him back unto God and to his duty, from this selfish grief which had overclouded all his judgment. But wisely hiding their intent, they seemed only to protract his visit by friendly and familiar attentions, taking him from place to place, to show him the monuments of those who, in the much persecuted dale of the Nith, had sealed their testimony with their blood; skillfully seeking

to awaken the devotion of the martyr, that it might contend with the sorrow of the broken-hearted lover. And from day to day, as thus they endeavoured to solace and divert his grief, they would point out to him how, now that the Church had gotten rest, she was threatened with a hardly less grievous evil, arising out of the want of well-educated and well-principled ministers, who had been mostly cut off by martyrdom, imprisonment, or exile. And as they spake to him of these things, they would gently, as he could bear, press upon him their grief and disappointment that he, who was fitted by his learning and devotedness to be an example and a help to many, should thus surrender himself to unavailing grief, and forsake the Church which his fathers had loved unto the death. And being now removed from Edinburgh, the scene of his sufferings, the seat of business, and bustle, and hard-hearted men, and dwelling amongst the quiet scenes and noble recollections of his country, he felt a calm and repose of soul which made it pleasant to abide amongst his friends.

Now, in the neighbourhood of Dumfries, there is a parish called Irongray, and in the remote parts of this parish, is a sequestered hollow amongst the hills, looking towards the south and west, whence least danger came, but on every other side surrounded with summits which command the whole of Nithsdale, the foot of Annandale, and a great part of Galloway. In this hollow are to be seen at this day, nearly as they were used, tables and seats cut out of stone, at which the persecuted people of the country were wont to assemble from the face of their enemies, and meet their pastors, who came forth from their caves and dens of the earth to administer to them the precious memorials of the dying love of our Lord; for which they are called, to this day, the communion tables of Irongray. And as they were filled by one company after another, some were stationed upon the summits round about to keep watch against the approach of their persecutors. To these communion tables of Irongray would William Guthrie wander forth and meditate upon the days of old; and then there would come over his heart a questioning of his backwardness and opposition to the work of the Lord, like the voice which spake to Elias in the cleft of the rock of Sinai, saying, "What doest thou here, Elias?" Now, it so happened at that time, that the faithful people of Irongray were without a pastor, and God was preparing to give them one according to his own mind. Little wist William Guthrie why God permitted that darkening of His glory, and hiding of His face, in his soul. Little knew he for what end God had loosened him from Edinburgh, and from Angus, the seat of his fathers, driven him from his station, and "tossed him like a ball into a wide country." Little thought he wherefore he was turned aside from his heedless course, and drawn and kept for a season at Dumfries.

The people of Irongray, as I said, were, in the

south, like the people of Fenwick in the west, a home and a rallying place unto the distressed of the Lord; and if aught under heaven, or in the Providence of God, could hallow a spot, which may not be until Jerusalem be rebuilt, and his feet stand upon the Mount of Olives, then would these communion tables of stone, from which so many saints, famishing saints, were fed with heavenly food, have hallowed the parish of Irongray. But though there may not be any consecrated places under this dispensation, there is a Providence, be assured, which extendeth itself even to the places where worthy and zealous acts have been done for the testimony of God and of his Christ. And in no way was this faithfulness, unto a well-deserving and much-enduring parish, shown more, than in that providence which drew this much tried and faithful youth to their borders. Haply moved thereto, and guided by the friends of the youth, who longed for his stay, the heads of the parish came and entreated him to become their pastor, offering him all affection and duty. Whereupon our worthy was much pressed in spirit, and sorely straitened how he should refuse, or how he should accept the entreaties of the people; and then it was that his heart said, "What art thou, foolish man, who settest thyself up against the providence of God? Hast thou suffered like Job, or like any of the cloud of witnesses? wilt thou leave that land unto which thou hast received thy commission to preach the Gospel? What would she thou mournest advise thee to do in this strait? How wouldst thou most honour and best please her whom thou believest to be a saint of God? Would it not be in caring for those with whom she preferred to cast in her lot, and unto whose society she bequeathed her child?" And thus, after sore strugglings between the righteousness of duty and the inclination of grief, between the obedience of the Head of the Church, and the idolatry of a departed saint, whom he loved as his own soul, he surrendered himself to the call of the heads of the parish, and was ordained over the flock. Yet, so far as nature was concerned, there was a blank in his heart which he preferred should remain a blank, rather than seek the fellowship of any other woman. Year passed over year, and found him mourning; for thirty years he continued to deny himself the greatest comfort and joy of human life, though drawn thereto by a true and tender heart, but after this long separation unto the memory of her who proved herself so faithful unto him, he at length yielded to the affections of the living and married a wife. "Of which marriage," said the venerable old mother who told me the history, "I am the fruit."

Such was the history of her father; after hearing which, you may well believe, my dear friend, I was little disposed to listen to any thing besides. My desire for traditions was swallowed up in deep sympathy with the wonderful narrative which I had heard; and I felt disposed to withdraw to my own reflections. But the worthy and venerable

woman would not suffer me to depart until she had taken me to her own little apartment and shown me a small picture, but whether of her father or of her husband, who was minister of the neighbouring parish of Kirkmahoe, I cannot now recall to my remembrance. She also showed me the Bible on which she was wont to read, and told me it had been the Bible of a queen of England. I took my leave; and not many weeks after, I followed her body to the grave: so that this story, if it contain any moral instruction, may be said to be expired by the dying lips of one of the mothers of the Kirk of Scotland. Farewell, my dear friend! May the Lord make us worthy of our sires!

#### GOD OUR LEADER.

GUIDE us, O Thou great Jehovah!  
Pilgrims through this barren land;  
We are weak, but Thou art mighty,  
Hold us with thy powerful hand;  
Bread of heaven, feed us till we want no more.

Open thou the living fountain,  
Whence the healing waters flow;  
Let the fiery cloudy pillar  
Lead us all our journey through;  
Strong Deliverer, be thou still our strength and shield.

When we tread the verge of Jordan,  
Bid our anxious fears subside:  
Bear us through the swelling torrent—  
Land us safe on Canaan's side:  
Songs of praises we will ever give to Thee.

,ROBINSON.

#### BIOGRAPHICAL SKETCH.

#### THE LATE REV. C. T. E. RHENIUS, MISSIONARY IN SOUTH INDIA.

BY THE EDITOR.

#### PART II.

In the beginning of 1824 Mr Rhenius, with part of his family, left Pallamcotta, on a visit to Madras; and he took occasion, at the same time, to pass over to Ceylon, where he felt much interested in the proceedings of the missionaries; who, though belonging to three different sects, were labouring with the utmost harmony in the Redeemer's cause. To a large and liberal mind such a sight was singularly pleasing. He returned home refreshed and invigorated, resolved to cherish more and more that truly catholic spirit which breathes in the prayer of the Redeemer, "That they all may be one." When he reached Madras, on his way to Pallamcotta, he had several meetings with the Translation Committee, in reference to his translation of Matthew's Gospel into Tamul. The General Committee, however, found fault with some passages, as being different from the English version. Both Mr Rhenius and the Translation Committee agreed in thinking that the originals ought to be the standard by which a translation was to be tested, and not any mere modern version, however excellent. This opinion is undoubtedly correct, and it is surprising that any body of men should ever have maintained a contrary doctrine. Unwilling, however, to retard the publication, Mr Rhenius left the matter entirely in the hands of the Committee.

.. We have already mentioned, that the King of Prussia,

in consequence of a letter from Mr Rhenius, had been led to take a warm interest in the progress of the Gospel in foreign lands; and, to show the interest which he took in the good cause, he gave a sum of money for the support of a missionary student at the institution in Berlin. The individual whom his Majesty selected was one who has since distinguished himself as a most laborious and successful missionary to the Chinese. It is almost unnecessary to mention the name of the Rev. Charles Gutzlaff. For several years he maintained a correspondence with Mr Rhenius, whom he ever looked upon as the instrument in the hand of God of fulfilling his wish to become a missionary to the heathen.

It is a remarkable peculiarity in the mental character of the natives of India, that they excel in every thing connected with numbers and figures. Of this there have been many very remarkable instances. The following came under the observation of Mr Rhenius:—

"I lately witnessed a very remarkable instance of retentive memory in a young Brahman from Rannad. Three days ago a gentleman had written a sentence in English, (and the Brahman does not know English,) containing about thirty syllables. Each syllable was numbered; those numbers the Brahman was told, together with its syllable, skipping from three to twenty; and from twenty to six, and so forth. When all the syllables had been given, he could repeat the whole English sentence, word after word. We now wrote him a large English sentence, containing sixty-nine syllables, which were told him, not by words, but by syllables. Whilst this was going on, I wrote down a sentence in Hebrew, of fourteen syllables, intending to repeat it to him when he finished the former; but he proposed they should be given whilst the other was. I did so. The English and Hebrew syllables were told him alternately. Whilst this was going, he said he would repeat the sentence which had been given him three days ago. This he was asked, and he had not yet forgotten it. When the Hebrew was finished, he repeated the sentence, as if he was reading it out of a book. When the English sentence was finished, he repeated that also. This certainly indicated extraordinary retentiveness of memory. He ascribed it to a dream he had when a boy of nine years, since which he has been able to do such, and more wonderful things, with his memory. It shows, at least, the amazing power of the intellect; and we may justly conclude how great will be its expansion when it shall be freed from its earthly fetters. This faculty also is to the Creator's praise; and I endeavoured to impress this upon the young man's mind, warning him not to rely on the gift so as to think himself a favourite of Heaven, or on account of it entitled to bliss."

It has long been a subject of lamentation among Christians, that the British Government should openly and avowedly countenance idolatry in India. Of late years matters, in this respect, have been decidedly improving; and Mr Rhenius rejoiced in the step which Mr Monro, the collector of the Tinnevely district, had taken in advance of the Government at home, by discontinuing the practice of forcing men to draw the idol-car at the great festivals. This local regulation had a beneficial tendency, in leading the natives more readily to consider the claims of Christianity. To this happy effect Mr Rhenius thus alludes, in a statement of the progress of Christianity in the district which he and his colleague, Mr Schmid, forwarded to the Church Missionary Society, at the close of the year 1825:—

"Christian knowledge was thus spread throughout

the country, and in about three months after, our young men were sent out as evangelists to the villages in which congregations had arisen, amounting to no fewer than ninety. This number has increased, and now (at the close of September) there are one hundred and twenty-five places, in which more than one thousand families are under Christian instruction.

"In bringing about such a change in men's minds, it would appear that the following causes have co-operated:—1st, The preaching of Christianity; 2d, The distribution of tracts; 3d, The intercourse of the heathen with the native Christians of the Tanjore mission; 4th, The attention which was given to the grievances of the Christians, both by ourselves and by the magistrate; 5th, The deliverance from various tasks which the people had to perform at the idolatrous festivals; 6th, The comparative order, cleanliness, and perhaps also prosperity, to which our Arullur congregation in particular was brought, in consequence of Christian instruction; 7th, The calamities of the times, such as cholera.

"The native Christians have hitherto received no favour, unless it be a favour to be regarded and protected as well as the heathen community. This was not the case in former years; and the heathen may possibly think it a peculiar favour now shown to the Christians by Mr Monro and the other gentlemen, when their grievances are duly attended to and relieved, and when they are restored to their rights and property, although all this is no more than justice.

"Thus have we come to a very interesting period. We would lean upon an Almighty arm for help, to give us understanding and wisdom, that we may advise, and guide, and instruct these congregations aright; so that their affections may be drawn closer to their Redeemer, and they may thus be enabled to overcome all the temptations and distresses of this life, and to mortify their evil passions."

Early in the year 1826, the foundation of a church within the mission-premises was laid. This erection was found to be necessary, in consequence of the increase of the congregation; and subscriptions were readily obtained from all quarters. While Mr Rhenius was rejoicing in the success with which the great Head of the Church was thus crowning his labours, his heart was saddened by the melancholy intelligence of the death of Bishop Heber. The excellent and devoted prelate was expected to arrive at Tinnevely, but, in the inscrutable dealings of divine Providence, he was not permitted to come farther than Trichinopoly, where he was cut off in the midst of his usefulness. The remarks of Mr Rhenius on this event are well worth transcribing, as displaying the fine spirit by which he was animated:—

"In reflecting on the death of this good man, I could not help thinking, in addition to the usual thoughts on similar occasions, that we put too much confidence in men, in those principally who are of high station in the world, as if by them, and not by meaner instruments, the Lord's cause could prosper. But the Scripture and this event both say, 'Cease ye from man, whose breath is in his nostrils.' Many have so expressed themselves as if the prosperity of the Gospel cause centred in the bishop. This ought not to be. I humbly think, that we should not have been visited by such heavy strokes did we but give up the spirit of party, and embrace every servant of Christ, of whatever denomination, as our fellow-labourer, and mutually exchange our services, according to the spirit of the Gospel; allowing others to differ without putting them, either privately or publicly, at a distance from us. In this I think we, as Churchmen, have hitherto failed. We have looked

on Dissenters as not belonging to us,—as persons with whom we could not unite: we have thought that our Church ought to be chief in the land, our form should be every where adopted; and with all our profession, by way of compliment, that we have no objection to the labours of our Dissenting brethren, we still secretly wished they were not here at all, or at least that they should submit to us in our various opinions. Now, all this is not the spirit of Christ. Even supposing them to be really the weaker party, if we acknowledge them to be Christ's servants, why not embrace them as such, and labour together with them? Why stand on ceremony with them? Why hesitate to let them preach in our churches, and to preach in theirs? The Lord, I think, by passing events such as this, when he removes our most promising fellow-labourers, one after another, would teach us to get wiser, and yield more freely to the liberal, loving, humble spirit of the Gospel. May I improve it thus!"

We have already adverted to Mr Rhenius's views in regard to the principles on which a translation should be made, and differing, as these did, from the views of the Translation Committee, to whom his Tamul version of the New Testament had been referred, he thought it right to give his opinions to the world. He published, accordingly, a pamphlet, entitled, "An Essay on the Principles of Translating the Holy Scriptures; with Critical Remarks on Various Passages, particularly in reference to the Tamul Language." The principles laid down in this little tract are so excellent that we quote them readily, as forming admirable hints to all who are engaged in translating the Scriptures:—

"1. That the translation ought to be made from the original languages, and not merely from another version.

"2. The translation ought to be literal; but the idiom, both of the originals, and of the language into which they are translated, should be carefully attended to.

"3. In countries where there is so great a difference between the language of the learned and of the unlearned, as among the Hindus, the translation of the Bible ought to be made neither according to the style of the one, nor to that of the other; but the middle path should be kept between the two.

"4. Passages which have been obscurely or incorrectly rendered in former translations, should not be so rendered in new versions, if their sense can be more clearly made out upon just evidence."

The progress of the Tinnevely mission, under Mr Rhenius and his colleagues, was a source of heartfelt joy to Christians, both in India and at home. Individuals, however, were not wanting who attempted to throw out the most ungenerous aspersions upon the labours of these single-hearted missionaries. The editors of certain periodicals in Bengal, more especially, busied themselves in publishing unfounded statements in reference to the affairs of the mission. At length Mr Rhenius drew up a paper in reply to these calumnies, addressed to the Rev. Deocar Schmid, Calcutta. In the course of this paper some valuable remarks occur, which we would gladly quote, did our space permit; but we cannot refrain from giving a place to the following paragraph, showing the baneful influence which the shameful countenance given by the British Government to idolatry in India has upon the progress of Christianity among the natives. Mr Rhenius thus writes:—

"That the Brahmans and Sudras do not so readily come forward to profess Christianity, may, besides the

barrier of caste before mentioned, be also accounted for in another way. In our conversations with them, they frequently ask, 'Why, then, does the Company maintain our idolatry, by annually giving us so much money for our feasts, and the maintenance of idols and their temples?' On this point the lower castes are not so much interested as the higher. Well may the heathen be surprised that a Christian Government, who have it among their Divine commands 'to flee from idolatry,' should thus maintain and uphold that abomination. And does this not prove a barrier to the acceptance of Christianity? We ardently wish that the time may come when our otherwise excellent Government will leave idolatry entirely to itself."

The paper from which this extract is made was transmitted to Calcutta, to be published in one or other of the religious periodicals; and, shortly after, Mr Rhenius wrote to the Corresponding Committee at Madras, stating the fact of their having prepared such a statement, and announcing that the manuscript would be sent for the perusal of the Committee. To their surprise, a letter arrived from the Committee, expressing their decided disapproval of what the missionaries had done, and requesting that, if it were possible, the publication of the document might be stopped. To this unexpected letter of rebuke, the missionaries made a firm but respectful reply. It was, no doubt, true that a regulation had been passed by the Committee, to the effect that no tract or pamphlet should be published by the missionaries, without the previous sanction of the Committee. But it ought to have been borne in mind, that against that regulation Mr Rhenius and his colleagues had from the beginning protested, for reasons which they had fully stated. As no objection had been offered to this protest, the missionaries were under the impression that the old rule was given up. In these circumstances, it is not at all surprising that Mr Rhenius, and his colleague Mr Schmid, conscious that they had acted from the best of motives, should have felt deeply the haughty and imperious language in which the letter of the Committee was couched.

The success which, by the Divine blessing, attended the labours of Mr Rhenius was truly refreshing to his heart. Much opposition was, no doubt, manifested by the heathen, but the instances of conversion, which were occasionally occurring, tended to strengthen his hands and encourage him in the good work. In his Journal for August 1828, the following interesting account is given of the last hours of a heathen convert:—

"This week, received information of the death of Stephen, who has for eight or nine years walked consistently as a Christian, labouring in his humble sphere to do all the good in his power. Though an adult he was unable to read, but learned by degrees, and recommended Christianity to others, both by his conduct and good conversation, enduring many afflictions from the heathen for Christ's sake. He was appointed, *pro tempore*, to go to a distant village in the north, to teach a number of heathens who had asked for instruction. There he caught the fever, which never left him. Many means were tried, but in vain. A few weeks ago he went to T—, and on the morning of the 22d he was called to join the blessed above. His brother Titus writes thus concerning the event:—"This day my elder brother, Stephen, died joyfully, believing in the Lord. When, before his death, his wife and friends were very sorrowful and weeping, he said, "You need

not sorrow and weep for me. Neither my place nor rest is in this world. God has not made us for this world. Will you send me away, not with joy but with grief? Will you be the occasion of hindering and grieving me? and will you not leave me to pray to my Saviour, in whom I trust in this hour of death? Oh, let me alone!" and then he lifted up his eyes and prayed. He spoke often in similar language. On the day of his death, I asked him whether he would not take the medicine. He replied, "I shall shortly depart hence, therefore I need no medicine." When the last hour drew near, he called the people who were occupied about the house, saying, "Are you still busy? Come, I am going. Be you in readiness. Oh, my brother, my brother, my brother!" Then folding his hands, he lifted up his eyes to heaven, and thus fell asleep."

In the absence of a regular chaplain at Pallamcotta, Messrs Rhenius and Schmid were requested by the Archdeacon of Madras to undertake the duties of that office. This speedily involved them in considerable difficulties. An officer of the corps stationed at the place applied to Mr Rhenius to baptize his illegitimate child, born of a Roman Catholic woman. This, of course, the conscientious missionary declined doing, until the father of the child expressed his contrition, and either married the wretched woman, or ceased to live in wickedness. The officer persisted in demanding baptism for his child. Mr Rhenius wrote to the Archdeacon for advice, when he was informed, in reply, that "except the father be excommunicated under the higher excommunication, the Church does not consider him a heathen man; and even then, his child does not forfeit the privileges of his descent, but himself alone." Such being the doctrine of the Church of England, in connection with which Mr Rhenius was officiating as acting chaplain, he had no alternative but to resign the office, which he accordingly did in the most respectful terms, and his resignation was accepted. Thus freed from the discharge of duties which involved much that was irksome, and, in fact, unprofitable, he found ample scope for his energies in the increased work of the mission. In the statement which he and his colleague drew up at the close of 1829, the number of baptized converts is represented as no fewer than nine hundred and eighty-four; and all those "under Christian instruction," as upwards of six thousand; and the number of the pupils attending their forty-three schools, as one thousand and eighty-four. When we take into account the persecutions from the heathen, the difficulties of caste, and many other obstacles to the progress of the Truth, we feel that this result was truly encouraging, and the missionaries had good reason to "thank God, and take courage." It is interesting to peruse the language in which Mr Robinson, then Archdeacon of Madras, expresses the effect which the labours of Mr Rhenius produced upon his mind. In describing a tour through a part of the Presidency, he thus writes:—

"While the people were assembling in the chapel, I had an opportunity of witnessing Mr Rhenius's method of addressing the heathen; we were walking round the splendid cloisters of the great pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmans crowded around him with eagerness, and, as we stopped occasionally at an angle of the building, a question led to a remonstrance upon the folly of this stupen-



dous idolatry, thus convicted and exposed by their own replies; till his remarks assumed gradually the form of a more general discourse, addressed to the multitude around, while the pillars, the sides of the tank, and the pavement of the cloister, were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid, cheerful in his whole appearance, happy in his illustrations, and a master not only of their language, but of their feelings and views."

And not only did Mr Rhenius exert himself, with the most indefatigable industry and zeal, for the spiritual interests of the natives—wherever he could promote their temporal comfort, he spared no labour. In 1832, accordingly, when the district was visited with the accumulated calamities of drouth and famine, and the prevalence of cholera, we find him doing his utmost to alleviate the common distress. Under the severe pressure of duties to which he was thus subjected, it was no small relief to his mind that, although he had been for a time deprived of the assistance of Mr Schmid, who had removed for his health to the Nilgherries, he was now somewhat relieved by the arrival of two colleagues from Europe, and the addition of an ordained native missionary from a northern mission.

REPENTANCE:  
A DISCOURSE.

BY THE REV. JOHN LONGMUIR, A. M.,  
Minister of Mariners' Church, Aberdeen.

"But showed, that they should repent and turn to God, and do works meet for repentance."—ACTS xvi. 20.

THE preacher who undertakes to discourse on repentance, labours under two disadvantages; for who considers himself ignorant of this doctrine, and what unrenewed heart does not shrink from this duty? But we consider the man who has not yet repented as really ignorant of this doctrine, and his aversion to this duty forms a reason for our more earnestly pressing it home to his conscience; and, in making this attempt, may the Holy Spirit render the preaching of the Word effectual to salvation!

Engaged in this great attempt, we follow in the steps of all those by whom God has been pleased to reveal his will to men. For by all the prophets, God testified against Israel, that they should turn from their evil ways, and keep his commandments. John, the connecting link between the prophets and the apostles, commenced his ministry in the wilderness, with "Repent ye, for the kingdom of heaven is at hand." And when John was silenced in prison, and the King of prophets and apostles appeared, "he began to preach and to say, Repent, for the kingdom of heaven is at hand;" and afterwards declared, that he "came not to call the righteous, but sinners to repentance." When he was about to return to heaven, he commissioned his apostles to preach repentance and remission of sins, in his name, among all nations, beginning at Jerusalem; and after he had taken his place at the right hand of the Majesty on high, he was pleased to add an-

other to their number, who tells us, in our text, that, in obedience to the heavenly vision, "he showed both to the Jews and Gentiles, that they should repent and turn to God, and do works meet for repentance."

Should it be asked, Who are the proper subjects of repentance? we would answer, Neither the angels in heaven, nor men in a state of innocence—for the tear of repentance never stains the cheek of holiness; nor those guilty spirits reserved in chains of darkness to the great judgment—for there can be no repentance where there is no love in the offender, and no hope of mercy in the offended. Sinners on earth, therefore, who have been cheered with the hope of forgiveness through the atoning blood of a crucified Redeemer, are the only proper subjects of genuine repentance.

I. These things being premised, we proceed to observe that, in true repentance there must be—

1. *A conviction of sin*; for it is contrary to nature to speak of men repenting before they are convinced of sin. But it is not every kind of conviction that leadeth to repentance; for, while there are many that confess that they are sinners, like the rest of the human race, yet they are still allied to those fools that make a mock of sin, and roll it as a sweet morsel under their tongue. But the convicted sinner considers sin as a most tremendous evil, and the only thing that God hates. He believes that it has brought the wrath of God upon his guilty head, and he dreads that it will associate him with unclean spirits in their everlasting woe. But these considerations by no means constitute the whole of a correct view of sin; for such views were entertained by Ahab, when dreadful calamities, both personal and relative, were denounced against him by the man of God. Conscience sanctioned the verdict, and imagination foresaw the wrath of God about to descend upon himself, and the dogs of the city and the fowls of the air ready to devour his hapless offspring. Then did he rend his clothes, cover his body with sackcloth, fast, and walk softly as a subject of genuine repentance; yet, after all this, we find him listening to false prophets, and perishing in that battle from which Micaiah had in vain endeavoured to dissuade him. Although, therefore, his repentance was sincere as far as it went, yet it wanted much to constitute it such a repentance as needeth not to be repented of. For the true penitent does not confine his attention merely to the awful consequences of sin; he sees *sin itself* as exceeding sinful, because it has been committed against the God who created him, and the Redeemer that purchased him with his precious blood, whose commandments he was doubly bound to obey, in testimony not only of his allegiance, but also of his love. Now, it was in this love that the repentance of Ahab was deficient; for he did not repent because he had offended God, but because he had incurred his wrath, and therefore his repentance was nothing more than that worldly sorrow that worketh death. It was this love that rendered the repentance of her that washed her

Saviour's feet with her tears so different from that of Israel's wicked King; and it was this love that led David, not to bewail the effects of his sin upon himself, but to exclaim before his God, "Against thee, thee only, have I sinned, and done this evil in thy sight;" and it is just when we thus view sin as done against God, that we have some adequate view of its heinous nature.

2. But the sinner thus convicted, will *condemn* himself. When natural conscience convicts a man of sin, he immediately shows his relationship to the first transgressor, by endeavouring to palliate his crimes; and he often pleads the strength of his corrupt passions in extenuation of his guilt, instead of seeing that they form a part of it. But the man whom the Spirit of grace convicts, neither pleads any extenuating circumstance, nor even desires to justify himself. Although he may not have been chargeable with outward violations of the Divine law, yet he sees that his observance of it did not proceed from love, and he is horrified at finding that his mind has been, in reality, enmity against God. It was under this feeling that David condemned himself, that God might be justified when he spoke and clear when he judged; and thus every one, who is truly convicted of sin, will be ready to confess that he is the chief of sinners, and to acknowledge that it would be just in God to appoint him his portion among the workers of iniquity.

3. But the true penitent will not only condemn himself, he will also be filled with *sorrow* on account of his sin. According to the very constitution of our nature, the heart experiences the bitterest remorse, when we are convinced of having offended our kindest Friend. This sorrow arises from the penitent's looking back on his past transgressions, the aggravations by which some of them are distinguished, and the length of time during which he has been yielding to an evil heart of unbelief in departing from the living God, and thus frustrating the very end for which he was created. But we must here distinguish the sorrow that accompanies a counterfeit repentance from that which flows from a broken and contrite heart. Look at that man stretched upon a miserable sick-bed. He has injured his constitution by drunkenness; he has lost his character in society; he has been dismissed from his employment; he has brought himself and his family to beggary; and now he has fallen an easy victim to disease. You speak to him of his sin; he bitterly feels the truth, and the tears of sorrow roll down his emaciated cheek. Here, then, is heart-felt sorrow for sin, and you readily conclude that the man is truly penitent. Soon after, however, you find that he has recovered his health, and that he has turned "like the dog to his vomit, and the sow that was washed to her wallowing in the mire." You are perplexed by these things, and know not how true repentance can be distinguished. To aid you in this, let us consider what of sin it was that occasioned the drunkard's sorrow. It was the *effects* of his sin—disgrace, beggary, and disease. He

never sorrowed for sin as rebellion against God, as putting the Saviour to an open shame, and as grieving the Holy Ghost. He never said, with David, "Against thee, thee only, have I sinned, and done this evil in thy sight;" nor, with Ephraim, "After that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." He never felt what the apostle calls a *godly sorrow*, that worketh repentance to salvation, not to be repented of.

4. But when a man has thus been made sorry after a godly manner, he will also *hate* sin with a perfect hatred. Can we contemplate what has so much offended God and degraded ourselves, and not be filled with detestation of it? Shall we cast a "longing, lingering look behind," as on some beloved object with which we reluctantly part? As well may you think that the wounded Israelite in the desert, even when he knew that a remedy was provided, would have needlessly cast himself in the way of the fiery serpents, and not, on the contrary, have fled from them, and hated the very appearance of their murderous race. Thus the true penitent hates sin, as an abominable thing in the sight of God, and, instead of lingering as near its confines as possible, without actually setting foot on forbidden ground, he flees the appearance of evil, and shuns with abhorrence the polluted haunts of vice.

II. But when we have obtained such views, and when we entertain such feelings, we will not rest satisfied with merely ceasing to do evil. This would bring us into the dangerous state of the lukewarm—the state of a vessel missing the stay. She neither sails upon the one tack nor the other, but is in danger of being heaved by the swell, or drifted by the wind, on all the horrors of a lee shore. Our text adds, that the apostle showed men to "turn to God." Thus we see religion is not intended to bring us into a neutral state. We must not only "cease to do evil," but "learn to do well;" not only "cast off the works of darkness," but "put on the armour of light," and "turn from the power of Satan unto God." "The time past of our lives may suffice us to have wrought the will of the Gentiles." "Let us now return unto the Lord, and he will have mercy upon us, and to our God, for he will abundantly pardon." Let us say, with Ephraim, "What have I to do any more with idols?" and with the prodigal, "I will arise and go to my father." It was sin that separated between God and the sinner; but that sin has been cast into the depths of the sea, and he that was once afar off, is brought nigh by the blood of Christ.

When the penitent returns to God, his first act is to *confess* the guilt of his wandering in his own ways; for confession is the natural language of true repentance. Thus, when Job was convinced of the corruption of his own heart, he said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." In the same man-

ner, David says, "I acknowledge my transgression, and my sin is ever before me." Daniel also says, "O Lord, to us belongeth confusion of face, because we have sinned against thee," and the language of the returning prodigal has always been adopted by the repentant sinner; "Father, I have sinned against thee, and am no more worthy to be called thy son." This language bespeaks a disposition to make reparation, if possible, for the injury done, or the insult offered, and expresses what the apostle calls repentance towards God; for the great evil of sin consists in its alienating our hearts from him, and in leading us into opposition to his holy will, and therefore this turning to God implies our acknowledging him to be our lawful Sovereign, and our determination, through grace, to love and serve him with all our mind and strength.

III. But Paul not only showed men that they "should repent, and turn unto God," but also that they should "*do works* meet for repentance." If a real change has been produced in the nature of the vine, it will no longer bring forth wild grapes, but be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." The mind of the penitent has been so far made partaker of a Divine nature, that he turns his feet unto God's commandments, and his heart has been so far filled with love to his Redeemer, that, in testimony of his love, he keeps his sayings. It is thus that ye shall know the truly penitent by their fruits. Emotions may be deep and yet prove but transient; tears may be copious, and yet be soon dried up; and the apparent goodness of false repentance will be like the morning cloud and the early dew; whilst the path of the just is as the shining light. Agreeably to our text, we find John, when he saw many of the Scribes and Pharisees coming to his baptism, exhorting them to "bring forth fruits meet for repentance;" and as a practical illustration, we would remind you of the fruits brought forth by Zaccheus on the day that salvation came to his house; he stood forth and said, "Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man, by false accusation, I restore him fourfold." It is thus that the penitent returns to his duty which he has neglected; his renewed mind subjects his passions to its legitimate authority against which they had rebelled. He puts away all filthiness of the flesh and of the spirit, and perfects holiness in the fear of God; and thus he proves himself to be one of Christ's peculiar people who are zealous of those good works which God hath before ordained, that they should walk in them.

Let us now, in conclusion, present a few remarks naturally suggested by what has been advanced in this Discourse. We remark then,

1. *That we may go a great length in repentance, shall not go far enough.* This point has already been illustrated by the case of Ahab and it might be farther confirmed by that of Judas. In him we find sorrow for the consequences of his

treachery—a full confession of his guilt—his besetting sin so far overcome, that he threw down the pieces of silver he had so dearly purchased, and an anguish of spirit so great, that rather than endure it, he rushed into the presence of his Judge, not only chargeable with the blood of Jesus, but also with his own. How important is it then, that we should be able to discriminate a counterfeit repentance from a true! A man may be convinced of sin by natural conscience, and mourn over its effects, as did profane Esau; he may confess it, as did Judas; he may, under the pressure of affliction, abandon it, as mariners cast their cargo overboard in a storm; he may hate it, as the sensualist does, when suffering under the effects of a debauch; he may make strong promises of amendment as Pharaoh did to Moses; Saul to David, and many upon sick-beds,—only to be forgotten. But such a man has never seen sin as rebellion against God, as putting the Saviour to shame, and grieving the Holy Ghost; he never confessed it before the footstool of God, freely and particularly; he had no hatred to it, when he seemed to forsake it; and consequently he never truly repented and turned to God.

2. *Repentance is absolutely necessary to salvation*—not as a price for the inheritance of the saints, but as a part of the saving operation of the Spirit on our souls; for it was after Ephraim was turned that he repented. Our Saviour showed its necessity, when he told the Jews, in alluding to those who were buried in the ruins of the tower of Siloam, and those Galileans whose blood Pilate had mingled with their sacrifices; that unless they repented, they should all likewise perish. Repentance lies at the very threshold of the kingdom of heaven; for if a man has not repented, it is because he has never seen the exceeding sinfulness of sin; and if he has not seen this, he has never seen his need of a Saviour; and if he has never seen this need, he has never applied to him, and if he has never made this application, he has not received salvation. Or, if a man has not such views of sin, as would lead him to repentance; it is evident he will continue in the practice of sin or the love of it; consequently he is still an enemy to God, and a stranger to holiness, and has no meetness for the inheritance of all them that are sanctified. Or, once more, if a man is not grieved at having offended his beneficent Creator, and shamed his merciful Redeemer, then he is in no disposition to be reconciled to God, and so to be restored to his favour, and adopted into his family. Hence, we may see not only the necessity of this grace, but also the propriety with which it is called repentance to salvation.

3. *Repentance is not a plant that springs up naturally in the human breast.* It is the gift of God, purchased by Jesus Christ, and applied by the Holy Ghost. These doctrines are clearly taught in Holy Writ. Thus, when Peter had given an account of his interview with Cornelius, his auditors said, "Then hath God, also to the Gentiles granted repentance unto life;" our Sa-

viour is exalted for the very purpose of giving repentance and forgiveness of sins; and it was after the outpouring of the Spirit of grace that Zechariah represents sinners, in every station, as mourning at the sight of Him whom their sins had pierced, "as one mourneth for an only child." Hence we see that repentance is one of those invaluable gifts that Jesus obtained for the rebellious—to whom it is peculiarly suitable.

Now, this view of repentance ought to convince us, that very fatal effects may result from a man's refusing to accept this precious gift when it is offered to him. Suppose a friend offers us a valuable gift, which he knows is absolutely necessary for our welfare, and we unceremoniously refuse it—such ungrateful conduct must grieve and offend our affectionate friend. Suppose, farther, that the time arrives when we feel our need, and see the value of the rejected gift; might we not justly dread, were we now to ask it, that our insulted friend would spurn our petition and refuse our request? Oh! my friends, the application is dreadful; but did you never read, "Because ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh?" or, that Jesus would say, not to a *few*, but to *many*, when seeking to enter into the kingdom of heaven, "I never knew you, depart from me, all ye that work iniquity?"

Hence, also, we may see the folly of men's saying, that they can repent when they please, and the awful delusion of deferring repentance to a death-bed. What is this but saying, that they will serve the devil through the day, and come in the evening of life and ask the wages of a labourer in the Lord's vineyard—that it will be easier to root up sin when it has become a gnarled oak, than when it is a tender sapling; or to melt the heart, after it has been long hardening under the deceitfulness of sin? Such men act as wisely as the mariner who would defer removing his stranded vessel from the beach, although he knows that every hour she is making a deeper and deeper bed in the sand, to extricate her from which may at last baffle his most strenuous efforts. The man who says he can repent when he pleases, says, in effect, that he can give life to the dead, or create his heart anew, and put a right spirit within him. But this is beyond the power of any creature; it is the part of the Holy Ghost to take repentance and the remission of sins, as things of Christ, and show them to the sinner, that Jesus may be glorified; but such a man grieves that Spirit, yea, is in danger of quenching Him, by his continuance in sin, and rejection of repentance, when offered for his acceptance.

But let no one infer, that, because repentance is the gift of God, he can therefore do nothing to obtain it. Has Jesus been exalted to give repentance? Then, what can more evidently be our duty than to go and ask it? God has put the very prayer into our mouth. Take with you words, and say unto Him, "Take away all iniquity, and receive us graciously; so shall we render the calves of our lips." Has he promised to give a new heart, and to put a right spirit within us? Then, David has taught us how to turn this promise into a prayer, when he says, "Create in me a clean heart, O God, and renew a right spirit within me." Has he promised the Holy Ghost to them that ask him? Then, what ought we to do, but ask him in the prayer of faith. And need I add, that the whole Bible teems with encouragement to repentance? God has solemnly sworn, that he has "no pleasure in the death of the wicked; but that the wicked turn from his way and live:" and is not this evident, from the length of time that God has spared many of us, that "his goodness may lead us to repentance?"

*Lastly*,—In reply to the question, When should you repent? we would ask, When should you receive a gift, but when it is offered?—when should you perform a duty, but when it is commanded? And if you are not aware that you are commanded to repent, and that you have been adding the breach of this commandment to the rest of your iniquity, then, hear these words,— "The times of this ignorance God winked at, but now commandeth all men every where to repent." We would ask, further, How much time have ye for repentance,—for we trust you have seen that it consists in something more than saying, Lord, have mercy upon me? "Those that defer repentance to a death-bed," says old Bunyan, "are not over-wise; such men would have been loath, might they have had a week to run twenty miles for their life, to have deferred that journey to the end of that week."

And now, my friends, this invaluable gift has once more been offered to you—who is prepared to reject it? This indispensable duty has once more been pointed out—who is resolved to neglect it? God's command to repent has been thrown across the sinner's path—who will first trample it under his feet? Does the impenitent sinner know "that the wrath of God abideth on him," and that, ere another Sabbath, it may plunge him into "the lake that burneth with fire and brimstone?" Oh! then, let me entreat you, as one who, together with yourselves, must give an account of our meeting on this occasion, repent, turn to God, and do "works meet for repentance;" then shall those holy angels that now hover in the midst of us return to heaven with the tidings of repentant sinners; and a more rapturous strain of thanksgiving will be poured forth to Him who has been exalted to give repentance and remission of sins.—Amen.

—HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER.—MAL. III. 3.

He that from dross would win the precious ore,  
Bends o'er the crucible an earnest eye,  
The subtle, searching process to explore,  
Lest the one brilliant moment should pass by,  
When, in the molten silver's virgin mass,  
He meets his pictur'd face, as in a glass.  
Thus, in God's presence, are his people tried:  
Thrice happy they who to the end endure!

—HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER.—MAL. III. 3.

He that from dross would win the precious ore,  
Bends o'er the crucible an earnest eye,  
The subtle, searching process to explore,  
Lest the one brilliant moment should pass by,  
When, in the molten silver's virgin mass,  
He meets his pictur'd face, as in a glass.  
Thus, in God's presence, are his people tried:  
Thrice happy they who to the end endure!

But who the fiery trial may abide ?

Who from the crucible come forth so pure,  
That He, whose eyes of flame look through the whole,  
May see his image perfect in the soul ?

Nor with an evanescent glimpse alone,

As in that mirror the refiner's face ;  
But stamp'd with heaven's wrought signet, there be  
shown

Immanuel's features, full of truth and grace ;  
And round that seal of love this motto be—

' Not for a moment, but eternity !'

MONTGOMERY.

### CHRISTIAN TREASURY.

*Preaching Christ.*—To preach Christ is to exhibit him in the greatness and perfection of his work. It is to hold up the active obedience of Christ as constituting the righteousness of the believer, on the ground of which he stands fully, freely, and eternally accepted of God. It is to respond to the declarations of the inspired apostle,—“By him all that believe are justified from all things.” And, again, “As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.” And yet, again, “He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” This righteousness includes the whole of Christ's obedience to the preceptive part of the Divine Law. He died as the substitute of his people. All that the broken law of God demanded of them, he, as their representative, gave. It insisted upon infinite holiness, perfect rectitude, and implicit obedience; Christ, in the place and in behalf of his elect, presented it. And, because of the infinite dignity of his person, because he was God as he was man, he was able to give to the law every jot and tittle that it demanded; investing it with a glory which it never had, even when it first issued from the throne of the Majesty on high. This obedience of Christ—not his essential holiness, for that is incommunicable—becomes virtually the obedience of his people; imputed to them in the same manner, precisely as their sins were imputed to him. He bore not the essential guilt of his people, as they receive not the essential holiness of Christ. But there is a laying of their sins to the account of Jesus, and, in return, there is a laying of his righteousness to the account of his people. In no other sense can we possibly understand the apostle, when using the language just quoted, “He hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him.”—REV. OCTAVIUS WINSLOW. (*Christ, the Theme of the Missionary.*)

*The unchangeable love of God to his people.*—It is one mercy, and a sure mercy, that our state does not depend upon our frames. Whether we are in a storm, or in a calm, the good pilot is always and equally with us. His care and his love are unchangeable, and his righteousness (the blessed and only ground of our hope) always invariably the same. You may safely trust Him in the dark; but it is probable that, when the hour of your departure actually arrives, you will find your prayers answered, and that he will manifestly stand by you and strengthen you, to set your seal to his faithfulness and goodness with your departing breath. He who has so often shown you how little you can do without Him, may take occasion then to show both to you and to others, what He can do in you; but, whatever your passage may be, a safe arrival at the haven of rest will make rich amends for all. Methinks those are the most happy, who are nearest their expected change.—REV. JOHN NEWTON. (*Twenty-five Letters hitherto unpublished.*)

*The Christian's view of the World.*—Happy only the man, who knows the world by knowing his God, his

Bible, and himself: he shall know the world to purpose. The philosopher sees the world passing away; but he sees it with a pang: he sees it with regret: there is so much taken from his happiness; “I lose my eyes, my teeth, my hearing, my health, my vigour:” and he grows peevish and fretful. But the Christian sees it pass with a calm and solid satisfaction: “Here,” says he, “I see a dying world passing away: yet I faint not; for, though my outward man perish, yet the inward man is renewed day by day. I have a house not made with hands, eternal in the heavens. I am waiting for this abode. I am not disappointed, to hear that life is but a hand-breadth: I know it. You tell me that my tabernacle is to be taken down: I know that I should be crushed before the moth.”—REV. R. CECIL.

### ON THE PRINCIPLE OF CHRISTIAN MORALITY.

BY M. A. VINET, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF LAUSANNE.

*Translated from the French.*

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—ROMANS xii. 1.

A SHORT time ago, my brethren, one of those fugitive journals, destined to afford daily excitement to public curiosity, entertained its readers with the review of a new work, which is fitted, in the opinion of the critic, to alarm all the friends of sound morality. This dangerous work gives expression to a thought which, in the judgment of the reviewer, shows how pernicious is the doctrine, and, perhaps, the intention of the author. The idea to which we refer is, that all the efforts of man cannot obtain salvation for him, and that there is nothing which he can do to merit it. You will ask of me, my brethren, what that book is which is so bitterly criticised. I do not know it; it is not even named; but it might be the Gospel. For the Gospel also declares, that man is not saved by his works; that the gift of salvation is entirely free; and that it cometh “neither of him that runneth, nor of him that willeth, but of God that showeth mercy.” And as the Gospel lays down no other mode of salvation, it follows clearly, that no other mode which we could adopt could conduct us to salvation, not even the greatest effort that we might put forth, to accomplish the will of God. This is the doctrine in all its native simplicity. What shall we say, my brethren, to the men who censure these doctrines, and yet call themselves Christians? It would be sufficient, perhaps, to reduce them to silence, if we could show them that the doctrines at which they are offended are the very doctrines of the Gospel, and that eighteen hundred years have elapsed since the Church professed and proclaimed them as fundamental truths. But as, besides their great ignorance of the contents of the Gospel, these inconsiderate critics betray a melancholy want of reflection and of sound philosophy, it may be proper to examine the question, as a simple idea, as a pure theory, by the light of reason alone. This is what we are about to undertake; and we hope to show that it is not only reasonable and moral, but that it is the only doctrine consistent with reason and with sound morality. And, first, let us state plainly the difficulty which is proposed to us. A doctrine, we are told, which teaches that there is nothing to be done in order to merit salvation—a doctrine which denies the necessity of good works—is directly contra-

dictory to the idea of morality; for morality is the science of duty, and in the doctrine that is objected to there is no place for duty. Farther, this doctrine is opposed to the Gospel; for in all its pages the Gospel recommends good works, and this doctrine excludes them. Let us note the objection, my brethren; and to those who would address it to us, let us, in turn, address a few questions.

If there is a religious morality, that is to say, a system of duties having the Creator for their object, is it not true that there must be some moving principle in us to lead us to the practice of these duties? This is granted. Can there be no other moving principle than either of these two—selfishness and devotedness? No; it is not possible to conceive a third. Ah! well; to these two moving principles correspond the two which we are about to examine.

According to the first of these systems, every man comes into the world with certain faculties, and obligations which correspond to them, and the expectation of a destiny proportioned to the manner in which he has employed these faculties and fulfilled these obligations. There is a covenant, an agreement—there is a reciprocal engagement between God and him: man promises obedience, and God promises happiness. The man who shall do good will be rewarded, the man who shall do evil will be punished. There is enough here to make us practise all our duties.

Selfishness is, then, according to the first system, the moving principle that is proposed to us—a selfishness, undoubtedly, very elevated and noble, but, after all, a motive terminating in self. Now, who does not see, at the first glance, how insufficient and defective is this moving principle? It plainly introduces into morality a foreign element, we may even say a hostile element, since virtue is essentially the sacrifice of self. This motive is far from exhibiting, at first view, all its dangerous effects; but let it act, and soon it shall have destroyed all morality—soon it will make us know that consequences give their whole value to our actions—that the precise profit or loss imparts to them their essential character. Goodness is no longer good in itself—it is only good in so far as it secures happiness; vice also is no longer vice in itself—it is only vice in so far as it exposes to misery. We have only to attach promises to vice, and it will become virtue; threatening to virtue, and it will become vice; and yet, if morality is not an empty name, it is impossible but that virtue detached from its hopes must be something, and vice detached from its dangers must be something also. Nor is this all. We must not forget that we are concerned with a religious morality—with duties of which God is the object; but the first of all these duties, in fact the only one, is love. The law is only fulfilled by love. Now, selfishness carried to its farthest extent, selfishness the most improved, never will rise to love. We may calculate our actions, we may calculate our outward blessings; we may, from selfishness, feed the poor, and give our bodies to be burned; but we cannot, by calculation, resolve to love; just as we cannot, by the friction of two pieces of ice, elicit the slightest spark of fire.

Disgusted with this wholly selfish morality, other minds have dreamt of another system. They have absolutely excluded selfishness, and have pretended to cultivate virtue for its own sake. Is not virtue, they

say, independently altogether of the benefits which result from it, worthy of receiving all our homage and of engaging all our thoughts? Does God, who is the supreme truth, the supreme bounty, the supreme goodness, require to encourage us by promises, to frighten us by threatenings, in order to obtain our obedience? We ought, in serving him, to blush at yielding to other impulses than those which result from his own perfections. Ah! well, my brethren, which of us will dare to say that these men are not in the right? Who will not cordially subscribe to this elevated system? But, on the other hand, who will realize it? It is a beautiful, a noble, a true system. It has only one defect—it is impracticable. Away with reasonings, then, and let facts speak for themselves. Where are those who serve God from pure love? What do I say? Where are those who love God? Let us not deceive ourselves. Those fugitive emotions which we experience from the thought of the Creator, or the sight of his wonderful works—those superficial impressions, to which, after all, so many hearts are strangers,—all this is not love. If we only love God when we are delighted in yielding up to him our thoughts, our affections, our wishes, our whole life; if we only love God when our will is lost in his; if we only love God when to offend him appears to us the greatest of evils, the only evil, and to please him the only happiness; if we only love God when our heart puts between the creature and him the same distance as he has himself put; answer, ye who listen to me, who is it that loves him? True, the worldly man often enough exclaims, I love God undoubtedly, and who does not love him? But nothing displays better the blindness of our hearts, than such a rash assertion. He who begins to love God is the first to be alarmed at his indifference to God. We love God! Ah! let us not be hasty in making such a statement. When we shall have for him the hundredth part of the affection that we have for a parent, for a friend, for an earthly benefactor, it will be time, perhaps, to say that we love him. Till then let us keep silence, and be humbled to the dust. And if we do not love him, what becomes of that disinterested morality which we did right in choosing? what becomes of that pure system of which we were so proud?

It is true that there are in the world, men who have undertaken to serve God. They have said that he had a right to be served; they have felt inwardly the obligation of consecrating their life to him. But in what has that attempt terminated, if not in proving to them that in fact they did not love God? The worldling, the thoughtless man may tell you with confidence that he loves God; but go and ask those persons labouring and heavy laden, who are dragging behind them with effort and difficulty the long chain of the precepts of the law; go and ask them if they have this love in their heart. Ah! it is not of love that they will speak to you, but of fear, that is to say, of self-interest. They will speak to you of the majesty of the divine law, of its inviolability, of its threatenings. They will tell you that their sins are a burden greater than they can bear. They will tell you, that instead of the Father whom they have sought, they found only a master and a judge, and that his wrath has veiled from them his goodness, and that fear has left no place for love; and that before they can love they must hope.

Take notice, my dear hearers; Before they love, I say, they must hope. And this is precisely the system of the Gospel; it remains for us to unfold it.

You have seen that selfishness is not worthy of occupying the place of a motive for our moral conduct. You have seen, on the other hand, that an obedience founded on love alone, finds no place in the heart of the natural man. We experience here, then, a double difficulty; we must discard selfishness, we must produce love; but how shall we discard selfishness, and how shall we produce love? It is the part of the Gospel to give an answer to these two questions.

"Do this and you shall live," say the most of moralists, and even the Scriptures of the Old Testament. That is, if we keep in view the spirituality, the perfection of the law, do what is impossible, and you shall live; do what is impossible, if you do not wish to perish.

It was necessary, indeed, my brethren, that such a morality should be taught in the world; it was necessary that God should cause it to be preached under the ancient economy; it is necessary even in our day that it should be preached among those who resist the Gospel, in order that we might appreciate the ransom from the debt, and the remedy from the evil. It is necessary that those who reject Jesus Christ should learn how far they are from accomplishing the law, and how much need they have that another should satisfy it in their stead. In this way the law, or morality, is truly a schoolmaster that leads to Christ.

But to the man whom the consciousness of his sins, and of his weakness, has led to Christ, there begins another system, another morality. The law had said, "Do these things and you shall live;" the Gospel says, "You live, therefore do these things:" In one word, in ordinary morality obedience precedes salvation; in the morality of the Gospel salvation precedes and gives rise to obedience.

Observe, my brethren, this simple transposition has solved every difficulty. We did not know what to do with selfishness, nor where to place love. Selfishness and love, however, both of them find a place, in this system; but in a new order, and in a new relation. Shall I venture to say it, the Gospel frees us from our selfishness, by satisfying it, exhausts it by yielding every thing to it; the Gospel destroys selfishness, by banishing it entirely at the first outset. In the Gospel the largest share is given to selfishness, or rather it does not receive its share only, for it receives every thing, all that can fill the capacity of the heart of men and of angels; eternal life, salvation, happiness in the largest, the most complete acceptation of the word. The Gospel begins by declaring to us that we are saved not by works, but independently of our works, before our works. It comforts us thereby under the intolerable burden which the obligations and terror of the law impose upon us. It sets our hearts at ease and at liberty. And what use does it make of this liberty? It is here that the beauty of the evangelical system is seen. Rejoicing in deliverance from our fears, happy in our freedom, peaceful in regard to the future; but especially admitted now to contemplate God, in the complete manifestation of his love, feeling confidence in God whose goodness is without repentance, in short, overcome by gratitude, the believer is filled with the desire of doing all for him who hath first loved him, and

given himself for him. "He loveth much because he hath been forgiven much." Will he neglect the law? On the contrary, it will become dearer and more sacred to him; but he will obey it in a different spirit, as the law of a loving father and a Saviour; he will recognise it as perfect, as sweeter than honey, as restoring the soul; he will feel it to be his delight; he will practise it from duty, no doubt, but also from taste, from inclination, nay, very soon from instinct; and the more he will cultivate it, the more the sweet enjoyments arising from it will endear it to his soul. It will be no longer necessary to say to him, In the name of your eternal interests, in the name of the terrors of judgment, "do this and you shall live," for his eternal interests have been provided for, and the sentence which condemned him has been nailed to the cross; but we will say to him, Persevere in the good works unto which you have been created in Christ Jesus. You have been purchased at a great price; glorify God in your body and in your spirit, which are his; or as the apostle says, "I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

Undoubtedly, my brethren, this fulness of confidence, this triumphant assurance, is not to the same degree imparted to all Christians; and if several possess it from the first moment of their conversion, others appear to arrive at it only by a slow and laborious progress. But never forget that to all those to whom the holy Spirit has given faith in the compassionate sacrifice of the Saviour, God is assuredly love. They know, they feel themselves beloved; they acknowledge that the designs of God towards them are salvation and peace; and this conviction, which makes God appear to their soul in another aspect than he doth to the world, fills them also with different dispositions from those of the world. They love that God who has loved them individually and closely, and love becomes the principle of their moral life; besides, the Gospel, indefatigable in declaring to them that their works cannot save them, casting them incessantly upon the doctrine of salvation by grace, drives them constantly towards Divine love, and forces all their thoughts to be concentrated upon this grand object—the mercy of the Lord. With these persuasions, with this constant tendency of the mind, it is impossible that the life should not become a life devoted to God.

These Christians, then, form no exception to the principle laid down.

But this is not all: the soul which believes firmly that the blood of the new testament has been shed for it, cannot admit that He who has enabled it to believe, has imparted a gift illusory and vain; it cannot deny the faithfulness of God. And if sometimes the feeling of its own unworthiness, the consciousness of the law in the members warring against the law in the mind, the sight of so much deplorable infidelity in the very bosom of the Church, may, for a moment, obscure its hopes, these same things make it recur with a double fervour to Him who, finding nothing that is acceptable in his sight, has willed to save us by the faith which he himself gives. Do not demand sternly from a Christian under such impressions that triumphant assurance which the Lord has not made the privilege of all believers; he has it not, perhaps, but he loves; he has renounced

his own merits, he expects nothing from himself, and all from his Father. I ask you if he is not acting in the spirit of the Gospel? I ask you if, when he obeys from love, without hope in himself, without mercenary and sordid views,—I ask you if, in such circumstances, he can be said to be a stranger to that principle of morality of which we have attempted to establish the superiority?

It is true that the Gospel itself speaks of a reward, of a prize, of a crown. Truth is one, but truth may have two different aspects. It is quite true that faith produces love, that love produces obedience—and that, too, an obedience which does not calculate; but it is true, also, that the works of such an obedience are good works; that such works lead to happiness as a necessary consequence, that God has only willed, and can only will, the restoration of man, with the design of rendering him happy; and that under this relation the Gospel speaks, in the name of God, of a reward and a crown. We find here, then, under the same truth, two ideas, not contradictory, but co-relative ideas—faith given gratuitously, and the fruits of faith rewarded; the believer, not labouring for the reward, but God treating him as if he deserved a reward. Salvation thus precedes obedience, because the cross, the means of salvation, has preceded the works of the believer; and in another sense, that is, only in the order of time, obedience precedes salvation, because the full enjoyment of the blessings promised to the believer begins only after he has finished his work. There is, then, no contradiction, but a mutual harmony, among the different declarations of the Gospel; and all the passages that occur, referring to the rewards of the believer, cannot shake the vital principle of the Gospel, viz., that obedience is the fruit of salvation, and that the believer obeys not in order to be saved, but because he is saved. In short, what need have we, what necessity is there, for confounding all these ideas, when the facts speak so strongly? Search out, among the professors of Christianity, those to whom Christianity is a real, living, efficacious principle—those who have taken the Gospel as their guide, and who apply it with fidelity to their conduct. Since their works are apparent, ask of them to tell you the principle from which their works originate. There is not one who will not reply to you, "I obey, because I love; I love, because God has pardoned me." My brethren, though the ordinary morality, I mean that which rejects the doctrine of the atonement, were capable of producing the same effects, the same works as flow from evangelical morality, the latter would, nevertheless, have a marked superiority to the former; for, as a modern writer has judiciously remarked, virtue in the one, is only the means; in the other, it is the end. In the one, God is served as a means of happiness; in the other, he is adored for himself. In the one, we cannot rid ourselves of mercenary views; in the other, we obey only a generous and pure impulse. In the one, there is a servile dread; in the other, there is a filial fear. In the one, there is selfishness, and, consequently, slavery; in the other, all is love—that is liberty.

After these reflections, it will be easy to appreciate the remarks that we have offered in the beginning of this discourse. You may judge if that is an immoral doctrine, which teaches that all our efforts cannot ob-

tain salvation for us, and that there is nothing to be done in order to merit it. You are aware, now, that this doctrine is a doctrine of love, and of love in two senses—at once a compassionate love on the part of God, and a grateful love on the part of man. This is not a mercantile transaction, it is a free covenant between God, who first loved us, and us, who love him on account of his love. What! is duty less sacred to us, because we love him who imposes and enjoins it? What! is the law less known to us, because we know him better who has given it to us? What! do we hate sin less, because its expiation has cost the purest blood in the universe? What! shall we feel less bound to obey, because we know the whole extent of the love of the Father? A doctrine which doubles the force of all duties, the energy of all precepts, the power of all motives—is that an immoral doctrine, or is it not rather, as we said at the commencement, the best, the only good morality?

This doctrine, which they represent to us in the nineteenth century as a startling paradox, is the same that all true Christians have professed since the coming of Jesus Christ—the morality of Paul and of John, the morality of Fenelon and of Pascal, the morality of Newton and Oberlin—Christian morality. They speak to you, in your churches, of salvation by faith; and you recognise the meaning of the expression. Ah! well, this morality is nothing more than salvation by faith, or the cure of the soul by confidence in the divine mercy. And to what point does not this carry back the doctrine? Even under the Old Testament dispensation, the faithful among the Jews lived by this faith in the free compassion of the Saviour. Passing from one generation to another, you see them all drink of the same spiritual Rock, which is Christ; you see Moses preferring the reproach of Christ to the pleasures of Egypt; you see this divine promise casting its consoling and pure light upon the dark pathway of our first parents, as they left the shady bowers of paradise. It is this morality for which, during four thousand years, God prepared corrupt and fallen humanity; it is this morality of which the death of Christ has brought to light the noble foundation, hid for a long time in darkness; it is the morality of humanity which can support no other. Oh! if there is among you, my dear hearers, a single individual who remains far from the Gospel, cherishing prejudices similar to those of which we have been speaking, let him study, we beseech him, this system of the Gospel; and after having admired its beauty, its suitability, its harmony, let him inquire at himself, if it could have been an invention of man,—let him inquire if there is not here more than system—if there is not here a mighty supernatural fact, the grandest in all the history of the universe. Let the Cross become to him a reality; Jesus Christ, a Saviour; the Gospel, good news—an authentic message from the Lord; and let him adopt this morality of faith and of love—the only system of morality worthy of God, suited to our wants, and capable of regenerating us.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 15, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Christian Experience. No. XI. By the Rev. George Muirhead, D.D., ..... Page 196</p> <p>2.—Papal Persecution in France, ..... 196</p> <p>3.—Sacred Poetry. "Death of an Infant in its Mother's arms." By Mrs Sigourney, ..... 197</p> <p>4.—Notes on Egypt. By the Rev. A. Duff, D.D. Part V., 196</p>	<p>5.—A Discourse. By the Rev. Thomas Doig, A.M., ... Page 201</p> <p>6.—Sacred Poetry. "The Happy Land," ..... 206</p> <p>7.—Christian Treasury. Extracts from Rev. T. Brookes, and Bishop Horne, ..... 6.</p> <p>8.—Biographical Sketch. The late Rev. C. T. E. Rhenius, Missionary in South India. By the Editor. Part III., ... 6.</p>
---	--

## CHRISTIAN EXPERIENCE.

### No. XI.

BY THE REV. GEORGE MUIRHEAD, D. D.,

Minister of Cramond, Mid-Lothian.

"For I delight in the Law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord."—Rom. vii. 22–25.

A VARIETY of cases of Christian experience have now been set before the reader, arising out of the diversified circumstances in which Christians may be placed. It remains to close the series, by directing his attention to the experience of Christians in the immediate prospect of death. This will be the subject of the twelfth and last Paper. But the series would still be incomplete, were the reader's attention not directed to a case of Christian experience which is not peculiar to any one stage of the Christian's progress, nor arises out of any particular circumstances in which some are placed, and others not; but which, from a Christian's first entrance in the way of life, accompanies him, and never leaves him, while he is in this world—I mean, the contest which must be carried on with the sin that dwells in the heart. This case the Apostle Paul has unfolded to us from his own experience, in that portion of Scripture quoted at the head of this Paper. It is unquestionably a case of great importance, in which all are deeply interested; for it is not a matter that concerns a Christian merely at his entrance on the way of life, nor at one particular stage of his progress, nor is it merely at the close of his earthly pilgrimage, that there will be annoyance from this quarter; but from the commencement, on through every stage of his progress, to the close of his pilgrimage must this contest be maintained. It is not a case peculiar to a few, but includes all—young and old, weak and strong. It is upon the continual maintaining of this combat with the power of sin, that the comfort, the peace, and the progress of Christians do, in a great measure, depend. So long as this contest is vigorously maintained, the Christian's peace and comfort abound, and he renews his strength; but when, through his ne-

glect, the power of sin is permitted to gain a victory over him, then his soul is troubled, his comfort is interrupted, and the power of godliness languishes and decays. It is intended, then, to contemplate this case, as unfolded to us in the experience of the Apostle Paul, and to consider some of the instructions which may be suggested from this case of Christian experience. May the Lord thereby "search us, and know our hearts; try us, and know our thoughts; and see what wicked way there is in us, and lead us in the way everlasting."

1. In describing the features of this case, it may be remarked, in the *first* place, that the Apostle Paul set a high value upon the Law of God,—“I delight in the Law of God, after the inward man.” Here we learn something of the blessed state of those who are renewed by the grace of God. He was pleased with the Law of God; he saw in it the “beauty of holiness,” the reflected image of God's glorious holiness; he was persuaded that the perfection of moral excellence consisted in being conformed to this Law in heart and life; he did not wish the Law to be in any respect different from what it was—he was perfectly satisfied with it, as God had given it; he was disposed to meditate on this Law day and night. And such has been the experience of the people of God in all ages. “O how love I thy Law!” said David; “it is my meditation all the day.” But with others it is not so. It cannot be said with truth of any unconverted sinner, that he delights in the Law of God. He is a stranger to the beauty of holiness; his heart inwardly revolts from the purity and perfection of God's Law; his judgment may, in some measure, be convinced of the reasonableness of God's Law, but

his heart does not love the Law. It is too strict for him; he would wish the rigour of its requirements abated. The obedience that he gives to it is with a grudge—from fear, and not from love. His obedience is, of course, very defective, even in its form, and the principle from which it proceeds is wrong. It is the peculiar privilege of the people of God, to know, to love, and to delight in God's Law. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the Law of the Lord; and in his Law doth he meditate day and night." It is given as a mark of the godly man, that the Law of God is in his heart; and therefore none of his steps shall slide. There is a correspondence between the renewed heart and the Law of God; and that love to the Law that is in the heart when renewed, will powerfully constrain to the obedience of the Law, and will assist in contending with the power of sin. When a man engages in a work willingly, he goes on comfortably, and makes progress; but if the work be in opposition to the bent of his heart, it goes on heavily. And thus is it with the feeble attempts that are made by the unconverted to resist the power of sin. It is a work in which they do not engage heartily, and therefore it comes to nothing. But in the case of Christians, when they contend with the power of sin, their affections are on the side of holiness; and the greater their delight in the Law of God, the greater will be their hatred of sin, which is opposed to the Law: and the more vigorous will be their efforts in striving against sin.

2. Another feature in the apostle's experience, as recorded by himself, was the contending of the principle of grace in him in opposition to the power of sin. There was "a law in his members warring against the law of his mind;" and as this law of sin, on the one hand, was active in seeking to bring his soul under subjection, so, on the other hand, there was another law of his mind, whereby he was enabled to resist the power of sin. The apostle suffered not this law of sin to reign in him. If sin was active in attempting to usurp authority over him, grace was not less active in holding out against the assaults of so formidable an enemy—resisting the influence of sin, and subduing its power. To this contest he repeatedly refers. Thus, saith he, "Therefore we run, not uncertainly; so fight we, not as those who beat the air. But I keep under my body, and keep it in subjection, lest by any means, when I have preached the Gospel to others, I myself should be a castaway." And it was in the review of this spiritual warfare in which he had been engaged, and the victory which God had given him over the power of sin, and over all his spiritual enemies, that he could say, in the close of his mortal life, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will bestow on me

on that day; and not on me only, but on all who love his appearing." And such is the experience of the people of God. In entering upon the Christian life, they enter upon this warfare; and the life of faith consists eminently in continually maintaining this contest with the power of sin that dwelleth in them. It is not so with the unconverted. They have no principle in them strong enough effectually to resist the power of sin. Nor have they the inclination to resist the power of sin, if they could. There may be in them occasionally a struggle between conscience and the sin that dwelleth in them; and that, more especially, when they are tempted to some great and aggravated transgression. But the contest is but feeble, and, in the issue, sin generally prevails. And as to contending with the power of sin in the heart, they know nothing of the matter. All, then, who would consistently maintain the Christian profession, must continually maintain this spiritual warfare. "If ye live after the flesh, ye shall die; but if ye by the Spirit do mortify the deeds of the body, ye shall live."

3. Another feature in the apostle's experience, was his deep regret when, at any time, sin gained an advantage over him. This he expresses in these affecting terms, "O wretched man that I am! Who shall deliver me from the body of this death?" While, as has been shown, the apostle was active in opposing sin, he found, after all his fortitude, and firmness, and watchfulness, that sin did occasionally gain a victory over him; and this was to him a source of much sorrow. Alas! might he think within himself, how deep is the corruption of my heart! How unable am I, in my own strength, to contend with so formidable an enemy! I am ready to be betrayed at every turn. I am, indeed, encompassed with a body of sin and death. I have much need to look out for help, for I cannot deliver myself. Sin was the great source of his fears, and the quarter from which he apprehended danger. With regard to afflictions, he could say, that "he counted them not worthy to be compared to the glory that would be revealed." But the annoyance he experienced, from the continual working of sin in his heart, was worst of all, and made him cry out for deliverance. And thus it is with all who are renewed in the spirit of their minds. Here is the cause of their deepest distress. It occasions them their most painful trials; it is the heaviest burden they have to bear—under which they groan, desiring to be delivered. It is not so with the unconverted. We do not find them complaining of the heavy burden of sin. It seems to lie lightly upon them. They may, indeed, have sorrow because of the consequences of sin; and, when under serious impressions, they may be heard lamenting that they had not been more attentive to duty, and acknowledging that, had they hearkened to the voice of instruction, they would not have been in that perplexity and disquietude in which they now find themselves to be. But still there may be a love to sin in the heart. They have not yet

got to the root of the evil. There must be the enlightening of the Spirit, that they may see sin in its true light—may see it as the abominable thing that the Lord hateth—may see all the heinousness and degradation that is in it—and what baseness and ingratitude there is in it to God and the Saviour—and that its direct tendency is misery and ruin!

4. Another distinguishing feature in the apostle's experience was, the animating hope that he entertained of support under this conflict, and of complete and final deliverance from sin, through the Lord Jesus Christ. "I thank God, through Jesus Christ." When we hear the apostle pouring out that bitter complaint, "O wretched man that I am," if he had said nothing more, we might have supposed him to be in a hopeless state. But, from what follows, we are not left to conclude that he was without good hope, through grace. When he looked only to himself, indeed, the prospect was dark. But when he looked out of himself to Christ—when he considered his glorious all-sufficiency, his inexhaustible fulness, and his being ever ready to supply all his need—his gloom was dispelled, a dawn of hope arose upon him, and his mourning was turned into joy and thanksgiving: "I thank God, through Jesus Christ." And thus is it with believers, in maintaining the combat with the power of sin that dwelleth in them. They are animated with the hope that this enemy shall not be permitted finally to triumph over them; for Christ hath undertaken their cause, "and his grace shall be sufficient for them, and his strength perfected in weakness." But it is not so with the unconverted. They are not in circumstances to entertain so animating a hope. The obtaining a deliverance from sin is not to them so much an object of desire, provided they could, by any way, have the hope of being delivered from the consequences of sin. This is all that they want, that thus they may live more at their ease. Satan also will be ready to delude them with the vain hope of getting to heaven at last, though they still live in the love of sin. But they consider not that deliverance from the love and from the power of sin is an essential part of the salvation of the Gospel; and that unless they desire deliverance from sin itself, unless they hate sin and love holiness, they have just ground to find that they have neither part nor lot in the blessings of the Gospel. It is the hope of obtaining deliverance from sin, that animates Christians in contending with the power of sin. They rest assured that sin shall not be permitted to have dominion over them; and that, finally they shall be made "more than conquerors over sin and all their enemies, through him who loved them."

(1.) In considering the improvement to be made of the subject that has been treated of, let us first of all take up a bitter lamentation over the fatal apostasy of man from his original state of innocence. Well may we all exclaim with the apostle, O wretched men that we are! How miserable the state into which we have fallen! It is a state of alienation from God, the Fountain of

all good. It is a state of degradation, that should fill us with shame and sorrow. If, by the grace of God, we have been brought to an affecting discovery of our fallen state, we will certainly be filled with the deepest regret, and the most heartfelt sorrow, so as to lead us to cry out, "O that our head were waters, and our eyes were a fountain of tears, that we might weep day and night" for our transgressions, and for all their aggravations. Especially will we mourn over that root of all evil, the sin of our nature, the sin that dwelleth in us. Nor will we be grieved only for ourselves, we will be grieved also for the case of others. "Rivers of waters," said the Psalmist, "run down mine eyes, because men keep not thy law." We will lament the deplorable state of those who are still living under the power and dominion of sin. How sad and wretched is their condition, and it is the more to be deplored, that they are little aware of it themselves, and may be boasting of their freedom, while they are the bondsmen of corruption and the slaves of Satan. They are forsaking their own mercies, rejecting the counsel of God against themselves, and counting themselves unworthy of eternal life.

(2.) From this subject, we may have a lesson of thankfulness for the salvation revealed in the Gospel, by which alone we can cherish the hope of deliverance from the degrading bondage of sin and Satan, and of being brought into the glorious liberty of the children of God. If, in the contemplation of this subject, we see ground of humiliation, in the thought of our living naturally under the degradation of a state of sin, we may learn, that in the contemplation of this subject, we have also ground of thanksgiving and praise. And this is the order in God's gracious covenant, that we should first of all be laid low in the dust before God, under the consciousness of having ruined ourselves by sin; and then should have a new song put into our mouths, even praise to the God of our salvation. He wounds that he may heal, he kills that he may make alive, he shows them their own vile nature, that they may be sensible of their need of a Saviour, and then brings them to the great Physician to be cured of their deadly disease, and compasses them about with songs of deliverance. When we look only to ourselves, we see what may well lay us low before God in dust and ashes, and were we to look no farther, we would be altogether without hope. But we are encouraged to look to Christ, and we shall be saved. Behold then the amazing love of God to sinners of mankind, in not sparing his own dear Son, to save them from the guilt and power of sin, and to purify them unto himself a peculiar people zealous of good works. In proportion to our impressions of the degradation, and misery, and wretchedness of a state of sin, will be our sense of the inestimable value of the salvation of the Gospel. If we have been led, like the Apostle Paul, under the intolerable burden of sin to cry out, "O wretched men that we are, who shall deliver us?" then, with what shouts of praise

and thanksgiving will we be disposed to embrace the salvation of the Gospel, and to say with the same apostle, "I thank God through Jesus Christ our Lord," and "thanks be to God for his unspeakable gift."

(3.) I only mention one other lesson of instruction suggested by this subject, namely, that since, as we have seen, this warfare with the power of sin must be maintained so long as we are in this world, Christians may thereby be the more reconciled to the shortness of human life, and may even have in them a longing desire after the time of their release from this body of sin and death. Let the men of this world wish for long life here, and dread the approach of death, for this life is all their portion. At death the hope of the hypocrite shall perish. But such views do not become those, whose conversation is in heaven, whose treasures are there, and who hope at death to be with Christ, which is far better. Even Christians, I am aware, may have reasons for wishing the time of their life prolonged here, in submission to the will of God. They may wish to receive time to set their house in order, to see their children established in the world, and to see more of what God will do for his Church on earth. Perhaps, however, there may be found mingled with such causes an overfond attachment to this world. Now, it becomes Christians, for the honour of their Master, to advance his cause in the world, and for their own comfort, to overcome all such attachment to this world as would make them unwilling to leave it at the call of God. Let Christians be especially concerned to be assured that they are cleaving closely to Christ, and have committed all their immortal interests into his hands; then are they, in some measure, prepared for all events; then may they say with aged Simeon, when he held Christ in his arms, "Lord, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation."

#### PAPAL PERSECUTION IN FRANCE.

THE following painful account of the deeds of atrocity and violence perpetrated upon the poor French Protestants in the days of Papal Supremacy, is extracted from a work of great interest, which has just appeared entitled "The Suppression of the Reformation in France." By D. D. Scott, Esq. It consists chiefly of translations of authentic documents, written at the period when the events, which they describe, happened.

On Saturday, the 18th of August 1685, the intendant of Upper Guyenne residing at Montauban, having sent for the leading Protestants of that city, represented to them that they could not fail to know that the king desired that all his subjects should become Roman Catholics, for which reason he exhorted them, for his part, to conform to that religion, and enjoined them to hold a meeting and deliberate thereupon. Some present then answered for all, that there was no need of meeting, as every man ought to examine for himself, and give a reason for his faith. The day following, being the 19th, the intendant enjoined them anew to meet at the consular house, where they should be left undisturbed from noon to six o'clock; they met accordingly, and unanimously resolved that they would live and die in their religion. Several of those present

being deputed to carry their declaration to the intendant, their spokesman began as follows: "My Lord, we know that we are threatened with great violence." . . . "Stop," said the intendant, "no violence." The Protestant continued as he had begun; "whatever violence we may have to suffer." . . . But the intendant interrupting him anew, said, "I command you to abstain from such language." The speaker therefore confined himself to a few words, stating that it had been resolved that they would remain firm in their attachment to the reformed religion. On the day following, being the 20th, the battalion of la Fere, composed of twenty companies, entered the city, and continued to be followed by other troops. These poor people believing that there was a settled design to ruin them, had already taken certain measures to assist in meeting this trial. Several purses had been made up by subscription for the relief of those who, it was expected, would be most oppressed, and they had resolved to have all things in common. Now they were treated as follows:—

In execution of the designs projected against them, the troops were quartered in a certain district of the city, but sentries were placed to prevent communication from one district to another, and the city gates were also guarded, so as to prevent all escape. The billets being delivered, the horse and foot began to commit all kinds of hostile acts and cruelties, such as the devil only is capable of suggesting to barbarous and reprobate souls. Furniture was broken, mirrors smashed, wine, corn, and other necessary provisions brought out and wasted. What furniture the soldiers did not break, such as bed-hangings, linens, silver-plate, and such like, were taken to the market-place, where the Jesuits bought them from the soldiers, and told the Roman Catholics to do the same. The very houses of those who showed particular firmness were sold; and, altogether, it was computed that in four or five days, the losses of the reformed of that city amounted to above a million. Some soldiers asked for as much as three hundred crowns to enjoy themselves with, and several Protestants gave as much as ten pistoles for the same purpose. Meanwhile, the personal outrages they committed were horrible. To detail them all would be found impossible, and we can state only what we have been able to learn. Four soldiers carried a woman to a church, but as she continually cried out that she would not abjure her religion, they left her at the door, after violently ill-treating her. A tailor, called le Bearnois, was bound and dragged to a guard-house, where he was beaten all night by the soldiers, but notwithstanding this violence, remained constant. The troopers billeted on M. Solignac, a very wealthy merchant, took their horses into a large room, containing ten thousand livres worth of furniture. The master of the house was then obliged to turn the spit, and while he was doing so, fuel was heaped on the fire so unmercifully, that his arm was half burnt by the heat. A man passing through Montauban, saw one of the poor inhabitants beaten with sticks, to force him to go to mass; the poor martyr calling out that he never could endure doing that, and beseeching them rather to kill him. The barons de Causade and de la Motte were sent off to Cahors, as it was feared that their constancy and piety might give confidence to the people. M. d'Alliez, one of the *gentils-hommes* of Montauban, though arrived at a venerable old age, was so maltreated that it was thought he would die in consequence. M. de Garisson, another of the most considerable persons in the city, and an intimate friend of the intendant, went and threw himself at the latter's feet, imploring his protection, and conjuring him to deliver him from the hands of the soldiers, so that his conscience might be at rest, telling him too, that he might take all his property, worth about a million, in return for the favour he craved. The intendant, far from being shaken, or-

dered his friend to be treated worse than others, and dragged away. The means most generally employed in tormenting this poor people, and which hell only could have invented, were for several of the strongest soldiers, or troopers, to seize a man and keep him moving day and night in a room, tickling him incessantly, and bandying him from one to the other, without the smallest respite, and giving neither meat, nor drink, nor sleep, for three days and nights together. On the poor man becoming quite exhausted, they would throw him on a bed, and there continue to tickle and torment him; after which they would walk him about, still tickling or switching him with rods to keep him awake. When one party became tired, another commenced afresh. By this shocking treatment, employed in Bearn and elsewhere, several persons lost their senses, and others have become half idiots. Such as had no other resource, have abandoned their property, their wives, children, and aged relations, to the mercy of these barbarous and ferocious troops.

The same arts of inhuman violence have been committed at Negreplise, a town near Montauban. There the soldiers committed the most inconceivable outrages. Isaac Favin, a burghess, was hung up by the arm-pits, and tormented with pincers for a whole night, his constancy remaining unshaken. The wife of a person called Rouffion, a carpenter, was dragged to church by the soldiers, and died on the steps of the church door. A large fire was kindled round a child of about ten years of age, who cried continually, "My God, help me," and when they saw him make up his mind to die, and on the point of being burnt, he was withdrawn.

The towns of Caussade, Red Ville, St Anthodin, and others, in Upper Guyenne, have suffered the same treatment, and the same has been the lot of Bergerac and several other towns of Lower Guyenne. The troops were then sent to Castres, to commit the same barbarities there, and no doubt they will thus go on, from town to town, unless it please God to have compassion on his people. It may easily be believed that this horrible persecution, combined with the artifices employed to disguise the Church of Rome, and to persuade Protestants that they will be allowed to serve God as before, has made many weak persons give way, or leads them to give the lie with their mouth to their own hearts, in the hope of returning as soon as an occasion shall occur. They would even have those who by such diabolical methods have been compelled to blaspheme and abjure their religion, themselves to be the persecutors and executioners of their wives and children, for they are told that if within three days they do not oblige them to follow their example, that will be effected by overwhelming them with soldiers. Who, after that, can doubt that these wretched troops are the emissaries of hell, now putting forth its last efforts? We are assured that the clergy have resolved on the destruction of the Protestants of France by the same methods that are now employed, and that previous to their dissolution, they informed the king that a seizure ought to be made of all children of fourteen years and under; that these would comprise the half at least of the population attached to the reformed religion; that the troops would oblige almost all the remainder to change; that as for those who might resist, their property should be taken from them, and given to such of their relations as shall have abjured their religion, and that should any remain after that, they could form only a handful, who might easily be chased out of the kingdom, by allowing the Roman Catholics to hunt them down. The various measures craved by the assembly of the clergy from the king, for completing the destruction of the Protestants, sufficiently indicated what sort of spirit animated these gentlemen; and at this day bishops may be seen, who, putting themselves at the head of dragoons, or by way of preparation beforehand for their arrival, proclaim

to these poor people, that they must abjure their religion, otherwise they will be abandoned to the fury of these ferocious beasts. One may judge now whether the spirit of God, or that of the Devil, presided at the late meeting of these gentlemen, and whether the Church of Rome bears the character of the true church, or of an antichristian church. O great God! who from thy holy throne, beholdest all the outrages inflicted on thy people, hasten thou to our relief. Great God, whose compassions are infinite, suffer thyself to be moved at our extreme desolation. Though men are insensible to our griefs, though they are deaf to our cries, and groans, and supplications, let thy compassions be moved in our favour. Great God, in whose cause we endure so many tribulations, and who knowest our innocence, our weakness, the fury of our enemies, and the small help we find in the world, if thou pity us not, we perish! Thou it is, who art our rock, our God, our Father, our Deliverer. We put our whole confidence on Thee alone; let us never be put to confusion, for in Thee do we hope. Hasten Lord to our help, who art our deliverance.

## DEATH OF AN INFANT IN ITS MOTHER'S ARMS.

HE slumbers long, sweet mother,  
Upon thy gentle breast,  
Thou'rt weary now with watching,  
Sweet mother, go to rest;  
There seems no pain to stir him,  
The peril sure is past;  
For see, his soft hand clasped in thine,  
He heeds not storm nor blast.

Why dost thou gaze so wildly?  
Why strain thy strong embrace?  
Unlock thy fearful clasping,  
And let me see his face,  
So down that mother laid him,  
In her agony of care,  
And kissed that cold and marble brow  
With calm and fix'd despair.

O weep! there's holy healing  
In every gushing tear,  
Nor question thus that beauteous clay,—  
The angel is not here:  
No shut of rose at even-tide  
Was with a peace so deep;  
As thus thy youngest, fairest one,  
Sank down in dove-like sleep.

Where best he loved to hide him,  
In that dear sheltering spot,  
Just there his tender spirit pass'd—  
Pass'd, and she knew it not.  
His fond lip never trembled,  
Nor sigh'd the parting breath,  
When strangely, for his nectar'd draught  
He drank the cup of death.

Full was thy lot of blessing,  
To charm his cradle hours,  
To touch his sparkling fount of thought,  
And breathe his breath of flowers,  
And take the daily lesson,  
From the smile that breathed so free  
Of what in holier, brighter realms,  
The pure in heart must be.

Nor more thy twilight musing  
May with his image shine,  
When in that lonely hour of love  
He laid his cheek to thine:  
So still and so confiding  
That cherish'd babe would be,  
So like a sinless guest from heaven,  
And yet a part of thee.

But now his blessed portion  
Is o'er the cloud to soar,  
And spread a never-wearied wing  
Where sorrows are no more,  
With cherubim and seraphim  
To tread th' ethereal plain;  
High honour hath it been to thee  
To swell that glorious train.

MRS SIGOURNEY.

#### NOTES ON EGYPT.

BY THE REV. ALEXANDER DUFF, D. D.,

*One of the Church of Scotland's Missionaries to India.*

#### PART V.

WHAT could have been the real origin and end of the Pyramids? Formerly, we felt *a priori* repugnance in admitting the plain unvarnished statement of Herodotus, who represents them as sepulchral monuments, reared by the pride and vanity and superstition of tyrant monarchs—deeming the account, if not incredible, at least wholly unworthy of the boasted wisdom of Egypt. Standing, however, where we now do, it seems impossible to doubt, that, of all others, the account of the Grecian historian is the truest and the best. The desire of perpetuating one's name and memory by monumental piles has prevailed in all countries and in all ages. In the case of many of the great men of the earth this desire has often risen into a sort of rage, or predominant passion, for whose gratification the wealth of provinces, and the might of kingdoms has scarcely sufficed. In Egypt, from the earliest times, owing to the prevalent doctrine of its people, respecting transmigration and the absolute necessity of preserving the body undecayed, in order to its after re-inhabitation by the former departed spirit, this animating passion became epidemic and national. While the great, accordingly, had their towering mausoleums above ground, the multitude must have their well-excavated and well-walled pits and vaults, and catacombs beneath. But, in Egypt, the alluvial soil is far too limited in quantity, and far too precious in quality, to be occupied to the vast extent which the execution of such works might demand. Hence, doubtless it is, that, throughout the entire length of Egypt, the principal repositories for the dead are found behind or opposite to the ancient cities, upon the margin of the utterly unproductive and boundless desert of Libya, which constitutes the western boundary of the valley, sometimes terminating in a gradual undulating sandy descent, and sometimes stretching along in an abrupt precipitous wall, or shooting out into a bluff rocky promontory of two or three hundred feet in height. Now, it is in the very midst of these sacred repositories of mummy pits and catacombs, that the three great clusters of pyramids are still to be seen. There is abundant evidence that one of the earliest streams of emigration passed into Africa by the straits of Babelmandel—that a portion of it, settling at Thebes, made it the capital of a great empire—and that, as it descended the fertile vale, the seat of empire was successively changed, till the last purely Egyptian dynasty became extinct at Memphis. Accordingly, from Thebes downwards there are many smaller pyramids or tumuli. The first great cluster is at Dashur, between twenty and thirty miles above Cairo. These are universally allowed to be the rudest and least perfect of the prin-

cipal groups. The next cluster is on the elevated platform immediately behind the site of Memphis; and manifests signs of improved architectural skill. The last, and greatest, and most perfect of the whole is that on the loftiest of which we now stand, exactly confronting Cairo, the acknowledged site of the Egyptian Babylon, founded by Cambyzes. What then are these huge structures? Standing where we now do, the question seems scarcely to admit of reasoning at all. There is an intense feeling, and we cannot help it; there is, in spite of ourselves, an overwhelming sensation, that they are sepulchral monuments and nothing more. Wherever we turn, what do our eyes behold? Close to the very base of these mighty fabrics, and around them for miles in all directions, are numberless subterranean excavations, pits, or catacombs, in which have been discovered sarcophagi and piles of the embalmed dead. Around them, in all directions, are numberless supernal edifices, mounds, or tumuli, in which, when opened, have been found bones, and fragments of wooden cases, and banded mummies. And in any of the pyramids which have been explored, what has ever yet been found except some vaulted chambers, a sarcophagus, and a few mouldering bones? Altogether, it seems utterly impossible to stand here, surrounded by such an endless variety of indisputable memorials of the dead,—differing not less in size than in form and structure,—without being resistlessly impressed with the conviction that we are really standing in the centre of a vast Necropolis, or city of the dead—as resistlessly impressed with that conviction, as if encompassed by the monuments of the largest church-yard in Christendom; and that these towering pyramidal piles are only the most gigantic of ten thousand clustering mausoleums. Instead, therefore, of any longer regarding them as monuments of “hidden wisdom, mystery and wonder,”—methinks the only real mystery and wonder is, that men of sense should, for ages, have insisted on forcing sparkles of some rare wisdom out of masses which doggedly refuse to testify to aught save the delusive hopes of superstition, the extravagant pride of the tyrant, and the galling submission of the slave.

But what are these furrows around the great Sphinx? What these hollow perforated stones at the mouth of the mummy pits? What these masses of rubbish beneath the openings of the two great pyramids? Ah! These ought to teach us a memorable lesson. They are the surviving witnesses of a zeal the most fervent—a perseverance the most enduring; the zeal of antiquarian research; the perseverance of men, who, exiling themselves from their native homes and all the comforts and enjoyments of civilized society, spent days, and months, and years—not in ascetic indolence, but in the most indefatigable activity, amid the gloomy solitude of caves, and catacombs, and pyramidal vaults, where the oppressiveness of the heat, and the impurity of a confined atmosphere often affected their corporeal system, even to the bursting of veins and arteries! All for what?—for the discovery of a dark passage or sepulchral vault—a stone coffin or mouldering mummy! And yet, an applauding world, glistening with joy, dignifies the spirit which animated these adventurers, as that of the noblest and most heroic enthusiasm! Oh! the short-sighted misjudging partiality of man! Should any of the citizens of Zion, fraught with the fervour of

a divine benevolence, resolve to submit to even a similar amount of self-sacrifice, when bent on the God-like enterprise of attempting the recovery of lost souls—each one of which in real preciousness would, in the balance of the sanctuary, outweigh all the pyramids, yea, and the great globe itself which sustains them;—the spirit by which they are actuated must be stigmatized as that of a “senseless fanaticism!” Verily, there is a day coming, when the most heedless of a scoffing race shall be compelled to acknowledge that the redemption of one lost soul would have been an object of importance infinitely transcending the revelation of all the mysteries, not of Egypt alone, but of the whole physical universe!

From the pyramids of Ghizeh, skirting along the margin of the desert, we proceeded in a southerly direction to those of Sakharah, distant about eight or nine miles. These two, as already remarked, are in the very centre of numberless tombs and mummy pits, constituting the great cemetery of ancient Memphis. One of the pyramids is in a state of total dilapidation, being now a shapeless mass of stones and crumbling materials. Another, on one of its sides, presents an aspect similar to that exhibited by the alip of a forest on the slope of a hill. A third consists of half a dozen diminishing platforms, not unlike the ordinary representation of the tower of Babel. Here we saw some of the mummy pits which had been opened by Mr Wilkinson and others; the painted walls of which exhibit representations of ancient figures, costumes, and instruments, in colours as fresh and vivid as if the pencil of the artist had only crossed them yesterday. We also witnessed numbers of Arabs busily engaged in excavating other pits, for the sake of extricating the mummies, which have now become one of the most profitable marketable commodities in the land of Egypt. Never, perhaps, has the vanity of the human heart met with a more decisive humbling; or the folly of superstition with a more signal exposure. What anxious labour, what profuse expenditure lavished on the embalming of the dead body, and on the fabricating of conditoria for its reception till the expiry of the cycle of three thousand years of transmigration, after which it was believed that the disembodied spirit should return to repossess and reanimate its former identical tenement! The cycle of transmigration has now, in the case of millions of the embalmed dead, run its course. But what human spirits have ever yet returned? Or, should they now return, where are the perfectly preserved bodies to receive them? Omnipotence requires not that the human frame should retain its substantial form in order to a resurrection. That Power, which could at first summon the dust to assume a form of such wondrous symmetry and beauty, can again command

\* This is the ordinary representation of the ancient Egyptian doctrine. But Servius, in his comment on Virgil's *Æneid*, attempts to show that the Egyptians, “skilful in wisdom, kept their dead embalmed so much the longer, to the end that the soul might for a long while continue and be obnoxious to the body, lest it should quickly pass to another;—while, on the contrary, the Romans burnt their dead, that “the soul might suddenly return into the generality, that is, into its own nature.” Hence, in order that “the body might not, either by putrefaction be reduced to dust, out of which it was taken; or by fire be converted into ashes; they invented curious compositions, besides the entombing them in stately reconditoria (such as catacombs and pyramids), thereby to preserve them from rotteness, and to make them eternal.” According to this representation, not less than the other, how utterly confounded has the wisdom of Egypt become!—how utterly blasted its hopes!—by the ruthless pillage of its sepulchres, and the widespread destruction of their slumbering tenants!

the same scattered dust to mould itself into a form vastly more glorious. Ignorant of Jehovah's power, the ancient Egyptians fondly believed that the perfect preservation of the material form was essential to its ultimate spiritual reanimation. How cruelly have their hopes been mocked! Hundreds of the most sacred repositories of their dead have been sold to the highest bidder, for the very purpose of being ransacked, and wholly rifled of their contents! Yea, to consummate the ignominy, mummy flesh is now constantly sold as a peculiar species of merchandise destined for a very peculiar use! It seems that in the master-pieces of Titian, the founder of the brilliant but sensuous school of colours in painting, there is one species of brown tint, which it had baffled all his successors to imitate. But the notable discovery has now been made, that, by means of a portion of mummy flesh, an imitation may be produced;—which, in point of fact, has so far succeeded, that hundreds of paintings are annually disposed of, as genuine products of that celebrated artist. How little could it have entered into the imaginations of the ancient embalmers of Egypt to conceive, that, instead of preserving a tabernacle of clay for its after re-possession by the returning soul, they were only expending toil, anxiety, and wealth, in preparing materials for a few unprincipled Italian painters of the nineteenth century, to enable them successfully to practise a gainful but nefarious imposition!

In descending from the dreary heights of Sakharah to the valley immediately below, we were struck with the singular appearance of a long strip of marshy ground between the base of the Libyan ridge and the flat plain beyond. It looked as if it had been scooped out and hollowed. Its entire aspect irresistibly made us stop and cry out, “Surely that must be the deserted bed of a lake or river.” Instantly it came to our remembrance, that between Memphis and the Libyan range, there was once an artificial lake which communicated with the Nile—the celebrated Acherusia of Diodorus. On passing this deep channel, it became palpable to the eye of sense that, when the lake existed, the bodies of the dead from Memphis, must have been ferried over, most probably by an established ferry-man, and at a regulated hire, to be interred in the general Necropolis, on the heights above. Now, as the Greeks, by the confession of Herodotus and other writers of their own, borrowed the main part of their mythology from Egypt, and the Romans from the Greeks, how could we resist the inference, that, from the very scene then before our eyes, originated all the fables of the Greek and Roman poets relative to the dark Stygian lake—to Charon, his ferry-boat and “obolus” hire? And the inference seemed conclusive, when the eye, at a single glance, now embraced the elevated plains of the pyramids and the mummies in all their naked and desolate horrors as if scathed and blasted by some consuming fire, with the beauteous groves and plains, spreading out from their base beyond the flood, then clad in living green. It seemed to us the very reality which primarily gave rise to the mythologic scenery so powerfully painted in the sixth book of the *Æneid*, when the poet expatiates on the “dark and turbid waters of Acheron,” with its “horror-striking banks,” encompassing the region of “doleful shades;” and the “green vale,” with its “grassy sward,” in which were found the abodes of

the blessed. But, O, how unlike that bright realm, of which the poetic region of "eternal spring and never-withering flowers" is but the gross material type!

With no ordinary emotion did we approach and traverse the site of ancient Memphis;—Memphis, once introduced by name in our received version; "Egypt shall gather them up, Memphis shall bury them," Hosea ix. 6. Memphis, often referred to by other prophets under the designation of *Noph*; "The princes of Noph are deceived, they have also seduced Egypt," Isaiah xix. 13. Memphis, the capital of the Pharaohs—the seat of the Magi or wise men who were the counsellors of kings—the place of Joseph's unmerited disgrace and subsequent glorious exaltation—the school where Moses became learned in all the wisdom of the Egyptians—the scene of the most stupendous miracles—the witness of the vindication of Jehovah's supremacy over the idols of Egypt, and the powers and principalities of darkness! Oh, how changed from the day when Egypt's proud monarch presumed to defy the great "I AM," saying, "I will not let the people go!" For several miles together, nought is visible now, save heaps of pounded rubbish, interspersed with clumps of palm trees!

This utter annihilation of a city so interwoven with the texture of Sacred History, naturally led the mind to revert with admiration to the singular fulfilment of Scripture prophecies—prophecies, uttered at a time when Egypt outshone all other lands in the pomp and glory of her wisdom, her princes, her cities, her canals, her rivers, and her idols.

"Where are thy wise men?"—asks the prophet Isaiah—"Where are they?" Where are thy wise men? Where are they?—may Echo now mournfully respond from every corner of a land whence all wisdom hath fled, and the very remembrance of it hath perished. The wisdom of its priests and people has, to adopt the emphatic language of a modern writer, given place to "the decrepitude and imbecility of a second childhood. No native can now decipher a single inscription in the sacred character; but foreigners from the extremity of Western Europe must be called in, to diainter the monuments, and to unravel the hieroglyphic records of the past."

"I will set fire in Egypt," saith the Spirit of the Lord by the Prophet Ezekiel, "and her cities shall be in the midst of the cities that are wasted." All the ancient cities of Egypt, without one exception, are now wasted—so wasted, as to be without an inhabitant. Some of them exhibit nought but the promiscuous confusion of broken columns, and shattered edifices. The traces of others have become so strangely obliterated, that the precise spot where they stood is still a matter of debate among antiquarians. Many of them have disappeared altogether amid the sands of the desert.

"I will make the rivers (of Egypt) dry," saith the Lord. How many lakes, canals and large branches of the Nile itself have, in upper Egypt, been literally dried up and choked with sand! And in lower Egypt, of the seven mouths of the Nile, five of which were natural and two artificial, is it not memorable that the two latter are the only ones, which remain as free outlets of the mighty stream?—and that the five former are now so obstructed, as to be either wholly dried up, or converted into stagnant marshes?

"I will make the land of Egypt desolate, in the midst of the countries that are desolate." And is it not matter of historic fact, that many an immense and flourishing district along the whole extent of Egypt has become irretrievably desolate? the once fertile fields being now turned into a burning desert? Yea, as the necessary consequence of such desolation, is it not also matter of historic fact, that a territory which formerly supplied the necessaries and luxuries of life to upwards of seven millions, can now very inadequately support a third part of that number? Nor is the progress of desolation yet ended. Through the repressive energies of a merciless tyranny, the work of destruction is advancing apace—and in many places advancing rapidly and irretraceably.

"I will also destroy the idols, and will cause their images to cease out of Noph," (Memphis.) Where are now the once famed idles and images of Egypt? Egypt, the very birth-place and cradle of the leading mythologies and idolatries of antiquity? They are hid in the burning sands, buried beneath the rubbish of ruins, strewn in mutilated and dishonoured fragments upon the surface, or transported to replenish the museums, and the galleries of every metropolis in Europe with idle curiosities

"The pomp of her strength shall cease," continues the prophet; "the pride of her power shall come down. I will sell the lands into the hands of the wicked; it shall be a base kingdom, the basest of the kingdoms; and there shall be no more a prince of the land of Egypt." How singularly minute the verification of every part of this most remarkable prophecy! Where now is the pomp of Egypt's ancient strength—the pride of her ancient power? all, all sepulchred in the dust which covers her temples and palaces, and stupendous monuments. The only visible remaining relic of the "pomp and pride" of royal Memphis, is the huge bust of the colossal statue of Sesostris, erected by himself, with several others in front of the temple of Vulcan. It was the practice of this proud conqueror to rear pillars in every subjugated province, invariably bearing the daringly presumptuous inscription, "Sesostris, King of Kings and Lord of Lords, subdued this country by his arms." Now, as if to verify to the very senses of posterity the faithfulness of His word, who declares, that he "will stain the pride of all glory," the most gigantic representation of the heathen himself, now lies amid the ruins of his own capital—lies shattered and mutilated in the most humiliating of all postures, even in a deep trench, with its face fast stuck in the mud! And what mere human sagacity could possibly have foreseen, or what stretch of mere human hardihood could possibly have hazarded the remaining parts of the prediction?—and that too, at a time when Egypt to human eye appeared the greatest and most flourishing, as well as to human estimate the most stable and permanent, of all earthly kingdoms? Yet, is it not the undisputed and indisputable testimony of all history that, since the days of the prophets, Egypt has been overrun by successive races of foreign conquerors, and literally sold into the hands of wicked oppressors? that, since the days of the prophets, there never has been, even amid innumerable scenes of anarchy and change, a single native prince of the land of Egypt? Nor is this all. The insults, indig-



nicities, cruelties, and miseries to which the wretched inhabitants have almost uninterruptedly, throughout the long period of two thousand years, passively submitted, almost exceed credibility. So entirely extinct has the spirit of liberty and independence become, that in the present moment, even in the lowest depths of their woe, they never dream of the rise and formation of a native government. No; so crushed have their souls become, that they seem utterly incapable of entertaining a sentiment which has been cherished by the crouching Greek, the degenerate Italian, the submissive Hindu, and the fettered Negro. At this moment, those who have most freely mingled with them, and know their mind best, positively assure us, that the height of their ambition, the loftiest aspiration of their shrivelled souls, is, that God, in his providence, may be pleased to permit *some other foreign power* of a milder character to assume the sceptre; prepared to reckon it the greatest privilege, should only a whip of rods be substituted in place of the present fiercely brandished scourge of scorpions. Thus truly and literally has Egypt gradually become not only "base," but "the basest of the kingdoms."

Here, as every where else, how can the humble but enlightened soul more wisely terminate its inquiries into the ways of Providence, than in the simple yet sublime language of the holy apostle?—"Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

ZION'S DESOLATIONS CONTEMPLATED AND IMPROVED:  
A DISCOURSE.

BY THE REV. THOMAS DOIG, A.M.,  
Minister of Torryburn, Fifeshire.

"For this our heart is faint; for these things our eyes are dim, because of the mountain of Zion, which is desolate; the foxes walk upon it," &c.—LAM. v. 17-21.

**JEREMIAH**, from whose Lamentations these words are selected, has been often characterised as "the weeping prophet." The style of his writings is remarkable for its plaintiveness, and for the sorrowful spirit which it breathes. He had seen Jerusalem in all its glory, and he had lived to be a witness of its desolation. Spared amidst the slaughter consequent upon the taking of the city, and left behind when his countrymen were carried into captivity, he sat down amongst the ruins and wept. There, in all probability, were penned his pathetic Lamentations—the outpourings of a soul overflowing with the purest patriotism and the most ardent piety.

These, unless devoid of all feeling, it is impossible for us to peruse without being deeply affected; nor, in the perusal of them, will the Lord's people fail to perceive much which, while fitted, on the one hand, to humble them, is calculated, on the other, to impart to them the richest comfort and the most precious instruction. Thus it is in that portion of the book which it is now proposed to make the subject of discourse;—in which is set before us, 1st, A distressing experience; 2d, A

reviving sentiment; 3d, A holy expostulation; and, 4th, An earnest prayer. "For this," says the prophet, "our heart is faint; for these things our eyes are dim, because of the mountain of Zion, which is desolate; the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old."

I. In our text there is presented to us a distressing experience: "For this our heart is faint; for these things our eyes are dim, because of the mountain of Zion, which is desolate; the foxes walk upon it."—Often, in former days, had the prophet looked upon the spot that now met his view; but a sad and melancholy change had come over it. All that had constituted its glory was gone—its ruins only remained; and the wild beasts of the field had begun to make it their dwelling-place. The spectacle which Mount Zion thus exhibited was necessarily fitted both to agitate and afflict a pious and patriotic soul. There, had stood the temple of the living God; and there, through the medium of the visible symbol of his presence, God had condescended to converse with man. There, those sacrifices had been offered which he had declared to be pleasing in his sight; and thence were to spring those blessings which would one day restore to the people of every land that communion with the Father of mercies which they had lost by the fall. These, the circumstances with which Zion was associated, had led the Psalmist to regard it as "the joy of the whole earth;" and, now that all was turned to desolation, who can wonder that the prophet should have wept—that his heart should have been faint, and his eyes dim—and that the most distressing of all feelings should have oppressed him? God had visited his own holy habitation in anger. Because of the transgressions of his people, he had afflicted them; because of their forgetfulness of his mercies, he had forsaken them; because of their abuse of his ordinances, he had carried them away captive. They had had their day of grace; but they had refused to improve that day. The means of grace had, in consequence, been withdrawn; and, instead of the sunshine of God's countenance, a cloud of darkness covered the sanctuary.

If such a state of things occasioned to the prophet a feeling of the deepest distress, similar must be the experience of the Lord's people, when any portion of the Church is visited with tokens of the divine displeasure. Even were such visitations to be viewed in the light merely of a trial of the faith and patience of the saints, still in themselves they behoved to be associated with a painful experience. Sin is the original cause of all trouble and sorrow. Sins, by us unrepented of—sins, forgotten it may be by us, but not forgotten by God—these, undoubtedly, as affording cause of humiliation, grief, and bitterness, are to be considered in connection with the removal of the

light of the divine countenance; and if we cast our eyes abroad on any portion of the visible Church, if we look either at its past history or present condition, where can we take our station, and say that difficulties, or trials, or threatenings of judgment, are being made manifest, without being constrained to acknowledge that there are sins to be accounted for, and for which a fearful reckoning may be demanded? Who can tell whether such visitations may not be the beginning of a day of darkness that is to continue—of a removal of the light of God's countenance, to be followed by no gracious return—of a departure of God from a people whom he has "given over to a reprobate mind," and left to "wonder and perish?" And if he should thus depart from any portion of his vineyard, which, because of unfruitfulness, he has abandoned to an enduring curse, who may describe the distress which such a judgment is fitted to create? "My bowels are troubled, mine heart is turned within me, mine eyes do fail with tears,"—these were the sentiments of the prophet, even although he knew that, in due time, the Lord would "arise, and have mercy upon Zion." What, then, would his emotions have been, if he had thought that God had for ever forsaken his sanctuary! An apprehension like this must unquestionably be associated with the deepest possible distress. When God thus departs from a people, all is gone that might have sanctified and saved them. His Word, which might have nourished them, is withdrawn; and they are left to languish and die. His Spirit, that might have convinced and converted them, is withdrawn; and they perish as outcasts from his love. His blessing, which might have revived them, is withdrawn; and the mark of his curse is imprinted on their forehead. His candle, which might have given them light, is withdrawn; and the darkness of death surrounds them. His grace, which might have protected them, is withdrawn; and they are seized by their enemies, and hurried to destruction and despair.

In connection, however, with the distressing experience of the prophet, we are introduced by him,

II. To a reviving sentiment: "Thou, O Lord," says he, "remainest for ever; thy throne from generation to generation."—When the walls of Zion were broken down, and Zion's temple was levelled with the dust; when the streets of Jerusalem were desolate, and her gates were burned with fire; when Judah had gone into captivity, and her children "sat down by the rivers of Babylon, and wept;"—they who, in the day of her distress, had cried, "Raze it! Raze it to the foundation thereof!" imagined that her name was utterly lost and gone. They looked upon the outward appearance; but they forgot to look beyond it. They had beheld the seeming ruin of a people whom the Lord had declared to be his chosen inheritance; but they forgot that it was the Lord's doing, to chastise them for their sins, and, by afflicting them, to recall them from their

backslidings. They forgot that "the Lord remaineth for ever, and his throne from generation to generation." They understood not his purposes; they knew not the manner of his providential dispensations. They overlooked his promises, which are all "yea and amen." They considered not his counsels, which "are of old, even from everlasting;" and with which a demonstration of his glory is associated that will employ the praises of eternity.

But the prophet, amidst the very tears that were shed by him over the fallen fortunes of Jerusalem, could fix his thoughts upon One who is ever the same; and his spirit was revived in consequence. And thus have God's people in all ages been sustained. The Lord, as it regards his own cause, may hide his face; but it will only be for a season. He may remove his candle from one corner of the earth; but it will be to plant it in another—he will not suffer it to be extinguished. Under the proud walls of Babylon he preserved his Church, as he had done within Judah's hallowed sanctuary. He may remove his Church from one land to another, but he will not remove it from off the face of the earth; and there is a day approaching, when, in accordance with his own purposes, and in fulfilment of his own promises, he will make his glory universally known, and "all nations shall call him blessed." Here, under every trial, and amidst the most calamitous visitations, it is the privilege of his believing people to rest. "The Lord reigneth, even thy God, O Zion, unto all generations." And this is his promise, in illustration of his purposes, "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

However mysterious and trying the doings of God, as the Supreme Governor of the universe, may at times seem to be, there is a covenant relation in which he stands towards his people, that cannot be annulled. As his own existence and purposes are eternal and unchangeable, so is that provision which he has made for his Church, and for a continued succession of believers, who shall know his name, and rejoice in his salvation. Each generation, accordingly, as it has passed away, has furnished a demonstration of the fact, that "the house of God, the Church of the living God," is established on "the Rock of ages." The company, indeed, composing it has often been small; but its existence as a company has never failed. It has often been persecuted and oppressed, and has seemingly, at times, been on the eve of extinction; yet it has endured. States and empires have risen and flourished, and declined and disappeared; but, amidst the ruin and desolation that have thus ensued, a people have been preserved, devoted to the Lord. The languages of the nations have changed, and many a tongue, once spoken by millions, is now unknown; but there has at all times been a language in which the praises of God were celebrated. "The name of

the Lord," as "a strong tower to his people," has continued to be known and trusted in, and it will be known and trusted in for ever.

Our views, however, are not to be confined to a mere inert acknowledgment of the supremacy of God, and of the unchanging character of his government; for,

III. Along with the reviving sentiment, which, in connection with his distressing experience, took possession of the prophet's soul, he proceeds to adopt the language of holy expostulation: "Wherefore," he exclaims, "dost thou forget us for ever, and forsake us so long time?"—The prophet foresaw that the captivity would be of long continuance—that, many years to come, Zion would be desolate. It looked, in these circumstances, as if the Lord had abandoned his people to irrecoverable ruin—as if the heathen had achieved a lasting triumph—as if the way of truth were in danger of being lost, and the covenant of God of being broken. In a continuance of the calamity which had come upon Jerusalem, the honour of God's own cause seemed involved. Animated, therefore, with a holy zeal for the glory of God as associated with the prosperity of his Church, the prophet asks whether it could be that God would afford no sign of his returning favour, which might reanimate the hopes of his afflicted people, and keep them from fainting under the reproach of their enemies? We are not, indeed, at liberty to arraign the doings of the Lord, as if, in any circumstances, these were unrighteous. Even when his hand is felt to be heaviest upon us, it becomes us submissively to say, "Good is the will of the Lord."

Yet, while we may not arraign the rectitude of his doings, nor infer that he will finally cast off even the meanest of his saints,—because this would be to impeach his truth, and to distrust his loving-kindness, we may, nevertheless, in a spirit of deep humility, inquire wherefore he is contending with us, and wherefore he is contending, when he does thus contend, with the Church which he has "purchased with his own blood." A knowledge of the reason of these his mysterious doings may, in many respects, be desirable both to humble and to prove us, and to impress us with sentiments which accord with his mind and will.

On this principle the believer feels it to be alike his duty and his privilege, in the day whether of his own or of the Church's calamity, to draw near to God, and, as a child to a father, to pour out his soul before him. Nor, in thus presenting himself at the throne of grace, is it easy to say how far at times he may not be at liberty to go. If we look into Scripture, we find instances of eminent saints venturing on some occasions, shall I say it, even to expostulate with God? Thus did the father of the faithful, when made acquainted with the impending doom of Sodom. "Wilt thou also destroy the righteous with the wicked?" he exclaimed, "That be far from thee, to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked

that be far from thee: shall not the Judge of all the earth do right?" We are in a manner surprised, when we read the narrative of his pleading on this occasion. It is more than prayer; it is expostulation. Yet the sentiments which he breathed were not those of unhallowed presumption; for he bowed with the deepest reverence before God when he addressed him. It was that enlargement of soul, which they only know, who, in the strength of a living faith, have long walked with the Most High as their Father and their Friend. And similar, accordingly, at times has been the experience of the saints in after ages. Thus, for instance, it was with Luther in that most eventful of all passages in his history, when his enemies who had gathered around him on every side, thought they had swallowed him up,—when the proudest of earth's potentates sat in judgment over him,—when the papacy had written out the sentence which doomed him to death, and which doomed the Reformation to destruction along with him. In these distressing circumstances, when, to the eye of man, the cause of truth seemed on the eve of perishing, he was overheard in an agony of soul to exclaim, "O God, Almighty God everlasting! if I am to depend on any strength of this world, all is over; the knell is struck; sentence is gone forth. O God! O God! O thou my God, help me against the wisdom of this world: the work is not mine, but thine. I have no business here. I would gladly spend my days in happiness and peace. But the cause is thine; and it is righteous and everlasting. O Lord, help me. O faithful and unchangeable God, I lean not upon man. My God, my God, dost thou not hear: my God, art thou no longer living? Nay, thou canst not die: Thou dost but hide thyself. My God, where art thou? The cause is holy; it is thine own. I will not let thee go; no, nor yet for all eternity."

These and others of his expressions on this eventful occasion which I might have quoted, remind us impressively of the manner in which he viewed his case as associated with the manifestation of God's purposes towards his Church and people. It was this that so moved him. It was this that so agitated his soul as to lead him, so to speak, to expostulate with God. And it appears to have been on a somewhat similar principle, and with somewhat similar feelings, that, with reference to the experience and prospects of Zion, the prophet in our text exclaims, "Wherefore dost thou forget us for ever, and forsake us so long time?"

In a state of things like that we have been adverting to, we are necessarily reminded of the utter vanity of all human resources. We feel that to God alone we can look for help and deliverance. And the consciousness that this is alike our duty and our privilege will lead us to commend unto God at the footstool of his throne that which we know to be God's own cause. This, accordingly, is what the prophet does. For,

IV. He gives expression to his sentiments in

the language of earnest prayer. "Turn thou us unto thee, O Lord," he exclaims, "and we shall be turned: renew our days as of old."—The manner in which this petition is expressed is worthy of our special notice, inasmuch as it recognises the cause of the sad calamity that gave occasion to it. The desire on the part of the suppliants that they might be turned unto the Lord, implies that they, in the first instance, had forsaken him; that, if they had been seemingly cast off, it was because they had previously declined from the path of commanded duty. God does not withdraw the communications of his favour, as if he took pleasure in the affliction of his people, but because he sees it meet to chastise them for their sins. Nor, blessed be his name, will he keep at a distance from them any longer than is necessary to answer the design for which he has afflicted them. If thoroughly humbled, repentant, and believing, they implore the restoration of the tokens of his love, they will not be left to implore this in vain. "Weeping may endure for a night; but joy cometh in the morning."

There is often, however, a sad reluctance on their part to make a full and unreserved confession of their guilt. They find it difficult to persuade themselves, either of the number, or of the extent of their backslidings. They fail, in consequence, to turn unto him with their whole heart and soul. Hence the manner of the prophet's prayer, "Turn thou us unto thee, O Lord, and we shall be turned."

God's grace is necessary to impart the very disposition, in connection with which, although not as the procuring cause, the return of God's favour may be enjoyed. But for that sanctified use of the captivity, which God only by his Spirit could give, Judah in her affliction would have gone farther than ever from the Lord. Without his renovating and reviving grace, Babylon would have been the grave of the Church; and the hope of Israel would there have been buried for ever. It was God by his Holy Spirit, that made the captive Jews, during the period of their exile, so to see the evil of idolatry, that ever after, they were cured of their leaning to this their besetting sin. And when he had thus turned them unto himself, he opened in due season a way for their deliverance, and planted them once more upon Mount Zion. For this the believing remnant amongst them had earnestly prayed; and their prayers were graciously answered.

There is much, then, in this part of the prophet's prayer, that is fitted to convey very precious instruction, in seasons, whether of outward spiritual calamity, or of inward spiritual distress. And, as on the one hand, it cannot be well with us until the Lord revisit us in mercy, so on the other, we cannot look for such a gracious visitation, unless we have been brought to see our exceeding sinfulness, and, confessing and bewailing our declensions, we seek with our whole heart and soul to return unto him.

Similar is the light, in which it becomes us to

regard the next clause of the prayer in our text, "Renew our days as of old;" when a desire is expressed for a spiritual renovation, like that which had gladdened the Church, when, in ancient times, the Lord had evidently delighted over her for good. Many and glorious had been the manifestations of his favour to Zion "in the times of old,"—and the thought of these must have come home to the prophet in a most affecting manner, now that he looked upon the ruins of the sanctuary. A sense of present destitution and desertion when sanctified, will lead to a just appreciation of the mercies that have been withdrawn. We feel, in consequence, what we have lost by our transgressions; while, at the same time, we are reminded of what God may do, and of what he often has done for his people, when he is pleased to regard them graciously. We are thus induced to "covet earnestly the best gifts," and to plead for a return of the Divine favour which may fulfil the amplex of our wishes, and satisfy our largest desires. There is nothing too hard for the Lord. He, who afflicts his people for their sins, can heal their every wound, and enable them to wipe away their every tear. He can give them "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." He can "satisfy them with marrow and fatness," and not only fill their cup of blessing, but make it to "run over." Nor is there any thing which he sees to be for the good of his people, which he is not ready to grant in answer to believing, earnest prayer.

There may be amongst you those who are in spiritual distress, and whom the Lord is evidently chastising for their sins; and there may be of the Lord's people amongst you, who feel that they are "cast down," and who are afraid of being "utterly destroyed." And where is your hope? If you look to yourselves, you must despair; for you are without any strength of your own. But it is both your duty and privilege to look away from yourselves, and to look unto him who is the Lord, the Redeemer of his people. He is the same "yesterday, to-day and for ever." His loving-kindness faileth not; his mercy endureth from age to age. To him, in the day of your distress, you must look; for with him only is deliverance to be found. Nay more; it is even your privilege to ask, wherefore he is contending with you, and why, in the course of his dealings with you, you have been brought so low? And, at all events, let it be your prayer—the prayer of "a broken and contrite heart,"—that the Lord may turn you unto himself, and restore unto you the joy of his salvation. Nor be unmindful of present mercies, but be careful to improve them, lest God should, in judgment, remove them far away from you. And, alas! are there not multitudes, who, instead of seeking to improve their privileges, are guilty of habitually slighting and abusing them; "And shall I not visit for these things, saith the Lord?" Consider, I beseech you, how it is, in these respects with yourselves. Do you prize, and study

to profit, under the ordinary means of grace : These are the gift of God ; and it is these which, by the Divine blessing, are fitted to make you "wise unto salvation." Without a diligent use of these, you have no reason to expect that other, or more extraordinary means, will be blessed to your souls. Your curiosity may be excited—your ears may be tickled—your sympathies may be awakened—or an impression of terror may at the time come over you. But all will be found to be "as the morning cloud, or the early dew, that vanish away." It is not by means of highly-seasoned meats, that the body is nourished. It is not thus that health is promoted. It is the plain, regular diet, that imparts vigour and nourishment. And so it is in regard to that, which, by the Divine blessing, is associated with the well-being of the soul. What use then, I ask, have you made, and are now making of the ordinary means of grace ? For this, a very solemn reckoning is awaiting you. Be careful, to improve these your mercies, lest the day come when, deprived of the enjoyment of them, you will look and long for them in vain.

#### THE HAPPY LAND.

There is a happy land,  
Far, far away,  
Where saints in glory stand,  
Bright, bright as day.  
Oh ! how they sweetly sing,  
Worthy is our Saviour King ;  
Loud let his praises ring—  
Praise, praise for aye.  
Come to this happy land,  
Come, come away ;  
Why will ye doubting stand—  
Why still delay ?  
Oh ! we shall happy be,  
When from sin and sorrow free ;  
Lord, we shall live with thee—  
Blest, blest for aye.  
Bright, in that happy land,  
Beams every eye ;  
Kept by a Father's hand,  
Love cannot die.  
On, then, to glory run—  
Be a crown and kingdom won ;  
And bright above the sun  
We reign for aye.

#### CHRISTIAN TREASURY.

*In Christ all fulness dwells.*—There is still in Christ a fulness of redundancy, notwithstanding all that he has expended. It were blasphemous to think that Christ should be a penny the poorer by all that he has laid out for the relief of all those who have their dependence upon him. It pleased the Father that in him should all fulness dwell ; not stay or abide a night or a day, and away ; but should dwell. The sun has not the less light for filling the stars with light. A fountain has not the less for filling the lesser vessels. There is in Christ the fulness of a fountain. The everlasting fountain pours out water abundantly, and yet remains full. Why the Lord Jesus is such an overflowing fountain, he fills all, and yet remains full. Christ has the greatest worth and wealth in him. As the worth and value of many pieces of silver is in one piece of gold ; so all the petty excellencies scattered abroad in

the creature, are united in Christ ; yea, all the whole volume of perfections, which is spread through heaven and earth, is epitomized in him.—REV. T. BROOKES.

*The meekness of the suffering Saviour.*—How was he wounded, who heals every disease ; how was he crowned with thorns, who crowns his martyrs with unfading garlands ; how was he stripped naked, who clothes the fields with flowers, and all the world with robes, and the whole globe with the canopy of heaven, and the dead with immortality ; how was he fed with gall and vinegar, who reaches out to his people the fruits of paradise, and the cup of salvation ! And when, at the crucifixion, the heavens were confounded, and the earth trembled, and the sun, that he might not behold the villany of the Jews, withdrew his shining, and left the world in darkness, still the blessed Jesus said nothing, and betrayed no emotion of anger ; but endured, without murmuring, all that earth and hell could lay upon him, till he had put the last stroke to the finished picture of perfect patience, and prayed for his murderers, whom he has been, ever since, and is now, ready to receive, upon their repentance, not only to pardon, but to a participation of the glories of his kingdom.—BISHOP HORNE.

#### BIOGRAPHICAL SKETCH.

#### THE LATE REV. T. C. E. RHENIUS, MISSIONARY IN SOUTH INDIA.

BY THE EDITOR.

#### PART III.

FOR some time previous to the period at which we have now arrived in the history of this devoted missionary, the reader cannot fail to have perceived that discordant feelings and opinions were entertained, on various points, by the Committee of the Church Missionary Society on the one hand, and Mr Rhenius and his colleague Mr Schmid, on the other. The smouldering flame at length burst forth. A letter was received from the Committee, complaining that the missionaries were forming their converts into communities on the Lutheran model. The accusation was altogether without foundation. The missionaries, though employed by the Church Missionary Society, were themselves ministers of the Lutheran Church of Prussia, and it was not surely to be expected that, if their catechists objected to English ordination, as they actually did, they were to press it upon them. Nor indeed, did the Committee, in their first communication on the subject, profess to have formed any such expectation. But the demands which they made seem to involve them in a charge of proselytism, not to Christianity, but to a sect. We quote from the spirited reply of Mr Rhenius to the Committee's accusation :—

"I cannot agree with your sentiment, that missionaries who have been the instruments in the hand of God to raise up congregations from among the heathen, should thenceforth have nothing more to say respecting the formal settlement of them as Christian communities. I do not maintain that the Society should have no share in this matter ; but I think they should regard it as a concern of minor importance, and trust that those who have been enabled by Divine grace to do the one, will also be enabled to do the other, and provide the people with the means necessary for their farther instruction and edification. This is not my opinion only ; but several bishops of the Church of England herself have expressed themselves to the same effect. Bishop Burnet, for instance, says, 'Since I look upon the sacramental actions as the highest of sacred perfor-

manes, I cannot but acknowledge those who are empowered for them, must be of the highest office in the Church.' I think, therefore, that the Committee need not be so much opposed to our ordaining the native catechists, as if the Church of Christ would suffer thereby, or as if we had no scriptural right to do so. By their opposition, they plainly show that they have another interest besides that of the Church of Christ, contrary to their own frequent declarations in their publications. How different this from the apostle's catholic spirit, when he said, 'Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice!'

"I am grieved to write to you thus, because nothing is farther from my thoughts than a desire to hurt your feelings, or to appear disrespectful to the Society. I trust they will receive what I have said as coming from a heart that sincerely endeavours to love the simple truth as it is in Jesus. This Word of Truth is my foundation; its promotion my design; and its maintenance my duty."

In the close of this letter, Mr Rhenius proposed three things:—that he should be allowed to return to Europe; that he should retire to Madras, where he might devote himself exclusively to the work of translation, in connection with the mission; or that, without quitting his station, he should attach himself at once to another missionary society. The concluding paragraph is as follows:—

"That you may be fully informed of my sentiments on the subject of the Church (as I have always dealt frankly and unreservedly with the Committee), I beg leave herewith to send a copy of my review of a small book, entitled 'The Church, her Daughters and Handmaidens,' &c., which the Rev. Mr Harper lately published, and of which he requested me to write a review."

Of the three proposals made to the Committee, they seem to have assented to the first; and Mr Rhenius, accordingly, resolved to go to England. He was prevented, however, from carrying this resolution into effect, by a letter from the Committee, stating that, from the change which had taken place in their members and constitution, his voyage to England would be unnecessary. In the midst of this disagreeable correspondence, he was unexpectedly refreshed by a visit from the celebrated Mr (now Dr) Wolf, who was travelling through India. This zealous missionary to the Jews made a short stay at Pallamcotta, but he remained long enough to form a very high opinion of Mr Rhenius's character as a Christian and a missionary. In his Journal, accordingly, we find him speaking of Mr Rhenius thus:—"The greatest missionary, I believe, who has ever appeared since the time of the apostles; more enterprising, more bold, and more talented than even Schwartz himself." Such a testimony from such a quarter is no mean tribute to the excellence of the man who is the subject of it; and we can only regret, that the Society by whom he was employed should have been so far led away by a narrow spirit of sectarianism, as to have dispensed with his invaluable services. But to proceed with the history of this unhappy dispute. Mr Rhenius, we have seen, entertained serious thoughts of visiting England, with the view of laying the whole circumstances of his case before the Committee in London. But as the Madras Committee dissuaded him from leaving India, and seemed not very anxious to press the ordination question upon him, he thought it was his duty to go on with his work, without insisting

on an immediate adjustment of that question. For a time, accordingly, peace was restored, and our missionary set himself to his laborious duties, with his wonted devotedness and apostolic singleness of heart. Scarcely had a few months elapsed, however, when annoyances arose from a different quarter. Bishop Wilson had made a tour to the south, and in a charge to the clergy, which he published soon after, the following strange passage occurs:—"I discovered a system at work in the extreme south (province of Tinnevely), in direct opposition to our Protestant Episcopal Church—a system so ruinous, in my judgment, to the holiness and peace of the new converts, as to threaten a subversion among them of Christianity itself." The burden of this grave accusation was, that the missionaries were not adhering strictly and in all points to the forms of the Church of England—an offence which, in the eyes of the worthy Bishop, was of no light nature. Mr Tucker, the Secretary of the Madras Corresponding Committee, on the other hand, having inspected the affairs of the mission at Tinnevely, was quite delighted with what he saw and heard; and in the introduction to a report, which soon after appeared in a religious periodical in Madras, he expresses himself in the strongest terms in speaking of the manner in which the mission was conducted. At this juncture, the Madras Committee resolved to address a letter to Bishop Wilson, vindicating their missionary from the charges so rashly made. This resolution is dated 22d April 1835; and, on the 18th of May, Mr Rhenius received from Mr Tucker the resolution of the Home Committee, by which his connection with the Church Missionary Society was dissolved, on the ground of his having published a pamphlet, which they considered as inconsistent with the principles and constitution of the Church of England. The following is the resolution:—

"The Committee learn, with the deepest regret and distress, the publication in India by Mr Rhenius of his tract, entitled a 'Review,' &c., impugning, as it does, the government, ritual, formularies, and discipline of that Church with which he stood connected as a missionary of this Society; and that afflicting as it is to them to dissolve their connection with one whom, on many grounds, they highly honour and esteem, yet they feel bound, in consistency, as attached members of the Church of England, to take this very painful step, and to declare that the missionary relation which has hitherto subsisted between the Society and Mr Rhenius is at an end."

On receiving this announcement, Mr Rhenius sent for all the catechists, and acquainted them with the Committee's resolution, at the same time putting the question, Whether they were willing to adhere to the Society or to him? After some discussion and explanation, they declared their resolution to abide with him as hitherto, and to live in faith on the Lord's care. Mr Rhenius and his colleagues, accordingly, were now separated from the Society under whose auspices they had laboured since their arrival in India. Mr Tucker came to Pallamcotta, for the purpose of holding a conference on the subject, and Mr Rhenius addressed the following letter to him, as Secretary to the Madras Committee:—

"MY DEAR BROTHER,—Having received from you the Home Committee's resolution of 15th February 1835, dissolving my connection with the Society, in

consequence of my publishing my Review of Mr Harper's book on the Church, I herewith declare,

"That as the dissolution involves my departure from Tinnevely, where the Lord's blessing has so long rested, and is still resting, upon my humble labours, as the Committee well know, and have repeatedly declared with joy and gratitude to God—I cannot but consider their resolution unjust towards me, and injurious to this mission; more particularly, as they have no other cause for it than simply my publishing the Review, in answer to the request of a chaplain who was then a member of the Madras Committee. The Home Committee have, these many years, been well aware that I hold the sentiments on Church forms contained in that Review, and that the mission here was conducted in accordance with those sentiments. If they were wrong, and hurtful to the cause of Christ, the Committee ought to have dissolved our connection long ago: as they did not do so, it is plain they did not consider them hurtful to the cause of Christ. The mere publication, therefore, of those sentiments cannot, in my humble opinion, amount to so serious a fault as to deserve a dissolution of my connection with the Society. May not a minister of the Gospel honestly avow his principles in ecclesiastical matters as well in public as in private; especially when he is called upon to do so by a member of the Committee? Has he no liberty to declare errors in Church matters, wherever he finds them? In publishing that Review, I had no intention whatever to stir up angry passions—to set the Church of England community against me, or to excite the Church Missionary Society to dissolve my connection with them; but simply to show that the assertions made in Mr Harper's book were not in accordance with the Holy Scriptures, as far as I know them;—and thus, honestly and calmly to investigate those subjects which had so often been the cause of disquietude between the Committee and myself. Since, however, the result has been such as I did not contemplate, I heartily deplore the publication of the Review.

"I fully concede that the Society have a strong claim on Tinnevely—the property is theirs;—but as for the congregations, I think I have as strong a claim on them as the Society have, if not a greater. I intended, therefore, to abide with the catechists and congregations at any rate; because the tie existing between them and me cannot easily be broken. But, understanding that you will still maintain a mission establishment here, I have for the sake of peace given up my intention, notwithstanding the earnest solicitations of the catechists; for I see that my remaining would only produce strife and contention—an evil by all means to be prevented if possible. I am, therefore, preparing to leave Tinnevely for Madras, where I shall consider farther what to do. One great object with me will be to carry on the work of translation with redoubled vigour, and to be useful in the publication of other religious books in Tamul, for the benefit of India.

"As to my successors in Tinnevely, I heartily pray that the Lord Jesus may bless them, and make the seed we have sown, and the plants we have planted, to grow and flourish under their care and labour.

"I beg to express my best thanks to the Home Committee, and to the Madras Committee, for the provision they have kindly made for me and my family for the present.

"The Lord in mercy soon heal these divisions, and deliver his Church from all differences, and the causes of them! May he soon pour out the gifts of his Spirit upon his people, that all may be one, as the Father and Christ are one—'that all may be perfect in one,' to the glory of his name!

"Notwithstanding the dissolution of our connection, painful as it is, I shall still cherish a high regard and

affection for the Society; and, pray that the Lord's blessing may follow their labours, carried on according to his Holy Word, and in his Spirit.—And thus believe me, ever yours affectionately in Christ Jesus,

"C. RHENIUS.

In accordance with the views stated in this letter, Mr Rhenius adopted the step, unwise as it appears to us, of leaving Tinnevely, and thus breaking up his connection with the people among whom he had laboured with such efficiency and success. The Church Missionary Society, although they had an undoubted right to part with their official servants whenever they chose, had no right to demand Mr Rhenius's departure from his station. They had no possible claim upon any thing but the property of the mission. The catechists, native converts, and all who chose to abide by Mr Rhenius, had it in their power to do so if they chose. But, to avoid any altercation or misconstruction of his motives, he resolved to leave his post and set out for Madras. He took his departure, accordingly, on the 19th of June; and was speedily followed by his colleagues, Messrs Schaffter, Müller, and Lechler, along with several catechists. On their arrival at the presidency, they resolved to form a new mission; and Arcot, about sixty miles west from Madras, was fixed upon as their head-quarters. Before proceeding thither, Tamul letters, signed by forty-three catechists, arrived from Tinnevely, calling upon them to return. On holding a consultation with their friends, they decided to decline the invitation in the meantime. They set out, therefore, for Arcot, where they commenced their missionary proceedings. But, in a few weeks, another letter came from Pallamcotta, signed by seventy-seven catechists and others, requesting Mr Rhenius to return. He set out for Madras, to consult with his Christian friends and brethren on the subject; and, after much prayer and deliberation, we find him giving vent to his feelings in these words in his Journal:—

"It strikes me more and more, that I did wrong in leaving Tinnevely. We, in a manner, sanctioned the injustice of the act of the Society. The separating me from my churches for no proper cause, was an unjust act. In Tinnevely the Lord gave us, in various ways, to understand that we ought not to leave it. We left, however, in order to avoid strife and contention between opposition missions. But peace has not been obtained; and the congregations and catechists have called on us to return: they have written the same to the Committee, and openly declared their dissatisfaction. All things considered, it appears to me my duty to proceed to Pallamcotta immediately.

"My three brethren hesitate as to the propriety of their returning with me. They will, therefore, wait here till they hear from me from Pallamcotta. Great has been the conflict in my mind. But the Lord has heard my prayer in relieving me from my doubts, and giving me a feeling of assurance that I ought to go."

Mr Rhenius, entertaining such sentiments and feelings, returned to Pallamcotta; and his colleagues remained at Arcot for a time, but at length joined him in originating and conducting the "German Evangelical Mission." The return of Mr Rhenius to Tinnevely was the signal for a renewal of the conflict. The Madras Corresponding Committee put forth a pamphlet, entreating his friends to persuade him to remove to Arcot, or any where else. A paper warfare now commenced, which continued for some time. Paraphlets and newspaper paragraphs appeared in abundance, and every attempt

was made to prevail upon him to leave Tinnevely. But all was in vain. He and his colleagues remained, and dedicated themselves to the great work which they had undertaken. The chapter of the published Memoir of Mr Rhenius, in which his son vindicates his father's conduct in the whole of the dispute which we have been briefly noticing, is able, candid, and on the whole impartial. That the Society exceeded their powers in the demands which they made, every careful reader of the Memoir cannot fail to perceive. Their conduct was high-handed in the extreme, and their attempt to claim a patrimonial right in the whole Tinnevely district was utterly unreasonable and absurd. "The people," as Mr Rhenius well remarked, "are not the property of the Society, or of any man: it is their sacred right, as well as that of all other men, to choose their pastor or pastors. The Society had no right to deprive the people of their long-known and loved teachers, nor us of the fruit of our labours."

The footing on which the German missionaries at Tinnevely was now placed, was one which required the exercise of much faith, and a simple dependence upon the Almighty. Nor was their confidence fruitless. Contributions poured in from all quarters; and although a sum amounting to between two and three thousand pounds was required for the support of the mission, their resources were always sufficiently ample. The mission soon assumed a very flourishing aspect. In the close of 1836, we find it stated that no fewer than seventy-six schools were in operation, containing two thousand five hundred and eighty-three scholars. While thus labouring with unwearied assiduity in the peculiar duties of his office, Mr Rhenius found time to prepare and publish a "Grammar of the Tamul Language," which is held in high estimation by Oriental scholars. His harassing toils and exertions, as might have been expected, were not long in affecting his bodily constitution. The mental anxiety and physical labour to which he was subjected, suddenly and prematurely brought his labours to a close. In May 1838 he laboured under a severe indisposition, which, however, excited no alarm in the minds of his family and friends; and it was not until three weeks before his death, that he was under the necessity of laying aside his labours, and betaking himself to quiet and rest. Just before his illness, he had finished "The Summary of Divinity in Tamul," a book intended particularly for the use of the catechists. Till within ten days of his death he sat with his family as usual, and only a few hours before it he was busy about his Master's work. The following brief sketch of his illness and death may be interesting:—

"On the 12th May, he commenced a letter to a friend in Europe; but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of St John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the seminary boys, desired them to pray that if it were the will of God he might

be restored to health, and reminded them of the words, 'Jesus Christ, the same yesterday, and to-day, and for ever.' There was during the three weeks preceding his death a constant dry heat about his head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time, the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On that day and the following, bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared, indeed, to feel better; but about half-past two in the afternoon, the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were come. It was a mercy that during these trying hours, and for a week preceding his death, there was a medical friend in the house—a surgeon attached to the Travencore mission; and it was a consolation to us to think that all the means possible would be used. The medical aid of the station was also obtained; but all in vain. A little after five, the apoplectic fit came on, and about half-past seven o'clock he ceased to breathe.

"The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure, he derived great comfort from the 23d Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said 'Yes,' and already joy indescribable brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to say the German for the words 'my beloved Lord,' and to speak of 'the remainder of life.' Also, while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, 'We must have patience—patience.' He expired amid the sobs and tears, not only of his family and friends, but of many natives, Christian and heathen, who collected at the doors as soon as they heard of his dangerous condition.

"While in health, he is remembered several times to have expressed a wish that, when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his usual health and activity should recoil at the thought of lingering pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus."

Thus died one of the most devoted and successful of modern missionaries; and we sincerely trust the Memoir by his son, of which we have given a rapid and necessarily imperfect Sketch, will be warmly received, as it well deserves, by the Christian public. It is a work which does great credit to the biographer; and, considering the very near relation in which he stood to the subject of the work, we have no hesitation in saying, that he has produced a Memoir which is well fitted to take its place with the most interesting biographies of the day.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'CONN, Belfast; and by the Bookellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE

SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

1.—The Death-beds of Infidels and Christians contrasted, Page 209	5.—A Discourse. By the Rev. James Glen, A.M., . . . . Page 217
2.—Sacred Poetry. "Christian Warfare." By Henry Kirke White, . . . . . 212	6.—Sacred Poetry. "True Enjoyment," . . . . . 222
3.—The Cruelties and Barbarities of the Slave Trade. By the Editor, . . . . . 22	7.—The Death of Admiral Colligny, . . . . . 22
4.—A Letter addressed to a Young Lady on coming of Age, . . . 216	8.—Christian Treasury. Extract from the Rev. G. Hodson, 228
	9.—The Last Hours of a Young Christian. By the Rev. William Paterson, . . . . . 224

THE DEATH-BEDS OF INFIDELS AND CHRISTIANS CONTRASTED.

In the present day when Infidelity is so lamentably prevalent, we would call attention to the following extract, exhibiting as it does, a strikingly contrasted view of the power of the respective systems of Infidelity and Christianity to support their votaries in a dying hour. It forms a small portion of a work\* which deserves to be extensively circulated, and may be found useful as a counteractive to the Infidel books and tracts which are so industriously pressed upon the attention of the public, particularly in Manufacturing districts of the country.

There is something awfully real in death; levity and indifference are most unseemly at that moment. Who can leave all he has loved on earth; who can have the ties rent asunder which made life precious; who can enter on a new state of which he has no experimental knowledge, without the most solemn reflections, unless conscience has been previously hardened by unbelief? This, is generally the moment for confession and truth; the real sentiments of the soul are exposed. The motives for concealment, evasion, or pretended indifference, cease to exist; and the expiring tongue declares the fears or hopes, the miseries or joys of the departing spirit. This, then, is the time for the trial of those systems on which we have reared our hopes of salvation. If our theory will not support us then, it is worthless, because the hour of death is the period in our history in which we need most support and consolation. Well, the systems of Infidelity and the doctrines of Christianity have both been tested at that moment; let us see with what result.

Some Infidels have manifested the greatest insensibility and presumption in their last hours; as if they were either utterly callous to every thing which relates to them as accountable creatures, or

were daring the Almighty to his face after labouring to subvert his authority. When Hobbes drew near to death, he declared, "I am about to take a leap in the dark;" and the last sensible words that he uttered were, "I shall be glad to find a hole to creep out of the world at." And although Rousseau had pretended to doubt the very existence of God, and lived in unbridled licentiousness and vice, he presumptuously claimed the favour of his Creator, expiring with the most impious appeal ever made to the Divine Being. A short time before he departed, he said to his wife or mistress, "Ah! my dear, how happy a thing it is to die when one has no reason for remorse or self-reproach!" And then, addressing himself to the Almighty, he said, "Eternal Being! the soul that I am going to give thee back is as pure at this moment as it was when it proceeded from thee; render it partaker of thy felicity!" Nature, conscience, the slightest moral feeling, compel one to declare that such states of mind are exceedingly unfit for a death-bed.

How opposite to this the seriousness and humility of the judicious Hooker; a man far superior to both in all the powers of his mind as well as in all the moral and religious endowments of the heart. His last words were, "I have lived to see this world is made up of perturbation, and I have been long preparing to leave it, and have been gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near; and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men, yet if thou, Lord, be extreme to mark what I have done amiss, who can abide it? And therefore where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merit who died to purchase a pardon for penitent sinners."

Other Infidels have exhibited the utmost trifling

\* "Infidelity contrasted with Christianity." By the Rev. J. Sherman of Surrey Chapel. London: Hamilton, Adams, & Co. 1840.

in the awful hour, as if dying were the most unimportant event in their history. Hume, when near his end, amused himself by joking about Charon and his crazy boat, and being carried over the fabled Styx by the ferryman of hell. Levity and satire occupied his discourse, while trifling dissipation, even games at whist, filled the intervals. The retouching of his infidel writings was his employment, and his essay on suicide,—in which he encourages a profane and irreligious age to this last miserable act of presumption and despair,—was finished on his death-bed. In this frame he dies. What an overacted part! What a frightful unconcern! What an unnatural contempt of that dissolution of the mortal frame which sin has induced, and which carries the soul before the tribunal of God! Is this the hero of your natural religion? Is this the man, whose cold-blooded scepticism was only equalled by the disgusting licentiousness of his moral code; who overturns all testimony with one hand, and all virtue with the other? Yes, the brand of the Almighty did not appear more visible in the judicial obduracy of Pharaoh, than in the infidel being given up to the levity of such a death-bed. Dr Johnson observes upon this impenitent death-bed scene:—"Hume owned he had never read the New Testament with attention. Here, then, was a man who had been at no pains to inquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of a death-bed should alter his way of thinking, unless God should send an angel to set him right."

Come with me to the death-bed of Payson, a man whose intellect and integrity far excelled Hume's. See him tortured with convulsions and racked with pain,—yet fearless, humble, resigned, joyful, and even triumphant. To some young men whom he invited to visit him he said, "My young friends, you will all one day be obliged to embark on the same voyage on which I am just embarking; and as it has been my special employment during my past life to recommend to you a pilot to guide you through this voyage, I wish to tell you what a precious pilot he is, that you may be induced to choose him for yours. I feel desirous that you might see that the religion I have preached can support me in death. You know that I have many ties which bind me to earth,—a family to which I am strongly attached, and the people, whom I love almost as well; but the other world acts like a magnet, and draws my heart away from this. Death comes every night and stands by my bedside in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dissolved with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet while my body is thus tortured, the soul is perfectly—perfectly happy and peaceful—more happy than I can possibly express to you. I lie here and feel these convulsions ex-

tending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to revive in a flood of glory which God pours down upon me. And I know, I know that my happiness is but begun; I cannot doubt that it will last for ever. And now, is all this a delusion? Is it a delusion which can fill the soul to overflowing with joy in such circumstances? If so, it is surely a delusion better than any reality; but no, it is not a delusion; I feel that it is not. I do not merely know that I *shall* enjoy all this—I *enjoy it now*.

"My young friends, were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and all its inhabitants striving to make me happy, what could they do for me? Nothing! nothing! Now, all this happiness I trace back to the religion which I have preached, and to the time when that great change took place in my heart, which I have often told you is necessary to salvation; and now I tell you again, that without this change you cannot, no, you *cannot*, see the kingdom of God. And now, standing as I do on the ridge which separates the two worlds; feeling what intense happiness or misery the soul is capable of sustaining, judging of your capacities by my own, and believing that those capacities will be filled to the very brim with joy or wretchedness for ever; can it be wondered at that my heart yearns over you, my children, that you may choose life and not death? Is it to be wondered at, that I long to present every one of you with a full cup of happiness, and see you drink it; that I long to have you make the same choice which I made, and from which springs all my happiness?"

"A young man just about to leave this world, exclaimed, 'The battle's fought! the battle's fought! the battle's fought! but the victory is lost for ever!' But I can say, The battle's fought, and victory is *won*!—the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness to all eternity. And now, my children, let me bless you; not with the blessing of a poor, feeble dying man, but with the blessing of the infinite God. The grace of God, and the love of Christ, and the communion of the Holy Ghost, be with all and each one of you for ever and ever! Amen."

At one time he was heard to break forth in the following soliloquy:—"What an assemblage of motives to holiness does the Gospel present! I am a Christian. What then? Why I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which infinite wisdom could devise. I am a Christian. What then? Why I am a temple of God, and surely I ought to be pure and holy. I am a Christian. What then? I am a child of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am a Christian. What then? Why I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not himself. I am a Christian. What

then? Why I am an heir of heaven, and hastening to the abodes of the blessed, to join the full choir of glorified ones, in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth."

A few days before his death some of the choir belonging to the congregation came, for the purpose of singing, for his gratification, some of the songs of Zion. He selected the one commencing

"Rise, my soul, and stretch thy wings,  
Thy better portion trace," &c.

My hearers, which death would you choose—that of Hume or Payson? Remember, then, that Infidelity led to the former, and Christianity to the latter.

Nor has it been uncommon for Infidels in their last moments to exhibit *regret and despair*. Behold the champion of Infidelity, whom revolutionary France delighted to honour! What were the last days of Voltaire? He had been crowned with glory amidst the acclamations of an infatuated assembly in the theatre, and in his return thence was visited by the messenger of death, who inflicted his fatal blow. D'Alembert, Diderot, and Marmontel hastened to support his last moments, but were only witnesses to their mutual ignominy, as well as to his own. Often would he curse them, and exclaim, "Retire! It is you that have brought me to my present state! Begone! I could have done without you all, but you could not exist without me. And what a wretched glory have you procured me!" To appease the distraction of his conscience, he wrote to the Abbé Gaultier, entreating him to visit him, and in a few days thereafter he penned the following declaration:—

"I, the underwritten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church—the Rev. the Rector of St Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest, I confessed to him,—and if it please God to dispose of me, I die in the holy Catholic Church, in which I was born; hoping that the Divine mercy will deign to pardon all my faults. If ever I have scandalised the Church, I ask pardon of God and of the Church. March the 2d, 1778.

"Signed, VOLTAIRE, in the presence of the Abbé Mignot, my nephew, and the Marquis de Villeveille, my friend."

Alternately he blasphemed and supplicated God, and in plaintive accents he would frequently cry out, "O Christ! O Jesus Christ!" as if he saw the sentence with which he had subscribed his epistles in fiery letters before him. The Marshal de Richelieu, his companion in infidelity, flew from the bedside, declaring it to be a sight too terrible to be sustained. Dr Tronchain, thunder-struck, retired, declaring that the death of the impious man was terrible indeed, and the furies of *Orestes* could give but a faint idea of those of Voltaire. And the nurse who attended him, being

many years afterwards requested to wait on a sick Protestant gentleman, refused, till she was assured he was not a philosopher; declaring that, if he were, she would on no account incur the danger of witnessing such a scene as she had been compelled to do at the death of Voltaire. Thus you see rage, remorse, reproach, and blasphemy, accompanying and characterising the long agony of the dying Infidel.

The last moments of Paine were equally awful and distressing. When his infidel companions said to him, "You have lived like a man—we hope you will die like one;" he observed to one near him, "You see, sir, what miserable comforters I have." He declared, on one occasion, "that if ever the devil had an agent upon earth, he had been one." "There was," says Dr Manley, his physician, "something remarkable in his conduct about this period, (which comprises about two weeks immediately preceding his death,) particularly when we reflect that Thomas Paine was the author of 'The Age of Reason.' He would call out during his paroxysms of distress, without intermission, 'O Lord, help me! God, help me! Jesus Christ, help me! O Lord, help me!'—repeating the same expressions, without any, the least variation, in a tone of voice that would alarm the house. This conduct induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse, who is a very serious, and, I believe, pious woman, that he would inquire, when he saw her engaged with a book, what she was reading; being answered, and at the same time asked whether she should read aloud, he assented, and would give particular attention." But when his physician repeatedly pressed him to confess his guilt and errors, and asked him, "Do you believe; or, let me qualify the question, do you wish to believe that Jesus Christ is the Son of God?" After a pause of some minutes, he sullenly answered, "I have no wish to believe on that subject." Dr Manley remarks, "For my own part, I believe, that had not Thomas Paine been such a distinguished infidel, he would have left less equivocal evidences of a change of opinion." The woman whom he had seduced from her husband and children in France, lamented to a friend who visited Paine in his departing moments,— "For this man I have given up my family and friends, my property and my religion; judge, then, of my distress, when he tells me that the principles he has taught will not bear me out."

At nearly the same age with Voltaire died the venerable John Eliot, the apostle of the Indians. A strong constitution, untiring zeal, ardent love to Jesus Christ, and the most tender compassion for the souls of men, had enabled him to endure the most remarkable privations and excessive fatigue, in endeavouring to enlighten the poor Indians in the knowledge of a Saviour, and turn them from Satan to God. After a life of extensive usefulness, he approached the grave—but with no terrors. Seeing Mr Walter, his assistant in

the ministry, come to him, and fearing that, by praying that his life might be spared, he would detain him in this vale of tears, he said, "Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone." Having been asked how he did, he answered, "Alas! I have lost every thing. My understanding leaves me—my memory fails me—my utterance fails me; but I thank God my *charity* holds out still. I find that rather grow, than fail." Referring to the object which lay so near his heart, the propagation of the Gospel among the Indians, he said, "The Lord revive and prosper his work, and grant that it may live when I am dead. It is a work in which I have been much and long engaged. But what was the word I spoke last? I recall that word. *My doings!*—alas! they have been poor, and small, and lean doings; and I will be the man who will cast the first stone at them all." Among the last expressions that were heard to drop from his lips were those emphatic words, "WELCOME JOY!" Thus, after a long, useful, and honourable course, full of days and rich in faith, the holy and indefatigable Eliot entered into his rest in the eighty-sixth year of his age.

Take a different scene. Hear the venerable Polycarp, standing before his accusers. The proconsul said to him, "Blaspheme and defy Christ, and I will let thee go." Polycarp answered, "Fourscore and six years have I served him, neither hath he ever offended me in any thing; and how can I revile my King, which hath thus kept me?" When he was condemned to be burnt, the executioners were about to nail him to the stake; "Nay," said he, "suffer me to remain as I am. He that gave me patience to endure this fire, will give me also an immovable mind to persevere within this fiery pile without your fastening my body." When the executioner had tied his hands, Polycarp lifted up his eyes to heaven, and said, "O Father of thy well-beloved and blessed Son Jesus Christ, through whom we have known thee; O God of the angels and powers, and every living creature, and of all just men who live in thy presence; I thank thee that thou hast graciously vouchsafed, this day, and this hour, to allot me a portion among the number of martyrs, among the people of Christ, unto the resurrection of everlasting life, both of body and soul, in the incorruption of the Holy Ghost, among whom I shall be received in thy sight this day."

Can any one doubt that "the hoary head is a crown of glory, if it be found in the way of righteousness?" Survey the deaths of these four hoary-headed men,—Voltaire and Paine, Eliot and Polycarp,—and say which are the sentiments worthy to be embraced; those which the former two, when living, propagated, but cursed in their dying hours; or those which the latter published with inexpressible joy during a long and useful existence, and triumphed in believing, in the very article of death? I know your answer. The God of all grace preserve you from an Infidel's life and death, and enable you to live a Christian's

life; that the prayer now issuing from thousands of hearts in this assembly may be realized in your experience, "Let me die the death of the righteous, and let my last end be like his."

#### CHRISTIAN WARFARE.

MUCH in sorrow, much in woe,  
Onward, Christians! onward go!  
Fight the fight, and, worn with strife,  
Steep with tears the bread of life.

Onward Christians! onward go!  
Join the war, and face the foe;  
Shrink not, much doth yet remain—  
Dreary is the long campaign.

Shrink not, Christians; will ye yield—  
Will ye quit the battle-field?  
Will ye thus desert and leave  
Him who died your souls to save?

Onward, Christians, to the fight,  
Soon shall end this weary night;  
Think, when tempted to complain,  
"If we suffer, we shall reign."

Christians! do not thus deplore  
What ye leave, but look before;  
What are country—parents—wife,  
To the soul's eternal life?

Soon the day-star shall arise,  
Gladdening every Christian's eyes;  
It shall cheer the thorny road,  
That leads to happiness and God.

HENRY KIRKE WHITE.

#### THE CRUELITIES AND BARBARITIES OF THE SLAVE TRADE.

BY THE EDITOR.

THAT the abolition of the slave trade, and the emancipation of the slaves in the British Colonies have tended to raise our country much higher in the scale of civilized nations cannot be doubted. It was a noble spectacle to behold Britain cordially sacrificing twenty millions of money, that the negro slaves in all her colonial possessions might enjoy the privileges and blessings of freedom. Often had the cry been raised by the Christian people against this melancholy blot in our country's name; but blessed be God, through the prayers and the exertions of many long years, the foul stain has been washed away, and we can now exult in the thought, that as far as we are concerned, slavery is abolished not in one colony only, but throughout the whole extent of the British possessions. It is not to be imagined, however, that the abolition of slavery is to be regarded as on that account complete. Far, very far from it. Multitudes of human beings are still torn from their country, their kindred and their homes, and consigned to hopeless, cruel, and irremediable slavery. The attention of the community has been of late called to this appalling fact by the publication of the able, enlightened, and interesting work of Sir Thomas Buxton—a book which contains so much valuable information on the subject, that it deserves to be extensively circulated, and its statements attentively perused and pondered by every humane and reflecting mind. There is something deeply touching in the very opening state-

\* "The African Slave Trade and its Remedy." By T. F. Buxton, Esq. London: John Murray; Edinburgh: J. Johnston. 1840.

ment of the work. "My first proposition," says the excellent and philanthropic author, "is, that upwards of fifteen hundred thousand human beings are annually conveyed from Africa across the Atlantic, and sold as slaves." Had such an assertion been made on any other authority than that of Sir Thomas Buxton, we could have scarcely been inclined to give it credit. But it is amply supported by careful calculations founded on authentic documents. It is no rash, unwarranted statement. And if so, ought we not to blush for poor sinful humanity? On the Spaniards and Portuguese rests the fearful responsibility of this horrid crime, or, at least under the flags of these nations is the crime perpetrated. But it is some consolation to reflect, that from such an appalling sin Britain is now free. It has not only shaken itself free from all direct participation in the slave trade, but it has solemnly protested against its being carried on by other nations, and such is the moral influence of our country's example, that could the consent of France and America be obtained, the slave trade would be universally declared piracy and treated accordingly.

But to descend to particulars. Sir T. Buxton calculates, that no fewer than one hundred and fifty thousand slaves are annually landed in Brazil, sixty thousand, at a low calculation, in Cuba, seven thousand in Porto Rico, and in the Texas fifteen thousand. This is exclusive of the large supply required for the United States of America and other places, and it will at once appear from a consideration of these numbers, that, when the slaves exported from Africa, annually, are rated at one hundred and fifty thousand only, the calculation must in all probability be very far below the point; and in fact others rate it much higher. Thus Captain M'Lean, Governor of Cape Coast Castle, who has had ample opportunities of acquiring accurate information, estimates the amount of slaves annually exported from Africa at two hundred thousand, and this is even below the amount which may be derived from a consideration of the quantity of goods exported for the slave trade, which would go to raise the number from two hundred thousand to two hundred and fifty thousand.

And yet this is not all. Besides those which are stowed away in vessels and carried across the Atlantic, there is an immense trade in slaves, which is conducted for the supply of the Mohammedan markets of Morocco, Tunis, Tripoli, Egypt, Turkey, Persia, Arabia, and the borders of Asia. The number annually drained off from the East coast of Africa for this trade alone, is rated at a very low estimate at thirty thousand, but in all probability it is nearer fifty thousand, and the northern or desert portion of the same trade reaches twenty thousand.

The sum total then of this horrid calculation is, that instead of one hundred and fifty thousand, with which we set out, a more minute consideration and computation would go to show, that no fewer than THREE HUNDRED THOUSAND HUMAN BEINGS are annually separated from all the enjoyments and the endearments of home, and doomed to endure the awful horrors of slavery.

The statements of Sir T. Buxton are enough to make the blood run cold. But the mere arithmetic of the question gives a very faint view of the evils of slavery. The cruelties and savage barbarities connected with

the trade increase tenfold the horror which we feel in considering this painful subject. To a few details on this point we solicit the attention of our readers. Denham, the African traveller, calculated that probably double the number of those actually taken in the slave expeditions perished during the seizure. To give some idea of one of these men-hunts, we quote the following, which Sir Thomas Buxton gives from the work of Count de Laborde:—

"The expedition consisted of four hundred Egyptian soldiers, one hundred Bedouin cavalry, and twelve village chiefs, with peasants carrying provisions. On arriving at their destination, which they generally contrive to do before dawn, the cavalry wheel round the mountain, and by a skilful movement form themselves into a semicircle on one side, whilst the infantry enclose it on the other. The negroes, whose sleep is so profound that they seldom have time to provide for their safety, are thus completely entrapped. At sunrise the troops commence operations, by opening a fire on the mountain with musketry and cannon; immediately the heads of the wretched mountaineers may be seen in all directions, among the rocks and trees, as they gradually retreat, dragging after them the young and infirm. Four detachments, armed with bayonets, are then despatched up the mountain in pursuit of the fugitives, whilst a continual fire is kept up from the musketry and cannon below; which are loaded only with powder, as their object is rather to dismay than to murder the inhabitants. The more courageous natives, however, make a stand by the mouths of the caves, dug for security against their enemies. They throw their long poisoned javelins, covering themselves with their shields, while their wives and children stand by them and encourage them with their voices; but when the head of the family is killed, they surrender without a murmur. When struck by a ball, the negro, ignorant of the nature of the wound, may generally be seen rubbing it with earth till he falls through loss of blood. The less courageous fly with their families to the caves, whence the hunters expel them, by firing pepper into the hole. The negroes, almost blinded and suffocated, run into the snares previously prepared, and are put in irons. If, after the firing, no one makes his appearance, the hunters conclude that the mothers have killed their children, and the husbands their wives and themselves. When the negroes are taken, their strong attachment to their families and lands is apparent. They refuse to stir, some clinging to the trees with all their strength, while others embrace their wives and children so closely that it is necessary to separate them with the sword; or they are bound to a horse, and are dragged over brambles and rocks until they reach the foot of the mountain, bruised, bloody, and disfigured. If they still continue obstinate, they are put to death.

"Each detachment, having captured its share of the spoil, returns to the main body, and is succeeded by others, until the mountain, "*de battue en battue*," is depopulated. If, from the strength of the position, or the obstinacy of the resistance, the first assault is unsuccessful, the general adopts the inhuman expedient of reducing them by thirst. This is easily effected, by encamping above the springs at the foot of the mountain, and thus cutting off their only supply of water. The miserable negroes often endure this siege for a week; and may be seen gnawing the bark of trees, to extract a little moisture, till at length they are compelled to exchange their country, liberty, and families, for a drop of water. They every day approach nearer, and retreat on seeing the soldiers, until the temptation of the water shown them becomes too strong to be resisted. At length they submit to have the manacles fastened on their hands, and a heavy fork suspended

to their necks, which they are obliged to lift at every step.

"The march from Nuba mountains to Obeid is short. From thence they are sent to Cairo. There the Pasha distributes them as he thinks proper. The aged, infirm, and wounded, are given to the Bedouins, who are the most merciless of masters, and exact their due of hard labour with a severity proportioned to the probable short duration of the lives of their unhappy victims."

The picture so graphically delineated in this quotation may enable the reader to form some conception of the wasteful expenditure of human life, caused by the act of capturing the slaves. And when seized, they are subjected to such harsh treatment, that multitudes perish in the course of their march to the coast. By Mungo Park we are informed, that "the slaves are commonly secured by putting the right leg of one and the left leg of another into the same pair of fetters. By supporting the fetters with a string, they can walk, though very slowly. Every four slaves are likewise fastened together by the neck, with a strong pair of twisted thongs; and in the night an additional pair of fetters is put on their hands, and sometimes a light iron chain passed around their necks." Besides the painful mode in which they are thus secured, they travel sometimes from morning to night without tasting a morsel of food. The accounts which travellers give of the distressing privations and toils which slaves endure, in their journeyings from the interior to the coast, are truly heart-rending. The following is the simple narrative of a female slave at Cairo, describing the journey across the Desert to Siout:—

"We had a long, long journey, and we suffered very much. We had not food enough to eat; and sometimes we had no drink at all, and our thirst was terrible. When we stopped, almost dying for want of water, they killed a camel, and gave us his blood to drink. But the camels themselves could not get on; and then they were killed, and we had their flesh for meat, and their blood for water. Some of the people were too weak to get on, and so they were left in the desert to die. The Fellahs were some of them good people, and when we were tired allowed us to ride upon the camels; but there were many who would never let the negroes ride, but forced them always to walk, always over the sand. But when we had been days without water, many dropped down, and were left upon the sand; so that, when we got to the end of our journey, numbers of those that had been with us were with us no longer."

From such treatment, it is plain that many slaves must be unable to survive the journey to the coast; and accordingly, by the calculations of a German author, we learn that probably five-twelfths of the slaves captured die on the road; and of those who reach the place of embarkation, not a few perish during their detention on the coast before they are embarked. As an instance of this, we may quote from Sir T. Buxton's invaluable work a letter addressed by Captain Cook to the editor of the "Standard," dated 16th July 1838:—

"The fact which I am now about to state occurred in August 1837, and came under my own observation, and to all of which I am ready to bear testimony on oath, if required. Slaves to the number of two hundred and fifty, or thereabouts, male and female, adults and children, were brought in canoes from Senna, a Portuguese settlement at some distance in the interior of Africa, to be sold at Quillimane, there being at that

time several slavers lying in the river. These unfortunate beings were consigned to a person holding a high civil appointment under the Portuguese Government—the collector of customs. These poor creatures were from a part of the country where it is said that the natives make bad slaves; consequently, and as there was abundance of human flesh in the market, they did not meet with a ready sale. The wretch to whom they were consigned actually refused them sustenance of any kind. Often have I been compelled to witness the melancholy spectacle of from twelve to twenty of my fellow-creatures, without distinction of age or sex, chained together, with a heavy iron chain round the neck, wandering about the town in quest of food to satisfy the cravings of nature, picking up bones and garbage of every description from the dung-heaps, snails from the fields, and frogs from the ditches; and, when the tide receded, collecting the shell-fish that were left on the bank of the river, or sitting round a fire roasting and eagerly devouring the sea-weed.

"Again and again have I seen one or more of these poor creatures when unable, from sickness, to walk, crawling on their hands and knees, accompanying the gang to which they were chained when they went in search of their daily food, . . . for one could not move without the whole. In consequence of this treatment, they soon became so emaciated that the slave-dealers would not purchase them on any terms; in this state, horrid as it must appear, the greater part were left to perish, without food, medicine, or clothing; for the little piece of coarse cotton cloth, worn by a few of the females, did not deserve the name, and could answer no other purpose than to lodge the vermin with which they were covered. Their bones protruding through the skin, they presented the appearance of living skeletons, lingering amidst hunger and disease, till death, their best friend, released most of them at once from suffering and bondage."

But the cruelties of the Middle Passage exceed all that has been yet described in this Paper. The trade in slaves being illegal, the utmost secrecy is necessary, and therefore the slaves are packed closely together, like bales of goods, with scarcely sufficient height to hold themselves up when in a sitting posture. In these circumstances, without the necessary supply of fresh air, and with a very insufficient quantity of food and drink, these unhappy victims of European cupidity die in great numbers; and, of the survivors, many of them jump overboard to get quit of their misery. The general estimate, indeed, is that nearly one-third are lost on the passage from Africa to South America and the West Indies. And even in the case of those slave ships which have been captured, it has been found that from one-sixth to one-half of the whole number perish before they can be landed at Sierra Leone, while the survivors are generally in a miserable state of weakness and debility. Should the slave vessel, however, escape being captured, and succeed in landing the slaves at their place of destination, it has been calculated that nearly one-fifth of those so landed die in the seasoning. The result, then, of this fearful computation is, that the number of lives sacrificed by the system, bears to the number of slaves available to the planter, the proportion of seven to three.

That a trade which is so directly sinful, so atrociously cruel, and accompanied besides with such a fearful loss of human lives, should still be carried on to a greater extent, perhaps, than at any former period of its history, is scarcely credible. But the fact, how-

ever startling, is nevertheless true. Under the protection chiefly of the Portuguese flag, this shameful traffic is conducted with undiminished, nay, with increased, activity. This curse of Africa, which stands in the way of the Christianization, and enlightenment, and civilization of that country, still, after all the efforts which have been made to bring it to an end, continues to rage with unmitigated fury. To use the words of our author, "It suppresses all other trade, creates endless insecurity, kindles perpetual war—banishes commerce, knowledge, social improvement, and above all, Christianity, from one quarter of the globe, and from a hundred millions of mankind;" or to quote the language of one whose memory we fondly cherish:—"Slavery is the very Upas tree of the moral world, beneath whose pestiferous shade all intelligence languishes, and all virtue dies."

The rapid sketch which we have thus attempted to give of the horrors of slavery must necessarily be very imperfect. But it must not be forgotten that we have not been delineating a condition of matters which no longer exists. The evil, in all its enormity, is still prevailing. At this very moment, there are TWENTY THOUSAND HUMAN BEINGS crossing the Atlantic, bound fast in the fetters of slavery. And must we believe that this horrid trade will never cease? Must the cry of the oppressed never fall from the earth? Is there no remedy to be found?

To the various replies which may be made to those questions, we propose to dedicate another Paper.

#### A LETTER ADDRESSED TO A YOUNG LADY ON COMING OF AGE.

MY DEAR LADY E.—As you have attained a period of life, in which it may be said to you in a peculiar manner, "Choose ye this day whom ye will serve," having reached the age when, in the term of the gay world, young ladies are expected to "come out," I cannot refrain from addressing you on a subject of such deep and lasting importance; for, on the choice you now make, my dear girl, may depend the welfare of your undying soul. I would have you remark, that there are but two masters that souls can serve in this world, viz., God and Mammon. Consequently, there can be but two classes of servants. *First*, They who devote themselves to the service of God—who "have chosen the better part, which can never be taken away"—who "count all things but loss and dung, that they may win Christ and be found in him." *Second*, There are those who openly serve their master the devil, such as murderers, thieves, liars, drunkards, unclean persons, and such like, who, it is evident to all men, are on the high road to perdition. Besides there are many who are lovers of pleasure more than lovers of God, who spend their substance, their time, and talents, in the service of the prince of this world. These last may be amiable and useful members of society, they may be regular in their attendance on the outward means of grace; may give something out of their abundance to various charities, from a natural feeling of humanity, or it may be a lurking hope thereby to purchase the favour of Heaven; but their lives and conversation give evidence in whose service their hearts are engaged—even on the day which is set apart for the spiritual service of the God

of heaven, their converse is regarding their sports, their dress, their equipages, &c. It may sound harsh to class such with the openly wicked—would to God I could do otherwise; but I find that St Paul does so in 1st Timothy; indeed, the whole tenor of Scripture does the same, so that the case of the latter is as truly deplorable as that of the former, perhaps more so, in that they are not so likely to be brought to see their danger as the openly profane. I am convinced that Satan holds more willing captives by the silken cords of pleasure, than by the iron bands of vice and crime, and that if vice kills its thousands, vain pleasure kills its ten thousands. But there is yet a large class of society, who are striving to do what our Saviour tells us is utterly impossible, viz., to serve both God and mammon. Having some perception of the importance of the things which are unseen and eternal, their consciences will not allow them to live altogether unmindful of them, so they make a sort of compromise with God, that they will be very devout at times, so that they may be very careless and gay at other times. The devil is well pleased to have it so, for he knows that God will not accept of a divided heart; and so long as they do not make a total surrender of themselves to God, the more religious they seem to be, Satan is but throwing more meshes around them by making them more pleased with themselves, and thus bringing them to think that they are serving the Lord, whilst they are all the time but as blind captives. Ah, this is a grand device of the enemy of souls, and proves fatal to many; were the eyes of their minds but opened to see who was their real master, they would be startled, and would rush into the arms of Jesus, cost what sacrifice it might. Now I am afraid lest you should be drawn along with this half-and-half class; many of your companions have entered the gay world, and are whirling round in a vortex of fashionable amusements; they are doubtless anxious that you should join them in *killing* instead of redeeming time, and they will call you singular, precise, stiff, and unsociable if you do not run with them to the same excess of riot and dissipation; but is it not better to be one of the few, who are travelling Zionwards, than one of the multitude who are thronging the way to destruction? Have the Lord's people not been a "peculiar people" since the beginning of time—something in them unlike their worldly neighbours? They have different pursuits, different pleasures, different motives of acting, as an old author remarks, "when others are taking their pleasure, a Christian will be taking pains." When the inhabitants of the old world were eating, and drinking, and living in pleasure, looking no farther than present enjoyment, Noah was engaged in preparing for futurity. Also Moses, we are told, chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Now it does not appear that these Egyptian pleasures were more sinful than pleasures now-a-days; but their sinfulness had just consisted in their preventing him from serving the true and living God. You may be ready to say, What! may we not then enjoy this present world while we are in it? Yes, my friend, but only in so far as it is not prejudicial to the interests of our immortal souls, or inconsistent with our character as Christians. Then comes a question which has caused much discussion in the world—how far may we indulge?

how far may we venture and not be injured? which I will answer, by proposing another,—do men strive how near the fire they may go and not be burned? do they not rather avoid danger as much as possible? and ought we not to give more heed to our immortal souls, than men do to their perishing bodies? Thus it is said in Proverbs, "Avoid it, pass not by it; turn from it and pass away." The more our vanity and self-love is gratified in company, the more pleasant will it be to our natural feelings; it is just in proportion as a young lady has been caressed, admired or flattered at a party she may have attended, that she will reckon it pleasant or otherwise, and in such a case the more pleasant it is, the more dangerous. Knowing the weakness of our corrupt nature, and the strength and cunning of our spiritual adversary, we have little need to give him any advantage over us, for when the evil day comes, it will be found that our utmost vigilance and circumspection have been required, "having done all to stand." Can we expect that the Lord will answer our petition to be delivered from evil, if we rush headlong into what we cannot help feeling, is "temptation?" Doubtless some minds may be so constituted as to suffer less from contact with the world than others, but I believe none can escape altogether unscathed; it is the experience of this, that has led eminent Christians in all ages to come out from the world and be separate from it; and is it not presumptuous in young soldiers of Christ to suppose that they shall be able to stand the attacks of the enemy on his own vantage-ground, better than the veterans of the army could do? But supposing you were proof against every assault of the foe, that you had a coat of mail which screened you from his darts, so that instead of piercing you, they fell harmlessly to the ground, would it be kind in you to lead others into danger by your example, when you knew they were not so prepared to meet it? See how careful St Paul is, lest he should do any thing to cause a weak brother to stumble for whom Christ died—he is ready to give up even the necessaries of life, to "eat no flesh while the world lasteth," how much more then would he not have given up the seducing gratifications of worldly pleasure whereby so many souls are lured to their ruin? And, remember, my dear E., that whatever influence your rank and station in society may give you, it is just an instrument put into your hands by the Lord wherewith you may exercise either a beneficial, or a prejudicial effect, and for the use of which you will be accountable. Some urge that our Saviour was not a recluse, we read of his eating and drinking at the house of his friends, and we need not be stricter than he was. We have need to be more watchful than he was, with reverence be it spoken—in that he had no lust whereby he could have been tempted as we have; but let us examine his blessed steps, and we will but find him going into company to supply the necessary wants of his human body, whilst at the same time he was about his Father's business,—carrying on his gracious designs for the good of souls. We do not hear of his patronizing midnight assemblies or any companies, whose avowed object is to pander to the lust of the flesh, the lust of the eyes, "and the pride of life."

If you study the Scriptures, as I trust you will do prayerfully, you will find many of his injunctions, as

well as injunctions of the apostles, bearing out the line of conduct which I have been endeavouring to recommend, viz.—to devote yourself to the service of God. I would now remark some special reasons why you ought to do so. *First*, You are pre-engaged to God. You are aware that while as yet you knew not your right hand from your left, your father devoted you to the service of your heavenly Master, promising that you should be taught to renounce the service of the devil, and the vain pomps of this world; and as I trust that the vows which he then solemnly imposed on himself, have been religiously performed, your mind will be more easily inclined to that choice which your esteemed Lady L., and all your Christian friends will rejoice to see you adopt. *Again*, you have very lately made a dedication of yourself in public to the Lord Jesus, by seating yourself at his holy table; thereby ratifying, by your own free will and consent, the engagement which your father had contracted for you in your infancy, and professing, in the most solemn manner, to devote your body and soul unto the Lord, which is your reasonable service. Ah! remember it is no light thing to break an engagement with the God of heaven; "better not to vow, than having vowed, not to perform." How many are there who profess much love and devotion at such times, and yet in their every day's conduct and conversation deny Him! Some, too, of whom we had hoped better things, allow their names to swell the lists of the prince of this world's votaries, in the public newspapers. As the Author of our existence, the Lord has a right to expect our service. As our Redeemer, when we had "sold ourselves under sin," did the Lord "send forth his well-beloved Son, to redeem us from the curse of the Law, by being made a curse for us." And, oh! ought not such marvellous loving-kindness to call forth our eternal obligations to love and serve him; for "we are not our own, we are bought with a price—even the precious blood of the Lamb." Perhaps you may think that I am attaching undue importance to the services of sinful mortals in the cause of the great Jehovah. Now, I know that He who has "ten thousand times ten thousand ministering spirits" waiting around the throne, to do his behest, has no need of our poor, imperfect services—so imperfect, indeed, and sinful as of themselves to condemn us, if not purified in the blood of Christ, for "our righteousness is but as filthy rags," in his pure eyes; yet the Lord is pleased to work by means for the extension of his kingdom in the world, and the labours and prayers of those who have been "accepted in the Beloved," the Lord is pleased to bless for this end. Although the Lord is quite independent of his creatures' services (if we serve him, he is not the better; or if we serve him not, he is not the worse), will it be all the same in the end to us, which Master we serve? Ah! no, "the wages of sin is death," eternal death; that is the devil's wages; "but the gift of God is eternal life." I beg you to remark, it is not the "wages" of God, but the "gift" of God—"not of works, lest any man should boast—by the deeds of the Law shall no flesh living be justified;" and although we have merited nothing at the hand of God but our own wages, eternal death, yet the Lord will give the wages of Christ to all such as are in Christ Jesus; then will they be constrained, by his love to them, to do something for his glory. Ah! that constraining love



of Christ is a powerful stimulus to exertion; and "God is not unrighteous, to forget your work and labour of love;" and if it be a life of greater self-denial than the worldling's now, "there is fulness of joy laid up at the right hand of God" for them, in glory. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things that God hath prepared for them that love him." Having endeavoured to describe the blessedness of those who have the Lord for their Master and Friend, and the ultimate misery of such as devote themselves to the service of "the devil, the world, and the flesh," I would just remark, that, even in this life, there is an indescribable joy and satisfaction in the ways of righteousness. It would seem, when Christians tamper with worldly pleasure, that their pleasure in God is not sufficient; but if there is a lack that needs to be supplied, it is not in God, but in their own hearts. "Her ways are ways of pleasantness, indeed." The "yoke of Christ is easy, and his burden light;" but, on the contrary, the devil is a hard taskmaster, and no real joy or satisfaction is to be found in his service. Solomon had opportunity above all that ever lived, in making a fair trial whether or no the things of time could afford satisfying pleasure, possessing every thing in perfection and in great abundance; yet hear his testimony—"Vanity of vanities," saith he, "all is vanity!"

Although I fear that I have long ere now exhausted your patience, I cannot leave the subject without taking a retrospect view of it. If its keenest votaries cannot but allow, that, even in life, the world is an unsatisfying portion, of what value is it to be reckoned on a death-bed? What can your gay, thoughtless companions do for you then? Will you then reckon the days and nights well spent, that were spent in vanity? I lately heard of a rich nobleman who offered his physician his whole fortune, if he would ensure him a few more hours of life! He had then learned something of the value of time, when it was to be for him no longer. Do you think, if the few hours he so earnestly wished had been granted him, he would have spent them at a ball, or the play-house? I trow not. Again,—how may we suppose "the spirits of the just, made perfect," will regard the fashionable modes of spending time? Ah! they are not uninterested spectators. I think they will regard with an eye of the deepest compassion the multitudes of gay, thoughtless souls, sporting unprepared on the brink of the bottomless pit, ready every moment to drop in,—in fact, numbers dropping in,—and the rest careless and inconsiderate as before; and on the contrary, does not the Lord Jesus tell us of the joy there is in heaven when one sinner is brought to repentance, and timely preparation for eternity? But what value do you think lost souls in hell put upon time? Ah! it is past comprehension. Worlds, millions of worlds, would be reckoned little, if they could purchase a single hour for prayer and repentance, if so be they might escape from that place of torment "where the worm dieth not, and the fire is not quenched." Let us, then, my dearest E., "give all diligence to make our calling and election sure;" and redeem precious time, while it is yet our own, by "flying for refuge to the hope set before us" in the blessed Gospel. That the Lord may incline you, by the Holy Spirit, now to offer yourself, soul and body, to your gracious Redeemer, and, being

"accepted in the Beloved," (for who ever were refused that offered themselves?) that he would enable you to "glorify him with your body and spirit, which are his," is the earnest wish and sincere prayer of your affectionate friend.

REVIVAL OF THE LORD'S WORK :

### A DISCOURSE.

BY THE REV. JAMES GLEN, A. M.,

*Minister of Benholme, Kincardineshire.*

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—HAB. iii. 2.

THE prophet from whose writings these words are taken is supposed to have been cotemporary with Jeremiah. He would, therefore, discharge the duties of his high office during the latter part of the reign of Josiah, and during the troublous period that intervened between the death of that monarch and the commencement of the Babylonish Captivity. It will tend to elucidate the passage before us, if we consider, for a moment, the situation of the kingdom of Judah at the probable date of this book; and if we briefly allude to the "burden" which the inspired writer saw.

I. Josiah, during whose reign it is most likely that this prophecy was written, was one of the most virtuous and pious of the kings of Judah. He began in early life to seek God; and in him the promise was remarkably fulfilled, "They that seek me early shall find me." He was distinguished alike for his personal religion, and for his enlightened and disinterested zeal to revive the pure worship of God among his subjects. He was a reformer of the highest and most illustrious order. He accounted it a small matter to effect a political reformation, and to redress a few civil grievances, under which some of his subjects groaned. He regarded this as but an inconsiderable part of what was required of him, as the king and the father of his people. He looked abroad upon his kingdom not merely with the eye of a patriot, but with the eye of a man of piety; not merely as a man who felt for the wrongs of his countrymen, but as a man who was concerned for the honour of his God. It grieved him much, to think that many, even in the Land of Promise, had lost their freedom, and were sunk below the level of free-born Israelites; but it grieved him more, to think that they had lost their religion, and were thus stripped of what was their most inestimable privilege, and their highest glory; and it grieved him most of all to think how Jehovah was dishonoured and insulted by the blinded superstition and the degrading idolatry of his chosen people. He saw, in the general aspect of the times,—in the degeneracy, and impiety, and profligacy that prevailed,—that the whole nation had forfeited the favour and protection of God, and lay exposed to his sorest judgments; not judgments falling out, as it were, accidentally, in the gradual progress of

events, but judgments plainly foretold in the Law of Moses, and daily repeated by living prophets as the just and inevitable punishment of a national apostasy from the pure worship of God. Viewing, on the one hand, his people thus sunk in idolatry, and all its accompanying vices; and, on the other, the judgments of God as ready to overtake them, he saw that nothing could save the country but a religious reformation. And in the history of this admirable prince, as recorded in the Books of Kings and Chronicles, you will find how promptly, how vigorously, and how wisely he commenced and prosecuted the religious reformation which he had planned. Moved at once with zeal for the glory of God, and with concern for the welfare of his beloved country, he was not ashamed to take the lead in this noble enterprise. Knowing that he was embarked in the cause of God and truth, he was resolute and uncompromising in the measures which he adopted; and therefore, with a boldness and decision of character that do him unspeakable honour, he swept away the whole system of idolatry, and all its abominations. He spared no vestige or relic of that legalized superstition which was becoming more inveterate in its hold of the affections of the people, and more deadly in its influence on their spiritual concerns, in proportion to the duration of its gloomy reign; and which, indeed, at the period referred to, seemed to have seated itself so deeply and so universally in the hearts of all ranks of society as to bid defiance to the most wholesome and energetic remedies of the most undaunted reformer.

Josiah, however, was not to be discouraged, even by great and numerous difficulties; nor would he allow himself to be scared from his righteous purpose by the outcry of interested priests, by the anathemas of hireling prophets, or by the insults and menaces of furious and lawless mobs. He learned, from the book of the Law, which was recovered in his reign, what God required of them as his chosen people; and he saw in the history of the past, and in the principles and practice of the existing generation, how deeply, as a nation and as individuals, they had revolted from the God of heaven. He read, in the same inspired record, the alarming threatenings pronounced against them by that God who changeth not, if they should corrupt their way, and sink into a state of idolatry; and he could not for a moment shut his eyes against the mournful fact, that the condition had been violated, that the displeasure of God had been incurred, and that his threatenings were ready to take effect on a nation of wilful and obstinate transgressors. But he saw, in the same faithful record, bright and cheering intimations of returning mercy on the part of Jehovah, in a season of repentance and humiliation. And no sooner was all this perceived, than his resolution was taken. He did not, therefore, with a timid and time-serving spirit, begin to calculate whether he might safely depend on a suspension of impending judgment for a few years longer, or whether he should

at once, in the strength of God, and in dependence on his blessing, adopt that course which the Law of Moses prescribed as the only means of averting the infliction of divine vengeance, and of recovering the favour and blessing of their offended God. He saw at once, in the book of the Law, and in the signs of the times, that there was no room for delay; and he perceived equally clearly, from the desperate nature of the case, that *half measures* would not remedy an evil of such magnitude, and of so long continuance; he therefore laid the axe to the root of the tree,—and, with a holy and heroic zeal, he traversed the length and breadth of the land, that he might be a personal witness of the utter destruction of every monument of idolatry. And he was not satisfied with sweeping away what was evil—he had something essentially good to establish in its room; and, accordingly, he restored the worship of God to its original simplicity, and beauty, and purity. This was well done—this was paying that respect to God and his religion to which they are entitled; and this salutary reformation will hand down the name of Josiah till the end of time, as one of the greatest benefactors of the Jewish nation.

But alas! “the sin of Judah was written with a pen of iron, and with the point of a diamond,” and could not be purged with sacrifice nor offering for ever. That infatuated people had been storing up for themselves “wrath against the day of wrath” for many generations; and the daring impiety and unexampled barbarities of Manasseh, the grandfather of Josiah, filled up the measure of their iniquity. The sentence of righteous vengeance had gone forth, and could not be recalled; and although there was now a memorable reformation, still it was but partial and temporary. It was reluctant and counterfeit on the part of many of the people; as was evinced by their speedy return to idolatrous practices after the untimely death of the distinguished reformer.

II. Such was the state of the kingdom of Judah at the date of this prophecy. Let us next attend to “the burden” which the prophet saw, and to the solemn impression which it produced on his mind. It was intimated to him, that the decree of God was unalterable, and that the day of visitation was at hand; and the very people are named who should be the instrument of God’s righteous judgments on treacherous Judah. Thus we read in 1st chapter, “Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.” Here the prophet was made acquainted with the purpose of God respecting the captivity of the Jews; he therefore abruptly commences the “prayer,” or meditation, contained in this chapter, in these words, “O Lord, I have heard thy speech, and was afraid.” As if he had said—I have heard the proclamation of thy righteous judgments, which hang over our guilty land; I have heard of the devastation of my country, and of the captivity of my countrymen; I have heard of the proud insults

and of the impious mockery of a fierce invader; I have heard that our land shall be desolate, for the sins of them that dwell therein; I have heard that our holy city shall be a wilderness—that Zion shall be a wilderness—that Jerusalem shall be a desolation; I have heard that “our holy and our beautiful house, where our fathers praised thee, shall be burnt up with fire, and that all our pleasant things shall be laid waste.” I have heard all this, and was afraid—for “we are a sinful nation, a people laden with iniquity, and ripe for judgment.” “I was afraid;” for it is the voice of God—God arising to plead his controversy with a rebellious people; and when he judgeth, he shall overcome. Who may stand up, if once he be angry?

III. Let us now advert to the exercise in which the prophet engaged, in the certain anticipation of national calamity. It was the exercise of prayer. And the substance of this prayer, recorded in our text, consists of three petitions, each of which shall be noticed in its order:—

1. Although the prophet, as he tells us at the 16th verse, “trembled” at the utterance of that voice which is full of majesty; although his “lips quivered,” and were unable to make any reply; and although “rottenness entered his bones,” under a sense of his vileness in the presence of the holy Jehovah,—yet he did not give way to unavailing lamentations. He betook himself to a more appropriate and a profitable exercise—he applied himself to the throne of grace, as a humble and earnest suppliant. Although the condition of his countrymen was dangerous, and their banishment inevitable, yet so long as a remnant was preserved, their case was not desperate. And, although he might not pray for their continuance in the land of promise, yet with the feeling of a true Israelite, he would follow them with his prayers into the land of banishment. If he could not obtain what his own wishes would have suggested, he would ask what it was consistent with the will of God to bestow. If he could not see his friends reformed and regenerated in their native country, he would plead for their conversion in a foreign land. “O Lord, revive thy work in the midst of the years.” And this is the *first* of the three petitions included in this verse. It is an earnest supplication for the revival of God’s work of grace, in the hearts of his people, in the time of outward distress. Do this “in the midst of the years;” that is, during the seventy years of captivity. As if he had said; let not that mournful period—that “time of Jacob’s trouble,” pass away unimproved. While the hearts of the captives are melted with sorrow; while their harps hang silent upon the willows; and while their faltering tongue refuses to sing the songs of Zion; let that season of solitude and sadness be spent in holy meditation and importunate prayer. While these melancholy years pass heavily along, let the work of repentance commence; let the tears of godly sorrow flow; and let the power of thy grace, O merciful Jehovah, melt the hard heart, renew the stubborn will, and

renovate the whole character. And whatever be the privations of the outcasts of Israel, whatever the pressure of their distress, and whatever the intensity of their grief, let not thy work stand still. It is now slighted, and almost forgotten. But in the years of captivity let it be revived and make rapid progress. “Let thy work appear unto thy servants, and thy glory unto their children.” “Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old:” so that when the Lord shall turn again the captivity of Zion, there may be many spiritually enlightened, and holy men to hail the joyful day, and to bend their steps to their beloved land, shouting as they go—“Lo, this is our God; we have waited for him, and he will save us.” “The Lord hath done great things for us whereof we are glad.”

2. The prophet adds a *second* petition, still with a reference to the time of captivity. “In the midst of the years make known.” Make known thy character, and perfection, and grace, during the years of captivity, to those who are now estranged from thee. If they were unmindful of thee in the time of prosperity; in the day of adversity let them consider. If they abused their religious privileges in the time of peace and tranquillity; when thy judgments are in the earth let them learn righteousness. Make thy faithfulness known as a God still in covenant with them—as still willing to be reconciled to them—as still willing to restore them to their forfeited inheritance. Make thyself known to the remnant of thy chosen people, as the only living and true God, that, “in the midst of the years” of their desolation, they may for ever be cured of the prevailing and ruinous sin of idolatry; so that in due time they may return to Zion with weeping and supplications, saying, “Come and let us join ourselves to the Lord in a perpetual covenant not to be forgotten.” Make thyself known to those who lead us captive as the God of heaven, and as the God of Israel, that they may fear thy name and show favour to thy heritage; that they may let the oppressed go free, and become themselves the servants of Jehovah.

3. And observe again, with what wisdom and propriety the prophet adds a *third* petition; “In wrath remember mercy.” Wrath is incurred, judgment is threatened, the sword is unsheathed, and vengeance must be inflicted. But see how the man of God perseveres in prayer. If judgment may not be altogether averted, let it be mitigated. Our iniquities testify against us, and we cannot escape punishment. We must bear the indignation of the Lord, in submitting to slavery in a foreign land, and in being deprived of the soul-refreshing ordinances of religion. But, gracious Father, “in wrath remember mercy.” “Correct us, but with judgment; not in thine anger, lest thou bring us to nothing.” “Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy

mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine; thou never bearest rule over them; they were not called by thy name. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence!"

It were easy to prove that all the petitions in this prayer were literally and remarkably fulfilled. But we must not enter into a lengthened illustration of the subject. Suffice it to make a few hasty remarks. In Psalm 137, we find a most affecting reference to the prevailing sentiments and emotions that filled the hearts of the captives in Babylon. Any one who reads attentively this most pathetic portion of Scripture, will see the picture of a people, "accepting the punishment of their sins;" of a people deeply humbled, duly sensible of the value of their lost privileges, and piously refusing to profane "the songs of Zion," by singing them at the bidding of their proud oppressors; and expressing at the same time the most devoted attachment to the holy city. "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Here we may learn that adversity, with the blessing from on high, was beginning to exert a beneficial influence on the minds of the Jewish captives.

Although they were deprived of the high privileges which they enjoyed in their native land, they still were favoured with the means which God most frequently employs, for awakening the careless, for enlightening the ignorant, and for converting the ungodly. They had the discipline of God's providence, and access to spiritual instruction. While their hearts were subdued with the rod of fatherly correction, they had the holy example of Daniel and his three friends before their eyes; and they were daily plied with the instructive signs, and with the solemn and powerful appeals of the prophet Ezekiel. The unbending religious principle of these servants of Jehovah, which made them willing to yield their bodies to the flames, or to be torn in pieces by wild beasts—conduct in which they were remarkably countenanced by the God whom they served, and which drew even from heathen princes, expressions of the warmest admiration, and confessions of the overruling providence of the Most High—could not fail, with the Divine blessing, to put forth a salutary influence on the minds of their own countrymen. And although many, it is to be feared, gave no heed to the preaching of Ezekiel,

yet, as the Word of God never returns to him void, we are safe, in concluding that his pious and zealous ministrations could not have been altogether in vain. And that there was a revival of religion during the captivity, may be proved from the grateful and devout sentiments of the captives in the announcement of their enlargement. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

We find a confirmation of the same fact, in the character of those who returned from Babylon. Read the pages of Jeremiah, which describe his contentings with the Jews on the eve of the captivity, and you find yourselves in the midst of a rebellious and godless people, who were proof alike against the warnings of providence, and the threatenings and promises of Jehovah. Read the pages of Ezra, at the close of the captivity, and you find yourselves among a different class of people—a people greatly softened and subdued, and eager to restore the worship of God after the model of the purest times of their history. God had, in the words of Ezra, granted them "a little reviving;" and their first care on their return to Palestine was, to rebuild the temple which was lying in ruins. See a most affecting narrative of their zealous efforts in the cause of religion in the third chapter of Ezra.

And finally, as a decisive proof that the prayer of the prophet had received a gracious answer during the captivity, we find, that the Jews were henceforward cured of what may be called their hereditary and besetting sin—the degrading and God-dishonouring sin of idolatry. Behold here the efficacy and the fruit of prayer! The petition is brief, "revive thy work." The result is mighty and extensive. It affects the spiritual condition of a whole nation. God is still the hearer of prayer. "Pray" then, "without ceasing." "Ask, and ye shall receive."

The *second* part of the prophet's prayer was not less clearly answered. "In the midst of the years make known." And was not much made known to Ezekiel, by the Spirit of prophecy, during the captivity? And were not his heavenly visions faithfully communicated by him to his countrymen? Did he not tell the captives in Babylon, on various occasions, what was passing among their brethren who were left in Palestine? And was he not commissioned, while he dwelt in a foreign land, to utter many predictions which have not received their accomplishment?—predictions, the fulfilment of which will usher in the mightiest revolutions that the world ever beheld—the restoration of the Jews to their lost inheritance, and the final overthrow of all the Church's enemies!

Was not much made known to Daniel, "in the midst of the years," when he was enabled to

interpret dreams of the most momentous import, and when himself beheld visions of a similar nature, and of equal importance to coming ages? Who is not acquainted with his prophetic descriptions of the four great earthly monarchies, and of the spiritual kingdom that was to succeed them;—the stone cut out of the mountain without hands, which was to dash in pieces all its predecessors, and itself to become a great mountain, which should ultimately fill the whole earth? Had any such vision as this been seen by the mightiest of the prophets in the land of Israel? Certainly not. And yet this magnificent view of the designs of heaven was “made known” to Daniel on the banks of Euphrates. Again, was not much made known to this prophet, when he was enabled to read and interpret the portentous hand-writing on the wall of the gorgeous banquet-room, and to tell the sacrilegious prince his impending fate? Was not much made known to him when he foretold (chap. xi. of his book) a long series of coming events, with a minuteness and accuracy that have not been excelled by the narrative of the literal historian? And who can help concluding that this part of the prayer received its most remarkable answer, in what was made known to Daniel before the close of the captivity, respecting the advent of the Messiah? Daniel was a man of research and a man of prayer. He “understood by books” that the years of captivity had nearly elapsed, and he set himself to seek God with fasting and supplication. And, in answer at once to his own prayers, and to a petition which had long been recorded in heaven, the precise time when “Messiah the Prince” should be manifested, was disclosed to him. Behold, again, the efficacy and the fruit of prayer! Here we behold it bringing down from heaven the most precious information to the children of men.

We need not occupy much of your time in proving that the *third* part of the prayer was as remarkably answered as the other two. “In wrath, remember mercy.” God was executing the fierceness of his wrath against the people who had “deeply revolted” from him, when he gave them up to the will of a cruel and arbitrary tyrant. But in the day of wrath he “remembered mercy.” In every circumstance that tended to mitigate the rigour of their bondage—and there were many such—and in the grace which he imparted to render the painful discipline to which they were subjected conducive to their reformation and conversion, he was fulfilling the prayer of the prophet. And when the appointed time had come, he made the most signal display of his mercy, in putting it into the heart of Cyrus to “proclaim liberty to the captives,” to restore the sacred vessels of the Lord’s house, and to afford every facility to the exiles to return to the land of their fathers.

From this remarkable passage of Scripture, thus expounded and illustrated, many important practical lessons may be drawn. We will state a few of them as briefly as possible. We may learn,

for example, that sin incurs the displeasure of God as the moral Governor of the universe; and that, although sentence against evil works may not, through the forbearance of God, be executed speedily, yet, unless a timely repentance prevent, judgment must, sooner or later, overtake ungodly nations, communities, and individuals;—that prayer to God, and especially prayer for a revival of religion, is the sure and only way of averting the judgments of God; or, if this may not be, of at least mitigating their severity, shortening their duration, and preparing for a joyful season of returning mercy;—that the extension of religious knowledge—the knowledge of God, and of the way of salvation by Jesus Christ—is the only rational and legitimate means, under God, for effecting a national reformation;—that the hand of God must be distinctly recognised, and his grace entirely relied on, in every genuine revival of religion, which, as is intimated in our text, is emphatically the work of God—“Revive *thy* work;”—that God must be implored to give his sanctifying blessing along with the circulation of scriptural truth—“Make known”—give saving knowledge through the internal illumination of thy Holy Spirit;—that *they* are the best friends of their country and of their kind, who at once pray for a revival of religion, and use the divinely appointed means for effecting this blessed work; because, in this way the glory of God is promoted, crime and suffering are prevented, and the present happiness and eternal salvation of men are secured;—that the covenanted mercy of God is the only foundation of every plea in behalf of our apostate race—“In wrath, remember mercy;”—that it is the glory of God to exercise this attribute in answer to the prayer of faith, and that all who wish well to the prosperity of Zion should take encouragement from the gracious answer which was given to the prayer before us, in the case of the captive Jews;—that while Jehovah is the supreme Governor of the universe, RELIGION is his great work in the world, and *that* in which the children of men ought to be most deeply concerned;—that, as men are originally dead in trespasses and sins, they are ever prone, at all stages of their spiritual history, to relapse into a state of drowsiness and formality, and that it is the prerogative of God to revive his work in their hearts;—and that, from the history of God’s ancient people, it is abundantly obvious, that such a work is the true source at once of national safety and of national greatness;—that, while political partisans are pursuing their selfish purposes, and short-sighted statesmen adding one measure of expediency to another, as a cure for a nation’s ills, the man of piety, like the Prophet Habakkuk, is found at the throne of grace, imploring the merciful interposition of Him who has the hearts of all men in his hand, and, as the rivers of water, can turn them whither he will;—and, finally, that it is the path of duty marked out by God in his infallible Word for a Church or nation, in the time of trouble, to beseech God, above all things, to send a time of

reviving and refreshing from his presence. Then only may we expect that difficulties and distractions will disappear, and that peace and prosperity, in every sense of the words, shall universally prevail.

All these inferences are plainly deducible from our text. And it ought to operate as a powerful encouragement to the friends of pure religion, to act upon the practical lessons which are here inculcated, that God is, as it were, anticipating the largest expectations of the faithful, in sending seasons of awakening and reviving to various corners of our land, while there were but few to pray for them. He is thus, we doubt not, pointing the eye of his children to the work in which he would have them to engage in the day of trial and adversity. The language of Providence in this instance can hardly be misinterpreted. Let the Church be purified as well as enlarged and defended. Let its members be sound-hearted and devoted Christians. Let personal religion be cultivated, and the Church will stand. Let vital godliness prevail, and the Church is invincible. Ye, then, that make mention of the Lord, "keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Amen.

#### TRUE ENJOYMENT.

O PLEASURE, thine aspect is bright,  
And sweet is the sound of thy voice:  
I saw thee, I heard thee, with heedless delight,  
And made thee my earliest choice!  
Youth urged me with ardour along,  
Health freshened the air with his breath,  
Prosperity gladdened my ears with her song,  
And Glory displayed his bright wreath;  
Joy's river flowed smooth—on its margin there stood  
Young Rapture inviting; I plunged in the flood!

How grateful the waves were at first,  
As, fearless, I laved in the stream!  
But lo! a wild hurricane over me burst—  
I awoke from my perilous dream.  
What terrors had gathered around!  
What horrors of darkness unknown!  
The train that ensnared me no longer was found—  
Heaven's smile was exchanged for a frown!  
The scenes of delight I had viewed were no more—  
The music was drowned in the hurricane's roar!

Some guardian, invisible hand,  
Bore me up on the treacherous tide:  
Deserted I lay on the desolate strand,  
With Misery crouched at my side.  
Rude, rude was her hated embrace;  
I struggled in vain to get free:  
Save Danger and Ruin, no form could I trace  
Flames only, red flames, could I see,  
Ascending, approaching, their prey to devour;  
I shrunk—but my limbs were divested of power!

Dark, dark was the tempest without;  
Keen, keen was the torture within;  
By the terrors of hell I was compassed about—  
I felt them already begin.  
Despair was advancing, to gnaw  
The spring of my spirit away;  
Each flash to my sight placed the curse of the Law  
And my sins in their dreadful array;

Fear shook me, Astonishment sat on my eye,  
While Conscience extorted the heart-rending sigh.

When lo! in that moment of fear,  
Broke mildly Hope's tremulous ray;  
The accents of Mercy fell soft on my ear,  
And thus seem'd the seraph to say:—  
"Look, look to thy crucified Lord!  
See where He lies bleeding for thee!  
Hark!—Come, I will save thee!—believe on His word,  
Flee, flee to the Refuge—O flee!"  
I heard, I obeyed—for His love drew me on;  
I clung to His cross—and my terrors were gone!

O sweet was the peace He bestowed!  
O pure were the raptures I knew!  
My blood-ransomed spirit with gratitude glow'd—  
To serve Him, to obey Him, I flew:  
All, all I had once longed to gain  
Was now but accounted as dross;  
Earth's riches, and honours, and pleasures—how vain!  
I gloried alone in the cross!  
For Jesus alone it was pleasure to live—  
My life for His sake I was ready to give.

That life I at length shall resign,  
And a better receive at His hand;  
He will raise me, to shine in His image divine,—  
With Him in His glory to stand!  
Already the gloom is withdrawn,  
Already has Misery fled,  
Already the day is beginning to dawn,  
And the crown is approaching my head:  
I shall see Him, and dwell with Him—ever shall see,  
For ever shall dwell, dearest Saviour, with thee!

Religion!—I make thee my choice;  
Thine aspect to me is more bright,  
Far sweeter to me is the sound of thy voice,  
Than ever was earthly delight:  
Repentance may stand at thy side,  
Affliction may walk in thy train,  
But Faith, at thy bidding, my footsteps shall guide,  
And Hope my faint spirit sustain;  
And Charity—love which for ever shall glow—  
Shall fill me with rapture earth cannot bestow.

#### THE DEATH OF ADMIRAL COLIGNY.

THE history of the French Protestant Church has been for a long time almost lost sight of in this country, and we are glad to perceive, that a subject so important has of late been attracting a deep, and, we trust, a growing interest throughout the Christian community. The number of works, indeed, relating to Christianity in France, which are constantly issuing from the press in both ends of the island, is a striking evidence that the attention of the public is beginning to be aroused in behalf of the poor persecuted Huguenots. Their history is one continued series of privations, and distresses, and accumulated trials; and the remarkable instances of patience and meekness under suffering which we meet with in perusing the blood-stained page, give to the narrative of Huguenot persecution a peculiar interest, which cannot fail to charm every careful and attentive reader. On the trials of the French Protestants we are delighted with a work which has just appeared, under the title of "The Countess D'Auvergne; or, Sufferings of the French Protestants." This little book details, from history, the leading and more distinguished events of the period to which it refers; and though by some it may be regarded as bearing the aspect of an

imaginary narrative, the accomplished authoress, Mrs Ponsonby, informs us, that "the illustrations, and the various incidents which chequer the lot of the subjects of her narrative, are not to be considered as fictitious or imaginary." The work is written with singular taste and beauty. We select the following brief extract, as likely to interest our readers. After describing, in a truly graphic style, the heart-rending details of the Bartholomew massacre, the authoress thus proceeds:—

Amid the mighty massacre, the mind can scarcely pause to contemplate the fate of suffering individuals on this fearful night; yet, however awful and afflictive in itself, it affords a faint relief from the horrors of the scene, to linger for a moment over the fate of illustrious individuals who perished in the massacre.

Among the first victims to fury and treachery, was the noble, the brave, the venerable, the generous, but, alas! the too confiding, Admiral de Coligny. To secure his destruction, the Duke of Guise, at a very early period, hurried the troops to the Admiral's abode. Accordingly, accompanied by a number of the nobles, and a multitude of soldiers, he hastened to the palace where the Admiral resided, which he surrounded by his military bands. They forcibly entered the gate of the court, which was kept by the guards of the King of Navarre; and these, with many others, they barbarously murdered.

But the courage of the Duke and his noble associates began to fail at the dark deed of blood which yet lay before them; and they shrunk from inflicting the fatal blow themselves. Perhaps they were awed by its deep atrocity, or afraid to face their venerable victim—or, perhaps, they trembled in the sight of Heaven. Whatever were their feelings,—the fears, or the silent up-braidings of their conscience,—they dared not venture further than the court below; but, remaining there, they despatched a band of ruffians to the Admiral's apartments.

The unfortunate Coligny, hearing the tumult, the clashing of swords, and the dying groans of his slaughtered servants, started from his couch, and now—when, alas! too late—suspected some dark, deceitful tragedy. A sense of deep injury—of horror at the outrage apparently contemplated;—a sudden apprehension of danger to himself, and a powerful impression of his own approaching doom, rushed into his mind, and roused a conflict of agitated feeling.

Yet, even at this moment of awful suspense, when a painful death seemed rapidly approaching, his courage did not fail—his great mind quailed not before the dreadful prospect. The principles of piety which reigned within his soul, enabled him with calmness to meet the sudden summons, and the energies of faith powerfully and sweetly sustained him in the awful conflict.

He calmly knelt down by the side of his couch, and looking towards heaven, and clasping his hands in the attitude of prayer, he poured out his soul in deep, devout, and imploring supplication.

A few moments passed—moments of strange and mingled emotion—moments of awful and unutterable solemnity to the humble and adoring suppliant at the throne—when Cornaton, one of his faithful attendants, rushed into his apartment, with a countenance of awful anxiety and horror.

"We are gone! my Lord!" he wildly exclaimed—"we are gone!—we are betrayed! God calls us to himself! The house has been forced, and no means remain for resistance or escape!"

The Admiral instantly arose from his knees, evincing by the dignity and calmness of his countenance, the consoling, strengthening, and elevating influences of

his devout and holy exercise. He mildly replied to the frantic exclamation,

"Well! Cornaton, I am ready! Let it come; I have long been prepared. As for you, my faithful attendants, save yourselves the best way you can, for you cannot save my life. I commend my soul to the mercy of my God!"—

At this moment the murderers burst into the apartment, and advancing towards the Admiral, the leader of the band furiously demanded,

"Art thou the Admiral de Coligny?"

"I AM," he replied, with inexpressible composure, with a dignity and grace of ineffable benignity that awed them to silence, and stayed for a moment their murderous design. He then added, in accents solemn and impressive, "Young man! Reverence these my grey hairs, my wounds, and my infirmities! But, do what thou wilt, thou canst only shorten my poor afflicted life but a very few days——"

These words were scarcely uttered, when the murderous assailant, mastering his momentary feelings of compunction, plunged his sword, with the fury of a fiend, into the breast of the brave Coligny, who fell to the ground, without a struggle or a groan, and expired beneath the daggers, the insults, and the curses of the coward and the furious demons of destruction.

The lifeless form of the unfortunate Coligny was precipitated into the court of the palace, where it was instantly surrounded by the eager crowd below, who surveyed the mangled form with satisfaction and delight. Wounds and blood had altered the appearance of the Admiral so much, that none who had known him could recognise him now.

But when the Duke of Guise, in the joy and triumph of gratified revenge, wiped the blood from his face, his venerable features were distinctly recognised. Though many marks of violence marred his noble countenance, yet its former aspect might still be clearly seen. The stillness and paleness of death which rested over it, seemed but the smile and the placid look of life which in former days arrayed it. His eyes, indeed, at whose piercing glance his mightiest foes had trembled, were now for ever sealed—and the tongue that had been used to counsel or command, was now for ever hushed—and the sage and fearless spirit, that had swayed the mightiest destinies, was now for ever fled.

But his lofty brow, though mangled and disfigured—and his hoary locks, though clotted with his gore—and his noble countenance, though covered with the image and the paleness of death, fully evinced the features of the brave but unfortunate Coligny.

Being now completely satisfied with the Admiral's identity, the joy of his murderers was undisguised and boundless.

"Now I recognise him!" exclaimed the Duke of Guise, regarding the countenance of his lifeless foe with a savage exultation. "Now I really know him. It is indeed the same! It is he himself! It is—it is the cursed Coligny!"

Having said this, he leaped upon his horse, and with the direful fleetness of some savage bloodhound, which has been roused to madness by the sight and scent of blood, he flew throughout the city, wherever the massacre raged in hottest fury—galloped through the streets, followed by a band of noble attendants, encouraging the soldiers to deeds of horrid carnage.

#### CHRISTIAN TREASURY.

*Prayer and Faith.*—Beware how you confide in your own strength. Remember Peter's fall. Your safety lies in prayer. Live near to God, and draw continual supplies of grace and strength from the fulness that is in Christ, your living head. "This is the victory that overcometh the world, even our faith."

Faith realizes things unseen, and raises the soul above the trials and temptations of this sinful world. Especially dwell much upon believing views of the cross of Christ. Faith is never more efficacious than when exercised towards a dying Saviour. As the wounded Israelites obtained health by looking at the serpent on the pole; so the Christian obtains strength against sin, and victory over the world, by looking with the eye of faith at his Saviour on the cross. Well might St Paul say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" when he could add, "by whom the world is crucified unto me, and I unto the world." Let his determination, brethren, be yours, and yours also shall be his experience.—REV. G. HODSON.

### THE LAST HOURS OF A YOUNG CHRISTIAN.

BY THE REV. WILLIAM PATERSON.

DID you ever see a Christian die? If you have, did you not feel that you were in a scene of privilege? Were you not ready, as you looked on your departing friend, and saw the faith, the love, the meekness, the resignation, the hope, which he manifested, to exclaim, "It is good to be here," what but the cross of Christ can support us in the trying hour of dissolution? and, oh, how wonderful is its power—making the scene of death like the very gate of heaven, and enabling the dying disciple, not only to bid a calm adieu to the world, and all he held dear in it, but to "rejoice in hope of the glory of God," and to "long to be with Christ, which is far better." "Let me die the death of the righteous, and let my last end be like his."

Come with me, you who have never witnessed such a sight, and see a Christian die. Come with me, ye young ones, for it is to the death-bed of a young Christian that I would lead you. Come, ye careless ones, for you too will ere long be laid upon a dying bed. And come ye Christians also, and see how happy ye may die. Come all, and come saying, "Holy Spirit, teach us to be followers of them who through faith and patience inherit the promises."

It was a young disciple—a lamb of Christ's flock, that lay upon her dying bed. After having passed, and within the short space of three months, through many scenes of severe suffering both by sea and land, by the good hand of her God she was at length brought to a quiet resting-place, and to the care and attention of affectionate friends, truly thankful that her feeble frame was no more to be tossed about. She had been arrested in her progress to a foreign land, and brought back to die in the land of her fathers. And oh, how blessed a death was hers. Wonderful, delightful to behold, were her fortitude and hope amid the saddest preludes of dissolution. After a fit of consumptive coughing, she could utter such language as this—"My sufferings are nothing compared with what I deserve, and with what my beloved Saviour endured for me. They will soon be at an end. This tabernacle is dissolving—this body is consuming as a rotten thing, as a garment that is moth-eaten: but this corruptible shall put on incorruption, and this mortal shall put on immortality." Yes, and her humility seemed to deepen, and her faith to strengthen, and her fortitude to rise, and her hope to brighten, as the wasting and dissolving of her fair but frail tabernacle advanced. The Gospel of Jesus was the spring of all. It was her sanctifier and her solace;

and her whole manner showed the light and peace it gave to her heart. In its spirit, she prayed; in its patience, she suffered; in its grace, she trusted; and in its hope, she died. While her friends stood weeping around her bed of languishing, she bade them be resigned; for she was resigned herself; she bade them be comforted, for she was happy; and while she knew that they must mourn, she bade them mourn not as those who have no hope, for she felt that she was going to Him who had redeemed her, who was her beloved and her Friend, who would be *their* Saviour too, and through whose merit and blood they might all meet again never more to be separated, in his own heavenly kingdom, where "there is no more death, neither sorrow, nor crying, nor any more pain, for the former things shall have for ever passed away." She longed for heaven, and felt that the best that earth could offer was nothing to the presence of her God and Saviour. And when the lamp of life was glimmering in the socket, and when with her expiring breath, she was calling on her Redeemer to come and take her to himself, it could easily be seen, and oh, how delightful in the trying hour to behold it, that she heard the voice of her Beloved, saying to her, "Rise up my love, my fair one, and come away."

"She came to the Cross when her young cheek was blooming,  
And raised to the Lord the bright glance of her eye;  
And when o'er its beauty death's darkness was glooming,  
The Cross did uphold her—the Saviour was nigh."

During the few latter months of her brief career, she had passed through much "tribulation;" but she had "washed her robes, and made them white in the blood of the Lamb," and all her sufferings are for ever ended. She is now before the throne of God, and will serve him, and enjoy him day and night in his temple for ever. She had passed through "fire and through water, but she is now in a wealthy place." She has taken her seat among the ranks of the blood-redeemed hosts on high, she has put on the crown of immortality, she has bidden an eternal adieu to every evil, and has entered on a life of everlasting and unalloyed felicity. "Blessed are the dead who die in the Lord."

O what comfort to bereaved friends arises from such a dying scene as we have attempted to describe! Should this simple narrative meet the eye of any who are mourning the loss of beloved relatives, who manifested, like the subject of the foregoing Sketch, the precious token of the life of God—the blessed evidences of an interest in Jesus, of an humble faith, of a new heart, and of a chastened hope, we bid them, with ourselves, be comforted; for it is our happiness to "mourn not as those who have no hope." Our friends have fallen asleep in Jesus; and "they who sleep in Jesus, God will bring with him."

"They are not lost, but gone before."

Be it ours to follow them to that better land at which they have arrived—the heavenly Canaan. The same faith that carried them through Jordan's flood will carry us; and we will meet and dwell together in the good land beyond it—"and there shall be no night there."

Printed and Published by JOHN JOHNSON, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—On the Great Ends of the Ministerial Office. By the Rev. W. Wallace Duncan, ..... Page 225</p> <p>2.—Biographical Sketch. The Most Noble Archibald Campbell, Marquis of Argyll. By the Editor, ..... 226</p> <p>3.—Sacred Poetry. "The Martyr." By W. Gibson, ..... 230</p>	<p>4.—Recent Proceedings of the Evangelical Society of France. By the Rev. Aeneas Rate, ..... Page 230</p> <p>5.—Sacred Poetry. "Adieu," ..... 233</p> <p>6.—A Discourse. By the Rev. Peter Cosens, ..... do.</p> <p>7.—Christian Treasury. Extracts from Harris, Winslow and Adie, 238</p> <p>8.—The Literature of the Jews in Spain, ..... 239</p>
---	--

## ON THE GREAT ENDS OF THE MINISTERIAL OFFICE.

BY THE REV. W. WALLACE DUNCAN,  
Minister of Cleish, Kinross-shire.

THE history of the Christian Church from the third century to the present day, exhibits melancholy evidence of the tendency which prevails in all ages, to lose sight of the real scope and design of the ministerial office. How frequently has this blessed ordinance of God, for the good of souls, been prostituted to the worst purposes,—how frequently has it been employed as a means of advancing the low ends of worldly ambition and earthly aggrandisement! Do we not behold men calling themselves the successors of the apostles, nay, the vicegerents of Christ on earth—the popes, and the cardinals, and the priests of Papal Rome, assuming the pomp of more than regal state, lording it over God's heritage, claiming for themselves the power not of the *keys* only, but also of the *sword*, and in the name of the meek and lowly Jesus, perpetrating deeds whose enormity can scarcely find a parallel in the darkest pages of unbaptized infidelity, ignorance and crime?

But it is not necessary to look to Antichrist for an exemplification of the manner in which the ministerial office may be desecrated. It might be invidious to refer too particularly to past events, but it is impossible to deny that, even in Protestant churches, whether Established or Voluntary, Episcopalian or Presbyterian, this most sacred relation between a pastor and people has been too often consummated without due regard to the infinitely important and only true ends which it is intended to subserve. It may well be questioned if mere worldly considerations, of various kinds, have not in too many instances been allowed more weight in the appointment of ministers to the pastoral charge and in the acceptance of the same, than, to say the least, is due.

Now the great point to be determined in this matter is, *what did the great Head of the Church design by the appointment of the ministerial office?* And, accordingly, we proceed to observe, that He intended it to be instrumental:—

*First*, In converting sinners; *secondly*, In feeding and superintending his Church; and, *thirdly*, In comforting the distressed. That these are considered by our Church to be the great end, of this sacred office, or ordinance as it may be called, is abundantly evident from the fact, that, previous to admission, every minister is obliged to answer the following solemn question:—“Are not zeal for the honour and glory of God, love to our Lord Jesus Christ, and a desire of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not any selfish views, or worldly designs and interests?”

1. The Supreme and only Head of the Church, designed the ministerial office to be instrumental in *converting sinners*.—It is with a view to this that Paul calls it “the ministry of reconciliation;” and that, in the exercise of this ministry, he says, “Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God.” The whole human race is by nature *at war* with God. The heart is a total stranger to all that is holy—it hates the light; all its propensities are towards sin, and that continually, until the Word of God has been brought to bear upon it with effect. Burning with love to fallen man, Jesus became himself a minister of Gospel truth. As the “Angel of the everlasting covenant,” he came “to seek and to save that which was lost.” So long as he remained on earth, he called upon all men to repent, and to believe in him as the Messiah; and, when about to ascend to heaven, after having accomplished the work which his Father had given him to do, he left with his apostles this commission, “Go ye, therefore, and teach all nations.” True to his character as the Good Shepherd, he provided for the necessities of his lost sheep, by appointing certain persons, whose duty it was to

call the wanderers back into the fold. And this is exactly what we find all the apostles bending their whole energies—compassing sea and land—using every means with unwearied zeal and perseverance—to effect. Fearless of the consequences to themselves, they ceased not, day and night, to warn, to reprove, to rebuke, and to entreat sinners to turn from their evil ways. They set before them “blessing and cursing,” and strove to bring them “from darkness to light, and from the power of Satan unto God.”

2. The holy ministry is designed as a means of *feeding and tending the flock*.—When Jesus was about to leave his disciples, he said to Simon Peter, “Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto Him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” Again, we find the Apostle Paul addressing those to whom the spiritual interests of the Church at Miletus were committed, in the following words: “Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to *feed* the Church of God, which he hath purchased with his own blood.” It was not enough that men were *converted*—they required to be *strengthened in the faith*. It was not enough that they were brought into the right way—they required to be continually warned of the danger of returning to the wrong way, and to be helped to persevere. It was not enough that the sheep were restored to the fold from which they had strayed—it was necessary that under-shepherds should be appointed to watch over them, and to lead them into green pastures, where they might always enjoy abundance of nourishing food, and by the still waters, at which they might always quench their thirst.

3. Another great and important design of the ministerial office is, “to *comfort the distressed*.” “The Spirit of the Lord God is upon me,” said our blessed Saviour, through the Prophet Isaiah, “because he hath anointed me to comfort those that mourn”—“to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” And the same heavenly duty is required of every one whom He has appointed to labour in holy things. Nor is there any part of his work in which the faithful minister of the Gospel takes more sincere delight, than the soothing of the troubled conscience and the binding up of broken hearts. Never does he feel so thoroughly convinced that “he that desires the office of a bishop desireth a *good work*,” and that *its origin is indeed divine*. And, in order that he

may be the better fitted for this duty, of which, as well as of mercy, it may truly be said that it is *twice blessed*, it often pleases God to visit his ministering servant with peculiarly sore trials in the first instance, and afterwards to soothe and to comfort him with such sweet, such rich, and such abundant consolation, that he is constrained to adopt the language of the apostle, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.” 2 Cor. i. 3-6.

#### BIOGRAPHICAL SKETCH.

### THE MOST NOBLE ARCHIBALD CAMPBELL, MARQUIS OF ARGYLE.

BY THE EDITOR.

THERE is no family among the Scottish nobles to which the cause of Christ in Scotland stands more deeply indebted, than to the house of Argyle. In the days of hottest persecution, when the love of multitudes waxed cold, and many deserted and disowned the Protestant interests, in the family of Argyle some of the staunchest adherents of the Reformation principles are to be found. The individual whose eventful history we are about to sketch bears the high distinction of being one of the Scottish martyrs, and one whose courage never quailed in the hour of danger and of death.

This illustrious Christian nobleman was born in the year 1598. He was educated carefully in the principles of the Reformation, and early imbued with an ardent and enthusiastic admiration of the Presbyterian Church of Scotland. During the life of his father, who died about the year 1637, he appears to have taken no prominent part in the public proceedings of his time, whether in ecclesiastical or civil matters; but, towards the dawn of the Second Reformation, we find him coming forward as not only the supporter, but the leader, of the friends of Presbyterianism. A short time before this, indeed, he employed his influence in behalf of the celebrated Samuel Rutherford, who was summoned before a High Commission Court, held at Wigton in 1636, for refusing to conform to the demands of Prelacy. His efforts on this occasion were ineffectual, but they evinced, at all events, the strong interest which he took in the Presbyterian cause; and, in gratitude to the pious nobleman, Rutherford, in one of his well-known “Letters,” says, “I shall pray for him and his house while I live. It is his honour to open his mouth in the streets for his wronged and oppressed Master Christ Jesus.” And not only did he intercede for the worthy minister of Anwoth; he exerted himself in favour of several others at the same period, and was,

under God, the instrument of procuring the mitigation of their sentences.

In the famous General Assembly convened at Glasgow in 1638, Argyle was present from the commencement of its proceedings. At first, the Covenanters were somewhat doubtful as to the sincerity and warmth of his attachment to their principles, from the apparent ambiguity of his words and actions; but, before their meeting terminated, they felt, and gave thanks to God for it, that they had not a firmer friend than Argyle in the whole ranks of Scottish nobility. The magnanimity of his conduct was remarkably displayed at the critical moment when Hamilton, the King's Commissioner, declared his intention to withdraw himself from the Assembly. While the meeting was in a state of deep excitement, Argyle rose from his seat and craved to be heard before the Commissioner would leave the house. All eyes were turned upon the nobleman with intense anxiety. His opinions had thus far appeared to favour the Bishops, or at least he had taken no decided part in the proceedings against them, and the Covenanters naturally feared that now he was about to avow an attachment to Episcopacy. He began by stating that he had attended the Assembly in obedience to his Majesty's commands—that he had endeavoured to act a candid and impartial part—that he had neither flattered the King nor inflamed the people; but he was not ashamed to declare, notwithstanding the assertions to the contrary made by his Grace the Commissioner, that the present was a lawful Assembly, and, having himself subscribed the Covenant, he wished that nothing should be done contrary to the true sense of that solemn deed. The same sentiments were then avowed by several others of the nobles present, and the Commissioner, with the utmost indignation, dissolved the Assembly in the name of the King, and took his departure. Argyle having been nominated as one of the assessors to the Commissioner, thought it his duty to leave the house along with him, under the impression that, when his Grace dissolved the Assembly, the only right in virtue of which he, not being a regular member, had a seat in it, thereby ceased. Too upright and honourable, however, to be the mere tool of a tyrannical and crafty monarch, and sympathizing warmly in the views and feelings of the Covenanters, he returned the following day to the Assembly, when the Moderator earnestly entreated him that, though he was no member of the Court, he would, from his regard for the Church, be pleased to countenance their proceedings. This his Lordship promised, and, by his presence and encouragement, he strengthened the hands of the Presbyterian party. By this step, however, he lost the favour of the King, which he had for some time enjoyed; but neither a monarch's smile nor a monarch's frown could deter the upright nobleman from discharging his duty to his country and the Church. In the proceedings of that famous Assembly he felt a lively interest. At his request the explication of the Confession of Faith or Covenant was taken into consideration, that it might be fully understood whether the members had subscribed and sworn that document in the same sense in which he and others had done. A Committee was appointed in reference to this subject, and Argyle was requested to attend its meetings, which he did most punctually. At this Committee, which consisted of

ministers who, according to Baillie, "were not the fittest," the question under deliberation, which was one of great importance, was gravely and seriously considered whether, in subscribing the National Covenant, an individual was to be considered as abjuring Episcopacy, as understood in the year 1580. This was the sense in which Argyle had understood the document when he appended his name to it, and he was naturally anxious to ascertain whether the same impression prevailed in the minds of the other Covenanters. Being anxious to bring the matter to a bearing, he urged the subject again upon the attention of the Assembly, when the report of the Committee was called for, and Lord Loudon stated the result of their labours, which went to show, from the records of the Church, that Episcopacy was totally incompatible with the doctrine and discipline of the Church, as it was professed and established in the years 1580 and 1581. The Earl of Argyle, on hearing the report, and the passages by which it was supported, declared his complete satisfaction, and candidly acknowledged that all his doubts, if he had any, were completely set at rest. The Moderator then put the question, and, with the exception of Mr Robert Baillie, who hesitated, the Assembly agreed that, by the Confession as it was professed in 1580, Episcopacy is abjured, and ought to be removed out of this Church. In conformity with this principle, the bishops were deposed and excommunicated, and the Presbyterian form of Church government was recognised as the established form of ecclesiastical administration in Scotland.

In the concluding address, which the Moderator delivered at the close of the proceedings of this famous Assembly, Mr Henderson spoke of the noble part which Argyle had acted, in coming forward at such a crisis; and stated, that although he wished his Lordship had joined them sooner, he hoped God had reserved him for the best time, and that He would honour him here and hereafter. Thus directly referred to, and mentioned in such honourable terms, his Lordship addressed the Assembly in the following manly and truly Christian speech:—

"Since it hath pleased you, Moderator, to mention my name, you give me occasion to thank you for putting so favourable a construction on my carriage; and whereas you wish I had joined with you sooner, truly, it was not want of affection to the good of religion and my own country which detained me, but a desire and hope, that by staying with the Court I might have been able to bring about a redress of grievances: and when I saw that I could not stay longer, without proving unfaithful to my God and my country, I thought good to do as I have done. And now, since I am up, one thing I would remind you of, who have been purging the Church of corruptions and evil instruments, and that is, that ye would learn a lesson at their expense. I remember I told some of them, upon one occasion, that pride and avarice are two evils which have wrought much woe to the Church of Christ; and as they are grievous faults in any man, they are especially so in Churchmen. I repeat it with reverence of their learning, and I hope every man here shall walk by the

\* This speech we quote in full from Stevenson's "History of the Church and State of Scotland," of which we are glad to see that a reprint has been published, at a very cheap rate, in Edinburgh. It is a book which has been long appreciated by the learned, but now that a work of such excellence is brought within the reach of the public generally, no minister, no elder, no true-hearted son of the Church ought to be without a copy.

square and rule which is now set before him, observing duty—1st, To superiors; 2d, To equals; and, 3d, To inferiors. Touching our duty to superiors, there need be nothing added to what hath been wisely said by the Moderator; only, let us all beware, since we are freed of many yokes of bondage, not to abuse our Christian liberty; for this were to make our profession evil spoken of. Next, concerning our equals: There is a case much spoken of in this Church, and that is, the power of ruling elders; some ministers apprehending it to be a curbing of their power. Truly, it may be that some elders be not so wise as need were; and if any such strive to make use of their power, otherwise than for the good of the Church, they may be sure of their judgment. If ought of that sort fall out, let it not breed a distemper in the Church; but, as unity ought to be the endeavour of us all, let neighbouring parishes or Presbyteries meet together for settling the same, that no dissension of this kind come to a height; otherwise it may do much evil to the Church of God. And thirdly, for inferiors: I hope ministers will study to discharge their duty to their flocks, and that people will have a due regard to those who are set over them, to watch for their souls; and not think, that because they want bishops they may live as they will. And if all of us shall thus deport ourselves, and go on constantly in the defence of our religion, and of the authority of our royal master, although our gracious sovereign do not every thing at first as we would wish, yet time may work many things; and I pray that his Majesty may reign long and prosperously over us."

At the close of this speech, the Moderator returned thanks to Argyle, and craved pardon for bringing forward his name so openly.

Having now cast in his lot with the Covenanters, he took an active share in the steps which they were compelled to adopt. The King, enraged at the strong measures which had been passed at the Glasgow Assembly, resolved with a large army to invade Scotland. This compelled the Presbyterians to take arms in their defence; and the main body of their forces having marched towards the English borders under the command of General Leslie, the Earl of Argyle directed his chief attention to the north, and by his peculiar wisdom and prudence, he succeeded in preserving peace in the Highlands and Islands. To secure this the more effectually, he summoned a meeting of the noblemen and gentlemen of the north to assemble in Perth, where measures were concerted for preventing the northern districts from being disturbed. Argyle then proceeded to the West Highlands, where he was equally successful in maintaining peace. His having espoused the cause of the Covenanters, soon became known at court, and Charles transmitted a despatch, demanding his immediate attendance in London. He excused himself, however, from obeying the King's summons, on the ground that family arrangements required him to remain in Scotland; and at the same time, he took occasion to avow his view of the Glasgow Assembly's proceedings. The Earl's reply enraged the King, and he sent a still more imperative demand for his immediate appearance at court to answer for his conduct. Argyle, however, returned a respectful answer, declining to leave Scotland, on the ground that the disturbed state of the country required his presence. An invasion was in fact hourly expected; and Argyle joined with the general Committee of the Covenanters, in making preparations to repel the English. He himself raised a ~~company~~ of four hundred men, which he afterwards

increased to nine hundred, maintained solely at his own expense. With these he guarded the west coast, and was successful in taking the castle of Brodiek in Arran.

In the whole proceedings of the Covenanters, this distinguished nobleman took a leading part; and during the eventful struggles to which his countrymen were subjected, he never failed to appear in defence of the civil and religious liberties of his native land. When Charles the First was beheaded, Argyle was one of the first to support the claims of his son to fill the throne, and the young monarch felt for a time, that he was under deep obligations to so faithful and devoted an adherent as the Marquis undoubtedly was; but when the godly nobleman ventured to reprove the King for some instance of immoral conduct, the profligate monarch forgot all his past kindness, and became his decided enemy. At the coronation of the Second Charles, which took place at Scoone, Argyle placed the crown upon his head, and, although he afterwards seemed to yield to the usurped authority of Cromwell, no sooner had the Restoration taken place, than he hurried to London, to congratulate Charles on his return to the throne of his fathers. The treacherous King heard of his arrival, and instead of welcoming one who had so warmly supported him in former times, he ordered him to be apprehended and conveyed to the Tower, where he was confined for several months, after which he was sent down to Scotland to be tried before the Scottish Parliament. On landing at Leith, he was conducted to Edinburgh Castle, where he remained till the day of trial came.

On the 13th of February 1661, Argyle was brought forward for trial on a charge of high treason. The prosecution was conducted by Sir John Fletcher, the King's advocate. The Marquis requested to be heard for a little, before the indictment was read. This, however, was refused; but after the indictment, which consisted of fourteen articles, had been read, he was permitted to address the court, which he did at great length, declaring his readiness to prove his innocence. At first the Parliament fixed on the 27th of February, for hearing his defence, but at his request it was delayed till the 5th of March. On the day appointed, accordingly, he appeared, and delivered a very affecting speech, protesting his innocence, and throwing himself upon the King's mercy. Again and again, he was placed at the bar, but no confession of guilt could be extracted. He uniformly declared in the most solemn manner, that in all his conduct he had been actuated by a simple desire to serve his God, his king, and his country. At length witnesses were adduced, and depositions taken, and the mock trial having been completed, he was brought into court to receive sentence. He reminded them of the practice of the Emperor Theodosius, who enacted that the sentence of death should not be executed till thirty days after it was passed; and he added, "I crave but ten, that the King may be acquainted with it." This reasonable request was refused, and the sentence was pronounced:—"That he was found guilty of high treason, and adjudged to be executed to the death as a traitor, his head to be severed from his body, at the cross of Edinburgh, on Monday the 27th instant, and affixed on the same place where the Marquis of Montrose's head formerly was, and his

arms torn before the Parliament at the cross." The godly Marquis listened with the utmost calmness and composure, and after the sounding of trumpets which followed the reading of the sentence had ceased, he said, "I had the honour to set the crown on the King's head, and now he hastens me to a better crown than his own." And addressing the Commissioner and Parliament, he added, "You have the indemnity of an earthly king among your hands, and have denied me a share in that; but you cannot hinder me from the indemnity of the King of kings; and shortly you must be before his tribunal. I pray he mete not out such measure to you as you have done to me, when you are called to an account for all your actings, and this amongst the rest."

After his sentence, he was ordered to the common prison, where his excellent lady was waiting for him. Upon seeing her, he said, "They have given me till Monday to be with you, my dear, therefore let us make for it." She, embracing him, wept bitterly, and said, "The Lord will require it—the Lord will require it;" which drew tears from all in the room. But being himself composed, he said, "Forbear, forbear. I pity them; they know not what they are doing. They may shut me in where they please, but they cannot shut God out from me. For my part, I am as content to be here as in the Castle, and as content in the Castle as in the Tower of London, and as content there as when at liberty; and I hope to be as content on the scaffold as any of them all." He added, he remembered a scripture cited by an honest minister to him while in the Castle, which he intended to put in practice, "When Ziklag was taken and burnt, the people spake of stoning David, but he encouraged himself in the Lord."

He spent all his short time, till Monday, with the greatest serenity and cheerfulness, and in the proper exercise of a dying Christian. To some ministers who were permitted to attend him, he said, "That shortly they would envy him, who was got before them;" and added, "Remember, that I tell you, my skill fails me, if you who are ministers will not either suffer much or sin much; for though you go along with these men in part, if you do not in all things, you are but where you were, and so must suffer; and if you go not at all with them, you must but suffer."

During the short interval which elapsed between his sentence and his execution, the Marquis enjoyed much spiritual communion and intercourse with his God. On the Sabbath evening his lady took her leave of him, and Mr David Dickson, his valued friend, spent the night in prison with him. On Monday morning he awoke from a calm and peaceful sleep, and proceeded to arrange his affairs before the hour of execution. While thus engaged, in the presence of a number of his friends, he broke forth into these words:—"I thought to have concealed the Lord's goodness, but it will not do. I am now ordering my affairs, and God is sealing my charter to a better inheritance, and just now saying to me, 'Son, be of good cheer, thy sins are forgiven thee.'"

As the execution was not to take place till one o'clock, he spent some time in writing a letter to the King; and having dined, he retired for meditation and prayer. Mr George Hutcheson came to attend him in his last

moments, and on opening the door of his Lordship's chamber he asked, "What cheer, my Lord?" The Marquis instantly replied, "Good cheer, Sir; the Lord hath again confirmed and said to me from heaven, 'Thy sins be forgiven thee.'" On saying this he burst into tears. The thought of the Divine goodness seemed to affect him deeply. "I think his kindness overcomes me," he exclaimed; "but God is good to me, that he let not out too much of it here, for he knows I could not bear it. Get my cloak, and let us go." He then knelt down, and having prayed for divine strength to bear him up in this solemn crisis, he calmly took leave of a few of his friends; and, advancing towards the door, he said, "I could die like a Roman, but I choose rather to die like a Christian. Come away, gentlemen, he that goes first, goes cleanliest." Before leaving the prison, he bade a solemn farewell to his fellow-prisoner, Mr James Guthrie; who addressed him in these words, at parting:—"My Lord, God hath been with you, he is with you, and will be with you: and such is my respect for your Lordship, that if I were not under sentence of death myself, I would cheerfully die for your Lordship." The mournful procession now moved along from the Castle, passing down the street to the cross, and on reaching the fatal spot, the Marquis mounted the scaffold with great serenity and firmness. Mr Hutcheson prayed, and, permission being granted, the noble martyr addressed the surrounding multitude nearly as follows:—

"I come not here to justify myself, but the Lord, who is holy in all his ways, righteous in all his works: holy and blessed is his name. Neither come I to condemn others. I bless the Lord, I forgive all men; and desire to be forgiven of the Lord myself. Let the will of the Lord be done, that is all I desire. I was real and cordial in my desires to bring the King home, and in my endeavours for him when he was home, and had no correspondence with the adversaries' army, nor any of them, when his Majesty was in Scotland; nor had I any hand in his late Majesty's murder. I shall not speak much to these things for which I am condemned, lest I seem to condemn others. It is well known it is only for compliance—which was the epidemical fault of the nation; I wish the Lord to pardon them. I say no more—but God hath laid engagements on Scotland. We are tied by covenants to religion and reformation; those who were then unborn are yet engaged; and it passeth the power of all the magistrates under heaven to absolve from the oath of God. These times are like to be either very sinning or suffering times; and let Christians make their choice. There is a sad dilemma in the business—sin or suffer; and surely he that will choose the better part will choose to suffer; others, that will choose to sin, will not escape suffering. They shall suffer, but perhaps not as I do (pointing to the *maiden*), but worse. Mine is but temporal, theirs shall be eternal. When I shall be singing, they shall be howling. Beware, therefore, of sin, whatever you are aware of, especially in such times. And hence my condition is such now, as, when I am gone, will be seen not to be as many imagined. I wish, as the Lord hath pardoned me, so may he pardon them, for this and other things, and what they have done to me may never meet them in their accounts. I have no more to say, but to beg the Lord, that when I go away, he would bless every one that stayeth behind."

At the close of this touching address, Mr Hamilton prayed; and the Marquis having himself engaged in devotion, took leave of all his friends around him. As he approached the *maiden*, or instrument of death, Mr

Hutcheson endeavoured to support his faith, and the martyr replied, with firmness, "You know, Mr Hutcheson, what I said to you in the chamber. I am not afraid to be surprised with fear." Saying this, he knelt down, and having committed his soul into the hands of the Redeemer, he laid his head upon the block; and giving the signal, his head was in a moment severed from his body. His head was fixed on the west end of the Tolbooth, and his body was conveyed to the Isle of Bute, where it was buried in the churchyard of Kilmun.

Thus perished one of the most distinguished Christian and patriotic noblemen of whom Scotland can boast. He was the leader of the Covenanters; and by the sagacity of his counsels, as well as by the purity of his principles, and the ardour of his zeal, he was one of the most effective agents in carrying forward the work of the second Reformation.

#### THE MARTYR.

THE pile was reared—with quick and broken step  
They hurried him along. The victim seemed  
As one who heeded not the wrath of man;  
But viewed with recklessness the bitter taunts,  
The buffetings and mockings of a world  
O'errun with guilt, and sunk in wretchedness.  
Upward he gazed—his countenance composed,  
Bespoke the silent rapture of his soul,  
Which seemed to have a foretaste of the joys  
Reserved for him in heaven; and even a smile  
Played sweetly o'er his features,—contrast strange  
To all the dark and fiendish looks around!  
I heard him breathe a prayer—which, when observed,  
His executioners in wonder gazed,  
And paused till it had ceased. It was his last  
And mightiest aspiration—full of faith,  
And holy confidence in Him who once  
In frail humanity sojourned awhile,  
Suffered and died—a mighty sacrifice!  
He prayed for all mankind—but most for those  
Who held the truth in righteousness and love,—  
The little flock, their Father's special care.  
Aye, and a tear did glisten in his eye,  
As he made mention of their wanderings,  
And of their being scattered to and fro,  
Exiled and driven from the haunts of men,  
By persecution sore. Their enemies,  
And his, he pleaded for, and asked from Heaven  
A blessing and a pardon for them all.  
And then, as if like Stephen, he had seen  
The heavens opened, and the Son of Man  
Standing in glory to receive him there,  
"Jesus, receive my spirit!" he exclaimed,  
And said no more; but oh! who can describe  
The looks of horror and insatiate rage,  
That sat on every countenance, when he,  
The object of their fury, was no more!  
When far beyond their ken his spirit fled,  
And soared exultingly—while nought on earth  
Was left behind but its frail tenement,  
Pale, cold, and motionless, with eyes that looked  
Unceasingly to Heaven, and seemed to say,  
"Yonder the Martyr to his rest is gone!"

W. GIBSON.

#### RECENT OPERATIONS OF THE EVANGELICAL SOCIETY OF FRANCE.

BY THE REV. ÆNEAS RATE.

As an association has already been formed in Edinburgh for the purpose of aiding our Protestant brethren on

the Continent, it may be well to afford our readers some of the most recent intelligence that has arrived, respecting one of the Evangelical Societies to which it is intended to render assistance. The accounts which have been received respecting the operations and successes of the Evangelical Society of France, whose Committee and head-quarters are at Paris, have latterly become more and more interesting and important, and are calculated to deepen our concern for the spread of religion among our French neighbours, and to lead to more earnest prayers and more energetic efforts for the advancement of God's kingdom among them.

It is very evident, that the Evangelical Society has already done much for the spread of true religion in a country which, for many years, exhibited one of the most extraordinary and portentous spectacles that the world has ever witnessed—a mighty and a numerous nation living without a God. It has planted the Gospel in many of the largest towns and most dense populations of the country; rekindling the light that before and during the French Revolution was almost wholly extinguished. It has commissioned its humble, but devoted, colporteurs to go forth over the land, and sow it with the seed of divine truth; and thousands of copies of the Word of God have been circulated, and are now silently but powerfully doing their work; and are destined, after a while, to yield a rich harvest of Christian knowledge, and holy conduct. It has sent forth its pious teachers to rear up the rising generation in that knowledge of the character and the will of God, and of the value and the prospects of the immortal spirit, to the utter absence of which, during the dismal reign of infidelity, the almost insurmountable evils and calamities which French legislators and moralists now deplore are chiefly to be ascribed. It has, in many instances, infused new vigour into the Protestant Reformed Church; rousing some of the pastors out of the lethargy into which they had sunk; raising up, in the most important places, new congregations, with devoted ministers, which have afterwards been united with the Consistories, and strengthened the hands of the faithful band who bore testimony to the truth; and finally, leading the good men in the Church to break that hollow truce which had been allowed to subsist between them and those ministers of the same Consistories, whose heresies proclaimed them to be the enemies of the cross of Christ. Whatever objections may be advanced to such societies as that of France, and whatever imperfections there may be in their administration, they are, perhaps, in the existing state of things, the instruments most likely to advance the cause of God, both in that country and in other parts of the Continent. Being in no respect under the control of the Consistories, the majority of whose ministers are unhappily the enemies of the truth, they can at once send their agents into the very heart of the parishes of Arian, Socinian, and Neologian ministers, there to lift up their voices against the heresies which these ministers proclaim; and they can also, when there are devoted pastors standing alone in any of the Consistories, send to their aid those evangelists, or teachers, or colporteurs, who may most effectually assist them in stemming the torrent of infidelity, and iniquity.

A few facts will show how much the cause of religion generally, and the French Reformed Church in

particular, have been indebted to the labours of this valuable Society. The town of Amiens is situated in a department containing upwards of half a million of souls, and is the most populous and influential place in that department. In this most important position the Society have at length succeeded in planting the banner of the Cross. A place of worship has been erected, and was lately opened. The President of the neighbouring Consistory prayed and preached on the occasion to a numerous assemblage, who listened with the profoundest interest; and a faithful and devoted pastor, who has occasionally visited and preached to the people, will henceforward labour steadily among them. Other accounts state, that the Church at Troyes, where the Society, at great expense, had succeeded in planting the Gospel, has at length, on the application of the municipality, been introduced by Government into the number of churches salaried by the State, and been annexed to the Consistory of Meaux; while its former devoted pastor, M. Gerber, has been permitted to retain his situation. Troyes also is the most important town in another of the departments—that of Aube; a province which formerly abounded with devoted Protestants, but who were driven from their homes, and scattered in distant lands, when the fierce persecutions arose which immediately succeeded the revocation of the edict of Nantes. Another important station is that of Blois, the chief town in a department containing two hundred and thirty-five thousand seven hundred and fifty souls, hitherto utterly destitute of the Gospel; a territory in which, at the time of the Reformation, the doctrines of the Cross were faithfully proclaimed, and whose soil was afterwards drenched with the best blood of many a Protestant martyr, slain for the testimony of Jesus. The pastors of the Consistory of Orleans had urged the Society to send one of their agents to labour in this place. A pious individual, residing in the town, had offered two thousand four hundred francs to assist in supporting an agent; and thirty-four Protestant families, who were inhabitants, had expressed their earnest desire to obtain regular religious instruction, and their readiness to make personal sacrifice in order to assist in maintaining a minister. The Society, though deeply embarrassed, felt themselves constrained to listen to this urgent application; and, preparatory to sending a more important agent, had, at the request of the Consistory, commissioned one of their colporteurs to go among the people, and prepare them for the regular dispensation of the Word. Thus important and commanding positions are, from time to time, being seized; the glad tidings are becoming more widely proclaimed; devoted ministers are receiving fresh accessions to their numbers; the lamp of Divine Truth is beginning to be lighted anew, in regions whose dense spiritual gloom for a lengthened period no radiance darting from the Word of God has been known to illuminate.

Many and deeply interesting narratives might be extracted from the Reports of the Society, tending to show that the Spirit of God is not withheld from the field of their labours. We extract a recent one, respecting an individual of respectable family and independent property, whose mind had, at one time, been awakened to some sense of the value of his soul, and who, in order to bring tranquillity to his alarmed conscience, had renounced his profession, and devoted himself to all the austerities im-

posed by the Romish religion, but in vain. "He met, however," says the narrative, "with a Bible; he read it with avidity. The constant study of this blessed book detached him from the errors of his faith; still, one thing withheld him from feeling the influence of the discoveries of the Gospel—he did not see the Gospel he read in the Bible believed or practised by those around him. He was led to conclude, that the Christian system, though beautiful, was not divine; for if it were divine, he should find the Church of Jesus somewhere. Systematic incredulity was the consequence of this reasoning. While in this unhappy state of mind, a tract, distributed by me, fell into his hands; it contained an exposition of Evangelical truth, and when he read it, he could not but feel, that it presented the creed taught by the Spirit of God in his Word. He inquired where this religion was professed, and was directed to our chapel. He came; was struck and affected by all he saw and heard. During three weeks he had no repose night or day. He wept, he prayed, he read. This dreadful struggle, however, terminated in a conviction, that he had received grace to believe in Christ as his Saviour; and since that moment, he has continued to grow in the knowledge and love of God. Sunday last, he joined in communion with our Church, and has since returned to his native town, prepared to become a valuable missionary far beyond his own locality. Previously he had distributed a great number of tracts and copies of the Scriptures." Many, doubtless, are there in this benighted country, who, like the individual alluded to, have found, that all the mortifications of Popery could not yield repose to an agitated conscience, but, having discovered none around them who were living exemplifications of the power of the Gospel, have concluded all religion to be a delusion and a cheat. Had there been faithful pastors and devoted Christians within the reach of such persons, they might then have cordially welcomed the Gospel, and have now been zealously labouring to bring sinners to Christ.

One very powerful motive to render aid to such societies arises from the benefit which is likely, through their operations, to accrue to our own countrymen in foreign lands. Many of these now reside permanently in France; others spend two or three years there, with their families. A large number reside for a few months in one or other of the principal towns; no inconsiderable proportion of these are noblemen and gentlemen of superior education and property,—the very persons most likely to exert a powerful influence on their own countrymen, when they return to Britain. And what has been the consequence of their sojourn in the neighbouring country? They have returned to their own homes, to transplant the vices of France into the British soil—to desecrate the Sabbath—to indulge in gross licentiousness—to abandon the sturdy integrity of Britain for the lax principles of the Continent—to become the rest of their lives scoffers at sacred things. It is vain to imagine, that these evils can be remedied otherwise than to a very limited extent, by sending out British pastors to attend to the spiritual interests of their countrymen, for the number of them must always be very limited. But, by providing the principal towns with devoted French Protestant pastors, we shall be wielding a powerful instrument, for bringing many of

our own countrymen to the knowledge of the Saviour. When far from their own homes, they will hear the truths they were wont to listen to in their own land—will contemplate examples of piety, that will convince them that there is a reality in religion, and will obtain an antidote to that poison, which would otherwise prove fatal to their principles and their happiness. In like manner, British females, who have sojourned in the French cities, may come back to their country, not to exhibit the fickleness and the frivolities of the French capital, but to display the meek and chastened virtues of the genuine followers of Christ. Of the benefit which has resulted to some of our countrywomen from the labours of a French pastor, we have the following interesting narrative. It is extracted from a letter of a minister, whose labours had been blessed to several British ladies:—"A lady," says he, "who had been a stranger to the Gospel, and whom no one had been able to prevail upon to hear it, came to B—— for about a month. She resolved to attend the chapel. The discourse she heard was upon the text, 'Fight the good fight of faith; lay hold upon eternal life.' It affected her most powerfully; she learnt that she had never attached to religion the importance that belonged to it, and that it was high time for her seriously to occupy her attention with the concerns of her soul. From that time till the hour of her departure, she regularly attended our religious meetings. Every thing about her indicated a person whose heart the truth had reached, and who feels the need, not only of hearing, but also of receiving the Gospel. The day preceding her departure she bid me farewell; and as I spoke to her some words of exhortation, she was dissolved in tears, and said to me,—'It is with pain that I leave you, I never heard the Gospel before I came here. It is you who have preached it to me for the first time; I hope that I shall never forget the things which I have heard in this place.' I spoke to you in my letter in the month of August, of a Roman Catholic lady, Mrs M——, who, at that time, was well disposed. The few details I gave were of a nature to represent her to you as a converted person. I add to-day, that her conduct and her progress have not disappointed the hopes which we then conceived respecting her. We have beheld her advance with rapid strides in knowledge, but especially in piety, in the love of God, and in communion with him; the Divine truths which rejoiced and sanctified her heart formed the constant theme of her conversation. To redeem the time had become at once her anxious desire and her endeavour. Thus she embraced every opportunity of bearing witness for the truth, when she found herself in the company of persons who had not felt its power, and strove to draw their attention to the things which, to her own soul, had become a source of profit and of consolation. The influence of the grace of God upon her had become so manifest, that it was impossible not to perceive it. I have often heard her say, with an expression of joy mingled with astonishment and gratitude—'It was ordained then, that, conducted by an invisible hand, I should traverse the seas, and come here to find the pearl of great price.' 'In crossing the sea,' said she to me on another occasion, 'we saw ourselves on the very brink of destruction. The whole crew were in consternation, and I myself was half dead with terror; and if God had at once called me to enter

into that eternity, from which I was only separated by a slender plank, what had become of me, who was then without the knowledge of the Saviour. But God, concerning whom I had the vaguest conceptions, took pity upon me since he conducted me hither, in order that he might reveal himself to my soul. Oh, I can never sufficiently bless his compassion towards me!' She has since left this town to revisit England, from which she is about to sail for the colony of the Cape. At parting, she said to me with deep emotion, 'My dear Sir, you are the instrument which God has employed to bring me to the knowledge of himself; and although I leave you, probably for ever upon this earth, the remembrance of your name will always be dear to me. On your part, pray for me, and never forget her who can call herself your daughter in the faith.'

The Reports of the Society make it manifest, that in many parts of the country there exists among the people a state of mind remarkably favourable to the reception of the truth. Genuine Christians are found scattered here and there among the population, who already manifest a lively zeal for the spread of the Gospel, and who, were a faithful pastor settled among them, might render the most efficient aid. Nominal Protestants are found sometimes in considerable numbers, who lament that they have no minister of their own to instruct them in the principles of the faith; but who, if left to themselves a little longer, will, together with their children, abandon the profession of their forefathers, and become devoted children of the Roman Catholic Church. The following passages from a letter written by a minister who had lately made a missionary tour through some parts of Lorraine, will exemplify what we have stated. The writer mentions that he had arrived at L——, a village of which the mayor was favourably disposed towards the Gospel and the colporteurs; had met with a cordial reception; and had waited in a cottage for the arrival of a friend who resided in these parts, and whom he had apprized of his coming. He thus proceeds:—"As he (viz., his friend) had only just received my letter, he had not been able to invite any one to the meeting. Notwithstanding this, and although the village is composed of habitations at a considerable distance from one another, he was able to assemble an audience of sixty persons. The house which we occupied being too small to contain them, I proposed to the auditory that we should conduct our worship in the open air. I placed myself in the centre. At my right, were the men; a little farther distant, were the children. On a chair before me was placed the Bible and a collection of tracts. At the foot of the hill I had remarked a cross, with the following inscription, 'O Cross, my only confidence, hail!' This beautiful thought led me to speak on Galatians vi. 14-16, so as to unfold the blessings of the Cross, not of that which is formed of wood or of stone, but of that by which the power of God has been manifested unto salvation. I was listened to with profound attention by all, and received the benedictions of most of my hearers. A distribution of tracts, accompanied with exhortations, followed the service, which appeared to make a deep impression upon my audience. In the evening I again addressed them, on John x. 9. Blessed be God for this. M. G——, his wife, and mother, were powerfully affected. Oh, how did I feel



on this occasion the truth of those words of our Saviour! Luke x. 5, 6. Yes, the peace of the Saviour had entered with us into this house, and into the midst of these mountains, and it has remained there; for they urged me to return to them as early as possible. M. G—— was earnestly desirous to receive a quantity of our books for circulation. The next day we took farewell of our hosts, both of whom had tears in their eyes, and were scarcely able to utter a word. We directed our course to S——, conversing by the way concerning the great things which the Lord might yet accomplish in this country, judging by the first-fruits which he had permitted us to taste. We arrived at our destination three hours after noon. As I had but a few moments at my disposal, I employed them in conversing with the Rev. Mr J——. He was greatly delighted with what I related to him respecting the work of God in this part of Lorraine. He authorised me to make use of his name, his authority, his friendship, whenever there was need. He is ready to second me by all the means which God shall place at his disposal."

After having spoken of other villages which he had visited, and in which he had received the most fraternal welcome, he proceeds:—"The countries which I am about to traverse contain a population of about two hundred and thirty thousand souls, scattered over four hundred and eight communes and an innumerable multitude of farms. From the nature of the districts, which I have attentively examined, six principal points and centres of regular preaching will, as I think, form the most advantageous field for my labours. At A—— there is a converted Roman Catholic teacher. At L——, there is a young convert who, with the noblest devotion, has dedicated himself to the work of instructing the poor inhabitants of this country. These two dear brethren, with whom I have corresponded for some years, will have the opportunity of being employed in the work of evangelization, with the prospect of success. Through the medium of the Protestants disseminated through many of the communes, and the number of whom every year very sensibly increases, your agent will obtain free access to thousands of Roman Catholics. All the Protestants whom I have visited have testified the regret they have felt in being deprived of every means of edification, and of being under the necessity of sending their children to the Roman Catholic schools. Many of them, for want of proper religious instruction, gradually become Roman Catholics. I think, finally, that the districts which I have just mentioned, from the disposition of their inhabitants, and the prospects they afford of the spread of the Gospel, ought to engage the attention of the Committee; for, in that circuit, I have especially remarked a great eagerness to hear the good news, and have myself received some touching proofs of it, both in conversation with individuals and at the religious meetings."

This statement only affords a specimen of what exists in many parts of France. Other accounts represent the most urgent applications for evangelists or other agents, both from pastors and from people—from Protestants, and even from Roman Catholics. But the poverty of the mass of French Christians, their comparatively small number, and the many infant stations and congregations that are dependent on extrinsic support, render it totally im-

possible that the Evangelical Society should satisfy all or even the principal parts of the applications for aid. The Christians in Switzerland, upon whom the Spirit of God has been especially poured forth, are exerting themselves with extraordinary energy to supply the spiritual need of their neighbours, but their limited resources are of necessity wholly insufficient. There is no other country on the Continent where vital religion extensively flourishes, and where the missionary spirit is in full exercise. It is from Great Britain alone that effectual aid can be expected; and if she refuses her powerful assistance, thousands now longing for the Gospel must go down to their graves without hearing it, and opportunities of diffusing the truth, which have not been known since the days of bloody religious persecution and martyrdom, shall have passed away unimproved.

---

#### ADIEU.

Nor as the worldling bids farewell,  
When earthly wishes bound his view;  
Whose but the Christian's tongue can tell  
The fulness of that word, "Adieu."  
Cling to thy Uncreated Friend,  
To Jesus the Supremely True;  
And O! thy welfare I commend  
To Him, while I pronounce "Adieu."

---

#### PRAYER FOR THE INCREASE OF FAITH:

#### A DISCOURSE.

BY THE REV. PETER COSENS,  
*Minister of Lauder, Berwickshire.*

"And the apostles said unto the Lord, Increase our faith."—LUKE xvii. 5.

IN the preceding verses of this chapter, Jesus charges his disciples to beware of offending or ensnaring any of his followers; and if a brother should trespass against them, to rebuke and to forgive him. On their steady obedience to these salutary injunctions, not only their own comfort, but the honour of their divine Master, and the success of his Gospel, then in its infancy, and assailed by the powers of earth and hell, essentially depended. With the importance of his precepts the apostles seem to have been deeply impressed; and, at the same time, knowing that these were opposed to the selfish and depraved propensities of the human heart, they felt how difficult it was to comply with them, and uniformly to exhibit a blameless and charitable behaviour. In these circumstances, what did they do? Persuaded that Christ was fully qualified to perfect strength in their weakness, they came before him in the attitude of humble suppliants, and said unto him, "Lord, increase our faith." As if they had said, "We would act agreeably to thy commands; but since we are so feeble in ourselves, and so prone to yield to temptation, we plead that Thou, who hast access to our minds, and whose condescending regard we have so often experienced, wouldst strengthen us, by increasing our faith in God, in thyself, and in the interesting discoveries of thy will, that thus we may be fitted for glorifying Thee, and discharging the

duties to which we are called." Such appears to be the general import of the petition in the text. And if this was presented by the favoured apostles, who daily heard the gracious words proceeding from the Saviour's lips, witnessed the stupendous exhibitions of his almighty power, and were themselves endowed with miraculous gifts, does it not become us frequently and importunately to urge it at the throne of grace? Certain it is, that by his genuine followers no prayer is perhaps more generally offered, than the one before us; and if any of us have never been prompted to make it, or a prayer similar to it, our own, we have just reason to fear that we are still strangers to the sentiments and spirit of those who know his name, and desire to live devoted to his service.

In the following Discourse, I propose to show you what this prayer presupposes, what are the feelings and views by which it was dictated, and what will be the conduct of those by whom it is offered in sincerity.

I. This prayer presupposes that we are already partakers of true faith.—We ask not an *increase* of any good thing of which we are entirely destitute—we first seek to obtain the thing itself; and it is only when we possess it, in a certain degree, that we can with propriety seek that it may be increased. Do we, then, with intelligence and sincerity say, "Lord, increase our faith?" The petition obviously implies that we have faith—that we are genuine believers. Such, doubtless, were those apostles by whom this petition was originally preferred; and such also are real Christians, by whom only it can be appropriately addressed to the Hearer of prayer. The degrees of their faith may be greatly diversified, but the principle itself exists in every one of them.

Thus, they not only admit, on satisfactory evidence, that the Bible is given by the inspiration of God; they are solicitous to know, and knowing, they believe, the great truths which it unfolds. Agreeably to its declarations, they believe that God is, and is possessed of all excellence and perfection; that he hath given them a law, holy, just, and good, to which they are bound, by every tie, to yield unreserved obedience; and that he hath appointed a day in which he will judge the world in righteousness, and assign to every individual of our race, according to his works, the rewards or punishments of eternity. They believe that, as "all have sinned and come short of his glory," they *themselves* are verily guilty before him; that, being transgressors in "thought, word, and deed," they are justly obnoxious to the curse of his violated law; and that, by no exertions of their own, can they set themselves free, either from the threatened penalty or the felt dominion of their sins, and thus recommend themselves to his favour. And believing these things, so as to be roused by means of them to right apprehensions of their perishing condition—prompting them to ask, "What must we do to be saved?"—they also receive the record given by God of his Son, be-

lieving that Jesus, the "brightness of the Father's glory, and the express image of his person," agreeably to Divine appointment, assumed our nature, with all its innocent infirmities; that, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; that, by his obedience unto death, he hath made complete atonement for the sins of his people, and procured the influences of the Holy Spirit, by which they may be renewed and sanctified; that, being delivered for our offences, he was raised again for our justification; and that, exalted to the right hand of the Majesty on high, and ever living to make intercession for them, he is able to save unto the uttermost all who come unto God by him.

To these precious truths, which constitute the substance of the Gospel, they yield a ready and cordial assent. Nor, believing these, do they, like merely nominal professors, cease to make any farther efforts to secure their salvation. Their faith brings them to Christ, in the way of humble and serious personal application, for an interest in his saving grace. They may, indeed, contemplating their transgressions in their number, aggravations, and demerit, and partially enlightened in the knowledge of the scheme of redeeming mercy, entertain, for a season, doubts and fears respecting the *willingness* of Jesus to receive *them*; but, encouraged by the free and unfettered offers of his Gospel, and by the affectionate earnestness with which he presses these on the acceptance of the chief of sinners, they "look unto him, that they may be saved; they desire that they may be found in him, not having their own righteousness which is of the law, but that which is by the faith of him;" and they habitually draw near to God, in his name, pleading his merits as the sole ground on which they build their hope of forgiveness, reconciliation, and eternal life. And, while they thus rely on him as their great High Priest, they also surrender themselves to him as their Lord and King, that he may make them his willing and obedient people. Their faith, therefore, is never dead, being alone. It is a living principle, commencing in them a process of spiritual purification, which, as it advances, cleanses them more and more from the defilements of sin, progressively assimilates them to the Divine image, in righteousness and true holiness, and leads them to seek, by a patient continuance in well-doing, for glory, honour, and immortality.

Such is the faith which is essential to all real Christians—the faith which, by uniting them to the Saviour, secures to them an interest in the benefits of his redemption. Is this implanted in *your hearts*? I ask not whether you, as yet, possess *strong* faith, but whether you have faith at all? If you have it, then to you Christ will be precious. You cannot live in the allowed neglect of known duty and commission of known sin, or regard with careless indifference the means of grace, or rest contented with the progress which

you have made, or seem to have made, in wisdom's ways. By these plain scriptural marks, judge whether you have that faith in Christ, and the truth as it is in him, without which no man can be a Christian, even of the lowest order. And if you possess this faith, though it may be only like the "grain of mustard seed," be thankful, for it is unspeakably precious; at the same time, be not satisfied with it as it *now* is, but say, "Lord, increase our faith."

II. This leads me to show you what are the *feelings* and *views* by which this prayer is dictated.

1. The Christian, who offers up this prayer, is conscious of the *weakness* of his faith.—As no man will labour to improve his health, who knows or thinks that it is sound and vigorous, so no less evident is it that we shall not seek an increase of faith, if we imagine that it is already sufficiently strong. Many, in fact, do imagine that their faith needs little or no confirmation. They allege that they feel no doubts respecting the truth of the Gospel; that they seldom or never permitted doubts on this subject to enter their minds; or that, if they did once yield to these, they are now dissipated by the effulgence of external and internal evidence by which the Divine authority of the Gospel is attested. Their faith in this being fully settled, why, ask they, need we pray that it may be "increased?" In reply, we would say, that they who are disposed to put such a question, are most probably utter strangers to that faith which receives the Lord Jesus Christ in all his offices, and which has annexed to it the promise of eternal salvation. For, what is the specific object of their faith? It is, that the Gospel is a Divine revelation. But if it extend no farther, in what respects does their faith differ from the faith of devils? for these believe this truth. They believe more than this—they believe that Jesus is the Christ, the Son of God, and believing, they tremble. And, like that of apostate spirits, may not *their* faith be what it is, whilst they remain in a state of hostility against the High and Holy One,—under the dominion of those guilty passions which, if cherished till they die, must exclude them from the everlasting habitations of the just? Their faith, such as it is, may not need to be increased; but it must be very different from what it is, before they can have any valid claim to the character of genuine Christians.

These, indeed, like the former, believe that the Gospel is the offspring of heavenly wisdom; but they believe what the former do not. They believe the Gospel *itself*—the deeply interesting facts, and doctrines, and promises, and threatenings which it announces, so far as they know them; and they believe them, anxiously desirous to appropriate to themselves the instruction, warning, comfort, and incitement to holy living with which these are fraught. Now, it is chiefly in reference to these *vital* truths, which are the grand objects of saving faith, that most of them need to have their faith increased; for, as there are "young men and fathers, so also there are babes in Christ."

The faith of the former may be strong; but that of the latter, who constitute a very numerous class, is generally weak, so that to them we may apply the words of our Lord, addressed to certain of his primitive disciples, "O ye of little faith!" Nor can it be doubted that, in consequence of the prevalence of temptation, the "young men," and even the "fathers," will feel and bewail the manifold deficiencies of their faith. Certain it is, that, with a sense of the weakness of your faith, you, who offer up this prayer in sincerity, are and must be impressed. You know that, if your faith were what it ought to be, the truths which it embraces would exert a far deeper and more permanent influence on your tempers, conversation, and conduct than they generally do. Thus you believe that God is every where present, beholding the evil and the good, and that He who arrays the lilies of the field, and feeds the fowls of heaven, will much more provide for you; but, while such is your belief, you can sometimes speak and act as if he were afar off, draw near to him in devotional exercises with cold formality, question the unceasing tenderness of his paternal care, and feel dissatisfied with his providential arrangements. You believe that he "spared not his own Son, but delivered him up for us all; and that, with him also he will freely give us all things." But, believing this, how faint often are your impressions of the amazing love of God, who thus spared not his own Son, as well as of the abominable nature of sin, to expiate the guilt of which he delivered him up! and with what dark suspicions are you, from time to time, disquieted, lest your strength should not be proportioned to your day of duty or of suffering! You believe that soon you must die, and enter the land of spirits, and give account to the Judge of all; but, alas! admitting, as you do, these awakening truths, you know that you are, for the most part, too closely attached to the present scene of things, and therefore remiss in making suitable preparation for your departure hence. In this way, you feel that your faith is still but *feeble*; and, from painful consciousness of this, you are prompted to supplicate, "Lord, increase our faith."

2. The Christian who presents this prayer, is impressed with a sense of the *importance* of having his faith increased.—Prayer is the offering up of our desires unto God, for things agreeable to his will. In the earnestness of desire its essence consists. But we will not, with all our hearts, desire to obtain any blessing, which we deem insignificant in itself, or unnecessary to us. It is only when we have just apprehensions of its magnitude and utility, that we shall earnestly long to secure it. Thus, do we pray, in the spirit of the penitent publican, "God be merciful to me, a sinner,"—we do so, because, alive to our unworthiness and guilt, we regard the forgiveness of our sins, as a boon of inestimable value. In like manner, why does the Christian implore, that the Lord would increase his faith? but, because, while he feels its weakness, he is, at the same time, im-

pressed with a sense of the importance of having it increased and confirmed.

Now, various considerations, to which I can only briefly advert, serve to deepen this impression on his mind. He knows, for instance, that an increase of faith is requisite to qualify him for successfully prosecuting his spiritual warfare. Sin, though subdued, is not destroyed within him; it still exists in his heart, and frequently struggles hard to regain its ascendancy over him; and formidable in itself, it is aided in its operations by the world in which he lives, and by the principalities and powers of darkness. With these combined enemies of his salvation, he must maintain a perpetual and vigorous conflict, if he would not fall under their dominion, and fall to rise no more. But, how shall he be enabled to repel their assaults? Without a firm and unwavering faith, his efforts will be languid, desultory, and unavailing. Why, accordingly, is he sometimes surprised and vanquished by his spiritual enemies? The chief reason is, that, though he disbelieve not the divine word, his belief of its truths is not so vivid and strong as it ought to be. For did he steadily believe its declarations and promises, and, believing these, habitually realize the presence of God, the grace of the Lord Jesus Christ, and the solemn scenes of eternity, he would watch and strive against sin, as his deadliest foes, rise superior to worldly allurements and terrors, and advance, under the Captain of his salvation, "conquering, and to conquer." Hence, faith is represented in Scripture, as the instrument by which God "purifieth the heart—as the victory which overcometh the world—as the shield by which we shall be able to quench the fiery darts of the wicked."

Nor, is an increase of faith less necessary to the Christian's progressive improvement in the diversified virtues of the divine life. It is his desire to "grow in grace," in love to God, and charity to men, in meekness and temperance, in humility and heavenly-mindedness—that he may make his calling and election sure, and adorn the doctrine of God, his Saviour. But in these it is not possible that he can grow, unless he not only have faith, but have it in lively exercise. Thus, if his love to God abound, it is because he believes the love which God hath to him, and hath manifested toward him in the gift of his Son; or, if his humility be deepened, it is, because he believes, that he has nothing which he has not received and nothing which he has not more or less misimproved; or, if patience have in him its perfect work, it is because he believes that he has an enduring portion laid up for him in heaven. Faith is, therefore, the *radical* grace; and in proportion to its strength, will be the vigour of all the other graces which beautify the Christian character.

What but this also can render us willing to perform those self-denying and difficult duties to which we may, and must be frequently called? It was by "faith, that Abraham, when tried, offered up Isaac; and it was by faith that Moses refused

to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of Egypt." Strong, indeed, must have been their faith; and strong, too, must be the faith of every one of us, who, in obedience to the Divine will, would uniformly "deny himself, take up his cross, and follow Christ, both through good and through bad report."

Most requisite, in fine, is lively faith to our enjoyment of solid comfort, especially in the trying situations of life, when bereaved by an overwhelming stroke of those who were near and dear to us, when visited with painful sickness, or when called to walk through the valley of the shadow of death. Without this, cheerless and desolate, indeed, must be our hearts! Whereas, enlivened and sustained by its influence, embracing the promise of a faithful God, who hath said, that he will "not fail us," knowing that the Saviour in whom we have trusted is able to keep that which we have committed to him against the great day, and looking forward in the exercise of good hope to the glories of eternity, we can "in patience possess our souls, can say, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord, can rejoice in tribulation," and even in our struggle with the last enemy, may sing the song of triumph, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Thus, regarding strong faith, as essential to success in his spiritual warfare, to his growth in grace, to his cheerful performance of duty, and to his experience of strong and permanent consolation, need we wonder, that the Christian should be impressed with its importance, and that impressed with its importance he should plead, that the "Lord would increase his faith?"

3. This prayer implies a conviction in you, who offer it, that it is the work of the Lord to increase your faith—a work which he is able and willing to perform.—What, but such a conviction should prompt you to apply to him, that you may obtain this blessing? If you could secure it by your own efforts, why should you have recourse unto Him? Prayer is the language of *helplessness*. When, therefore, you pray, "Lord, increase our faith," your prayer, if presented in sincerity, evidently implies, that you are thoroughly convinced that you are unable by your own unaided energies to increase it, and that its increase must be derived from the Lord.

Your conviction rests on the most solid foundation. Genuine faith, both in its first formation, and in its subsequent development, is the offspring of Divine influence. For, although the truths of revelation be clearly unfolded, and established by the most satisfactory evidence, yet so darkened naturally are our understandings, and perverted are our judgments by prejudice, and earthly and sinful affections, that we will not admit them into "good and honest hearts," till we be, in some measure, enlightened and renewed by Divine grace. "The

natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." Faith is, accordingly, exhibited as the gift of God. "To you," says Paul, in his epistle to the Philippians, "it is given in the behalf of Christ to believe on his name." And what is the language of the Saviour himself? "No man," declares he "can come to me, unless the Father, who hath sent me, draw him." Now, as it is God who thus produces faith in the hearts of Christians, so it is he who nourishes it, and renders it the living spring of new obedience, and of genuine peace. Hence, the apostle supplicated the Lord in behalf of the Thessalonian converts, that "He would perfect that which was lacking in their faith, and that he would fulfil in them the work of faith with power." Did its continued existence and growth depend entirely on ourselves, assailed, as it is, by so many temptations, from within and without, it would soon wither and die. It is "He who hath begun in us a good work, who must carry it on, till it be completed at the day of Christ." Of this we are fully convinced; and therefore we pray, "Lord, increase our faith."

And what ample encouragement have we habitually to offer up this prayer! The Lord, who at first gave us faith, is able to increase it; he hath increased it in thousands and tens of thousands in all ages; and conducted them by means of it, through dangers and death, to the land of heavenly rest. And he is as willing, as he is able, to increase it in all his people. He prayed for Peter, that this faith might not fail; and will he not, in answer to your fervent petitions, enlighten, enlarge, and establish your faith? "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened; for if ye being evil know how to give good gifts unto your children, much more shall your heavenly Father give the Holy Spirit to them who ask him—that Spirit, by whose teaching and influences, the eyes of your understandings being enlightened, you shall know what is the hope of God's calling, and what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward them who believe, according to the working of his mighty power, which he wrought in Christ Jesus, when he raised him from the dead, and set him at his own right hand in the heavenly places."

Let consciousness, then, of the weakness of your faith—a sense of the importance of having it increased, and a rooted conviction, that it is the doing of the Lord to increase it, incite you fervently to implore, that he would increase your faith; and doubt not, that, sooner or later, your prayer shall be graciously heard and answered.

III. I now proceed to show you, what will be the conduct of those who offer this prayer in sincerity.—Will they be satisfied with merely praying that their faith may be increased? No. They are aware, that prayer for any Divine blessing is intended, not to supersede the necessity of

vigorous and unremitting endeavours, on their parts, to secure it, but rather to stimulate them to exert these with renovated ardour. They pray, that God would not permit them to be tempted to sin, or, that he would support and deliver them, when tempted; but, while this is their prayer, they feel that they are laid under the strongest obligations to flee from temptation, or if, in the path of duty, it should assail them, strenuously to resist its influence. They pray, that their Father in heaven would give them their daily bread; but, while this is their prayer, they know that it is their imperious duty, wisely and industriously to use every lawful method for the purpose of obtaining food convenient for them. In like manner, when they pray—"Lord, increase our faith," instead of being contented with simply offering up this petition, they go on earnestly to apply their minds to the prosecution of those means, by which their faith may be more and more invigorated. Indeed, it is only in the use of all the appointed means that the Lord is pleased to increase their faith; and should they neglect these, they have no reason to expect that he will lend a favourable ear to the voice of their supplications.

What, then, are some of those subsidiary means by which your faith may be increased, and which you who unfeignedly offer up this prayer will be disposed to employ?

One of these means is *watchfulness* against every thing which tends to weaken your faith. Suppose that your health were enfeebled by disease, and that you were solicitous to have it recruited, you would carefully shun whatever you knew was fitted to prevent or retard the accomplishment of your wishes. And, alive to the weakness of your faith, can you earnestly implore that the Lord would increase it, whilst you hesitate not to cherish those tempers, to listen to those communications, and to do those things, which inevitably tend to impair its energy? No. Your prayer will, and must, be accompanied with strict vigilance against these and similar evils. Guard, then, I beseech you, against the indulgence of a *worldly spirit*. This, how lightly soever some may be apt to regard it, is extremely injurious to the growth of faith. For, rivetting our attention to things seen and temporal, it withdraws it from those things which are unseen and eternal; it cools our attachment to the great objects of Christian faith; it disturbs or suspends our communion with God, by which the life of faith is maintained in the soul; and it engenders in us many foolish and hurtful passions, which serve to obscure our perception of the excellencies, the glory, and even the *meaning* of Divine truth. In consequence, accordingly, of their overweening attachment to earthly riches, honours, and pleasures, how many have subjected their faith to the perils of shipwreck? Most necessary, therefore, is it, that we take heed to the apostolical admonition, "love not the world, neither the things that are in the world."

Shun also intimate fellowship with *unbelieving*

men. These will not scruple to disparage the sublime mysteries of the Gospel, nay, to represent the Gospel as a cunningly devised fable. Their plausible discourse, their sly insinuations, their sarcastic raillery, cannot fail to exert a pernicious influence on the minds of the young, and of those who are *weak* in the faith, leading them to treat the most important truths of the Bible as points of doubtful disputation, and at last to question, it may be, the authority of the Bible itself. Let not such persons be your chosen companions. You may occasionally meet with them; but hold with them no unnecessary intercourse. Frequent rather the society of those who delight to expatiate on the concerns of their souls and eternity, and who, by their judicious counsels and holy example, may animate you in the "work of faith and labour of love."

Watch especially against the prevalence of known and presumptuous sin. By yielding to this, you shall "grieve the Holy Spirit of God," without whose continued influence you can make no proficiency in faith or any other Christian grace. Beware, therefore, of tampering with temptation. "Keep your hearts with all diligence; abstain from the appearance of evil; and cease not to exercise yourselves in having consciences void of offence toward God and man."

Again: if you would obtain increasing faith, aspire after a more distinct and comprehensive knowledge of Scriptural truth. What is faith, but the belief of this truth. This, however, we cannot believe till we *know* it. We cannot believe in Christ, unless we know who he is, what he hath done and suffered for us, and for what end he laid down his life. Of these elementary points the real Christian cannot be entirely ignorant; but his knowledge even of these, and of the other essential doctrines of the Cross, may be confused and contracted; while with various evangelical truths, highly salutary, he may be totally unacquainted. Now, it is scarcely possible that the faith of such a Christian can be strong. It has no broad basis on which to rest; it may, therefore, be made to bend before "every wind of doctrine," and every blast of temptation. That you, then, may be "rooted and grounded in the faith," seek to acquire more clear, expanded, and impressive views of the verities of the Gospel, in their evidence, their import, their harmony, and their practical application. For this purpose, "search the Scriptures" with humble docility; listen to the preaching of the Word with attention and candour; meditate often and devoutly on what you read and hear; and strive, from week to week, to be better acquainted with "the things which belong to your peace:" and thus, with the enlargement of your spiritual knowledge, your faith will become more enlightened, more steady, more assured, and more efficacious. I shall only add, that if, in answer to prayer, you would obtain increasing faith, you must habitually wait on the Lord in all his ordinances; exercise faith in him, from day to day—in his atoning sacrifice—in the

fulness of his grace, treasured up in him for the supply of your spiritual needs—and in those precious promises which he hath given to quicken and uphold you, amid the varying scenes of your pilgrimage; and, above all things, be careful to *live* agreeably to the faith which you already possess—remembering the repeated saying of our Lord, "To him who hath" (*who improveth what he hath*), "more shall be given."

Such are the means which you, who conscientiously present the prayer in the text, will not cease to employ; and by combining the diligent and persevering use of these means with earnest and importunate prayer, your faith in Christ, and in the discoveries of his Word, will grow, and may grow exceedingly; you will thus have the witness in yourselves, that his Gospel is "the power of God;" you will be "filled with joy and peace in believing;" and you will be animated to go in the way of the divine commandments, "from strength to strength, till you receive the end of your faith—even the salvation of your souls."

#### CHRISTIAN TREASURY.

*Death a Sleep.*—So ample and sufficient are the preparatory measures which Christ has taken for the final extinction of death, that he speaks of it in terms of comparative disparagement and indifference. So effectually is it disarmed and mutilated, and so completely at the disposal of Christ, that he speaks of it already as if it were not.—"Whosoever believeth in me, shall never die. If a man keep my sayings, he shall never taste of death—he shall never see death." In accordance with these representations, he has given to the state of death the soft and tranquillizing name of sleep. This use of the term, indeed, was not unknown to Jewish saints; but, as applied by them to death, it denoted chiefly the silence, darkness, and inactivity of the grave. The Greeks, too, had long been accustomed to speak of death in the softest terms: the dead they often spoke of as *the departed—the worn out*; and called their burial-grounds "dormitories," or sleeping places. But this arose partly from the dislike they felt to allude to a gloomy and unwelcome subject, and partly from a wish to propitiate the deceased, of whom they stood in considerable dread. How superior the sense in which Jesus employed the term sleep! They used it as a figure, but he turned it into a reality; they uttered it from fear, but he made it the language of hope and of faith. He used it with the highest authority, for he was about to awaken one of the sleepers from his sleep; and however protracted the slumbers of his people may be, he knew that they are all finally to hear his voice, and to come forth.—HARRIS. (*The Great Teacher.*)

*The Church a Missionary Body.*—When we speak of the Church taking in her own hands the work of spreading the Gospel, through the instrumentality of missions, we refer, of course, to the Church in its sectional character. What we especially plead for is, that each distinct and independent Christian body should resolve itself into a missionary society, form its own board, select its own men, designate their field of labour, and sustain them while engaged in the work. The advantages connected with this plan would be immense. The probabilities of selecting and sending out unqualified men would be far less; they would be individuals whose piety, spirituality, natural and acquired attainments, the Church from whose bosom they were selected would have had a proper opportunity of judg-

ng. They would be tried men—men possessing the entire confidence of the body choosing them. The reflex influence, too, of this plan upon such a Missionary Church, would be most favourable to the cause and true spirit of missions. An interest would at once be established in each distinct Church of a deep, permanent, and diffusive character. The germ of missions would be planted there, which would continue to grow and expand until its fibres had entwined themselves around every individual member of the body; the precious leaven would diffuse itself through the entire mass. Another advantage accruing to such a Church from this plan would be, the establishing of a constant and delightful intercourse between it and the heathen world, through the correspondence of its missionaries. This regular and systematic transmission of intelligence bearing upon the increase or depression of Christ's kingdom, would afford a constant supply of nourishment to the missionary spirit already in existence, affording material and motive to increased action and prayer. This, in its turn, would exert a salutary influence upon the piety of the Church, increasing its spirituality, deepening its holiness, drawing out and sanctifying its sympathies, concentrating its energies, and binding the whole body more closely together as one holy brotherhood. For, what exerts a more holy influence upon a Church, and what cements and knits it more closely together, than combined action and expansive sympathy for a ruined world? Were the Christians now harbouring dissensions and divisions among themselves, weakening and wasting their moral energies in idle and unholy disputes, to wake up to the claims of six hundred millions of heathen, and to a sense of their own peculiar and untransferable obligations to God and to those perishing heathen, O how soon would every division be healed, and all evil-speaking and malice be done away—merged, lost sight of, and forgotten, in one common, all-absorbing, and all-pervading sympathy for the calling in of a redeemed Church unto Christ.—REV. OCTAVIUS WINSLOW. (*Christ, the Theme of the Missionary.*)

*The perpetuity of Christ's Church.*—The world in which we live is a world of change. The face of nature is ever varying its appearance. We have the regular vicissitude of day and night; the ebbing and flowing of the tide; the revolution of the seasons. The trees are now covered with leaves,—now laden with fruit,—now clad in snow. The generations of men follow each other in quick succession. The earth and its works shall be burned up. Nor has religion, as to its outward form, been exempted from that law which pertains to all things created. The Jewish dispensation, though divinely appointed, having served its purpose, and waxen old, gave way to the Christian; and a time shall come when the Christian dispensation shall be abolished, “when tongues shall cease, and prophets shall fail, and knowledge shall vanish away,” and when there shall be no occasion for faith or hope. Nevertheless the foundation of God standeth sure. Jesus said to Peter, “Upon this rock will I build my Church, and the gates of hell shall not prevail against it.” Persecution may assail it in various ways; false doctrine may seem to shake its foundation; and the dissensions among its members may threaten its overthrow. It may exist in the form of an establishment, or otherwise; but we are sure that Christ will have “a seed to serve him while the moon endures.” The true Church consists of genuine Christians in every age and country, and of every denomination. They are the temple in which he dwells by his Spirit, and in whose hearts and lives is offered up to him spiritual worship. They know that while “all flesh is grass, and all the glory of man is as the flower of the field, the word of the Lord endureth for ever.” And while churches are

destroyed, and ministers laid in the dust, that Jesus Christ “is the same yesterday, to-day, and for ever.” They “come now to the general assembly and church of the first-born, that is written in heaven;” and hereafter they shall be admitted into that Church which John beheld in vision, who tells us, that he saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.—REV. CHARLES ADIE, D.D. (*Two Sermons on the Destruction by Fire of Three Churches in Dundee.*)

*The long-suffering of Christ.*—The recall of a backsliding Christian presents a more affecting view of the forbearance and mercy of the Saviour, than even the first drawing of a rebellious sinner to himself. It is more difficult to forgive the offences of a friend upon whom we have lavished affection and benefits, than to overlook the coldness of a stranger or the indignation of an avowed enemy. When a believer returns for a season to the world he has abjured, and in its pleasures or its sins forgets the commands of his King and the love of his Redeemer, oh, what glory and grace does he despise—what love does he set at naught! He knows what the love of Christ is, and yet he forgets it; he has received from him inestimable benefits, and yet his ungrateful heart has waxed cold towards his glorious benefactor. Well, then, might Christ withdraw his alighted love—well might his Benefactor withhold for the future all the supplies of his benevolence! But the ways of God are not as our ways. He exclaims, “Return, ye backsliding children;” and his word comes with power. The penitent is brought back to the Cross which he had despised, weeping at the sight of Him whom his ingratitude has pierced, and experiencing again that love which his fickle heart had for a while disowned. Marvellous grace! Blessed Jesus, whom thou lovest, thou lovest to the end! But it is not after great declensions alone that this forgiving mercy is displayed. The daily walk of every believer bears witness to the forbearance of the Saviour. What earthly friend could so often forgive a cold look and an averted eye in his chosen and beloved one, as Christ forgives in each of his people similar demonstrations of indifference and forgetfulness? Oh! the heartless devotions, the forgetful hours, the languid service, which the Redeemer daily blots out from the book of remembrance—blots out with his own atoning blood! Be ashamed, my soul; mourn and weep for these thy sins. Remember how Christ hath loved thee with an everlasting love; not a day, not an hour, art thou absent from his heart: he is “the same yesterday, to-day, and for ever.” Adored be the long-suffering, the unchangeable kindness, which ever, when thou hast wandered from him, hath restored thy soul, and led thee again in the paths of righteousness, even for his own name's sake! Saviour, whose affection is so unalterable, bind my fickle heart to thyself; fill it with love, kindled from that holy flame which many waters could not quench, neither could the floods of fiercest suffering drown it,—love which shall not quiver nor expire, but burn on brighter and brighter through eternity!—(*Original.*)

#### THE LITERATURE OF THE JEWS IN SPAIN.

A WORK has recently appeared under the title of “Sephardim; or the History of the Jews in Spain and Portugal.” By James Finn. It contains much interesting information, and may be regarded as forming a valuable addition to the books in reference to the Jews, which have of late issued from the press. The following extract is well worth perusal:—

“The age of Maimonides, Aben Ezra, and Kimhi, is

remarkable as forming a crisis in Jewish learning and Rabbinical religion; and this seems a convenient place for examining each of these more fully than can be done in the course of narrating events. The people had possessed an order of learned men for uncounted past ages, with a literature only exceeded in bulk by that of the associated countries of Christendom regarded as one body; and the Talmud says, 'Every one that is bound to learn, is bound to teach.' Therefore, every occurring period must be under a considerable influence of by-gone time; but, according to the uniform experience of mankind, there was required a national preparation of some centuries to obtain its greatest scholars. A large proportion of their literature consists, as might be expected, of comments on Scripture, elucidations of the Talmud, and legal decisions. To a people under the peculiar dispensation to which they believed themselves still subject, these must and ought to form the body of their learning. The errors of their fundamental doctrines were still perpetuated, but their religious writings between the seventh and the thirteenth centuries displayed a degree of research and talent far superior to those of the Christian Church of the same period. They were particularly distinguished by their attention to grammatical improvement of language for its own sake; no people have ever surpassed the Spanish Jews in the refinement of their grammars, the accuracy of their lexicons, or the perfection manifest in their standard editions of esteemed books. Hebrew literature has at all times maintained a rigid gravity, as if the talent of language were a donation which involves too deep a responsibility in its use to be in anywise trifled with; and as if the very alphabet which God condescended to employ upon the tables of stone were a benefit too sacred for levity to approach. Most Asiatic nations are sober in their discourse, but pre-eminently so the Jews: they were a serious people when at home, and their later writers have constantly abstained from topics which do not, in their opinion, lead to happiness here and hereafter. In this we see a wide contrast to the prevalent habits of Christendom. The Jews were ever a reading and a writing people, but their books have no enervating tendency. Fairies, ghosts, genii, and that disregard of heavenly providence and struggling virtue which forms the staple of modern novels, are all unknown within the pale of the Hebrew alphabet. True it is, that grievous mistakes and follies have found their way into Jewish writings, but they were believed by their authors to be serious truth. When they trifled with the Bible, they were gravely deluded; and when they touched upon unearthly contemplations, their objects were burning seraphs and ministering angels. The inherent spirit of Hebrew instruction, is that of all Eastern people, didactic from father to son, from teacher to pupil; not inquisitive, which is the characteristic feature of the old Grecian, and of the modern inductive wisdom—looking ever backwards, it hangs upon the past. Whatever earlier sages have written on the mind, or morals, or divine worship, must be the best; so that a comprehensive recollection of proverbs, adages, and poems, supplies the place of individual research. This arises from the patriarchal reverence for age, and the preponderance which all Orientals assign to speculative over ratiocinative studies; yet it is certain that since the sealing of prophecy, and their mingling with the nations at large, there has been no time in which there were not Jews equal to the Gentiles of their respective centuries in the practical business of life, and what are called utilitarian sciences; in these they have often led the way, for long before the birth of Baconian aphorism, 'Knowledge is power,' they had read in their sacred text, that 'a wise man is strong,' and had proved its veracity. In history there have been Judaic chronicles compiled in the fifteenth century, but there has never been a repetition of Josephus; yet

what had Jews to relate but that very monotony of suffering which particularly deadens the intellect and fancy? How long subjected to the ever-gnawing vulture upon the rock? During, indeed, the Arabic dominion they had some breathing time, but historical compilation appears to have been scarcely thought of by any people in the feudal ages. Besides, they felt that they were aliens; and, buoyed up by the hope of a speedy restoration, the Jews seem to have regarded their temporary expatriation as scarcely worth recording. In the composition of poetry an epic is certainly unknown; but they excelled in the rhythmical verse by which the Arabs enchanted their neighbours—only applied to sacred and noble themes. They superadded the use of metrical feet in their poetry, and we may conclude favourably for their endeavours, from the facts—1st, That their poets were numerous, and held in high consideration, 2d, That they were stimulated by the vicinity of the Arabs, with whom they kept up a competition. How have the Jews conferred benefits on Europe in general by their studies? At a time when the Greek language and its whole valuable literature lay buried to the Western nations, the Hebrews were reading in their own language several works of Aristotle, Plato, Ptolemy, Apollonius, Hippocrates, Galen, and Euclid, derived from the Arabic of the Moors, who had conveyed them from Greece and Egypt, and in common with these, they wrote upon them dissertations and controversial arguments. Hence the old classics were actively disseminated among the Latin colleges of Christendom. However, it is to be observed that neither by Jews nor Arabs were the Greek poets and historians read. The genius of Homer, Thucydides, and Xenophon, would find no sympathy in an Oriental constitution of mind, or idea of political government. Pure science has in all ages thriven well beneath a despot; but not so the 'Song of Harmodius,' or the narrative of the Ten Thousand. Of mathematics, the Jews held the principal chairs in the Mohammodan colleges of Cordova and Seville; but, unlike the latter people, they brought themselves into contact with Christian society, and spreading themselves into various countries, they taught the geometry, the algebra, the logic, and the chemistry of Spain, in the universities of Oxford and Paris, while Christian students from all parts of Europe repaired to Andalusia for such instruction. And then astronomy, Chaldean science, in this they were teachers of the Moors. \* \* \*

The original impulse given to the Jews by the consciousness of being the first possessors of a written law has been so deeply fixed, as never to have deserted them under the severest privations. With all the disadvantages of Rabbism, they still prized the books of the Bible above all worldly treasures; and although it has long been the fashion of Christian scholars (better versed in Latin decretals, or in the writings of Greek and Latin heathens, than in the language of Moses and the Prophets) to despise the literature of the Rabbis with which they are generally unacquainted, or merely to pick out passages for the purpose of controversy; yet those who are competent to judge their works as a literature, are the most ready to acknowledge that these have been exceedingly underrated. The great influence which Jews obtained, despite a universal jealousy, will testify to the amount of their book-learning more distinctly than declamatory assertions can do for or against it."

Printed and Published by JOHN JOHNSTONE, 3, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, JUNR. & Co., Dublin; W. McCORMACK, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Decline and Present Condition of the Presbyterian Church in England. By the Rev. C. Thomson, Page 241</p> <p>2.—Sacred Poetry. "The Grave," ..... 244</p> <p>3.—Affection and Friendship's Tribute to the Memory of the late Rev. George Gordon, Minister of Knockando, Synod of Moray, ..... 25</p>	<p>4.—Notes on Egypt. By the Rev. Alexander Duff, D.D. Part VI., ..... Page 246</p> <p>5.—A Discourse. By the Rev. John Charles, ..... 249</p> <p>6.—Sacred Poetry. "The Widow's Son," ..... 253</p> <p>7.—Christian Treasury. Extracts from Cormack, Mason, Jones, and Henry, ..... 25</p> <p>8.—A Pastoral Address. By the Rev. Charles F. Buchan, 255</p>
--	--

## THE DECLINE AND PRESENT CONDITION OF THE PRESBYTERIAN CHURCH IN ENGLAND.\*

BY THE REV. CHARLES THOMSON,

*Late Minister of the Scotch Church, North Shields, and now of Wick, Calthness-shire.*

THE Presbyterian Church of England has lain long in a disjointed, broken, fragmentary condition. There has been but little intercourse, and less sympathy, between the different congregations. Few, feeble, and far between have been, for many years, the efforts to lift up the standard of our distinctive principles. Our scriptural government and discipline have extensively passed into abeyance. Little has remained, in some instances, but the mere name of Presbyterianism; and even that venerable designation has, in not a few cases, been repudiated for some one more fashionable or more philosophical.

The consequences of this culpable conduct, the blame of which is attachable chiefly to the ministry, have been such as any one at all acquainted with ecclesiastical history might have easily foreseen and predicted. Presbyterianism, as to both its doctrines and its scriptural peculiarities of discipline and government, completely faded away from many parts of the land where it had once been extensive and influential; and even in those districts in which it still existed, its existence was but of a consumptive character, depending more for continuance on accessions from without than on its own innate constitutional vigour.

But this extensive decay has not been the sorest evil which, from this source, has resulted to English Presbyterianism. Various bodies of other communions have obtained possession of churches which have been built, and of endowments which have been founded, by godly Presbyterians for the maintenance of the Gospel. The Unitarian Independents, the more extensively to lay hold of, and the more firmly to retain the Presbyterian endowments, have appropriated to

themselves the Presbyterian name, and thus, over the greater part of England, have brought discredit on that venerable designation. To the south of the Tees, Presbyterianism and Socinianism are, in the estimation of almost every one, convertible terms. Trinitarian Independents have also shown themselves not to be deficient in such cupidity, nor in the finesse by which it may be gratified.

It is of the very greatest importance to ascertain the causes of this remarkable and deplorable decline of Presbyterianism. The grinding persecutions to which Presbyterians were subjected by Cromwell, an Independent, and by the faithless Episcopalians, under the Stuarts, prevented them from erecting the platform of their scriptural polity, and familiarized many to the more attainable, plastic, and accommodating institutions of Congregationalism.

The very nature of this form of ecclesiastical polity may be given as another cause. Presbyterianism—though, no doubt, adapted to human nature, as every Divine institution unquestionably must be—is yet not a form of Church government which men will naturally choose. It is adapted to reform, not to please, human nature. There is in it both too much and too little of governmental character, too much and too little distinction of order, too much of ruling required, and yet too little power conferred upon the rulers, ever to render it generally, much less universally, palatable. Those who love power, will naturally prefer Prelacy; those who hate authority, Independency. Presbyterianism, by placing all the pastors of the Church on the same level, and by forbidding them to be lords, in any sense, over God's heritage, affords no scope to clerical pride or ambition on the one hand, or to the indulgence of a servile, inert, implicitly confiding submission on the other. By associating churches, and

\* This Article forms the concluding part of a Sermon, preached by the respected Author, at the opening of the Fourth Annual Session of the Synod of the Presbyterian Church in England in connection with the Church of Scotland, at Newcastle-upon-Tyne, April 18, 1840.

placing the government of them, not in the hands of one individual, but in a body corporate, composed not of ministers exclusively, but of ministers and elders in equal proportions, and with equal gubernatorial authority, not of a legislative, but only of a ministerial nature, Presbyterianism stands opposed to despotism, whether it be despotism over a diocese or despotism over a congregation, the despotism of ministers over their people or of people over their ministers. Men generally may love power and liberty in the things of this present world, but the greater part are heartily content that others both think and act for them in matters relating to religion and the world to come. All such persons will prefer, as circumstances may modify their taste, either Papal, Diocesan, or Congregational, to Presbyterial Episcopacy. Presbyterianism will not permit a minister, how strong soever his desire or great his ability to rule over a congregation, to do so; neither will it allow such of the people as may be disposed, to rule over the minister. It scripturally subordinates the minister to his ministerial brethren, and the people to those who have the rule over them in the Lord; and thus, how much soever it may be adapted to the condition, it certainly is not palatable to the wishes of fallen humanity. Presbyterianism is part and parcel of the Cross, and must, in part, partake of the offence of the Cross.

Another cause to which the decline of English Presbyterianism must, in a great measure, be ascribed, was that remarkable declension of the Universal Church in faith, spirituality, and godliness, which commenced in the earlier portion, and continued throughout the remainder, of the last century. Under the blasting influence of this spiritual mildew, the Presbyterian Church suffered severely. Not to specify the Churches of foreign languages, innumerable errors and disorders crept into the Presbyterian Church of America, and spread their corruptive influence through that body, till, not many years ago, they nearly brought about its utter dissolution. Arianism corroded the very vitals of the Irish Presbyterian Church. Arminianism, Erastianism, and even heresies worse than these, with their concomitant disorders and latitudinarianism, came in like a flood upon the Church of Scotland, so that in all probability it would have broken up had it not been compressed, and kept together by the circumstances of its position. The Secessional Churches in Scotland did not escape.

The Presbyterian Church in England suffered in various ways under this terrible visitation. Presbyterians began to look upon forms of Church government as not of Divine institution, they regarded them as merely human expedients for the preservation of order; and that, therefore, a Church might be just as rightly constituted under one form as under another; they talked, indeed, of Episcopalianism's being adapted to rich and gorgeous England, and of Presbyterianism's being adapted to poor and homely Scotland. The necessary consequence of this miserable delusion

was, that the strictness of discipline gave way; Presbyterianism came to be branded as stiff, rigid, puritanical and unaccommodating; and numbers of the Churches lapsed into Independency, and thence sank into Socinianism. By many Churches which did not go the whole length of this declension, alliances and agreements were entered into with Congregationalists, which but opened a door for admission into the congregations of the more acceptable doctrines of the latter, who broke the pactions as soon as they saw that this purpose had been sufficiently served. Seldom were pains taken any where to instruct the people in the counsel of God, respecting the form and government of the Church. Every thing relating to such matters was rather, indeed, studiously kept out of sight. The result was inevitable,—the people became ignorant of the subject, and as indifferent to it as they were ignorant of it. The consequence was, that the framework of Presbyterianism was, in many places, gradually and utterly dissolved; and congregation after congregation passed into other communions without even an effort being made to retain them.

Farther, although it has, perhaps, in late years been the means under God, of preserving the remnant of English Presbyterianism in existence, that almost all the ministers have latterly been chosen from among the licentiates of the Church of Scotland, even this has not been without many counterbalancing disadvantages. Those licentiates naturally brought along with them strong predilections for their native Church and country. These predilections they often imprudently manifested. Brought up under the wing, and perceiving the many comfortable advantages, of an establishment, they were sometimes in danger of looking down with contempt upon the Presbyterian Churches in England as inferior institutions, forgetful that, according to their own principles, all the churches and ministers of Christ are of equal dignity, and that, if there is any difference, it lies on the side of those who are called upon to bear up the standard of truth in the least advantageous circumstances. Residence as a minister in this country, was often regarded as a species of exile. Incessant endeavours were made, sometimes not of the most honourable description, to obtain livings in Scotland. Their own Churches were frequently neglected. Efforts were not made to cause their principles to take root in the compartment of the vineyard assigned to them for cultivation. These things the people saw, and the Presbyterian Church suffered accordingly. During the latter portion of the last century, but little pains were taken by the Church of Scotland to make her students acquainted, either with the scriptural grounds on which her constitutional principles and laws are founded, or even with her constitution and laws themselves. The consequence was, that her probationers often came hither in very considerable ignorance of what as professed Presbyterians they ought to have known. Sometimes, if their zeal for Presbyterianism was

great, they tried, in utter inadvertence to the circumstantial differences between an established, and an unestablished Church, to impart wholesale into this country, not only every post and every pin, but even every little adventitious adjunct of the Presbyterian platform, which had been erected in Scotland. But more frequently they disregarded altogether the Presbyterial arrangements, which they found existing in England, and trampled under foot the very principles of their own Church the moment they stepped across the geographical limits, within which those principles could be enforced by the penalties of civil law. It was a favourite maxim with many, that English Presbyteries are mere voluntary associations, which may be joined or separated from, obeyed or disobeyed, at convenience or caprice. This justified the utmost laxity of conduct; and by Scottish licentiatees such utter contempt was often evinced for what, they had avowed, was, in their belief, founded upon, and agreeable to the Word of God, as brought discredit upon the Presbyterian name, and greatly weakened its influence. The un-presbyterial conduct of probationers, ministers, and even Presbyteries of the Scottish Church, was, in times past, among the sorest evils that English Presbyterianism had to contend with.

Such, I am convinced, were the chief causes which, in the latter portion of the last century and in the beginning of the present, produced that extensive decline of Presbyterianism in England which we must all lament. But, better days have, I think, of late years begun to manifest themselves. In the revival which has been vouchsafed to the Presbyterian Church at large, by her only Head, the section of it which exists in England has not, I trust, been altogether overlooked. This has been evinced by the return which is now taking place to first principles, and by the consequent efforts which are now being made to unite, reconstruct, and consolidate our Church; and thus to build up that portion of the wall of Zion which is over against ourselves. By the formation of this Synod, a great step has been gained; and the General Assembly of the Church of Scotland have, in that alliance which they have offered us, and which, I doubt not, will be most gratefully closed with by this Synod to-day, not only drawn the two Churches together, but have laid down principles, and granted privileges, which, if wisely used, will, in all time coming, prevent many of the most grievous disorders and evils under which Presbyterianism in England has suffered so long and so much.

But because somewhat has been effected within the last few years, we must not, on that account, think that all has been accomplished. Our efforts must not be relaxed. The wall has not yet been built—the foundations have, indeed, scarcely been laid; there are still several Presbyterian Churches in an isolated state, and one or two Presbyteries are not yet associated to the Synod. Forbearance should be shown, and means employed, in brotherly kindness, to gather together in Synodical union

with ourselves these detached portions of the Presbyterian denomination. Every Scriptural effort should be made to gather together into one body the scattered fragments of the Presbyterian Church. Few things are more calculated to occasion misunderstandings than the different views which, from various causes, are apt to be taken of the same object by religious bodies in the same neighbourhood, professedly in communion, but neither in connection nor in co-operation.

Attention should also be directed to such localities as may present a favourable soil for the implantation of our principles. I am convinced that there is much land that may, without insuperable difficulty, be reclaimed—many minds that may, with enlightened and sustained effort, be Presbyterianized. It is frequently said, that Presbyterianism is unsuitable to England. Those Presbyterians should bear in mind, that if it is scriptural it must be suitable to every nation, and tribe, and people under heaven; and that, if it is not scriptural, they themselves ought not to profess it. But, in endeavouring to disseminate our principles over the land in which we dwell, care must be taken not to present them with a false aspect. We must exhibit them as an emanation from the Bible; which, in reality, they are—not as a mere off-set from a Scottish institution. Our Church should not be made to assume an exotic appearance; it should not receive an exotic name, nor have an exotic character impressed upon it. Every thing lawful should be done to Anglicize it. It should both be called, and be what, in reality, it is, the English Presbyterian Church. Ministers and elders, congregational Sessions and Presbyteries, ought to be very careful in observing the laws, and diligent in working out the constitutional principles of Presbyterianism; and the Synod should, and will, it is to be trusted, exercise a gentle, but firm and scriptural, discipline over the whole. Such measures would not be long in operation without resulting in the most beneficial consequences.

In order to render discipline more efficient among us than it is, it would be well if the Synod could devise a method, by means of which a more authoritative control could be exercised than at present can, over every one of its members. Such an arrangement as would, in all time coming, secure this, is, I think, attainable; and it is undoubtedly most desirable. Some method might also be devised, by which, without any thing of an inquisitorial nature, the Synod might annually be made acquainted with the religious and moral statistics of the different congregations. Yearly statements on these subjects, made by the different Sessions to the Presbyteries, and by the Presbyteries to the Synod, and thereby disseminated over the whole Church, would, I firmly believe, be productive of the most beneficial results. Weak congregations, also, might in many ways be looked after and assisted.

And here I cannot refrain from expressing my most decided conviction, that, amidst all the me-

thods which should be had recourse to for the purpose of gathering together, consolidating, and extending our apostolic Church, one of the most efficient would be, the Synod's devising and enacting some measures by means of which, as a body, we could evince our desire to promote and extend the Redeemer's kingdom amidst benighted and perishing men. This is one of the chief purposes for which the Church at large, or any particular section of it, was instituted on earth. "Go ye forth into all the world, and preach the Gospel unto every creature." In nothing is the greater blessedness of giving than of receiving more signally realized than in sustaining and helping forwards missionary enterprise. The generous Church, as well as the generous individual, devises generous things, and by generous things shall stand. The liberal Church, as well as the liberal soul, shall be made fat. The Church that waters the parched wilderness, shall be watered itself. Glory was given unto God for the liberal distribution made by the Corinthian Christians to the necessitous; and Paul prayed that "He that ministereth seed to the sower, might both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

Let us, then, my beloved brethren, exert ourselves for the purity, peace, and comfort of that portion of the "Church of God, over which the Holy Ghost has made us overseers;" let us faithfully, plainly, and fully preach the Gospel of salvation, never shunning to "declare the whole counsel of God;" let us endeavour, with kindness and courtesy, to gather together, and unite with this Synod, the scattered fragments of the Presbyterian Church in England; let us rise up and restore the wall of our Zion, that we be no more a reproach; and let us strenuously exert ourselves, in a humble dependence on divine assistance, to build it up into a holy temple unto the Lord. But "except Jehovah build the house, they labour in vain that build it." Let us, therefore, be actuated by a single desire for the glory of our Lord and Saviour Jesus Christ, and the Spirit of the God of heaven, he will prosper us.—Amen.

#### THE GRAVE.

[From "IX. Poems by V."]

I stood within the grave's o'ershadowing vault;  
Gloomy and damp it stretched its vast domain;  
Shades were its boundary; for my strained eye sought  
For other limit to its width in vain.

Faint from the entrance came a daylight ray,  
And distant sound of living men and things;  
This, in th' encountering darkness passed away,  
That, took the tone in which a mourner sings.

I lit a torch at a sepulchral lamp,  
Which shot a thread of light amid the gloom  
And, feebly burning 'gainst the rolling damp,  
I bore it through the regions of the tomb.

Around me stretched the slumbers of the dead,  
Whereof the silence ached upon mine ear;  
More and more noiseless did I make my tread,  
And yet its echoes chilled my heart with fear.

The former men, of every age and place,  
From all their wanderings gathered, round me lay;  
The dust of withered Empires did I trace,  
And stood 'mid generations passed away.

I saw whole cities, that in flood or fire,  
Or famine or the plague, gave up their breath;  
Whole armies whom a day beheld expire,  
Swept by ten thousands to the arms of Death.

I saw the old world's white and wave-wept bones,  
A giant heap of creatures that had been;  
Far and confused the broken skeletons  
Lay strewn beyond mine eye's remotest ken.

Death's various shrines—the urn, the stone, the lamp—  
Were scattered round, confused, amid the dead;  
Symbols and types were mouldering in the damp,  
Their shapes were waning, and their meaning fled.

Unspoken tongues, perchance in praise or woe,  
Were characterized on tablets time had swept;  
And deep were half their letters hid below  
The thick small dust of those they once had swept.

No hand was here to wipe the dust away;  
No reader of the writing traced beneath;  
No spirit sitting by its form of clay;  
No sigh, nor sound from all the heaps of Death.

One place alone had ceased to hold its prey;  
A form had pressed it, and was there no more;  
The garments of the grave beside it lay,  
Where once they wrapped Him on the rocky floor.

He only with returning footsteps broke  
Th' eternal calm wherewith the tomb was bound;  
Among the sleeping dead alone He woke,  
And blessed with outstretched hands the host around.

Well is it that such blessing hovers here,  
To soothe each sad survivor of the throng,  
Who haunt the portals of the solemn sphere,  
And pour their woe the loaded air along.

They to the verge have followed what they love,  
And on th' insuperable threshold stand;  
With cherished names its speechless calm reprove,  
And stretch in the abyss their ungrasped hand.

But vainly there they seek their soul's relief,  
And of th' obdurate grave its prey implore;  
Till Death himself shall medicine their grief,  
Closing their eyes by those they wept before.

All that have died, the earth's whole race, repose,  
Where Death collects his treasures, heap on heap;  
O'er each one's busy day the nightshades close;  
Its actors, sufferers, schools, kings, armies—sleep!

A AFFECTION AND FRIENDSHIP'S TRIBUTE TO THE MEMORY OF

THE LATE REV. GEORGE GORDON,  
MINISTER OF KNOCKANDO, SYNOD OF MORAY.

AMONGST the many respected names of worthy and pious clergymen, whose decease we have had to record in our pages during the last year, few have descended to the grave more beloved and lamented, than the late Rev. George Gordon, minister of Knockando; and never was the uncertainty of human life more clearly and strongly exemplified, than in the sudden and melancholy death of this young and respected clergyman. He had been employed during the forenoon in catechising his parishioners, and in visiting the sick and afflicted at Elchies House, where Mrs Grant and family were in deep distress, and where not many minutes before his

death, he had been caressing (and it was the last act of his life), the infant and then motherless grandchildren of the family, the accounts of their mother's death having that day been received. He then ordered his horse, in order to return home to the manse; but, having gone into the garden until it should be ready, he dropped down, and died of apoplexy, or, perhaps, an affection of the heart, before he was seen, or medical assistance obtained. There was no appearance of the least struggle, his death seemed to have been instantaneous; and his countenance in death, as in life, was mild, placid and gentle,—the angel spirit had, in a moment, departed, "but left its traces there." Inscrutable and dark, are oftentimes the ways of Providence to man,—having finished the work which was given him to do on earth, the Almighty saw fit to call him to himself.

" Servant of God, well done,  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

Mr Gordon was engaged to his last hour, in the performance of his parochial duties, and in his heavenly Master's work. He was settled minister of Knockando, on February 16, 1834, a year or two after being licensed; he died in the thirty-first year of his age, and sixth of his ministry. During his short incumbency, he had been most assiduous in his parochial duties, establishing and superintending Sabbath schools in the different districts of his extensive parish, in which he took a deep interest; and often preaching on the Sabbath evening in a large and populous village, which was at a considerable distance from the parish church. In his visits to the sick, the afflicted, and bereaved, he was ever ready to afford them the best assistance and consolation—to offer up his prayers in their behalf, and to direct them to the *Alone* Sufficient Comforter in the hour of trial and of sorrow. To the poor, he was ever a liberal benefactor, and a kind and generous friend;—and in this part of his duty the heritors of his parish were ever ready to join, and to promote his views, and second his wishes. He was justly considered as an excellent preacher. His pulpit appearances had attracted early notice, and made him very popular and acceptable. He endeavoured to declare to his people the whole counsel of God, keeping nothing back—ever desiring to win souls to Christ—seeking not the honour of men, but their eternal welfare and the approbation of God. He preached Christ, and was the herald of his Cross. In the young he was particularly interested, and gave much attention to them, as well as to the aged of his flock. The labours which his extensive parish required at his hands were very great, and in winter the roads were often almost altogether impassable; yet no rigours of the winter's storm, nor the oppressive heats of summer, could withhold him from the discharge of his parochial duties; and there is no doubt that he seriously injured his naturally strong constitution by his exposure in all kinds of weather and at all seasons.

From his very earliest days, there appeared in him a loveliness of character, which not only engaged the warmest affection of those connected with him, but called forth the pleasing expectation of what he should afterwards become. As he advanced in years, these hopes were realized. Although naturally reserved and shy, which drew to him the hearts of all who knew

him well, the young whom he had trained up looked upon him as an elder brother, and were linked to him in the bonds of the strongest attachment; and when these were cut asunder by the sudden and sad event of his death, the strength of the love cherished towards him was evidenced, not only by the unutterable anguish of his own family, but by the general sorrow that pervaded his own parish and the surrounding country. It was felt by hundreds that they had lost a much-valued friend, and a pastor ever ready to do them service. The remains of Mr Gordon were followed to the grave by a very large and respectable company, including the ministers of the Presbytery and neighbourhood, by whom he was much esteemed, and not only by the parishioners of Knockando, but also by those of the neighbouring parishes. His own people requested to be allowed to carry his remains to their last resting-place, a distance of five miles. This was, indeed, one of the most affecting tributes which could have been paid to the memory of a devoted pastor. Numbers of women and children were to be seen, at different turns of the road, drowned in tears as the funeral passed to the place of interment, where so many mourners were proceeding to convey the remains of their beloved minister to "the house appointed for all living." They felt that they had, indeed, lost a friend; and the grief which was depicted in their countenances told, in most emphatic language, that he whose loss they bewailed had been a good shepherd, who cared for his flock. He was a most affectionate, dutiful, and beloved son; and he was ever a kind and warm-hearted friend. Amongst his numerous clerical friends (and no man of his standing in the Church had more) were numbered the Rev. Drs Chalmers and Gordon of Edinburgh, Dr Leslie of Fordoun, and many others of both sides in ecclesiastical matters. We think the following extracts of letters from some of these attached and sorrowing friends, addressed to his afflicted relatives on receiving intimation of his death, will best portray his excellent heart and character:—"I have," said one, "lost my earliest and longest tried friend on earth. In him I have indeed lost a brother; one who, I am sure, felt the most lively interest in all that concerned me. None knew the amiability of his character, the kindness of his heart, better than I did. I can say, that the lamentation for him here," (in Aberdeen,) "amongst his old friends and companions, is very great. He was, I am sure, a faithful servant of his heavenly Master; and, while earnest that his people should be brought to a saving knowledge of Him who is the sinner's friend, made earnest and heart-work of being himself united to Him. And O how glorious, then, is now his state! He preached of the love of Christ—he is now a partaker of that love, in all the unalloyed sweetness of Christ's presence. He told, while on earth, of the joys of heaven, and of the blessed occupation of the redeemed—now he has entered on these joys. On earth, he prayed for Christ—now, Christ is his portion." Another very dear clerical friend, (Mr Stewart of Oathlaw,) his companion in theological study, writes thus:—"I have not been able to summon resolution to write sooner, and now fear to give vent to my feelings. In him I have lost a brother—the companion and friend of my youth; and who, I fondly hoped, would be that of my advancing years. But

mysterious are the ways of God to man; he had accomplished the work given him to do on earth, and now he inherits the promises. Short, indeed, has been the time of his labours; but they have been greater than those of many of his years. Last week I gave myself no rest until I had written a sermon in memory of my lamented friend—as well to console my own heart, as to testify to my people the uncertainty of life, and of all earthly things; for they had very recently seen him occupy the place in my pulpit, and now we are sorrowing, but he is rejoicing." Another very excellent and venerable clergyman writes:—"Knowing him so well from his earliest years, having been well acquainted with his excellent religious principles, his affectionate heart, and his many amiable qualities, he was sincerely and tenderly endeared to us all; and we trusted he would have been long spared to his relatives and friends, and to his people, amongst whom he had laboured so earnestly; but the decrees of Providence, although they may often appear dark to us, are, we are sure, ever gracious, and, to his own people, ever merciful. Our excellent friend was ripe for the kingdom of glory, and the Lord has called him away in the meridian of life, from this world of sin, of sorrow, and of trial, to be for ever, through the merits of his divine Redeemer, in his more immediate and glorious presence."

"A few short years of evil past,  
We reach the happy shore,  
Where death-divided friends, at last,  
Shall meet to part no more."

#### NOTES ON EGYPT.

BY THE REV. ALEXANDER DUFF, D.D.,

*One of the Church of Scotland's Missionaries to India.*

#### PART VI.

#### THE CHURCH AT ALEXANDRIA—INTERVIEW WITH THE PATRIARCH.

WHILE prosecuting our inquiries at Cairo, into the general condition of the people of Egypt, our attention was especially directed to the present fallen state of the Coptic or Christian Church of that once highly-favoured land. First of all, however, we may remark, that the aggregate population of modern Egypt is nearly the same as that of Scotland—being about two millions and a half; of which number, the Egyptian Arabs, Fellahs, or peasantry, including husbandmen and artisans, are believed considerably to exceed two millions. The other principal races are, the Copts, one hundred and fifty thousand; the Turks, twenty thousand; the Greeks, ten thousand; the Jews, ten thousand; the Syrians, ten thousand; the Armenians, five thousand. The Fellahs, constituting the great body of the people, are an exceedingly mixed race; composed of the descendants of the different classes whom the Sarcenic conquerors, in successive ages, drove, by fraud, corruption, or violence, to embrace the Muhammadan faith. The Greeks may be regarded as the posterity of the original Grecian colonists; whose vernacular language has now become a dialect of the Arabic. Both the Greeks and the Armenians have each a resident Patriarch. The former have two convents, the one in Alexandria, the other in Cairo; the latter, one convent, in Cairo. The Jews reside chiefly in Alexandria and Cairo. South of the latter city there are few Jews, if any, in Egypt. In physiognomy and personal habits, in manners and pursuits, in servitude and oppression,

they present a counterpart to their poor, despised, persecuted brethren in every region of the earth; but they, or their children, are reserved for a brighter day. With what intensity of feeling ought every Christian to breathe the aspiration, in all its literality and fulness of import, "Oh! when shall the salvation of Israel come out of Zion?"

The Copts are, in many respects, the most interesting class of the native inhabitants; they are the lineal descendants and representatives of the ancient Egyptians. Their own proper language, the Coptic, is, from the interpretation of hieroglyphic inscriptions, fully proved to have been the tongue of that ancient race which covered Egypt with such lasting monuments of their skill and power. Their hereditary name, the Copts, may, as already hinted, be a corrupt and abbreviated appellation from *Aia-gyptos*, *Æ-gyptos*, *Kyptos*, or *Coptes*. In primitive times, it is well known that multitudes of native Egyptians embraced the Christian faith, which, first introduced amongst them by the Evangelist Mark, was subsequently defended and propagated by a succession of some of the mightiest champions which ever pealed the trumpet from the battlements of the Christian Zion. The pure pellucid stream of the early apostolic faith gradually became woefully sullied by the turbid jets which, ever and anon, burst forth from the exhaustless but troubled fount of controversy, speculation, and schism. At length, the entire current of the waters of salvation was threatened with incurable corruption, from the Monophysite heresy and its out-branching errors. In the seventh century, the Muhammadans invaded Egypt. The descendants of the Greek and Roman conquerors, at that time, monopolized all offices of rank and dignity in the state; against these, therefore, the new invaders waged a war of expulsion or of extermination. The great body of the people, then professing the faith of Christ, and consisting of husbandmen, artisans, and merchants, passively submitted to the arm of conquest. Soon, however, were they doomed to experience the effects of Moslem fanaticism. Before the close of the century, the Governor of Egypt commanded their crosses to be broken, and blasphemous inscriptions to be posted on their sacred edifices. Then followed the swift routine of a growing persecution—fines and capitation taxes, confiscations and imprisonments, tortures and deaths. Numbers of the pious laity, with priests, and bishops, and patriarchs, fled to the deserts and the caves of the mountains. Numbers, in rivalry of their noble Alexandrian ancestors, submitted, for the testimony of Jesus, to the ordeal of martyrdom. Of the rest, it is not to be wondered at, that, deprived of pastoral instruction, ordinances, and other means of grace, and scorched in a furnace of fiery trial which kept blasing for ages, vast multitudes were tempted to abjure and apostatize from the faith of their fathers. Still, a poor, scattered, though constantly diminishing, remnant continued to survive. That surviving remnant is to be found, at the present day, in the Coptic population—the only representatives of the once noble, wide spread, and flourishing Church of Alexandria and Egypt!

Who, after a statement like the preceding, need be surprised at the present ignorance, degradation, and even barbarism, of the scanty and dispersed members of the Coptic Church? Their very language (the

Coptic) has now ceased to exist as a living spoken tongue—having been supplanted by a jargon of Arabic; and though it is still retained as the language of sacredness in their public services of worship and devotion, like Latin in the Popish churches, it is intelligible to few or none of the hearers. As the litany and liturgy must be recited or repeated without a book, many, even of the priests, can neither read, write, speak, nor understand it. How, then, can their worship be a reasonable, edifying, or soul-reviving service? In all heathenism there is not a form more absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies in the catacombs. Almost the only education known amongst them (and that, too, limited to a few,) is the humble acquirement of reading and writing the common Arabic, and casting accounts, to enable them to earn a livelihood as copyists in public offices, or head servants in the families of Turkish grandees. When a priest is to be chosen (one of whose indispensable qualifications always is, that he be *not* unmarried,) some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artisan. "Voluntary humility" having now become the established rule and hereditary custom, he is expected, and therefore must, in the first instance, decline the intended honour, and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the Patriarch, his benediction has been pronounced, amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the Patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn, by rote, those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the Patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must* be an unmarried man. For this end, the bishops and priests apply to the most ancient of all convents (that founded by the famous St Anthony, in the desert of the Red Sea) for a genuine monk to fill the Patriarchal chair. The Superior's duty then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a see which is believed to have been founded by St Mark, transmitted by Athanasius and other eminent fathers, and perpetuated in unbroken succession to the present occupant. The Patriarch-elect is always expected, like the ordinary priest, to express an unconquerable reluctance to assume an office of such dignity and responsibility. The usual remedy is, to apply to the acting governor of Egypt, even though a Turk, to coerce the recalcitrant into compliance by the strong arm of civil and military authority. The present Patriarch, who exalts in being accounted the lineal successor of St Mark, as much

as the present Pope in being regarded the lineal successor of St Peter, was actually conveyed from the convent to the chair of the evangelist by the soldiery of Mahomed Ali! From such a source and mode of election, what else, except ignorance, superstition, and bigotry would be anticipated? Accordingly, as an amusing illustration of the ignorance and unthinking credulity of the existing successor of St Mark, it may be stated, that he firmly believes the original Pharos, or light-house of Alexandria, to have been so lofty, that, from the summit thereof every harbour in Asia Minor, Greece, Italy, France, and England, could be distinctly espied,—that intelligence of any hostile fleet or armament, fitting out on any of these shores, could thus have been communicated to the Egyptian authorities, weeks and months before their possible arrival,—and that to the destruction of this famous tower is to be attributed much of the misery and degradation of modern Egypt; inasmuch as the fleets and armies of invaders ever since can pounce upon its coasts and borders, without any seasonable warning or premonition to sound the note of preparation!

Roused by recollections of faded glory, we felt moved with a burning desire to know how life could be re-breathed into the shrivelled skeleton of so fruitful and so noble a Mother of churches. Various plans suggested themselves in the abstract, which, on examination, could not abide the test of practicability. It is easy to be ingenious in theory, and comprehensive on paper. It is not so easy to be ingenious in practice, or comprehensive amid the complexities of the real field of labour. Given the length and breadth, and general outlines of the surface of a country, the most scientific plan by far of a projected campaign might be delineated on a map. But the impediment of some small streamlet or narrow ravine, or obscure marsh, which had escaped unnoticed amid the striding outlines of an average description, may often be found to transmute the theoretically best into the practically worst. So, in the grand campaign against the powers of error, and the principalities of sin in a hitherto uncharted moral territory! Our scheme, composed of sweeping generalities, however skilfully arranged, may be utterly frustrated by the untoward uprising of certain latent points, which may have eluded the eye of speculation—certain minute peculiarities of time, place, and circumstance, which, from being unprovided for, may dislocate the best laid plans, and convert the theoretic wisdom which projected them into practical folly. In the case of the Copts, however, we were not left without the guidance of experience. At Cairo, there are two missionaries of the Church of England—Messrs Leider and Krusá with their wives—admirably fitted to occupy a position in many respects so *unique*. Mr Leider, in particular, is a man of energy, enterprise, and high literary accomplishments; and Mrs Leider has been honoured, as an able and prudent instructress, in securing an influence over the females of the Pasha's harem which, in our day, is without a precedent or a copy. As it is no part of Egyptian "regeneration" to allow the liberty of publicly preaching the Gospel to the faithful, or to repeal the stern law which dooms to death an apostate from the creed of the Koran, these Protestant missionaries have been compelled to restrict their labours mainly to the Coptic population. At first, even by

this class, they were suspected, avoided, or repelled. But, by acts of kindness and conciliation beyond all praise, they have at last succeeded in gaining the confidence of many of the laity and priesthood; and eventually of the Patriarch himself. The irgradual rise, in the esteem and good opinion of the latter, was progressively manifested by the different and significant ways in which he addressed them. At first, when any of them had occasion to visit him, his way of address was,—"O my son!"—some years later, "O my brother!"—and, last of all, as the highest mark of respect, "O my father!" Due advantage has been taken of this footing of reciprocal friendship. Elementary schools have been opened for the young. Hundreds of Coptic children, male and female, are permitted to attend them—while a system of private reading and conversation has been maintained with not a few of the parents. All this is well; and, so far as it goes, highly encouraging. Still, when the problem is, How most effectually to revivify the withered form of a church so fallen and corrupt as the Coptic?—it does admit of a serious question, Whether there ever can be a real revival, by a process of slow, creeping, climbing renovation?—or, whether such revival is not rather to be expected, as the result of a process of rebuke and chastisement on the part of God, and of heartfelt penitence and humiliation on the part of man? Since, however, it is our duty to leave no legitimate means untried, it seemed desirable—seeing that elementary education had been accepted of at the hands of the English missionaries—to ascertain, how far it might be practicable to found a higher seminary, under their superintendence, for the instruction of those destined for the office of the holy ministry? In the extreme desirableness of such an object the missionaries at once concurred. Indeed, the idea of some such measure had often suggested itself to their own minds. But no steps even of a preliminary nature could be taken without the full knowledge and sanction of the Patriarch; whose voice is absolute with the whole crowd of ignorant and superstitious adherents. We were determined, therefore, if possible, to discover his sentiments on the subject; and, for this end, solicited an interview, which was kindly and promptly granted.

Accordingly, accompanied by the missionaries, and Mr Grimshaw, a revered clergyman of the Church of England, then travelling in Egypt on account of his health, we proceeded through the Frank department of the city, to the patriarchal residence. Entering from a mean and narrow street, or lane, of sombre high-walled houses, by a small wicket, in the centre of a huge and massive gate, we found numbers of priests assembled in the passages and ante-rooms. To the audience-chamber we were conducted by the bishop of Jerusalem—a man of noble mien and of a singularly intellectual cast of countenance. There, the Patriarch, a dark-complexioned, placid, good-natured, venerable old man, clad in his pontificals, was seated on the durbar, in oriental style, to receive us. After the ordinary salutations and the ceremonial of drinking coffee, &c., small cushions were brought; and on these, laid down on the floor close by "his holiness," we were beckoned to be seated. Of statements, inquiries, and replies which occupied altogether nearly two hours, it is impossible to furnish even an epitome. Suffice it to set

forth one or two of the results. Having explained the anti-popish character of the doctrines of the churches of England and of Scotland, as well as of other Protestant denominations; and having referred at some length to the original prosperity and subsequent decline and persecution of the Church of Egypt,—we expressed our deep regret at the obscurity of their light, our sympathy for their past and present sufferings, and our earnest concern for their restoration to more than primitive excellence. The Patriarch admitted that many grievous errors had formerly crept in—that much deadness still continued to benumb, and much darkness to overshadow them—and that there was need for the infusion of new life and new light. When, in making this admission, he pointedly referred to the sufferings of their martyred fathers, he seemed greatly moved, and melted into tears. What then was to be done towards a revival and a re-illumination? Might not, it was asked, might not the Bible be freely circulated, not in the Coptic, which was a dead language studied by few, but in the Arabic, which, read by numbers, was understood and spoken by all? Without qualification or reserve, the Patriarch declared, that it might; adding, with emphasis, that whatever else might be alleged against his church, this at least had never ceased to be one of its distinguishing characteristics, viz., that the Bible should be held as the ultimate standard of appeal on articles of faith, and that to it, through any intelligible medium, the laity and the priests should, all alike, have the right of unrestricted access. Again, it was asked, Whether, in order to aid in reviving and diffusing a knowledge of Christian doctrine, tracts or small books, in the form of extracts or selections from the most celebrated fathers of the Alexandrian school, who are still regarded with profoundest veneration by the Copts themselves, might not be compiled, translated, and distributed among the people, or introduced into seminaries of education? Without hesitation, the Patriarch—smiling with evident delight at our respectful recognition of names which have reflected honour on the Christian Church—replied, that there could be no possible objection to such a measure,—yea, that he would consider such tracts and books an invaluable boon. The object of raising, or rather new-creating, a standard of instruction for the clergy next occupied the main part of conversation. Not to arouse the fears and suspicions of an ignorance so profound—not to tear up by the root a plant so sapless and feeble by sudden stretches of innovation—it was asked, in the first instance, Whether a seminary might not be established, in which candidates for the ministry could pass through a systematic course of theological tuition—making the Bible itself the great text-book, and selections from the most venerated of the fathers important auxiliaries—superadding, with a view to the expansion of the mind by an enlargement of the range of ideas, a course of instruction in geography and general history, ancient and modern—placing the whole system under the patronage and supervision of a committee, composed of the Patriarch himself and other leading members of the Coptic community, together with the English missionaries—and intrusting the latter with the entire practical and professional duties of the proposed institution? After much initial explanation, the Patriarch eventually signified his own acquiescence in some such scheme. He, accordingly, announced his



consent and sanction that Mr Leider should forthwith prepare, in writing, a well-digested syllabus of the projected plan, to be submitted formally to himself and his council of bishops and presbyters for their united approval and ratification; and that, when approved of and ratified, an authenticated copy thereof, signed by the Patriarch and sealed with the patriarchal signet, should be furnished to the missionaries, to be by them forwarded for the satisfaction of the British Churches, with a view to secure and guarantee their countenance and support. After replying to many other questions relative to the present doctrines, discipline, and ceremonial of his church; and after thanking us for the interest which had been manifested in its re-invigoration and prosperity, the Patriarch rose up and solemnly pronounced his benediction,—subjoining, with tearful eyes and quivering lips, which betrayed deep emotion, the simple but devout aspiration,—“If we should never meet again in time, my prayer is, that we may meet in heaven, before the throne of our common Lord and Saviour!”

Whatever may be the practical result of this long and interesting interview, we shall ever feel grateful to God for the precious opportunity thereby afforded, of expatiating on the causes of a Church's decline and fall, and the real sources of a Church's restoration, in the presence of one who is revered by the remnant of Egyptian Christians as the successor and representative of the Evangelist Mark. Over the portals of a Church, once the most celebrated in the world, may now be inscribed in largest characters,—

“Fallen, fallen, fallen,  
Fallen from its high estate.”

Still, in its unbounded admiration of many of the soundest of the ancient fathers; in its heart-stirring remembrance of by-gone ages of persecution and martyrdom; and, above all, in its profound reverence for the authority and majesty of the Word of God—that mightiest of renovating instruments when wielded by an omnipotent Spirit of grace—we cannot but discern rallying points of revival, the possession of which, in the same proportionate degree, can scarcely be claimed by any other of the fallen Churches of primitive times. Degenerated it has into what is little better than an effete machine of external observances, evacuated of all spirit and of all life; but it has never formally or wholly apostatized from the faith. Even its mono-physite error has long been a naked scholastic dogma, rather than an operative principle of evil; and at no time did it lead the Church, as such, to reject from its creed the divinity of the Saviour, or the all-sufficiency of His atonement as the sole ground of the sinner's justification. To it, perhaps, the apocalyptic description is still applicable, “Thou hast a little strength, and hast kept my word, and hast not denied my name.” Oh, that that Word may speedily be armed with more than its wonted sharpness in piercing the hearts of sinners; and that Name fraught with more than its wonted preciousness; and that “little strength” restored to more than its wonted plenitude!

Meanwhile, it is our duty to proclaim the fact, that the Church is steeped in the very depths of poverty. Neither tracts, nor books, nor Bibles, nor seminaries of improved education, can it, by its own unaided resources, possibly secure. For all of these instrumen-

talities of recuperative power, it must depend wholly on the benevolence of others that have been more amply replenished with the riches of time, as well as the treasures of eternity. These are the British and American Churches. Why might they not send fraternal epistles—faithful in remonstrance and expostulation, surcharged with sympathy and good-will, and lightened all over with Divine love? The present missionaries would form the most effective media of communication; since men, in judgment more sound, in sentiment more enlightened, in disposition more conciliatory, it would not be easy to find. Why not accredit and substantiate every profession of loving-kindness by the spontaneous largesses of a wide-expanding charity? And why not, by means of these and other heaven-appointed agencies, confederate in originating the principles, and in propelling the cause, of a real Egyptian “regeneration?” True believers—the disciples of the Lord Jesus—members of his mystical body—called, quickened, and sanctified—are “the salt of the earth—the light of the world.” Let the fallen Church of Egypt be made to rise in renovated life and purity, beauty and strength; let the salt of her reviving doctrines display its sanative efficacy; let the light of her rekindled holiness stream out in its diffusive energy; and then will the portentous shadow, which at present enshrouds the destinies of Egypt with a gloom as impenetrable as the darkness of the plague, be disenchanting of all its mystery. The redoubted Pasha of so many subjugated provinces will then be proved to have been, all the while, but a rod in the hands of Him who is King and Governor among the nations, for the furtherance of designs which it had never entered into his imagination to conceive, and the accomplishment of purposes which it would have been his policy to have covered with irretrievable defeat. The violence of a tyrannous usurpation, the desolating tide of a lawless conquest, the sudden fall of old dynasties, the spread and consolidation of new empire over the hitherto dismembered realms of barbarism;—all, all will then be found to have been subordinated by an overruling Providence, to facilitate the Progress of Gospel Truth, in its march to the throne of universal dominion.

THE BELIEVER'S DELIVERANCE FROM THE DOMINION  
OF SIN:

### A DISCOURSE.

BY THE REV. JOHN CHARLES,

Minister of Garvock, Kincardineshire.

“Sin shall not have dominion over you: for ye are not under the law, but under grace.”—ROM. vi. 14.

BRETHREN,—You all know that fundamental doctrine of Christianity, so emphatically taught in Rom. v. 12.—“By one man sin entered into the world, and death by sin; so death passed upon all men.” Why? “for that all have sinned,” that is, because all fell with Adam, in his first transgression. Of this the death of infants, who have never committed any actual transgression, is a clear proof. But blessed be God, our text assures us, that all are not under the dominion of sin.

In speaking from these words, let us consider, *first*, What is meant by the dominion of sin;

*secondly*, To whom the promise in the text is made; *thirdly*, The reason of that promise. And may God, by his grace, enable me to speak, and you to hear, as for eternity.

1. Let us consider what is meant by the dominion of sin.—Sin is here personified or spoken of as a person, whose dominion over us, signifies that power over our wills and inclinations, which leads us to violate or break the law of God. And this power it is daily endeavouring to obtain over all the descendants of Adam.

We come into the world, not like Adam, when he came from the hand of his Creator, in the image of God, but tainted with original sin. And none have been spared till capable of distinguishing between right and wrong, but have become likewise tainted with the guilt of actual transgression. Differences there are—some are better and some are worse. But while inhabiting this mortal body, although by grace, they may be improved, yet, none ever arrive at sinless perfection. This is no theory of man's invention—it is the positive declaration of the Word of God—it is the declared experience of the best of men—it is the doctrine taught by Jesus Christ.

In Genesis vi. 5, God says, "Every imagination of the thoughts of man's heart is only evil continually." In Ecclesiastes vii. 20, He says, "There is not a just man upon the earth, that doeth good and sinneth not." In Romans iii. 10, He says, "There is none righteous, no, not one." In James iii. 2, He says, "In many things we all offend." In 1 John i. 8, He says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Look next at the examples in the same inspired Word. Job, Daniel, David, and the apostles, are reckoned the best of men. What say they of themselves? Job ix. 20, says, "If I justify myself, my own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." Daniel ix. 5, confesses himself a sinner with his countrymen. In Psalm li. David repeatedly confesses himself a sinner. In Romans vii. Paul complains, that although he delighted in the law of God, in his mind, yet he found "a law in his members warring against the law of his mind, striving to bring him into captivity to the law of sin." In Galatians ii. 11, you find Peter, although he had been baptized with the Holy Ghost on the memorable day of Pentecost, yet, through the deceitfulness of sin, induced shamefully to dissemble; for which Paul withstood him to the face. And to crown all, Jesus Christ, in the Lord's prayer, teaches us all to pray for daily pardon, as well as for daily bread.

What preposterous folly then—nay, what sinful self-conceit, for any sect or party of Christians, to follow the example of the self-righteous Pharisees, whom our Lord so severely condemns; and to boast with these hypocrites, that they are not as other men are—that they are arrived at sinless perfection. To press forward, in the strength of supplicated grace, toward perfection, is, indeed, the

duty of all. At this Paul himself (Philip. iii. 19 and 13) aimed, for he did not reckon himself perfect. And in the strength of this grace, we may attain to what may be called Christian perfection, which consists in three things,—*first*, an upright and sincere endeavour to obey God; *secondly*, a sincere endeavour to obey him, not in one only, but in all his commandments; *thirdly*, a delight in thus obeying him. But beyond this, at sinless perfection, neither prophets nor apostles ever arrived on this side the grave. This is not the time of retribution; yet because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set in them to do evil, that is, to give themselves up to the dominion of sin.

There are two principal circumstances which bring men under the dominion of sin: *first*, the delay of punishment. This gradually lessens that fear which alarms a sinner, when he first enters on a wicked course of life. But when he still finds himself safe, and that no evil has overtaken him, foolishly forgetting a future judgment, his dread of punishment gradually wears away, and he goes on to yield himself up to the dominion of sin with more and more boldness. The *second* cause is the deceitfulness of sin. Sin insinuates itself into the heart of men, under various disguises. For did it appear in its own true colours, in the day of temptation, as it does in the day of affliction, or at the hour of death—as it really is, a thing hateful to God, pernicious to man, and contrary to reason and conscience, they could no more choose it, than they would choose death. But it hides its deformity, and cunningly says, like the serpent, "Thou shalt not surely die," and sets before them only profit or pleasure.

Sin seldom introduces itself under its own name. Thus, you find excess and intemperance frequently called merely a social and hospitable disposition. Pride and resentment are varnished over with the titles of honour, high spirit, or dignity of mind. Vain pomp, luxury, and extravagance are called taste, elegance, and refinement. Levity, giddy, and foolish language unbecoming a Christiana, is smoothed over with the gentle name of cheerfulness and good humour. Nay, overreaching the ignorant, that is, cheating a less informed neighbour in buying or selling, is honoured with the name of being up to business, or understanding trade.

Sin likewise brings men under its dominion, by cunningly suggesting excuses to palliate its guilt. This plan you find that Adam and Eve foolishly tried. And the language of excuse is ready with most people, "I am not singular, many one has done the like before me." This is a weak and wicked excuse. It is expressly forbidden, Exod. xxiii. 2, and Rom. xii. 2.

Reflect that, while you are going on in the service of sin, and neglecting the Gospel, you are in danger every hour of being overtaken by one of two most tremendous evils. Death may seize you in a moment, and then your doom is fixed in eternal misery; or you may be given up to judicial

blindness of mind. Rom. i. 28. Then you become a vessel of wrath, fitted to destruction—the door of repentance being shut against you. You may, as you have heard of others, die in peace—feel no remorse of conscience on the bed of death; but you will open your eyes in that awful place, where the worm of conscience never dies, and the fire of Divine vengeance never shall be quenched.

II. Consider, next, to whom the promise in the text is made.—What is it that keeps men under the dominion of sin? It is evidently unbelief—want of a true and living faith in the Gospel of Christ. Hence, it is plain that the promise is made to believers, and to them only. It is surely, then, of the utmost importance to understand fully this short question, What is faith? Our Catechism, that invaluable compendium of Divine truth, says, “Faith is a saving grace, whereby we receive and rest upon Christ alone for salvation, as he is offered to us in the Gospel;” that is, faith includes such a firm persuasion of the truth of the Gospel, such a deep sense of its importance, and such a cordial acceptance of its gracious offers, as affects the heart and regulates the conduct, producing willing and sincere performance of duty both to God and to man.

The plain Christian believer may neither have learning, nor time, nor ability, to enter so fully on the subject as some others; but this is made up to him, by the internal evidence brought home to his own reason and experience. He sees and feels it is a doctrine according to godliness, tending to make men holy and happy; and thus he has the witness within himself. This true faith is the gift of God; but it is a gift which He has pledged his word that He is ever ready to bestow (Luke xi. 9–18); and he who has this faith is born of God.

But look at the mere nominal Christian. The only foundation of his faith is this:—The Christian religion is the religion of his country—his friends, neighbours, and relations, are of this persuasion, and he believes as they believe. But, alas! to that deep sense of the importance of Divine truth, which ever accompanies a true and living faith, he is a perfect stranger. The true believer, on the contrary, comes up to the house of God, solely that he may join with pious sincerity in the worship of his God, and be either informed or reminded of his duty; and, therefore, while seated in that house, he not only listens with decent and becoming attention, but carries home with him what may comfort and assist to direct himself and family, through the week, in that path which leads from earth to heaven. But the mere nominal believer comes up to the house of God that he may avoid singularity—that he may gain or keep up a respectable character, which he knows may, on many occasions, be useful in his worldly affairs; and, therefore, while, for his own selfish worldly views, he behaves with a kind of outward decency, you can easily see by his vacant or wandering eye,

or the means which he uses to keep himself awake, to the annoyance of all who wish to listen in silence, that he considers the short time spent here as a weariness; and, before he reaches home, all he heard is gone, and can neither benefit himself nor his family through the week. Through the six following days, therefore, he speaks and acts, just as if he had never heard nor believed the Gospel—just as if he neither knew nor cared about the salvation of his soul.

This is no imaginary character I have endeavoured to set before you. Look around you in this house now, and I am afraid you will see it exemplified. Look around you on the busy scenes of labour to-morrow, and I fear you will see it really before your eyes. Ah! how lamentable is it to hear of, or to see such characters!—but how much more lamentable must it finally prove to themselves!

In what way, then, is the promise in our text fulfilled to the true believer? How does faith free him from the dominion of sin? This is a subject of inexpressible importance to us all. What was the deliverance of the Israelites from Egyptian bondage—their protection and support through the wilderness—their settlement in a land flowing with milk and honey?—what were all these, great and glorious as they were, but mere shadows in comparison to that great, glorious, and inestimable deliverance wrought for all true believers by Jesus Christ? It includes not only deliverance from moral, natural, and penal evil, in its widest extent, but enjoyment of happiness in its highest perfection.

Man, although created in the very image of God, is now sadly disgraced and degraded by sin. Sin has darkened his understanding, perverted his will, and polluted his affections. But from all these evils every true believer in Jesus, even here in a great measure, is freed, and shall hereafter be completely delivered. For all true believers, Jesus has purchased pardon, and reconciliation to God, and sends down his Spirit of grace to renew their hearts to holiness, and enable them to do his will. Through this Divine Spirit, the doctrines of the Gospel illuminate the benighted mind, restore peace to the troubled conscience, give a new bent to the will, and direct all the affections to their proper objects.

From natural evils—as poverty, pain, sickness, and sorrow, which are the consequences of sin too—Jesus sets believers free. Not that they are exempted from sharing in the common afflictions of life; but these causes, to them, are converted into blessings. To them, they are only the salutary corrections of a kind Parent, and shall “work out for them an eternal weight of glory.”

But, above all, from the punishment of sin beyond death and the grave, Jesus sets believers free. While they who have voluntarily lived under the dominion of sin in this world shall be sent away into everlasting punishment, to pass an eternity under the dominion of sin and sorrow—

while this is their doom, believers, placed on the right hand of their Judge, freed from all moral guilt and pollution, and restored to the glorious image of God, shall be welcomed to enter into heaven, and to share for ever in the joys of their Lord.

III. Consider the reason why this promise is made to believers only; because they are not under the law, but under grace.—It is of the very highest importance, for you and for me, and for every one who has a soul to be saved, to have a clear and distinct idea of the meaning of these words, "You are not under the law, but under grace." Why so? Because every individual in this house is under the one or the other. And whoever is, and continues under the law, is lost; but whoever is, and continues under grace, is saved.

Remember, too, you can never truly believe what you do not understand; and you know God hath said, "He who believes shall be saved, but he who believeth not shall be damned." Mark xvi. 16. Surely every individual here must feel—the alternative is awful.

Carefully observe, then, that by the law, here, is meant the moral law, or covenant of works; promising life and happiness for perfect obedience, but threatening death for a single transgression. It was broken by Adam, and thus he and all his posterity were brought into "a state of sin and misery." On the one hand, sin strove to have dominion over their now depraved natures; and, on the other, the law demanded not only perfect obedience, but complete satisfaction for transgression. This, man was quite unable to yield to the law, and therefore, all were under condemnation; for the law knows nothing of pardon, nor of aid to help the miserable sinner: so that all who are under the law are likewise under the dominion of sin; for the law is the strength of sin—it enables sin to pierce the sinner's heart, by clearly holding up before him the heinous nature and guilt of sin, and yet affording no method nor possibility of recovering from it. Although the law is just, and holy, and good, it cannot justify those whom it has already condemned.

By grace, here, is meant the Gospel, or covenant of grace—the glad tidings of pardon—the most joyful news that ever reached the ears of fallen man, of relief from the condemnation of the law; for all having "sinned and come short of the glory of God," all are condemned sinners in the eye of the law. But the Gospel brings them the glad tidings of justification, pardon, and acceptance with God, by his undeserved mercy, and sanctification by his Spirit of grace—all purchased by the atonement of the cross of Christ. By this glorious atonement, the law which man had broken was completely fulfilled, in man's nature, and in man's stead; and divine aid purchased, and freely offered, for the subduing of sin, and for the destruction of its dominion: so that the believing sinner can now with comfort and joy say, "I can do all things, through Christ strengthening me.

There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Who shall lay any thing to the charge of God's elect? It is God who justifieth; who is he that condemneth? It is Christ who died; yea rather, that is risen again, and who is even at the right hand of God, who also maketh intercession for us."

You must see, then, that to be under the law, is to look for salvation from your own obedience to the moral law of God, while it is as clear as noon-day, that I, and you, and all, having often violated that law, it is impossible that you or I can be saved, in whole or in part, by that law by which we are already condemned. Hence, the promise in our text is made to those, and to those only, who are under grace,—that is, the Gospel, or covenant of grace; to those only who have fled for refuge from the terrors of the law, to the grace of the Gospel—fled from the terrors of a broken law, to faith in a crucified Redeemer; for God warns you, that there is salvation in no other. Under this most gracious covenant, pardon, which the law could never grant, is offered to the guiltiest of us all, and "grace to help in every time of need."

But here, carefully observe, that while we remain in our present state of trial, we have still to "fight the good fight of faith" against sin. We are still surrounded by enemies; without—the allurements of an ensnaring world, and the temptations of our cunning foe, the evil one; and within, we are still in danger—from our own depraved and deceitful hearts. Although sin may be dethroned, as to its complete dominion over us, yet our complete victory over it will not be in the state of grace, but in the state of glory beyond death and the grave—when the soul has winged her flight to the happy region where dwell the "spirits of just men made perfect." The apostle, indeed, says, "Whosoever is born of God, doth not commit sin," 1 John iii. 9,—that is, he who, by grace, has become a true believer, a real Christian, doth not, and cannot, live in the practice or habit of sin; for he cannot flatly contradict what he himself has said, (i. 8.)—he cannot flatly contradict both the prophets of the Old Testament and the apostles of the New Testament—he cannot flatly contradict the doctrine taught by Jesus Christ.

During this life the aids of divine grace, under the Gospel, are not given us to render us completely proof against the power of temptation. But these gracious aids are afforded us, on our sincere supplication, to enable us to fight successfully against sin—that it may be so "crucified," so "mortified," so gradually weakened and destroyed, that it shall not ruin our spirituality, or be able to disannul the covenant relation between God and our souls. And we are assured, that by this gracious plan, if we be not wanting to ourselves, we shall be enabled steadily "to die more and more unto sin, and live unto righteousness;" that is, we shall be enabled to become more and

more holy, and, consequently, more and more happy till the cords of our earthly tabernacle be loosed; and then, through the cleansing of the blood of Jesus, we shall have acquired a complete meetness for heaven.

Cheered and comforted, then, by this glorious prospect before us, let us all, in the strength of that grace so freely offered us, "be up and doing whatever our hands find to do;" and if sin, in some unguarded hour, should lead us astray, let us seek to exercise sincere repentance, and pour forth fervent prayer for pardon, through the merits of Him who can alone restore us to the favour of a sin-forgiving God.

### THE WIDOW'S SON.

[From "Recollections of the Lakes and other Poems."]

Throw wide the gate, and clear the way  
For you advancing throng;  
'Twould seem a solemn festal day,  
But that the voice of song  
Is wanting, nor upon the ear  
Comes sound of harp or timbrel clear.

For festal train they move too slow,  
Too dark each brow appears;  
Alas! another glance will show  
A sadder task is theirs:  
Well may they move with mournful tread,  
They bear along the youthful dead.—

Yes, yes, of youth full many a token  
Still shines on that pale brow;  
He seems like arch or column broken,  
By storm, not time, laid low;  
Just smitten when life's wing'd hours  
Seem each to other link'd with flowers.

But why is such deep sadness flung  
O'er that unnumber'd crowd?  
Is it because the brave, the young,  
To Death's strong arm hath bow'd?  
Not that—the grave doth daily close  
O'er youth's blithe brow and cheek of rose.

Alas! around *this* early bier  
Hangs interest yet more deep:  
Stranger, wouldst thou the story hear?  
List, and thou too wilt weep:  
He was his mother's *only* son,  
And she, oh, she a widow'd one.

Behold her there, too well her look  
Reveals the tale of woe;  
Not time alone her frame hath shook,  
And furrow'd her pale brow,  
Or changed to grey her raven hair;—  
No—sorrow hath been busy there.

She hath a widow's vigils kept;  
Has life a darker doom?  
Yes—for a son then watch'd and wept  
With her beside that tomb;  
And while she saw and felt him nigh,  
Her widow'd heart own'd earthly tie.

Thenceforth that heart's sole love was his,  
She lived but in his smile;  
Nay, when he spake of hope—of bliss,  
She veil'd her grief the while;  
As not for worlds she would alloy  
His bright expectancy of joy.

'Tis hard, when youth and health are by,  
To think upon the grave;  
She never dreamt that he might die,  
And she the tempest brave.  
Oh! when she view'd his cheek's bright bloom,  
How dim and distant seem'd the tomb!

Fair hope, but false! another tale  
She learns beside his bier;  
That cheek of bloom is cold and pale—  
The spoiler hath been there.  
And now the home love used to bless  
Is chang'd into a wilderness.

On, on they move, the grave is near,  
Soon dust with dust must dwell;  
Now, childless mother, now prepare  
To speak a long farewell;  
But look the while to holier sphere,  
Perchance the loved, the lost, are there.

Why stays the march of death? Whose hand  
Upon the bier is laid?  
Who bids the awe-struck bearers stand,  
In tones might rouse the dead?  
His form is human, but his eye  
Gleams with the light of Deity.

Now joy for thee, forsaken one,  
He bids thee cease to weep;  
And ne'er did gentler, kinder tone  
Lull dark despair to sleep.  
Speak, mourner, speak—what wouldst thou crave?  
With Him to pity is to save.

Oh! mark what high expression beams  
Around His brow of power;  
Such look may bless a saint's pure dreams,  
But ne'er his waking hour.  
He speaks!—but not of earth His tone,  
Well may the dead its influence own.

A change comes o'er the pallid brow;  
Who may that look forget?  
It seems as life and death were now  
In fearful conflict met;—  
The strife is o'er—the victory won!  
Now, mother, clasp thy living son!

### CHRISTIAN TREASURY.

*The Christian in humble life.*—Let us survey a man in the humble walks of life, actuated by the principles of the Gospel. His circumstances and education have never permitted him to explore the spacious fields of literature, nor the boasted regions of philosophy. The book of God alone he deeply knows; and by its influence upon himself, he is every day proving, that it alone is worth knowing deeply. View him in the affairs of common life, in society, and in his family. View him especially in a religious capacity. Listen to his conversation, his instructions, his prayers. Of God, of the human soul, of the nature and circumstances, the duty and prospects of man, and of the origin of evil, and of its remedy, he speaks,—in homely phrase it may be, but, with a distinctness of knowledge, a clearness of discernment, a fixedness of principle, and a stability of hope, which leave at an infinite distance, the vaunted attainments of Socrates,—which soar above the lofty visions of Plato,—which prove, that "the Word of God giveth understanding to the simple." Pure in heart, he walks with God. Unelated by prosperity, and undepressed by calamity, he sympathizes in the distresses of others, and is unmoved by his own. He has no desire, but that of fulfilling the will of his Maker; no hatred, but that of sin; and no fear, but that of offending his God. Behold him, with an eternal world full in view, and

about to close his eyes on all temporal things. Mark the steadiness of his soul, his unmoved tranquillity, his patient resignation, his firm, yet humble hope. The heroism of an Alexander and of a Cæsar was fed by the admiration of a gazing universe, and the anticipation of everlasting fame. But behold a mightier hero than either, although unknown to the world and to fame; one who is a conqueror, and "more than a conqueror." Behold, with what placid serenity, or triumphant joy, he bids adieu to the world. Listen to his last words, as, supported by the "rod and staff" of the great and "Good Shepherd," he enters into the "dark valley": "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."—REV. DR J. CORMACK.

*The Responsibility of Christians.*—Christians cannot too often or too solemnly repeat the question of their Lord, "What do ye more than others?" It is not enough for them to equal, they must excel, their neighbours. They have mercies, motives, means, peculiar to themselves. They have a living principle of righteousness in their own hearts; and, in their great Redeemer they have, as the fountain of their supply, "all the fullness of the Godhead." It is but reasonable that much should be required of them to whom much is given. Let your whole persons, O believers! be temples of God. Set your affections on things above, where Jesus Christ sitteth at his right hand. Remember that every one who hath the hope of seeing Jesus as he is, "purifieth himself even as he is pure." Walk in love, as he hath loved you. Let this amiable grace shed her radiance over your character, and breathe her sweetness into your actions,—compel by her charms, the homage of the profane. Cleave not to earth, because your treasure is in heaven. Make use of it to exercise the benevolence of the Gospel, to glorify your Father who is in heaven, to diffuse comfort and joy among the suffering and disconsolate. "To do good and to communicate, forget not, for with such sacrifices God is well pleased."—REV. DR J. M. MASON.

"Bring forth the best robe and put it on him."—There the love of the Father concealed till now, breaks forth in torrents without restraint, to the view of all around. How must the son feel when he hears his father addressing his servants, and saying unto them, Go and bring hither the best robe; not a robe, or something that you can find to clothe him; but bring the best robe in existence—the very best, and put it on him, and he shall wear it for my sake. What has the son done to call forth such strong affections and delight in the father's heart? He came home, and that is all. The sinner returned unto the Lord his God; and that was all that the eternal Father required. Let sinners only do this, and they may have all things of God, for his affections will now flow for ever towards them. He pitied, and took compassion on them when they wandered; but when they return, he delights in them, and will take care of them. When the servants received this commission, did they say, "Where in all the earth can we find such a robe? Shall we go into the courts and palaces of kings, and seek for it there?" "No," says the Father, "that will not answer my purpose,—none there good enough. You must bring one down from heaven, and the best that can be found there—the very same as the saints wear round about the throne,—the robe of righteousness, which is of God by faith; the righteousness of Christ, which is called the righteousness of saints."—REV. T. JONES.

*Love to God.*—The first and greatest duty that God demands of us, is supreme love to him, for where he is not loved above all, he is not loved at all; and nothing must be loved beside, but what is loved for him. Love is the sum of the law and the Gospel; it is therefore the summary of all real religion, and

to love God as ours, is to love him because he is ours. Where there is not this supreme affection, nothing good is done, or not done long. But loving God with all our heart, will take off from, and arm against all reigning sin, because love, with faith, are the leading graces in the renewed soul. The more we love God the more we enjoy him, and the better we can trust him; it is therefore of great consequence, that by spiritual exercises our love may be kept bright and burning.—REV. M. HENRY.

#### A PASTORAL ADDRESS.

BY THE REV. CHARLES FORBES BUCHAN,  
Minister of the Scotch Church, North Shields.

"See, I have set before thee this day life and death, good and evil; I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—DEUT. XXX. 15, 19.

DEARLY BELOVED BRETHREN,—In the providence of the wise and righteous Disposer of all events, I have been called to labour among you in holy things. Ordained over a congregation of accountable and immortal beings, who are rapidly hastening from this state of probation to the tribunal of God, I feel my awful responsibility; and, seeking to watch for your souls as one that must give an account, I hasten to place before your minds some of the principal privileges and duties which are incumbent upon you to embrace and discharge. Suffer, then, the word of exhortation, while I remind you of

*Prayer.*—It is to be feared that too many professing Christians live, if not in the habitual, yet the occasional, neglect of communion with the Father of their spirits; they do not seem to be aware that they require mercy to pardon and grace to help them in the time of need, and hence that freedom of access which they enjoy to the "holy of holies" is contemned by perfect disregard or partial improvement. To be permitted to approach the footstool of the King of kings is surely an honour, the nature and extent of which we cannot conceive. How great the dignity to be admitted to an audience with an earthly potentate! And shall we lightly esteem the invitation which warrants and welcomes us to "draw near with boldness" to the throne of the Sovereign of the universe? Continue instant in

*Secret Prayer.*—"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father who is in secret, and thy Father who seeth in secret shall reward thee openly." For its observance, then, we have an express command, which it is both ingratitude and rebellion to transgress; but its necessity and advantages will appear sufficient reason why it ought to be regarded. Prayer, to be profitable, must be personal. We have sins to confess of which our families and friends are ignorant, and of which they would be ashamed; we have wants to be supplied which none but ourselves feel, and with which the most intimate cannot sympathize; we have sorrows to disclose, arising from our constitution and circumstances, to which all must be necessarily strangers; we have desires to express, fervent and infinite, at which infant believers themselves would be amazed, and nominal professors would scoff, so that it is prudent and proper we should pray in private. But, oh! the benefits resulting from the fellowship of seclusion are inexpressibly sweet. It is then that the child of God, retiring from the world, holds *felt* intercourse with the God and Father of his Lord and Saviour Jesus Christ—then that he is translated with the Patriarch to the plains of Peniel, transported with Moses to the top of Pisgah, or wafted with Paul to the third heavens—then that his views are enlarged, his conscience pacified, his will submissive, and his affections free—then that he realizes

his interest in Christ, his title to happiness; and therefore, in the assurance of the one and prospect of the other, is enabled to rejoice with joy unspeakable and full of glory. Need we adduce illustrations? David and Daniel prayed in their chambers three times a-day, Luther is recorded to have spent many hours in intercession, and Welch, a confessor of our Church, the greater part of his life; and above all, have we not our blessed Lord often going into a mountain apart, and continuing whole nights in prayer? The man who is given to commune with God in private, will consider it a duty equally absolute to maintain

*Family Worship.*—"Serve him, every family apart." As priest of his household, he will convene his children and servants around the domestic altar, and there offer up with them "the morning and evening sacrifice." Being the head of a family, he is bound to set before its members an example becoming the Gospel; and that obligation certainly extends to collecting them for the purpose we have just named. How delightful the scene, of a father, mother, children, and dependants, all kneeling in the attitude of suppliants, unitedly deploring their sins, and beseeching forgiveness; with one accord entreating counsel in perplexity, comfort in adversity, and support in trial.

You are anxious about the temporal welfare of your offspring, and it is right that you should; but what, I solemnly ask you, is the amount of your solicitude about their souls? Did it ever strike you that what will survive the annihilation of all sublunary things is committed to your charge, and on the great day of retribution that you will be brought to render a reckoning for the trust consigned to your care? Pause, then, parents and guardians. Let me press one question on your attention. Conscience, thou faithful monitor, answer it! Are you not sensible of having overlooked their interests, and of being unfaithful to the objects of your concern? You reply, that you are unable and afraid to undertake a task so difficult. Such an excuse is never preferred when you ask favours from your fellow-men; inability and fear are never the characteristics of your addresses to them; you find language and courage to frame and present your plea. Anticipate the period when ye shall stand in the presence of God, and try whether such apologies will suffice you there! Besides, you are not called to the performance of this duty in your own might; but it is distinctly declared, as a ground of confidence and encouragement, "My grace shall be sufficient for thee, and my strength shall be perfected in thy weakness." "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Be persuaded, then, to erect in your homes an altar to the Lord, and be assured that the blessings which will accrue from its institution will be inconceivably, incalculably precious. You will see your sons and your daughters grow up in the fear and favour of God, an honour to yourselves, a praise in the Church, and luminaries in this dark world. When you come to die, you can leave them without a tear, convinced of having done your duty towards them, and commending them to a covenant God, you will depart, if not with the full assurance, yet with the hope, of meeting them around the throne, where prayer, unneeded and unknown, is merged into praise.

*Reading the Scriptures.*—"Search the Scriptures." For what purpose was Revelation given? The answer must be obvious. To discover to us the character of the great "I AM," the plan of redemption, and the condition and destiny of man; to tell us what nature, and philosophy, and conscience, could never disclose; to enlighten the understanding, dissipate the doubts, dispel the fears, and elevate the hopes of men. What book has ever appeared which has attained these ends but itself? All other compositions, when treating on

these subjects apart from its sacred dictates, have only served to bewilder and destroy. The Bible alone gives light and life. It was realizing this that the Psalmist made it "the man of his counsel;" that the primitive Christians bound it to their breasts; that the learned Salmasius exclaimed, "Oh! I have lost a world of time—if one year more were added to my life, it should be spent in reading David's Psalms and Paul's Epistles; that a Sicilian king asserted, "The Holy Books are dearer to me than my kingdom, and were I under any necessity of quitting one, it would be my diadem;" that Boyle, the celebrated philosopher, declared, "I prefer a sprig of 'the tree of life' to a whole wood of bay;" that Locke, the eminent metaphysician, thus wrote to a friend, "Study the Holy Scriptures, especially the New Testament: therein are contained 'the words of eternal life,'—it has God for its author, salvation for its end, and truth without any mixture of error for its matter;" and that Sir Walter Scott, when dying, requested his son-in-law to produce to him its message of mercy: how beautiful his own lines are on its excellence!—

"Within this awful Volume lies  
The mystery of mysteries:  
Happiest they of human race  
To whom their God has given grace,  
To read—the fears—to hope—to pray—  
To lift the latch—to force the way;  
And better had they ne'er been born,  
Than read to doubt, or read to scorn."

There was a period when it was sealed to the people, and even the priesthood, by the dark and deadly decree of the Roman hierarchy—when it was guarded to the approach of the laity by the most awful fulminations; but, blessed be God, we live in other and happier times, when all indiscriminately may "take of the waters of life freely." Have our forefathers bled, and suffered, and died, to rescue the charter of our freedom, to be immured for weeks, and months, and years, in the privacy of undisturbed repose? Alas! it is but too true that in many, shall I say the majority of instances, their struggles have been in vain. Is it not the case, that to thousands in this Christian land it is a sealed book—save on the Sabbath-day, when habit or the laws of society prompt them to go up to the house of God, where, for the first time since they were there, they come in contact with its saving truths? By how many more are its precepts contemned, its warnings unheeded, its promises despised, and its invitations slighted? From the gorgeous palace of the peer to the humble dwelling of the artisan, its "still small voice" is either altogether unheard, or drowned in the vortex of luxury and dissipation.

Can you, then, individually, lay your hand on your heart, and say, that a different line of procedure has been hitherto adopted by you; that you have taken it as "a light to your feet and a lamp to your path," and are now having fulfilled, in your daily experience, that it is "profitable for doctrine, for reproof, for correction and instruction in righteousness?" Is its spirit purifying your thoughts, hallowing your words, and regulating your actions; or are the opinions, and maxims, and policy of the world the standard of your belief, appeal, and obedience?

As the ambassador of Christ, I charge you, that ye think on these things ere it be too late: and if, in the days that are past, ye have been unmindful of your duty in this respect, now to betake yourselves, without delay, to its discharge. Does not the mariner follow the guidance of his compass, and the traveller the direction of his chart?—and shall we be indifferent to the guidance of that Word which God, in the riches of his grace, has been pleased to bestow, in order that we may be

"Led to brighter worlds, and everlasting realms?"

Let not, then, a death-bed alone be the scene of your earnest resort, nor a judgment-day testify against you;

but be persuaded to consult, study, and carry into practice, all the truths of the Sacred Scriptures; that in life ye may be happy, in death peaceful, and throughout eternity blessed.

*Attendance on the Means of Grace.*—"Forsake not the assembling of yourselves together, as the manner of some is." It is but too palpable, beloved brethren, that the conduct of many demands such an injunction. Following the course of this world, "that lieth in wickedness," they consent to absent themselves from part, and not unfrequently the whole, of the services of the sanctuary. Bear with me while I faithfully, yet affectionately, set before you some of the causes which prevent them from obeying the decision of their consciences, and the command of God. The mechanic has been so severely wrought during the week, that he indulges a little longer in bed on the Sabbath morning, and the hour of meeting arrives and passes by ere he can get himself prepared; or if he happens to attend, he is so wearied out with the exercises, to him tedious and tiresome, that he remains at home during the rest of the day, reading the newspapers, lolling in listless apathy, or entertaining a friend. The man of business is so much immersed in his merchandise that he can find no time to go to the house of God; what with arranging his books, answering letters, and conversing on the present position and future prospects of trade, he is entirely engaged; and if perchance he may drop in occasionally, his restless deportment and discontented aspect bespeak that his mind is not there. One considers he fully discharges his duty when he goes once to church; more than that he esteems unnecessary and inconvenient. Such seize upon the quiet that prevails, to amuse themselves with their families, spend an afternoon with a neighbour, or take a walk in the fields. Others are only found in the house of prayer, on the fashionable diet, forenoon or afternoon as it may chance to be; they would not be obeying the rules of etiquette if they departed from this custom, and if they transgressed would certainly be included among the common people, or be counted too serious and strict; after this they could not appear at the gay tea-table, the theatre, or ball-room; and to be excluded from any one of these is a punishment greater than they are able or willing to bear. Ought these things to be so? Surely every candid and reflecting mind is ready to exclaim in the negative; and yet with those views and convictions, it is but too obvious that not a few among ourselves are addicted to absence from the public ordinances of religion, who if pressed for a reason, would be obliged to confess that they have none. If, then, you cannot satisfactorily account for your conduct to your fellow-creature, how will you appear at the bar of your Judge? There you must stand, and answer for all the privileges with which you have been favoured on earth. Oh! it is an awful and overpowering reflection, but not more alarming than it is true, that for every sermon which you have not heard, you will have to account, if you had an opportunity to hear it, but thoughtlessly or wilfully allowed it to glide past unembraced and unimproved. In the light of eternity, then, we earnestly entreat you to permit nothing to deter you from going with the assemblage that keep holy-day, save bodily sickness, infirmity of age, or death.

With rapture the king of Israel entered the sacred precincts of the temple, with transport he beheld the ark of the covenant, and hear his bitter lamentations on being bereft of what to him was a source of the purest and most perfect pleasure—"When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God with the voice of joy and praise." "O my God, my soul is cast down within me." He forgot the persecutions of Saul, the ingratitude and rebellion of

Absalom, and the enmity of his adversaries, in the deprivation which he was then sustaining, and his desire is not for release from his enemies, nor elevation to his throne, but a return of the Sabbaths and services of the city of his solemnities. How touching the strains in which he gives expression to the unquenchable longing of his heart—"As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God, when shall I come and appear before God?" And, brethren beloved, have not we souls of the same mould as his—suffering the same wants—capable of similar views and affections; these are specially to be realized and obtained, when mingling with the great congregation, in the ministrations of the sanctuary. There Jehovah principally reveals himself to saints and sinners. If ye despise the services of the Church militant, how do you expect to join those of the Church triumphant? By an immutable law of our nature, our happiness does not consist so much in the objects that surround us, as in the harmony which subsists between these and our own dispositions and tastes. Now suppose you were this instant translated to the General Assembly and Church of the first-born, do you think you could find any satisfaction in the fellowship of the saints above, when it is uncultivated and even avoided below? The song of Moses and the Lamb would find no response from your lips, and no echo in your heart; your only endeavour would be how to escape.

Be prevailed upon, then, my dear brethren, to forego all the inclinations, avocations, and society, which would detain you at home; and seek ever to be waiting and watching at "the gate of heaven."

Let us, then, hear the conclusion of the whole matter—"Fear God and keep his commandments," and "this is his commandment that we should believe on the name of his Son Jesus Christ." This is the first step to the scriptural performance of every duty. Calvary must be your starting point, and thence you must walk by faith, onwards to "honour, glory, immortality." Without this all will be in vain. You may pray in secret and with your families, read the Scriptures, and attend the ordinances of religion, but your devotions and your duties will be unacceptable to God, and unprofitable to yourselves. Not being personally and savingly united to Christ, every thing you do will be offensive to him who is holy, just, and true, for out of his Son he is a "consuming fire." In him alone he is well pleased. Seek, then, to be convinced of sin, righteousness, and judgment; to close with your Saviour in the offers of mercy; to have his Spirit abiding in you, and thus resting on the atonement of the Redeemer, and sanctified by the Holy Ghost, you will be made meet for the inheritance of the saints in light.

Remember, that the "redemption of the soul is precious," and that every day detracts from the opportunities you have of saving it; delay not until death, for it may be sudden, or if lingering, you may be racked with bodily pain, so as not to be able to direct even a thought towards the "one thing needful;" but now give heed to the things that belong to your peace, ere they be for ever hid from your eyes; and at last that we may meet together in the land of bliss, to recline on the banks of that stream which flows from the throne of God and of the Lamb, and bask under the shade of that tree whose leaves are for the healing of the nations—is the sincere prayer of your loving pastor.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 12, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Our Female Servants: their Moral Condition, and the Best Means to be employed for its Improvement, . . . Page 257</p> <p>2.—Sacred Poetry. "Shall we continue in sin." By Dr Stock, 260</p> <p>3.—Brief Notice of the late Rev. Finlay Stewart, Minister of the Associate Congregation of Burgher Seceders, Pollok-shaws. By the Rev. John Anderson, . . . . . 2.</p>	<p>4.—The Abolition of Slavery—The Niger Expedition. By the Editor, . . . . . Page 262</p> <p>5.—A Discourse. By the Rev. Robert Wallace, . . . . . 265</p> <p>6.—Sacred Poetry. "Come and Welcome to Jesus Christ," 269</p> <p>7.—Christian Treasury. Extracts from Close, Fry, Cunningham, and Gordon, . . . . . 26.</p> <p>8.—On Heroes and Heroism, . . . . . 270</p>
---	---

## OUR FEMALE SERVANTS: THEIR MORAL CONDITION, AND THE BEST MEANS TO BE EMPLOYED FOR ITS IMPROVEMENT.

To every intelligent observer of society, and especially to every truly benevolent mind, it must be apparent, that while there is no class of the working community more important than that of female servants, there is scarcely any whose condition and character calls more loudly for consideration. When the position they occupy, the connection which they have with our children, and the influence they exert in a household, are soberly regarded, it will be evident that the claims of no class of persons are more powerful and urgent on the sympathies, and the benevolent and Christian exertions, of parents, masters and mistresses, and ministers of the Gospel.

While, however, the claims of our female servants are so obvious and pressing, it is beyond a question, that no order of society has been more neglected. Whether this has arisen from heedlessness, from mistaken notions of delicacy, from ignorance of the most efficient means to be employed, or from a feeling of reluctance to make any decided effort for the melioration of their condition, we know not; but from whatever cause it may have proceeded, it is but too manifest that there *has* been a want of specific, vigorous, and combined exertion, calculated to bear *immediately* on their moral character, and to prepare them for the important duties of their station.

Contributions have been raised, plans have been concerted, noble undertakings have been achieved, important societies have been established, and the most extended circle of operation has been described, to benefit and bless one portion of the community after another, but female servants have been almost forgotten; scarcely any public prayer has been presented, or any benevolent and religious exertions *specifically* and *directly* made for their welfare. On the contrary, they have been to a great extent passed by as strangers, and regarded as aliens and outcasts, even by the professedly Christian community of the British empire.

It is high time, however, that there should be an alteration in this respect—that more correct views should be formed with regard to the position of female servants, and their influence on society—that a different tone of sentiment and feeling should be cherished respecting them—and that their moral and religious claims should be more distinctively and urgently enforced.

The number of female servants in this country is very considerable. They abound in the metropolis, and in all parts of the country; and multitudes, from almost every district of the empire, annually visit the capital, in order that they may obtain situations. Parents, whose circumstances are limited, generally make arrangements for sending their daughters to service; and, in the agricultural districts, villages will be found where the daughters of the cottagers are nearly all either engaged as servants or in quest of situations.

The temptations to which female servants are exposed, especially in cities and large towns, are very numerous. The thief, the pedlar, the fortune-teller, and the libertine, alike reckon upon them as their prey. Nor is their danger exclusively from without. The love of dress, the lax state of morals which exists among the great majority of female domestics, and the unrestrained and unrestricted communication which commonly occurs with their fellow-servants of the opposite sex, with the irregular and dissipated habits of many of their employers, are temptations great and powerful—before which many female servants fall, and make shipwreck of character and of a good conscience.\*

When the position of female servants in our households is regarded, how alarming do these considerations become! How vast is the amount of property intrusted to their care! To how

\* From inquiries at our various Penitentiaries, it has been ascertained, that three-fourths of their inmates have been domestic servants.

great an extent is the safety, the health, and the character of a family, in their power! What influence do they often acquire over an excellent master! What control do they frequently exert over an amiable mistress! How great is their authority in connection with the children and younger branches of a family! These are constantly witnessing their example, listening to their conversation, and receiving their instructions; consequently, their power over them is such as to operate, either as an invaluable blessing, or as an evil of the direst kind.

The foregoing observations demonstrate how necessary it is to regard the moral condition of female servants, how desirable it is that every exertion should be made, in order that their condition may be improved—and how deeply important it is that their character and influence in society should be duly recognised! They must never be considered as individuals who have no weight, and who can command no degree of moral influence. If due regard were paid to their character—if their minds were properly disciplined, if they had the wisest lessons instilled, and the best principles implanted, above all, a good example set before them, they would, by their correct and judicious views, their simplicity and modesty, their industry and frugality, their truth and sobriety, be the instruments of communicating unnumbered blessings to the households of which they form a part.

*To ameliorate the condition of female servants,* it is very important to attend to their intellectual, moral, and religious culture.—The majority of our female servants are in a state of great ignorance: many are unable to read, a still larger number are unacquainted with the simple truths of the Bible; and of those who possess some portion of religious and elementary knowledge, there are many who have little regard to the Word of God, as a rule of faith and practice. They should not be permitted to continue in this condition. Their minds should be enlightened by well-directed and useful education; and that their moral character may be elevated, and those blemishes by which it is now disfigured be removed, it is indispensable that every exertion be employed to imbue them with the spirit of Christ, and to bring them under the purifying and ennobling influence of the great principles of the Gospel.

*That the moral and religious improvement of our female servants may be promoted,* it is exceedingly important that ministers of the Gospel do regard them as a part of their charge. Servants are too much neglected, even by the most zealous ministers, and too often forgotten in pulpit exhortations and appeals. In every large congregation, a considerable number of female servants will be found; an occasional discourse, therefore, specifically for their benefit, or the establishment of a Bible class among and for them, might prove of material advantage. Servants as well as their employers, require attention from the ministers of the Gospel; and they can and do

appreciate the kindness and benevolence of that minister, who makes it his object to seek their instruction.

*That the moral character and condition of female servants may be improved,* it is desirable to have a number of appropriate tracts addressed especially to them. There are few publications, simple, clear, and concise, which are directed exclusively to female servants, and calculated to bear on their situation, duties, and dangers. If these publications were penned in a simple, affectionate, and impressive manner, and a large number of them were distributed among female servants, the effect might be very powerful, and the moral advantages resulting therefrom soon be apparent.

*That the moral condition of female servants may be improved,* it is very important for mistresses to converse with, catechise, and endeavour, by an interesting and familiar style of address, to make their domestics acquainted with the great subjects of religion. These duties are too much neglected, even by mistresses possessing piety and leisure; we are not therefore surprised that there are so many bad servants, and so few who fear God, and keep his commandments. We are persuaded, that if mistresses would take an interest in the moral and spiritual welfare of their female domestics, the most important and permanent benefits would arise. How many opportunities have thousands of mistresses of conversing with their domestics on the best subjects—of giving them enlightened and judicious counsels, and preparing them for the duties, and fortifying them against the temptations and dangers of life! They might point out to them the evil of sin, the value of the soul, the importance of early piety, the vanity of the world, the beauty of humility, and the necessity of living daily under the influence of the fear and love of God. Such mistresses would prove inestimable blessings to thousands and tens of thousands of servants; and our domestics, thus taught to know and to feel that they have a Master in heaven, would be led to show all good fidelity to their earthly employers.

The writer is acquainted, at the present moment, with a family, who have had in the course of years upwards of twenty servants, and all these have been brought to God while residing with them. The kind attentions shown—the Christian example presented—the constant moral and religious instructions addressed, and the affectionate appeals made to their servants, were, under the blessing of God, instrumental to their sound conversion.

*In order that the moral condition of female servants may be improved,* it is very important that masters and mistresses should secure to their domestics, on the Sabbath, an attendance at the house of God. A large number of female servants in every large town, live in the total neglect of public worship. The Sabbath dawns, but it brings to them no cessation of toil or labour. The doors of the sanctuary are opened, but they are not permitted to enter them. The ministers of the Gospel pro-

claim to listening thousands the words of eternal life, but a large portion of our "maid-servants" are not found among their hearers. The employers care for none of these things, and therefore their domestics are excluded from their enjoyment. In families also, who make a profession of religion, there is too often found a culpable remissness upon this subject. The occupations of the kitchen, and an attention to what are called the hospitalities of social life, are frequently allowed to interfere with, and subtract from the servants' opportunities of attending public worship. Even in households where the employers make conscience of allowing their servants to attend the house of God, the late hours at which many such families rise; the attention paid to the decoration of mistress and children; the ordinary, and often extraordinary culinary preparations for the family dinner, so distract the minds, and fatigue the bodies of their domestics, as completely to unfit them for a devout, a serious, or even a wakeful attention to the duties of the sanctuary. If this be the state of things prevailing, can we expect that the character and conduct of female servants will bear the test of the Word of God? Can we hope that their moral condition will be elevated, or that they will stand firmly in the hour of temptation? If the concerns of the soul be neglected—if the claims of religion be violated, on what basis can their moral character rise? what shall check their innate depravity, or lead them to cultivate fidelity to their employers? The writer is aware that a disposition prevails among many servants to abuse the privilege allowed them, and to substitute a walk or a visit, for an attendance at a place of worship; but a kind inquiry on the part of the mistress, would soon detect the evil practice; and an earnest and faithful remonstrance setting forth its sin and danger, would lead, ere long, to its discontinuance.

*That the moral and spiritual improvement of female servants may be secured,* it is desirable that a good example should be constantly placed before them. Masters and mistresses must practise what they teach, or their instructions will be, in a great degree, powerless. There must be no extravagance in the parlour, if economy is to be observed in the kitchen. There must be no undue attachment to personal adornment in the employers, if such employers would have neatness and plainness of attire among their servants. Every thing like duplicity and detraction must be discountenanced in the drawing-room, if slander and evil-speaking is to be banished from the "servants' hall." There must be order and system at the head of households, if regularity and management are to be expected from the inferior members. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," must be exhibited in the life and conduct of those employers, who desire that their domestics should esteem and love the truth as it is in Jesus.

*If masters and mistresses desire the improvement of female servants,* they must treat them with consideration and kindness. There should be no disposition or endeavour to reduce their wages to the lowest point; neither must the payment be postponed beyond the period when due. No undue and excessive labour should be exacted; but reasonable time allowed for refreshment, personal improvement, and repose. Praise and blame must be impartially administered, and all severity of censure carefully avoided: the practice of re-proving servants in the presence of strangers, is also very objectionable. There should be sympathy and attention shown, when a servant is suffering from pain or sickness. If families would have good servants, they must regard them as intelligent beings, capable of being acted upon by reason and motive. The moral improvement of any portion of a community is an advantage to the whole.

*In order that the moral condition of female servants may be improved,* it is most important for masters and mistresses to warn them against evil associates. Bad company is the ruin of a vast number of female servants. They will have acquaintances, and, unhappily, they are not of the most desirable character—they are usually ignorant—frequently fond of dress—pay little or no regard to a correct standard of morals; and as it respects religion, they have no fear of God before their eyes. Very many female servants have admirers of the other sex, whose character, in most cases, will not bear investigation; and whose influence over young girls, wishing to escape from the restraints of servitude, is very powerful. Masters and mistresses cannot too frequently, nor too solemnly, warn their servants on this subject. It is one of the greatest evils by which they are surrounded, and one of the most formidable dangers to which they are exposed.

*If masters and mistresses desire the improvement of female servants,* they must guard against every thing that would have a tendency to destroy or weaken their moral principles. They must not instruct their servants to say they "are not" when they are "at home." They must not unnecessarily expose them to the dangers which abound in our streets at night. They must forbid the improper use of ardent spirits, and the introduction of novels, cards, dice, &c., into their dwellings. Neither must they be indifferent to the moral character of those who become inmates of their houses: should apartments be let, it is not enough that the "respectability" of the "gentleman" be ascertained; his moral character and conduct should also be the subject of inquiry. Seeing that servants are, to a great extent, what their employers make them, masters and mistresses should guard against every thing likely to give their mind, temper, and deportment, an improper bias, or to impair their moral character. Should any circumstances arise to render the dismissal of a servant necessary, care should be taken not to send

her away, without sufficient time being allowed to provide for herself a respectable lodging.

*In order that the welfare of female servants may be promoted,* it is important that their friends ascertain the character of the families into whose service they are introduced. There are many families in which the Bible is not read—prayer is not offered—the Sabbath is not duly observed. The world and worldly duties alone are regarded, while the claims of Jehovah are habitually forgotten. Other families there are in which the rules of morality and virtue, as well as the precepts of religion, are disregarded. The masters are immoral in their language and conduct, and the mistresses intemperate in their habits; the Bible is with them a subject of ridicule; and the doctrine of man's future accountability altogether impugned: yet, into such families are the daughters of our peasantry, and the children of our schools too often sent; no inquiry being made, as to the moral character of the household into which they are to be introduced. The wages the young woman is to receive are settled, the duties she is to perform are defined; but whether she is to enjoy any religious privilege in the family, or whether her morals will be injured, are inquiries altogether neglected.

How momentous is the subject which this short Essay embraces, and how deeply should it be regarded by those who are really solicitous to advance the best interests of the human race! How closely is it identified with our domestic order and happiness, and with our moral dignity, as a nation; and how powerfully should it commend itself to every enlightened understanding and well-regulated conscience, as in the sight of God! Friends of the poor! do you take a deep interest in the case of female servants? Let them not be neglected—let not the elevation of their moral character be considered by you as a matter of comparative indifference! Friends of humanity! compassionate the condition of female servants, who are often isolated and friendless, far removed from a father's reproofs and a mother's counsels; and let every effort be made to protect and preserve them from the temptations and dangers to which they are exposed, and to render them useful members of the community.

Friends of religion! reflect on the position of female servants. Consider their trials—their duties—their weaknesses. Contemplate the few moral and religious advantages which the mass of them have enjoyed, and throw around them the shield of your sympathies, your prayers, and your benevolent and Christian exertions. Let it be your endeavour to promote their best interests. Let your inquiry be, What can we do to meliorate their condition, and to elevate their character? Do not entertain the opinion that you can accomplish nothing. Every Christian may be instrumental, in some degree, in communicating the most valuable moral and religious blessings to this important, but too much neglected, class of the community.

Come, then, British Christians—come, then, masters and mistresses—come, then, ministers of the Gospel, try what you can accomplish in this great work. Let not "*our female servants*" be neglected by you—let not their temptations be multiplied, through *your* heedlessness and apathy—let not the laxity of their morals be increased, through *your* supineness. Consider the situations which you occupy; call to mind the special kindness of Providence towards you—the obligations the Christian religion imposes on you. Dwell on the thought, that every female servant is a fellow-creature for whom you should care, and a fellow-immortal for whose salvation you ought to be deeply solicitous; and then, we are convinced, you will, each in your several spheres, employ your efforts to bring "*our female servants*" out of the paths of error and folly, into the ways of truth and wisdom, and, eventually, into the blissful mansions of heaven.

#### SHALL WE CONTINUE IN SIN?

SHALL the believer dare to sin,  
Because his sins have been forgiven?  
Shall sovereign grace, which makes him clean,  
Be thus abused?—Forbid it, Heaven.

Shame on that heart which does not melt,  
And shame on that unfeeling eye,  
Which feels no anguish, for that guilt  
For which the Saviour came to die.

If yet those sufferings were to come,  
Which should a guilty world redeem,  
Oh! could he bear to swell the sum  
Of what must be endured for him?

Oh! could he bear to add, by sin,  
A sharper point to every thorn;  
And make each cruel strife more keen,  
By which the holy flesh was torn?

Yet every sin he dares commit,  
If he, indeed, have tasted grace,  
More sharply pierced those hands, those feet,  
And marr'd with deeper lines that face.

Dear injured Saviour! ne'er may those  
For whom thy precious blood was shed,  
Give cause of triumph to thy foes,  
But shrink from sin with holy dread.

Nor let the cruel sight be shown,  
That He whose love all love transcends,  
Was wounded in the house of one  
Of those who call themselves His friends.

DR STROCK.

#### BRIEF NOTICE OF

THE LATE REV. FINLAY STEWART,

MINISTER OF THE ASSOCIATE CONGREGATION OF BURGESS  
SECEDERS, FOLLOESHAWS.

BY THE REV. JOHN ANDERSON,

Minister of Helensburgh, Dumbartonshire.

THIS highly esteemed and justly regretted minister of Christ, who, like the priests of old "has not been permitted to continue by reason of death," was born at Kincardine, in 1785. From his earliest years he was

dedicated to the office of the holy ministry; and when not much more than twenty years of age, was licensed by one of the Presbyteries in connection with the Associate Synod, to preach the everlasting Gospel. Shortly after his becoming a licentiate, he was called by the Associate congregation of Pollokshaws, to the pastoral charge of which, he was ordained by the Presbytery of Glasgow in 1806. Here he continued to labour till his death, which took place on the 4th February 1841, being in the fifty-sixth year of his age, and the thirty-fifth year of his ministry. The ministerial life of Mr Stewart was one continued period of dedication to the Lord. Others may have shone with greater splendour. None burned more constantly. The duties of his sacred calling engrossed his whole time, talents and attention. In obedience to the apostolic injunction, "he gave himself wholly to these things." He was, in deed, and in truth, "Christ's minister, attending continually upon this very thing."

As a preacher, he belonged to the good old school—in our day growing somewhat thin—of the Bostons, the Willisons, and the Erakines. His sermons might not, it is true, be very profound or philosophical, but what is better, they were always exact in method, and rich in matter. The characteristic and the charm of all his discourses was, that they pointed to "Christ and Him crucified." On the "fulness that is in Him"—its suitability and sufficiency for fallen man—its unsearchable riches, and its unconditional freeness, it was his delight to dwell. His sermons were the fruit of long and laborious study. Whatever causes of regret he might have in reviewing his ministerial career, this, we are certain, was not one of the number, that he had "offered to God that which had cost him nothing." Some men live for the world; the world is their field;—some live for the Church generally, and spend their strength in struggling "with giants" in its "high places." Mr Stewart lived for his congregation, and the people of his town and neighbourhood. Besides visiting his own people once a-year from house to house, and holding district diets for examination, much of his time was devoted to visiting the sick and the dying, of almost all of whom for many years, owing to the distance of the residence of his venerable and respected father and friend, the parish minister, from the scene of spiritual labour, and, perhaps, to his own peculiar fitness for this duty, the care fell on him. In the discharge of this sad but important duty, no one was ever more unwearied and devoted. At all hours of the day and of the night, and in all cases where the disease was of the most infectious nature, he was prompt to obey the call of mercy, and would hasten without a murmur to the scene of misery. Of his devotedness in this matter, we have a striking example in his conduct, during the period this country was visited by the cholera. The dismay which this mysterious disease struck into every heart, how the infected were avoided, and how even the ministers of mercy "stood aloof at their sore," are things which we all remember. To that of many of his brethren, the conduct of Mr Stewart furnishes an honourable contrast. Multitudes in the town and neighbourhood of Pollokshaws, were smitten with this modern plague; some of them were attended in their own dwellings, but most of them were conveyed to an hospital, erected at the public expense for the occasion.

To the private dwellings of the infected, and to the public hospital, Mr Stewart paid regular daily visits—

"———In duty prompt at every call,  
He watch'd, and wept, and pray'd for all,  
Beside the bed where parting life was laid;  
And sorrow, guilt, and pain, by turns dismay'd  
He stood;  
Comfort came down the trembling wretch to raise,  
And his last faltering accents whispered praise."

When referring to those visits, we have heard Mr Stewart say, that frequently, when the dying lay insensible to all earthly objects, when the voice of love itself failed to reach the ear, growing dull in death, the sound of his voice in prayer recalled them to sensibility, and for a short while restored them to communion with the living. His townsmen soon after made him a public present, in token of their admiration of his conduct, and gratitude for his services on that dark and trying occasion.

If ever minister could say to his people, with something of apostolic truth, "I seek not yours, but you," and, "Ye are in our heart, to live and die with you;" and if ever minister found that the nearest way to a people's heart, is through their houses,—it was Mr Stewart. How deeply he was beloved, the hundreds who, on the day of his funeral, lined the road from his darkened dwelling to the churchyard, and who crowded the churchyard to catch a glimpse of the coffin in which the body of their loved and lost pastor was about to be lowered to its last resting-place, and many of whom were in tears, in some measure testified. Among them, and in the town itself, there were few who did not feel, that on the day when the sad and startling intelligence spread of his death, they had lost not a minister only, but a friend.

Mr Stewart devoted much of his time to the religious education of the young—superintending a Sabbath evening school in the church, and conducting a class for young people farther advanced, on Monday evenings.

The character of Mr Stewart it is not our object to delineate. One feature, however, we think it right to mention—this was his perfect freedom from any thing approaching to envy, or jealousy of superior merit. Differ he might, and did, from others; but however much he might differ from another, that individual had no ground to fear, at his hands, detraction. Ready to praise, and to speak good of others, we scarcely remember an instance of his speaking evil. In this, he has left an example which is well worthy of imitation.

About the time of Mr Stewart's receiving license, the controversy that had rages so fiercely of late, respecting civil and national establishments of religion, had its origin, and led to a division in the Associate Synod. Mr Stewart ranged himself on the side of the party holding the principle of a national establishment to be right and scriptural. Of this principle he continued till his death the consistent asserter and defender. It is true, that when the late happy reunion was effected between the reforming National Church and the Associate Synod, Mr Stewart was found in the minority. This, we have reason to believe, however, was owing rather to the state of his congregation than from any convictions of his own that the time for reunion was not fully come, or that it could not yet be consistently sought or made. However this may be, we know that on his dying-bed his advice to his elders

was, that they should unite with the National Church;—an advice which, we hope, they will ere long carry into effect.

Though slightly indisposed for about eight days previous to his fatal illness, which was inflammation of the stomach, Mr Stewart may be said to have died suddenly. Early on Sabbath morning he became ill. His heart had been much set on preaching that day, and in his preparations on Saturday he had had great enlargement and pleasure. For several weeks he had been lecturing on that magnificent portion of holy writ, the 15th chapter of the First Epistle to the Corinthians, wherein the apostle celebrates the mystery of the resurrection of the dead; and had come to the last verses, wherein the Christian is made to chant his glorious triumph over death and the grave,—“O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.”

Several times, as the disease seemed to abate that morning, he said to his wife, “I’ll be able to preach yet.” Alas! the harness which he had often loved to gird on, and which he longed so much to gird on once more, he was never to gird on again. The triumph which he was to have described in the pulpit, he was to exemplify in his own person, and to win in his own experience. And this triumph, through faith in that mighty Redeemer, on the glories of whose person, and the riches of whose grace, he had so often loved to expatiate, win he did. Death came sudden, but not too soon. He had his armour on, and was prepared to meet and overcome the “last enemy.” All that he had to set in order was “his house,” which he did with the most perfect composure. This done, from the scene of his labours—from the bosom of his beloved family, several of them yet of tender years—with the most perfect resignation he awaited his final summons. It was the happiness of the writer of this brief Notice to spend several days with Mr Stewart, and to preach for him the Sabbath immediately before the one on which he was seized with his fatal illness. During these days he was much struck with the singular gentleness, graciousness, and what he may be permitted to call *heavenliness* of Mr Stewart’s manner. So much was he struck with the heavenliness of his conversation and whole conduct, when he heard of his illness, he said to several young friends with whom he happened to be at the time, “This sickness, I am afraid, is unto death;” and assigned the above peculiarity in his manner as the reason of his fears. It was unto death, even as he feared. The writer of this was not with him at his death. Several of his brethren in the ministry were, who witnessed that his “latter end was peace.”

“Is that a death-bed where the Christian lies?  
Yes—but not his—’tis Death itself there dies.”

In the truest sense of the term, Mr Stewart now lives in that sphere, and in that society, of which it is said, “they all live unto God.” Though dead to us, by his labours, and life, and example, let us hope that to multitudes he yet speaks. The cedar has, indeed, fallen, but its fragrance still lingers on the winds. “A sower who went out to sow, bearing precious seed,” has left the field of labour. Let us hope that the precious seed will continue to spring up in the souls of

men, long after the heart and the hand of him who scattered it are cold in the grave; and that on that great day, when they “who went forth weeping, bearing precious seed, shall come again with rejoicing,” he will appear among the glorious reapers, bringing, as the fruit of his toil and tears, “his sheaves,” the souls converted by his ministry, “with him.” Meantime, we think it due to the memory of our departed brother, and to the grace of God which made him what he was, to record this much of his life, and labours, and death; and to add, in the words of the good Bishop Ken, that in no inferior degree he did

“Of an ambassador the grave address—  
A father’s tenderness—a shepherd’s care—  
A leader’s courage, which the Cross can bear—  
A watchman’s wakeful eye—  
A pilot’s skill, the helm in storms to ply—  
A fisher’s patience, and a labourer’s toil;”—

And to record our belief, that many, in the day of the Lord, will rise up and call him blessed.

## THE ABOLITION OF SLAVERY—THE NIGER EXPEDITION.

BY THE EDITOR.

In a former Paper, we called the attention of our readers to the Cruelties and Barbarities of the Slave Trade, stating, at the sametime, from the data furnished by Sir Thomas Buxton, that, instead of being on the decrease since its abolition by Great Britain, it has advanced to an extent almost incredible. In these circumstances, the question naturally suggests itself to every benevolent and humane individual, How is this appalling evil, not to be mitigated but utterly eradicated? The reply to this question will form the subject of the present inquiry.

The means which may be resorted to for putting an end to this shameful traffic in human beings, are obviously of a twofold nature. They are either physical or moral. In other words, actual force must be employed to defend the poor injured Africans from the fearful effects of European cupidity, and their oppressors must be visited with the severest punishments which the arm of law can inflict; or an attempt must be made to elevate Africa in the scale of civilization; and to bring her ample internal resources so effectually into operation, that there will be no temptation, and far less inclination to second the efforts of the European men-stealers. The remedy for the Slave Trade, it is obvious, must be either of the one kind or of the other. Sir Thomas Buxton proposes to combine both, and, therefore, he advises Government to strengthen their squadron for the capture of slave ships; while he calls upon the benevolent to join him in a scheme for elevating the minds of the African people, and calling forth the capabilities of the African soil. The former, is a plan which has been long in operation to a certain extent. Ships have been stationed along the African coast, to prevent the export, and near South America and the West Indian islands, to prevent the import of slaves. In this way something has been done for the discouragement of traders in slaves; but it is certainly desirable, that the squadron, particularly on the African coast, should be as efficient as possible. Sir Thomas Buxton accordingly suggests, that a chain

of vessels should be stationed along the African coast, extending from Gambia to Angola.

It is plain, however, that so lucrative a traffic as the Slave Trade, is not likely to be done away with by a system of brute force merely. The evil must be checked at its source. Means must be taken to operate upon the minds of the native chiefs in the interior of Africa, so as to persuade them to suppress the Slave Trade in their dominions, and to encourage the substitution of legitimate merchandise. Obstacles will thus be thrown in the way of procuring negroes from the interior, and this, taken in connection with the proposed increase of the squadron on the coast of Africa, would render the Trade in Slaves so difficult and so hazardous, that, in process of time, it might totally disappear.

But what will not covetous men risk with the prospect of one hundred and eighty per cent. profit? This is a temptation which the reckless votaries of Mammon can scarcely resist. The remedy, therefore, must plainly go farther. If an appeal is made to the love of money, in favour of the Slave Trade, let an equally effective appeal be made to the love of money, against the Slave Trade and in favour of legitimate commerce. Even on this low mercantile view of the subject, it were easy to demonstrate, that man is worth much more as a labourer than he is as a subject of merchandise. He could produce far more by his work, than he could be sold for in the slave market. Convince an African chief of this, and you will make him an enemy to the Slave Trade. Higher views cannot reach him in his present state of heathenism, ignorance, and degradation. You may argue with him upon the iniquity and the barbarity of the traffic in human beings. Your reasoning will be vain. But show him that as a trading speculation, the Slave Trade is far less lucrative than other kinds of commerce which are immediately within his reach, and from that hour the barbarous chief will renounce the profitable for the *more* profitable traffic. Now it so happens, that such a mode of reasoning may, with safety, be adopted. "Central Africa," to use the words of Sir Thomas Buxton, "possesses, within itself, every thing from which commerce springs. No country in the world possesses nobler rivers or a more fertile soil; and it contains a population of fifty millions." And again, "I believe—and every word that I have read or heard on the subject confirms me in the impression,—that Africa has within herself, resources, which, duly developed, would compensate for the gains of the Slave Trade, if these were twenty times as great as they are."

To a country abounding in the advantages which Central Africa possesses, legitimate commerce, if introduced and encouraged, would be productive of indescribable benefits. But how is this to be accomplished? Our author proposes that an effort should be made to cultivate districts of Africa selected for that purpose, thus pointing out to the natives the actual capabilities of their soil, and how these may be most successfully brought out. The advantages of this mode of proceeding are thus briefly hinted at by Sir Thomas Buxton in his work, entitled "The African Slave Trade and its Remedy:"—

"Two things must be achieved, or we shall fail; the one is, to call forth and elevate the native mind; the other is, to provide a larger source of revenue than

that derived from the trade in man. By agriculture—both will be accomplished. The ransom for Africa will be found in her fertile soil; and the moral worth of her people will advance as they become better instructed, more secure, more industrious, and more wealthy. And then will be felt the influence of cultivated intellect on rude reason; the children will be taught by our schools; our very machinery, doing easily what is impossible to their unaided strength, will eloquently speak to others, and beget that allegiance of mind, which is uniformly yielded by the untutored, to beings of superior capacity. The ministers of the Gospel, the best civilizers, will, as gently, as irresistibly, work out a change in the current of opinion, and effect the cheerful renunciation of bloody and licentious customs."

A striking instance of the efficacy of this plan may be mentioned. The Pasha of Egypt, the celebrated Mehemet Ali, in consequence of remonstrances on the part of some of our countrymen, particularly Dr Bowring, resolved to take measures for the abolition of the Slave Trade in his savage territory of Soudan. For this purpose he repaired thither in the autumn of 1838. On arriving in the district with his retinue, he thus proceeded to accomplish his benevolent design. We quote the description as given by our author:—

"The Pasha collected round him a great number of the sheikhs, made them presents, and addressed them in a speech, remarkable not only for its good sense, but for the quarter from whence it was delivered. 'The people of other parts of the world were formerly savages; they have had instructors, and, by labour and perseverance, they have civilized themselves; you have heads and hands like them; do as they have done: you also will raise yourselves to the rank of men; you will acquire great riches, and will taste enjoyments of which you can at present, from your profound ignorance, form no conception. Nothing is wanting for this purpose: you have a great quantity of land, cattle, and wood: your population is numerous, the men strong, and the women fruitful. Up to the present time you have had no guide: you have one now:—it is I!—I will lead you to civilization and happiness. The world is divided into five great parts; that which you occupy is called Africa: in every country, except this, the value of labour is understood, and a taste for good and useful things prevails; men devote themselves with ardour to commerce, which produces wealth, pleasure, and glory—words, which you cannot even comprehend. Egypt itself is not an extensive country; yet, thanks to labour and the industry of its inhabitants, it is rich, and will become more so: distant provinces are acquainted with it; and the territory of Sennar, which is twenty times larger than Egypt, produces almost nothing, because its inhabitants remain as idle as if they were without life. Understand well that labour produces all things; and that without labour nothing can be had.'

"His Highness then explained to them, in detail, the advantages of agriculture and commerce. His auditors, astonished at what they heard, begged him earnestly to take them into Egypt, that they might be instructed in these arts. 'It would be better,' replied his Highness, 'that you should send your children there; they will learn more easily, because they are younger, and will remain longer useful to these countries, when they return to them. I will place them in my colleges; they will learn there all that is useful and ornamental. Be not uneasy about their welfare, they shall be my adopted children; and, when they are sufficiently instructed in the sciences, I will send them back to be happiness to you, and to these countries, and a glory to you.'

"The sheikhs very willingly accepted the offer:—every one wished to send his children into Egypt; the most powerful among them, named Abd-el-Kadir, having no son, asked the favour for his nephew. His Highness then urgently recommended Ahmed Pasha to labour for the welfare and civilization of these people; and, for the purpose of encouragement announced, that he should himself return next year, in order to judge the progress that might be made, and incite them to fresh exertions.

"The Viceroy departed the next morning, and returned to Fazoglo on the 1st of February, when he renewed his exhortations to the sheikhs of that district; and proceeded to Kartoum, where he was delighted to find the good effects of his late visit, in some land being already in full cultivation. From thence he visited, in like manner, the White Nile, and, on returning to Kartoum, he set on foot the building of a Christian church. Before leaving the place, he proclaimed the freedom of trade in indigo, which the provinces of Dongola and Berber produce in considerable quantities, and ordered the governor to supply implements, and every thing necessary, for the development of its cultivation. After which, he embarked with his suite, leaving M. Lambert, with the charge of making two reports,—the one, upon a projected railroad, in that part of the desert which separates Abu-Mahammed from Kurusku; the other, on the formation of a canal between the White River and Kordofan, destined to furnish water for the irrigation of the land, and to facilitate the carriage of the iron-ore of the mines."

The consequence of this admirable conduct on the part of Mehemet Ali has been, that he has found better cotton in Soudan than that which is grown by himself in Egypt. And this is only a solitary example of what may yet be accomplished throughout the whole of Central Africa. Let but commerce and agriculture be introduced and take the place of the unhallowed traffic in human beings, and the benefits to poor injured Africa none can calculate.

But all this will be utterly unavailing to the ultimate abolition of the Slave Trade, unless the mind of the African people shall be enlightened and elevated. For a long period the negro race have not been merely injured, but insult has been added to injury. They have been calumniated and despised as an inferior race of mortals; nay, they have been denied the standing of men, and ranked with the beasts of the field. And whence this degradation? It is in fact the natural and necessary consequence of slavery. A slave is rightly defined by Franklin, to be "an animal who eats as much and works as little as possible." The truth is, he has no motive to labour, but the dread of the lash. His impulses are all of a physical, not one of them of a moral description. The best feelings, the most generous motives of these men, have been overborne. Let but the unnatural pressure be removed, and the poor oppressed African will take his place among rational and civilized men. Make every endeavour to instruct him in useful, but especially religious knowledge. The objection may no doubt be raised, that the climate is unsuited to Europeans, but Sir Thomas Buxton meets this objection, by proposing, that missionaries to Africa may be found among the liberated Africans in our West Indian Colonies. Many of these, have, by the Divine blessing, been converted to God, and may be trained to preach the Gospel in their native land. By a strange coincidence, the thought of a mission to Central Africa, has actually

begun to be entertained by the Christian negroes in Jamaica; and the most earnest prayers are daily offered, and anxious desires entertained, for the conversion of the land of their fathers. Through the exertions of the Church Missionary and Wesleyan Societies, some steps have already been taken, by the establishment of a school at Sierra Leone, for the education of native teachers.

It is to the Gospel alone that we can look for the ultimate civilization of Africa, and her deliverance from the awful horrors of the Slave Trade. To use the language of Sir Thomas Buxton,—

"The hope, therefore, of effecting Africa's civilization, and of inducing her tribes to relinquish the trade in man, is, without this assistance, utterly vain. This mighty lever, when properly applied, can alone overturn the iniquitous systems which prevail throughout that continent. Let missionaries and schoolmasters, the plough and the spade, go together, and agriculture will flourish; the avenues to legitimate commerce will be opened; confidence between man and man will be inspired; whilst civilization will advance as the natural effect, and Christianity operate as the proximate cause of this happy change. If, indeed, it be true, that such effects will follow in the train of religion, and that Christianity alone can effect such changes and produce such blessings, then must we pause before we take a single step without it. The cause of Africa involves interests far too great, and results far too stupendous to be trifled with. The destinies of unborn millions, as well as of the millions who now exist, are at stake in the project; and the question is one of life or of death, of comfort and happiness, or of unutterable misery. I believe that Christianity will meet the necessities of the case, and will prove a specific remedy for the moral evils of Africa."

Proceeding on the important principles which we have thus developed, an association has been formed for the extinction of the Slave Trade, and for the civilization of Africa. At the instigation of Sir T. F. Buxton and this benevolent Society, the British Government have fitted out an expedition to the River Niger, with the view of obtaining the most accurate information as to the state of the countries bordering on that river. The immense importance of this preliminary step must be at once acknowledged. It will enable Government to form treaties with the native rulers of Africa, with the view to the suppression of the Slave Trade. Accurate information will be acquired, as to the best localities for commercial or agricultural settlements. Investigations will be instituted into the languages and dialects of Western and Central Africa, with the view of having them reduced to writing, and thus additional facilities for intercourse with the natives will be opened up, and steps may all the more readily be taken, for the introduction of Christianity among them. The following letter to Sir Thomas F. Buxton, dated 24th August last, we extract from the "Friend of Africa," a periodical recently commenced by the above mentioned Society. This letter shows the interest which the Expedition is awakening on the Continent.

"MY DEAR SIR,—I cannot quit the hospitable castle of Königswart without relating to you (while the impression is fresh on my mind,) the substance of a long conversation which I have just had the honour of holding with Prince Metternich, on the subject of African Civilization. Although occupied with the intricate question of Eastern politics, the Prince immediately



received me in the most friendly manner; and having listened attentively while I stated the great object to be aimed at, before mentioning the *Remedy* you had proposed, he interrupted me and said, 'Sir, there is nothing but the Gospel and the plough which can civilize Africa.' I confess that I was not less surprised than gratified at hearing these remarkable words fall from the lips of this eminent statesman; and opening your work which lay on the table before us, I pointed out that they might be termed the very motto of the Society, so entirely do they accord with its views for the civilization of Africa, and that this association was formed expressly to carry those views into effect.

"The Prince stated that, he had long taken an interest in the welfare of the Africans, and when the subject of the extinction of the Slave Trade was brought before the Congress at Aix-la-Chapelle, he had given it his decided support; although he at that time saw that there were difficulties to overcome, many of which no longer exist,—and now especially, said the Prince, 'the general peace—the power of steam navigation—and the discovery of the outlet of the Niger—seem to point out the very road to which all our efforts should be directed.'

"After inquiring minutely into the details of the expedition, the Prince said, 'It will afford me much pleasure to become an honorary member of the African Association; and assure your Society from me, that I am with them both heart and soul, and that in any thing in which I can serve them, they may confidently rely on my influence in Austria.'"

THE PERPETUAL AND UNIVERSAL OBLIGATION OF THE SABBATH:

### A DISCOURSE.

BY THE REV. ROBERT WALLACE,

*Minister of the Scotch Church, Birmingham.*

"Remember the Sabbath-day, to keep it holy," &c.—  
EXODUS XX. 8-11.

PERHAPS there is no command, obedience to which is more wilfully neglected, and more carelessly rendered, than the very important one just read. It is but needlessly occupying your time, to state, that the most flagrant acts of Sabbath desecration abound; for this is what all who have their eyes open, and who have any true sense of the manner in which the Sabbath ought to be sanctified, must very well know.

But, in addition to these flagrant acts of Sabbath desecration, which abound on every hand, the observance of this holy day even amongst professing Christians—nay, even amongst the people of God, hath wofully degenerated in our times; and is far, very far indeed, from being what the Word of God requires.

This, I believe, is in a great measure owing to loose and erroneous sentiments as to the continued obligation of the fourth commandment. I believe the impression prevails far more generally than is supposed, and exercises a baneful influence in many who would not dare to avow it, that the Sabbath law does not apply to men so strictly and literally under the Gospel as it did under the law. This impression is entirely unfounded, as we hope to prove in the present Discourse.

The fourth commandment is just as applicable to us as it was to the Jews, and as are any of the other commands of the decalogue; and it required

nothing, not one jot or tittle, of the Jew which it does not require of the Christian. It required of them to rest from all worldly labours one whole day in seven—and it requires the same of us; it required of them the sanctification of one whole day in seven—and it requires the very same thing of us.

I am most desirous, my brethren, that your minds should be dispossessed of, or fully armed against, all loose and latitudinarian opinions as to the obligation of the Sabbath, and the manner in which it ought to be kept; and also, that you should be stirred up, by such motives and arguments as may be brought to bear on this subject, to the strict and scriptural observance of that holy day. It is with these ends in view, I purpose to address you on the subject of the Sabbath: and my humble prayer is, that the Lord of the Sabbath may so bless his Word; as to render it effectual in promoting the ends intended by it, and all the good pleasure of his goodness.

In the present Discourse I shall address you on the *perpetuity* of the Sabbath; or endeavour to prove, that it is a divine institution, applicable to, and binding upon, men in all ages.

You are aware, my brethren, that this has been called in question—nay, that it has been denied. You are aware that the opinion has been declared, and I fear it is an opinion which gains ground in our day, and is practically acted upon by very many,—that the Sabbath was a Jewish institution, applicable only to that people during the period of types, and ceremonies, and ritual and external observances, and not at all applicable to Christians, or binding upon those who live in the full sunshine of the Gospel.

There are some who consider the law of the Sabbath abrogated with those other laws which were for the regulation of the ceremonial, and ritual, and typical part of the Jewish worship; and who consider that it is a law no more binding upon Christians, or upon mankind generally, than is the law of circumcision, or any other law confessedly applicable to the Jews alone, and merely typical and ritual in its nature, use, and end.

Now, in answer to this, and in proof of the perpetuity of the Sabbath, or, that it is an ordinance of the Almighty, binding alike upon all men, in all ages, many most powerful and unanswerable arguments may be brought forward.

I. The first argument I would adduce against the supposition that the Sabbath was instituted for the Jews alone, and was therefore binding on them alone, is derived from the fact, that we read in Scripture of the institution of the Sabbath thousands of years before the calling of Abraham, and before the Jews were formed into a distinct nation, and had any peculiar legal economy administered to them.

In Gen. ii. 1-3, we read as follows, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made.....And God

blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Now, herein we plainly read of God's institution of the Sabbath—of God's resting the seventh day, and blessing and sanctifying it, in commemoration of creation's work.

Now, what could be the meaning of God's resting the seventh day, and hallowing and blessing it, if he did not do so with respect to mankind? Surely no one will be so obtuse as to say, that he blessed and sanctified it with respect to himself; or, that he within himself might observe it! And if God blessed and sanctified the Sabbath with respect to mankind, whilst as yet there only existed Adam and Eve, is it not reasonable to conclude, that he blessed and sanctified it with respect to them, and all their posterity; and most unreasonable and inconsistent to suppose, that the Sabbath, instituted with respect to man immediately after creation, was yet only to be binding on the Jews, who, as a nation, or in any sense, did not live for thousands of years afterwards?

But to this it is objected, that from Adam till the time of Moses there is no mention of the Sabbath in Scripture,—that Scripture is entirely silent on the subject during the antediluvian and patriarchal ages, and until after the deliverance of the children of Israel from the land of Egypt. Now, observe, all that can be said is, that Scripture is *silent* on the subject. It cannot be said that that portion of Scripture which refers to the period in question contains any thing positive against the Sabbath. It contains no law repealing the Sabbath as instituted immediately after creation, and in commemoration of it. And are we to take its silence on the subject as a virtual repeal of this positive institution? This is a most dangerous and unreasonable mode of argument; and just as well might we argue, that there was no Sabbath during the government of the Judges in Israel,—a period of four hundred and fifty years,—because during that time there is no mention in Scripture of the Sabbath; and yet we know, and it is confessed on all hands, that then, when the law of God, both moral and ceremonial, as published by Moses, was in full and vigorous operation amongst the Jews, the observance of the Sabbath could not have fallen into entire desuetude.

It may also be observed, that the next passage of Scripture after that in Gen. ii. 1-3, relating to the Sabbath, refers to a period previous to the publication of the ceremonial law, and even that of the moral law, by Moses, and makes mention of the Sabbath as a day already known to the Jews, and familiar to their thoughts. That passage is, Exodus xvi. 23, "And he" (Moses) "said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord."

The announcement is made, not as unto men who knew nothing of the Sabbath, but, even as one would make a similar announcement now to those well acquainted with its institution, its

character, and its uses. And the fair conclusion seems to be, that, although there is no mention of the Sabbath in Scripture during a very long period previous to this, men were not ignorant of it and its duties during that period, but that the remembrance of it was a thing handed down from father to son, from Adam till Moses's time. We say the *remembrance*, not the practice of it; for it is not to be supposed that the Jews were allowed to observe the Sabbath whilst they groaned under the yoke of Egyptian bondage. But they remembered it; and therefore soon after their escape from Egypt, and before the publication of any new law on the subject, we find the strict observance of it established amongst them.

Neither are we to suppose, that all knowledge of the original institution of the Sabbath was confined to the Jews. Traces of it are to be found in the history of other ancient nations. "Assyrians, Egyptians, Indians, Arabians, Persians," says a respected author on this subject, "unite with the Israelites, in retaining vestiges of it. In the earliest remains of the heathen writers, Hesiod, Homer, Callimachus—the sanctity of the seventh day, is referred to as a matter of notoriety. Philo, the Jew, declares that there was no nation under heaven where the opinion had not reached."

But admitting the original institution of the Sabbath as stated in the 2d chapter of Genesis, and its application to mankind generally, may it not be held that it was originally instituted as a type of Christ, which, after His death, is no more to be remembered and observed than other types? To this I answer, that the Sabbath in its original institution was not typical of Christ. Man had not yet fallen, he was still in a state of innocence; and it is unreasonable to suppose that whilst in this state, and still under the covenant of works, Christ was in any way revealed to him.

II. But the second and strongest argument for the perpetuity, and continued, and universal obligation of the Sabbath, is derived from the fact,—that the law most fully and expressly enacting it, namely, the fourth commandment, is one of the commandments of the decalogue, or a portion of the unchangeable and universally obligatory moral law of God.

It is admitted that the *moral law*, in contradistinction to the *ritual and ceremonial law* of the Jews, is universally applicable and binding on men as a rule of life and duty. In token of its perpetuity and universal obligation, the moral law was engraven by the finger of God himself upon two tables of stone. It was solemnly deposited in the *ark* of the covenant and testimony. And none but the most ignorant and blinded fanatics have imagined, that this moral law has been abrogated, like the ceremonial laws of the Jews, by the Gospel.

The truly scriptural and evangelical doctrine in respect of the moral law is this, that it is still binding upon men as a rule of life and duty, although the perfect fulfilment of it, for which sin

has incapacitated men, is no longer required of them as the condition of eternal life,—that condition, in mercy to our helpless and hopeless state, God having freely provided for all who believe, in the righteousness of Christ. Still, however, whilst God demands not perfect obedience to the moral law as the condition of salvation, He demands of all his people as their duty and service unto him, obedience as full and perfect to it as possible. And accordingly, our blessed Saviour, after delivering those moral precepts which we find in the beginning of the 5th chapter of Matthew, says, verses 17-19. "Think not that I am come to destroy the law: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Now, if the moral law, as comprehended in the ten commandments, be, as we see it is, of perpetual obligation when taken as a whole, is not each part of it of perpetual obligation also? Or, what reason have we to say, all the commandments are of perpetual obligation but the fourth? What reason have we to make such an invidious exception as this? Has it been any where declared in Scripture that the fourth commandment is not as binding as the other nine? No. Scripture teaches that the whole of the moral law is binding: why then except the fourth commandment? Was not it engraven by the finger of God upon the table which himself had fashioned, as well as the other nine? Is not it comprehended in *the law* which our Saviour said, "He came not to destroy, but to fulfil," republish, and bring home to men's hearts and consciences by stronger motives than any by means of which they had as yet been operated upon? At the least, is not it one of those "least commandments," which it shall be woe unto a man if he break, or teach others to break?

But in answer to this it is said, all the commandments of the decalogue with the exception of the fourth are moral in their nature, and therefore perpetually binding upon all; but the fourth is merely positive, preceptive, or arbitrary, and therefore what may be dispensed with at any time, like other arbitrary institutions of the Jews.

Now this argument seems to me to display great ignorance and want of consideration; and to be perfectly insufficient for the purpose for which it is brought forward. For even supposing we admitted, which we are not at all prepared to do, that the fourth commandment is merely a positive institution, not necessarily of a moral nature, or in any way essential to moral duty, it does not necessarily follow from thence, that men are to be relieved from the obligation of it. I suppose it will be admitted that God might, if he chose, ordain a perpetual institution, though of only an arbitrary and positive nature; and that it would

be men's duty to observe it in all their generations, supposing Him to have ordained it.

And if the Sabbath be merely a positive institution, it would appear from what we have already seen that this is really what God hath done. We have seen that the Saviour declared, that the law, implying all the commandments, was not to be destroyed; and from thence we conclude, that the fourth commandment, which is part of the law, be it moral or be it merely preceptive, is not to be destroyed; but, on the contrary, that it is applicable to, and binding on men under the Gospel, even as are the other nine commandments.

But we deny that the fourth commandment is merely positive, and has nothing in it of the nature of morality. We hold that it is essentially a moral command, even as the other nine.

Laws termed moral are those whose obligation arises from the nature and state of things, or from the general state and nature of mankind, as well as from God's revealed will. Now we believe the fourth commandment to be strictly of this sort. It is obligatory, not merely as a divine institute, as the ceremonial laws and observances of the Jews were obligatory; but, moreover, from the nature of things, and the state and nature of mankind, considered in relation both to this world and the next.

It will hardly be denied that a season of rest from labour, such as the Sabbath supplies, is, if not absolutely necessary, at least most conducive to the bodily health and life of those who have to gain their livelihood by the sweat of their brow, and not to their life and health only, but also to that of the lower animals which minister to man's comfort and necessities.

There has been abundant proof afforded from time to time, that the Sabbath cannot be systematically and habitually broken,—that, instead of being observed as a day of rest, it cannot be used as a day of traffic, trade and business, except at an immense and cruel sacrifice of animal health and life. So that, looking at the subject merely in this light, looking at the Sabbath merely as it affects present and temporal interests, we cannot but feel that the law instituting it—the law which says, "Thou shalt not do any work, thou, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor thy cattle, nor the stranger that is within thy gates,"—has an obligation, which arises not merely from the fact that it is spoken by God, but also from the very nature and state of things, like the obligation of confessedly moral laws.

But if the Sabbath be essential, or most conducive, to animal life and health, as a day of rest and relaxation from labour, it is still more necessary to the life and health of the soul of man, as a day set apart for devout meditation, and religious worship and services. Reason itself teaches us the propriety of such a day,—the propriety of a stated and appointed time for men to banish from their minds all worldly cares and thoughts of business, in which much of their time whilst here

below must necessarily be spent—to withdraw themselves from the world, and engage in the worship of God, and in the most solemn and devout consideration of those things which most concern them, as responsible and immortal creatures. And experience has abundantly taught us that reason is perfectly right in its calculations as to this matter, and that such times of worship and abstraction from the world cannot be neglected; nay, that the Sabbath cannot be forgotten, and profaned, and desecrated, except at the expense of all personal religion and godliness. So that we conclude, that the Sabbath was made for man, because it was necessary to him, viewed in his highest character, and with respect to his highest, even his eternal, interests; and that it has been an obligation, which arises not merely from the fact that it is an institution of God, as was circumcision, but, moreover, from the very nature and state of man, as a being who hath a moral and religious part to act, and a soul to be saved or damned.

We see abundant reason, therefore, for God's having placed the fourth commandment, not amongst the ceremonial laws and institutions of the Jews, but, in the very heart and centre of his moral law. And they who would tear it from this position, and class it amongst the positive and exploded institutions of the ceremonial law, as being of the same nature with them, and because it has no origin in the nature and state of things, manifest at once little regard to the Divine Mind, and an amazing ignorance and inconsideration of the state and character of that world of which they form a part.

The argument for the moral character and obligation of the Sabbath law receives great weight from the fact, that the Sabbath was instituted for man, even in his state of innocence. God saw that it would be good, even for Adam in paradise, to have a certain portion of his time set apart for bodily rest, and special intercourse and communion with Heaven. And this proves that the Sabbath law is no mere arbitrary precept, demanded by changeful circumstances, but a law which has its necessity and its uses in the nature and constitution of man, even in his most perfect state here below.

It is sometimes admitted by those who argue for the Sabbath, as I now do, that the appointment of the *seventh* portion of our time, and that weekly, as a Sabbath, is an appointment merely positive and arbitrary. But this is too much to admit, unless we are prepared to assert, that there is some other portion of our time that would have answered all the ends and purposes of a Sabbath as well as the seventh. If we are not prepared to assert this—and he would be a bold man who would dare to assert it—we are not called upon to admit that God fixed upon one day in seven as a Sabbath to himself, for any other reason than that He knew such a proportion of man's time more calculated to answer all the ends of a Sabbath than any other. Amongst other valuable

observations of Edwards on this subject, is the following:—"The command of God, that every seventh day should be devoted to religious exercises, is founded in the universal state and nature of mankind, as well as other commands; only man's reason is not sufficient, without Divine direction, so exactly to determine it; though, perhaps, man's reason is sufficient to determine that it ought not to be much seldomer, or much oftener, than once in seven days."

Many additional arguments might be brought forward in proof of the moral character of the Sabbath law, and its continued obligation, even to this day. For example, we frequently find the observance of it inculcated in immediate connection with other duties, confessedly of a moral character, and binding upon all men. Thus (Lev. xix. 3, 4), "Ye shall fear every man his mother and his father, and *keep my Sabbaths*: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God."

Again, the due observance of the weekly Sabbath is spoken of by the prophets, as that wherein practical religion very much consisted, and on which God's special favour and blessing would certainly attend. Thus (Isaiah lviii. 13, 14), "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, the holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Thus, then, whilst there is abundant Scripture to teach that the Jewish sacrifices and ceremonies were not of a moral character, but merely positive and arbitrary institutions, an importance is invariably attached in Scripture to the law of the Sabbath, equal to that ascribed to any other law of God whatever. And is it not reasonable to conclude, from hence, that the Sabbath law is as much a moral law as any other?

III. But, *lastly*, the observance of the Sabbath, in Gospel times, is clearly foretold by the ancient prophets, and precious promises are made by them to those who should then hallow it.—The 56th chapter of Isaiah is, by all the best commentators, held to apply to the Gospel age. But in that chapter the prophet says, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that *keepeth the Sabbath from polluting it*, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This passage might be held, as of itself, sufficient to decide the controversy as to the perpetuity and

universal obligation of the Sabbath; and yet it is by no means the most powerful of the arguments by which we have endeavoured to establish that point.

What, then, do we say to the words of St Paul (Col. ii. 16), "Let no man, therefore, judge you, in meat, or in drink, or in respect of an holiday, or of the new-moon, or of *Sabbaths*?" To this we answer, that the apostle, in these words, refers not to the weekly Sabbath at all, but to other days observed by the Jews as *Sabbaths*; but the appointment of which forms no part of the moral law, but only of the ceremonial—that law which instituted meats, and drinks, and holidays, and feasts, the things here classified by the apostle with *Sabbaths*, and which all Christians allow has been abolished by the Gospel. Or, if this interpretation of this passage is not allowed, as I believe it ought, and it is held that it is to the weekly Sabbath the apostle here refers, all that can fairly be inferred from his words is this, that Christians were not to be judged or condemned for not observing the *seventh day*, or Jewish Sabbath.

#### COME AND WELCOME TO JESUS CHRIST.

COME, ye sinners, poor and wretched,

Come—'tis Mercy's welcome hour;

Jesus ready stands to save you,

Full of pity, join'd with pow'r:

He is able,

He is willing—doubt no more.

Let not conscience make you linger,

Nor of fitness fondly dream;

All the fitness He requireth,

Is to feel your need of Him:

This He gives you—

'Tis the Spirit's rising beam.

Come, ye weary, heavy laden,

Lost and ruined by the fall;

If you tarry till you're better,

You will never come at all:

Not the righteous—

Sinners Jesus came to call.

Agonizing in the garden,

Lo! the Saviour prostrate lies;

On the bloody tree behold Him;

Hear Him cry, before He dies,

"It is finished!"

Sinners, will not this suffice?

Lo! th' incarnate God, ascended,

Pleads the merits of His blood;

Venture on him, venture wholly,

Let no other trust intrude:

None but Jesus

Can do helpless sinners good.

Saints and angels, join'd in concert,

Sing the praises of the Lamb,

While the blissful seats of glory

Sweetly echo with His name:

Hallelujah!

Sinners here may sing the same.

HART.

#### CHRISTIAN TREASURY.

*The Shortness of Time.*—If time be so short—if the space allotted to each one of us be so narrow—if already

but a small remnant of our lives be left to us—and if much evil and suffering be apportioned to us all, surely we may with truth observe, **THAT TIME IS NOT WORTH LIVING FOR.** What can there be in this perishing world that is worthy the pursuit of an immortal soul? True, there are many things very attractive to the sense, very fascinating to the imagination. Many delightful objects around us solicit our attention; many that are fitted to charm every faculty of our mind, and gratify every passion of our nature—riches, and gaiety, and dissipation, and honour; all the innocent and all the guilty gratifications of life: and these things have a natural and almost irresistible hold on our affections. But look at them through the medium of eternity, and what are they? Day-dreams—short, uncertain, fleeting vanities, fashions of this world that are passing away! They will not bear minute investigation; they have in them all the seeds of corruption and decay; they elude the eager grasp, and disappoint the most anxious devotee to their charms; they are like those fog-banks which often deceive the oldest and most experienced mariners, and delude them with the hope of land—but when their imagination is wrought up to the highest pitch of expectation, and they already fancy that they discover the well-known headlands and the desired haven, the sun breaks through, the wind arises, and the deceitful phantom vanishes in air! So are all those things of time and sense which men idolize and adore in the place of God and eternity. The Scripture reveals their nature and their doom; they are transitory; they "perish with the using." And can they, then, satisfy an immortal spirit? The soul of man is formed to embrace the noblest ideas and the highest enjoyments, even those of infinite duration; it is formed for God and heaven, and with these alone can it be fully satisfied. Therefore it is that men devoted to this world and to the things of time are never contented; they discover, after all their eager pursuit of business and pleasure, that, as the Scripture expresses it, they are but "feeding on ashes!" They hunger and thirst, but their hunger is never abated nor their thirst quenched. How strikingly are such persons addressed by the prophet Haggai—"Now, thus saith the Lord of hosts, consider your ways; ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes!" Such is an inspired description of the utter folly and vanity of living for time; and were these words written on our hearts, we should need no further instruction in this respect.—**REV. FRANCIS CLOSE, A. M. (Lectures on Genesis.)**

"*The sower soweth the word.*" Mark iv. 14.—And then there is no more that he can do. The seed is not his, the ground that it falls on is not his, and if it grow to perfection, the honour is not his. He cannot make it grow, he cannot make it bear, he lets it fall as he is bidden, and that is all he can do. We all too much forget this—both they who teach and they who learn; we all too much forget that the effectual teaching of the Word of God is not the work of man. We think we can do a great deal, and with zealous earnestness we set about it. We seek access to the thoughtless sinner, provoke occasions to enter into talk with him, and pour the words of truth on his unwilling ear. We do well, for this is the sower's task; but then we are surprised that it succeeds not. The seed grows not up—the fowls have picked it up—the thorns have choked it—the sun has scorched it: we are surprised, discomposed, impatient; the minister of the Gospel complains that he hath preached in vain; the teacher of the Gospel complains that he hath taught in vain, and so we fret ourselves, and say that we have lost our work. But we err, in that we mistake what was our work. We drop the seed, and there our task is ended;

if it grows up, it is the work of another. The owner of the seed may complain that it makes no returns—the owner of the ground may complain that it bears him nothing—but the sower has no complaint to make. If the seed dies, it is not he that is wronged—if it grows up, it is not he that makes it grow. And in like manner we forget this truth, when we are to be the receivers of the word. We look to this one and to that one for assistance—we think if we could listen to such a minister, we should be benefited. If we had such advantages of religious intercourse as some others have, we should advance more rapidly. If we could bring the friends on whose account we are anxious to hear a particular preacher, or to discourse with a certain individual, it would surely be effectual. Nay, but he is no other than the sower, and the sower soweth the seed, and what becomes of it? He cannot make soft the heart it falls upon—he cannot fence it round that Satan shall not enter there—he cannot displace the engrossing, captivating world that is already in possession of it. The seed must be received indeed or ever it can grow, and it is well for us to be wherever the messenger scattereth the sacred words of truth; but we have need to beware lest we look more to him that soweth than to Him that giveth the increase, and, whether the benefit derived be for ourselves or others, in our eager pursuing of the means, forget the prayer that should bring down the blessing on it.—Miss FAY.

*We love God because he first loved us.*—The essential element of religion is love. But how could I love the being who was a tyrant; the stern interrupter of my lawful enjoyment; and who, reversing the statement of Scripture, desired that his creatures should perish? The discovery of God as a Father, is constantly the turning point in religion. Suppose that we should discover some individual, whom we had conceived to be a mere stranger, to be a long lost parent, how would this indifference be melted into love! And when the soul makes a similar discovery, with regard to God, the frost of indifference dissolves, and the heart surrenders itself at once and altogether to his service. "One is your Father which is in heaven." To believe this truth, as explained and illustrated by the Gospel; to value it, and to act upon it, is genuine religion. God is my reconciled Father in Christ; then I must love, and trust, and cheerfully and unequivocally serve him. Is the Father in heaven? then I must mingle reverence with affection, and tremble at his displeasure, even when I repose upon his love. Is one only my Father? then I must oppose no authority to his; I must admit none to wield his sceptre, or to occupy his throne in my soul; I must obey God rather than man. Lord, we have too long halted between two opinions. Come, thou that art the Father of our spirits, come and dwell in us and rule in us. Wash us with the blood of atonement, sanctify us by the Spirit of truth, clothe us with the white robe of the Redeemer's righteousness, and give us at once the adoption and the dispositions of sons,—the delightful portion of those who are admitted to be heirs of God, and joint heirs with Christ.—REV. J. W. CUNNINGHAM.

*God works in us.*—Those who have been brought under serious impressions, must be conscious, that this gracious work was at first begun, and has since been carried on, in perfect consistency with the obligations that rested upon them, to work out their own salvation with fear and trembling; that the very commencement of that work consisted in awakening in their minds solicitude and concern about their spiritual state; that their knowledge and belief of the truth, were accompanied with an earnest desire and an honest effort on their part to know and believe it; that in every subsequent step of their progress, the Spirit of God gave them the will, at the same time that he gave them

the power of advancing; and that from first to last, they have never been able to separate between the aids of divine grace, and the exertions which they have themselves been required to make.—REV. DA. GORDON.

#### ON HEROES AND HEROISM.\*

We are not in the habit of entering into critical disquisitions on the various new works which issue from the press. The interests of the readers of a practical Work, like our own, are better consulted by extracts from publications really meritorious, than by strictures, however elaborate, on those which may happen to be of a different character. In some cases, however, a deviation from our general plan is allowable; and the work before us is one in which it may not be out of place to dilate for a little. It professes to expound the philosophy of greatness—to unfold the lights and shadows in the character of those whom the world has regarded as Heroes. This is a vast subject, and one which can be effectually grappled with only by a master mind. It requires no ordinary discernment to be able to trace the great man from obscurity to elevation—to point out the causes by which, either in times of peace or in the bustle of revolutionary excitement, one person bursts from the mass and becomes famous in history. To explain how his fellows regard him with jealousy, and are chagrined that a similar notoriety has not attended their efforts; and how, impelled onward in the pursuit of fame, they task every faculty to gain the same summit, till, in despair and frenzy, life is consumed in the hopeless struggle. To such men, and could we unveil the heart we would find that they are many—to such men, it would be useful to lead them to the contemplation of greatness in all its littleness. It would especially tend to subdue the vapouring of many an ardent youth, if he could but be led to think of the heart-burnings and soul-withering agonies of Heroes, who, by their very elevation, are precluded from a share in the sympathies of our common humanity. Great men never leave their pedestals; they must be great in their joys—great in their sorrows. They dare not think or feel like other men. Their jaded souls, indeed, court the repose of other men, but pride forbids the acknowledgment; and, self-tortured, they continue to defy the laws of their being. Lord Byron would not attend the remains of his mother to the grave, but called for his boxing-gloves. Napoleon would rather cheat, than lose a game at cards. What humiliating sacrifices does such conduct imply? At what immense cost do Heroes play their part, and fret their little hour on the stage? Like meteors, they dazzle for a time; but when history records their transactions, we find that they have been guilty of conduct so paltry, that they extort not merely our contempt, but our pity. For much of this the world is to blame. It blindly worships genius, regardless of the many criminal qualities with which it may be blended, and thus fosters the morbid passion.

It is vulgar and indiscriminating to pay homage to a man, because one element in his character stands out with commanding prominence, while in other respects he may be little better than a monster in human form. There is a deficiency in the moral sense, when we

\* "On Heroes, Hero-Worship, and the Heroic in History." Six Lectures. By Thomas Carlyle. London: Fraser, 1841.

allow ourselves to be captivated by the glitter of a military reputation, when we know that its possessor had for his master-passion an insatiable ambition, which scrupled not to deluge a continent with blood. It is not enough for his fellow-men that another should have been able to wring, as it were, fire from poetry's harp, if, at the same time, he outraged the ties of domestic life and prostituted his genius to the service of immorality. It is not enough for his species that a third was the philosophical annalist of his country, if, from first to last, he laboured to enthral his race in the cold gloom of scepticism, and tried

" To quench their immortality,  
And shake their trust in God."

And yet we hang on the very lips of these men, and dwell with infinite relish on every incident of their lives. Their names are household words. Nothing connected with them is too minute to be recorded; and the time, it would seem, will never come when we will cease to be interested in their sayings and doings. The world thus holds out a premium to heroism, and far from trising in the guilt which is thus contracted. Noble spirits, who might have adorned the middle and, lower walks of life, have sacrificed themselves in the vain pursuit. They deemed the legitimate path to elevation too long, too circuitous,—the crown of glory and the hoary head they considered incompatible—they would have a royal road to fame, and in that road they leaped, not walked. It matters not that Chattertons and Keates have been immolated there, still the path is crowded with aspirants.

It will not, we trust, be imagined that we wish to set aside such an important principle in human nature, as the love of approbation. Like every thing else in our moral constitution, it has been planted there for noble ends; and it is against its abuse alone that we argue. He who is solicitous for real fame should court the approbation of the thinking few, and not the noisy plaudits of the many. Channing, himself great in his genius as he is heterodox in his theology, has finely classified the different kinds of earthly eminence. The lowest form of it, he conceives, to be military prowess; as here all the obstacles to be contended with are material, and consequently do not require the exercise of intellect in its loftiest capacity. The second form is that of philosophy and poetry, which call into requisition the most elaborate processes of mental power. The third and highest form of eminence is, that of subduing the corrupt tendencies of our nature; in other words, to be a Christian. If this classification could be made patent to the world, an important point in social reformation would be achieved; and we would be spared many exhibitions of the mock-heroic, and of tinselled sentimentalism, which ever and anon obtrude themselves on public notice.

When we mention, that Mr Carlyle does not to a sufficient extent contemplate his heroes through the medium of religion, we give an intimation significant enough as to the philosophy of his work. However much literary men may profess to analyse character by the boasted ethical acuteness which has enlightened the present age, they will find that there is much which still defies their solution. Christianity is the only key which can effectually unlock the anomalies in man; for it was divinely appointed to regenerate him, and his

risings and falls, his joys and his sorrows, could we only be capable of perceiving it, always have a relation to his adherence to, or his departure from, the genius of the system which came from God. It is pusillanimous in ecclesiastical historians to limit their province so much to details about Synods, Councils, and Presbyteries. The history of the world is the history of Christianity; and it should always be treated as such. Our literature is on a false basis, so long as it deals merely with the lights which diplomacy and statistics afford. Mere human science can no more illustrate history than botany can explain astronomy. It is time, then, for the friends of religion to bestir themselves, and to keep abreast of the pseudo-intellect which arrogates to itself so much potency.

In point of literary execution, Mr Carlyle's work is, to our taste, decidedly faulty. It is written in the German style, and is marred by mystical phrases and abrupt transitions. Instead of giving us finished portraits, he presents a series of chalk outlines, angular and wiry, as it were, in many instances; but still faithful enough to establish identity. We shall, in the meantime, extract a portion of his paper on Knox; as, from recent circumstances, any thing connected with the great Reformer will, we presume, be interesting to our readers. It will be seen, that although Dr M'Crrie has failed in convincing some as to the character of his hero, he has succeeded in awakening in our author something like a proper appreciation of Knox. The whole Sketch breathes a generous spirit, and is indeed, without exception, the best in the volume:—

" It seems to me hard measure that this Scottish man, now, after three hundred years, should have to plead like a culprit before the world; intrinsically for having been, in such way as it was then possible to be, the bravest of all Scotchmen! Had he been a poor Half-and-half, he could have crouched into the corner, like so many others; Scotland had not been delivered, and Knox had been without blame. He is the one Scotchman to whom, of all others, his countrymen and the world owe a debt. He has to plead that Scotland would forgive him for having been worth to it any million 'unblameable' Scotchmen that need no forgiveness! He bared his breast to the battle; had to row in French galleys, wander forlorn in exile, in clouds and storms; was censured, shot at through his windows; had a right sore fighting life: if this world were his place of recompense, he had made but a bad venture of it. I cannot apologise for Knox. To him it is very indifferent, these two hundred and fifty years or more, what men say of him. But we, having got above all those details of his battle, and living now in clearness on the fruits of his victory, we, for our own sake, ought to look through the rumours and controversies enveloping the man, into the man himself.

" For one thing, I will remark that this post of prophet to his nation was not of his seeking; Knox had lived forty years quietly obscure, before he became conspicuous. He was the son of poor parents, had got a college-education, become a priest, adopted the Reformation, and seemed well content to guide his own steps by the light of it, nowise unduly intruding it on others. He had lived as tutor in gentlemen's families; preaching when any body of persons wished to hear his doctrine: resolute he to walk by the truth, and speak the truth when called to do it; not ambitious of more; not faneying himself capable of more. In this entirely obscure way he had reached the age of forty; was with the small body of reformers who were standing siege in St Andrew's Castle, when one day in

their chapel, the preacher, after finishing his exhortation to these fighters in the forlorn-hope, said suddenly, that there ought to be other speakers—that all men who had a priest's heart and gift in them ought now to speak; which gifts and heart one of their own number, John Knox the name of him, had. Had he not? said the preacher, appealing to all the audience: What then is his duty? The people answered affirmatively; it was a criminal forsaking of his post, if such a man held the word that was in him silent. Poor Knox was obliged to stand up; he attempted to reply; he could say no word;—burst into a flood of tears, and ran out. It is worth remembering, that scene. He was in grievous trouble for some days; he felt what a small faculty was his for this great work; he felt what a baptism he was called to be baptized withal:—he 'burst into tears.'

"Our primary characteristic of a hero, that he is sincere, applies emphatically to Knox. It is not denied any where that this, whatever might be his other qualities or faults, is among the truest of men. With a singular instinct he holds to the truth and fact; the truth alone is there for him, the rest a mere shadow and deceptive nonentity. However feeble, forlorn the reality may seem, on that and that only can he take his stand. In the Galleys of the River Loire, whither Knox and the others, after their Castle of St Andrew's was taken, had been sent as galley-slaves,—some officer or priest, one day, presented them an image of the Virgin Mother, requiring that they, the blasphemous heretics, should do it reverence. 'Mother? Mother of God?' said Knox, when the turn came to him: 'This is no Mother of God: this is 'a *pented bredd*,'—a piece of wood, I tell you, with paint on it! She is fitter for swimming, I think, than for being worshipped, added Knox; and flung the thing into the river. It was not very cheap jesting there; but come of it what might, this thing to Knox was and must continue nothing other than the real truth: it was a *pented bredd*: worship it he would not. He told his fellow-prisoners, in this darkest time, to be of courage; the cause they had was the true one, and must and would prosper; the whole world could not put it down. Reality is of God's making; it is alone strong. How many *pented bredds*, pretending to be real, are fitter to swim than to be worshipped! This Knox cannot live but by fact; he clings to reality as the shipwrecked sailor to the cliff. He is an instance to us how a man, by sincerity itself, becomes heroic; it is the grand gift he has. We find in Knox a good honest intellectual talent, no transcendent one;—a narrow, inconsiderable man, as compared with Luther; but in heartfelt instinctive adherence to truth, in sincerity, as we say, he has no superior; nay, one might ask, What equal he has? The heart of him is of the true prophet cast. 'He lies there,' said the Earl of Morton at his grave, 'who never feared the face of man.' He resembles, more than any of the moderns, an old-Hebrew prophet. The same inflexibility, intolerance, rigid, narrow-looking adherence to God's truth, stern rebuke in the name of God to all that forsake truth; an old-Hebrew prophet in the guise of an Edinburgh minister of the sixteenth century. We are to take him for that; not require him to be other.

"Knox's conduct to Queen Mary, the harsh visits he used to make in her own palace, to reprove her there, have been much commented upon. Such cruelty, such coarseness fills us with indignation. On reading the actual narrative of the business, what Knox said, and what Knox meant, I must say one's tragic feeling is rather disappointed. They are not so coarse, these speeches; they seem to me about as fine as the circumstances would permit! Knox was not there to do the courtier; he came on another errand. Whoever, reading these colloquies of his with the Queen, thinks they

are vulgar insolences of a plebeian priest to a delicate high lady, mistakes the purport and essence of them altogether. It was unfortunately not possible to be polite with the Queen of Scotland, unless one proved untrue to the nation and cause of Scotland. A man who did not wish to see the land of his birth made a hunting-field for intriguing ambitious guises, and the cause of God trampled under foot of falsehoods, formulas and the devil's cause, had no method of making himself agreeable! 'Better that women weep,' said Morton, 'than that bearded men be forced to weep.' Knox was the constitutional opposition-party in Scotland; the nobles of the country, called by their station to take that post, were not found in it; Knox had to go, or no one. The hapless Queen;—but the still more hapless country, if she were made happy! Mary herself was not without sharpness enough, among her other qualities: 'Who are you,' said she once, 'that presume to school the nobles and sovereign of this realm?'—'Madam, a subject born within the same,' answered he. Reasonably answered! If the 'subject' have truth to speak, it is not the 'subject's' footing that will fail him here.—

"We blame Knox for his intolerance. Well, surely it is good that each of us be as tolerant as possible. Yet, at bottom, after all the talk there is and has been about it, what is tolerance? Tolerance has to tolerate the unessential; and to see well what that is. Tolerance has to be noble, measured, just in its very wrath, when it can tolerate no longer. But, on the whole, we are not altogether here to tolerate! We do not tolerate falsehoods, iniquities, when they fasten on us; we say to them, Thou art false and unjust! We are here to *extinguish* falsehoods in some wise way! I will not quarrel so much with the way; the doing of the thing is our great concern. In this sense, Knox was, full surely, intolerant.

"A man sent to row in French galleys, and such like, for teaching the truth in his own land, cannot always be in the mildest humour! I am not prepared to say that Knox had a soft temper; nor do I know that he had what we call an ill temper. An ill nature he decidedly had not. Kind honest affections dwelt in the much-enduring, hard-worn, ever-battling man. That he could rebuke queens, and had such weight among those proud turbulent nobles, proud enough whatever else they were; and could maintain to the end a kind of virtual presidency and sovereignty in that wild realm, he who was only 'a subject born within the same'; this of itself will prove to us that he was found, close at hand, to be no mean acrid man; but at heart, a healthful, strong, sagacious man. Such alone can bear rule in that kind. They blame him for pulling down cathedrals, and so forth, as if he were a seditious rioting demagogue; precisely the reverse is seen to be the fact, in regard to cathedrals and the rest of it, if we examine! Knox wanted no pulling down of stone edifices; he wanted leprosy and darkness to be thrown out of the lives of men. Tumult was not his element; it was the tragic feature of his life that he was forced to dwell so much in that. Every such man is the born enemy of disorder; hates to be in it; but what then? Smooth falsehood is not order; it is the general sum total of disorder. Order is *truth*,—each thing standing on the basis that belongs to it; order and falsehood cannot subsist to-ether."

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and E. GROONBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Adaptation of the Bible to the Physical Constitution of Man. By the Editor. Part I., ..... Page 273</p> <p>2.—Sacred Poetry. "The Song of the Dying Christian." ... 276</p> <p>3.—On the Perfections of God, displayed in the Firmament. By the Rev. John Thomson, ..... 28.</p> <p>4.—Biographical Sketch. Major-General Andrew Burn, of the Royal Marines. By the Editor. Part I., ..... 277</p>	<p>5.—Sacred Poetry. "Song of Praise." By A. Park, ... Page 281</p> <p>6.—A Discourse. By the Rev. Donald Ferguson, ..... 28.</p> <p>7.—Poetry is Truth—The Poetry of the Bible. By Mrs Jane C. Simpson, ..... 284</p> <p>8.—Christian Treasury. Extract from Adam, ..... 286</p> <p>9.—Charity. An Address delivered before the Presbytery of Lancashire. By the Rev. Alexander Rennison, A.M.,... 28.</p>
--	---

## THE ADAPTATION OF THE BIBLE TO THE PHYSICAL CONSTITUTION OF MAN.

BY THE EDITOR.

### PART I.

It is impossible to peruse the Sacred Volume, however cursorily, without being struck with its remarkable adaptation to our common nature. It is obviously addressed to human beings possessed of those peculiar qualities which characterise not any given class of men, but the race in general. And hence arises an irrefragable argument in favour of the truth of revelation, as well as in favour of the universality of its design. With what additional force may not the command of our Lord be urged, "Go ye into all the world, and preach the Gospel to every creature," when we know that in that very Gospel there is an intimate correspondence with the constitution of every individual of the human family—a correspondence which will only become the more obvious and palpable as we proceed in our inquiries into the meaning and analogy of Scripture truth.

The whole tenor of the Word of God evidently shows that the individuals to whom it is addressed are possessed not only of a mental, but of a physical nature. It speaks to us of things spiritual and divine, in such language as is exactly suited to the peculiar mechanism of the whole man. The physical structure of our bodies is well known to affect, in no small degree, the aspect of our thoughts and emotions; and more especially in the attainment of knowledge, are we constantly reminded how powerfully we are influenced, in all our modes of thinking and feeling, by the material frame-work which our souls inhabit. We dwell in tenements of clay, and hence it is, that ere an abstract conception can be either formed in, or conveyed to our minds, it must pass through a process of transmutation, which may be styled *material*; or, in plainer language, before we can form a general idea, the particulars included under it must have been presented to our bodily senses. We are far from denying the doctrine of Locke, that reflec-

tion is equally entitled with sensation to be regarded as one of the sources of our knowledge; but still, we imagine there is in this no real inconsistency with the doctrine of Condillac, that all our ideas, even of reflection, have, as their true origin, without which they could not exist, the objects of sense. Long was the saying admitted to be true, which indeed had passed into a proverb, "*Nothing can be an object of intellect which has not been previously an object of sense*," and it was accounted no small triumph of human genius in Leibnitz to have made the grand addition, "*Except the Intellect itself*." This, in fact, is declared, by Madame de Stael, to have given origin to a new era in the science of mind. Nevertheless, we are inclined to regard the triumph as rather nominal than real. With the exception, perhaps, of a few transcendental notions connected with space and time, all our ideas, even those which are in themselves most abstract and intangible, are derived from sensible objects. And it is curious to observe how closely we are compelled, in analyzing the most intricate trains of thought, to make use of language drawn entirely from external objects,—a necessity which shows how remarkably we are under the influence of our material frame. Nay, perhaps, could we ascertain, in conducting our investigations into the phenomena of mind, how much we are indebted to the analogical language which we employ for our apparent discoveries, we would perceive still more clearly the all-pervading influence of our physical constitution. We cannot think except in language, and that language uniformly founded on the material objects which every where surround us. To convey spiritual instruction, therefore, successfully, to beings so constituted, must have implied, on the part of the great Author of the Bible, a perfect knowledge of that fundamental law of our being,

in virtue of which we are subjected to the unceasing influence of our corporeal system, and of the material world to which it is adapted.

In perusing the Sacred Writings, the intelligent reader cannot fail to be struck with the uniformity with which the subjection of our minds to the influence of matter is kept in view. If they speak to us of the Divine Being, they represent him as possessed of those attributes and qualities which we ourselves comprehend as being in some degree allied to the characteristics of our own nature. Not that God hears, and sees, and handles as men do; but, to describe the Supreme Being, it is necessary to use such language as shall convey to us ideas as nearly as possible consistent with the reality. The language expressive of such conceptions can at best be no other than analogical, just as we ourselves, in treating of phenomena purely mental, are nevertheless compelled to clothe our thoughts in expressions which, in their primary sense, refer to material objects alone. The transition from the primary to the metaphorical meaning of words is, in most cases, simple and easy, and we are in little or no danger of confounding the one with the other. In regard to matters spiritual and divine, however, the transition is accompanied with no little difficulty, and we run considerable hazard of resting contented with notions which are almost wholly material. And yet, though thus bound down by a necessary law of our existence, to sensible objects, the very fact, that revelation entirely proceeds on the supposition that we are thus framed, is to us a striking proof that the hand which penned it is divine.

The physical constitution of man is strictly subordinate to his intellectual and moral nature, in so far as it can be considered at all dependant. There can be little doubt that the mere physiological structure may be gradually developed, and may even progressively decay, with little reference either to the intellect or moral feelings of the man; but in treating of the influence of truth, whether viewed simply in itself, or in the mode of its communication, we must be understood as referring, when we speak of man's physical nature, not to the bones, and muscles, and nerves, and other materials which go to make up his bodily frame, but to the intimate connection which subsists between all that is mental and all that is material, in or about man. In this view of the subject, we allege that the human mind is under an unceasing *material* influence, of which it cannot, in this world, wholly divest itself. Whenever, in fact, it would speak even of its own acts, which, it might be supposed, would form an exception to the alleged law, it uses, and, in reality, can use no other language than that which is employed in treating of material objects. In early life, whether we refer to the infancy of the individual, or of society, both the intellectual and moral are, in a great measure, subjected to the influence of the physical department of man's nature; and it is not until a considerably advanced period of human existence, that this predominance of the

material over the mental is to some extent subdued. And hence it is, that in the earlier stages of society, as in the earlier years of the individual, the imagination is so remarkably strong, and bold figurative language is almost uniformly employed in expressing the thoughts of the writer or speaker. As society advances, the judgment acquires the ascendancy over the other powers of the mind, and a chaster mode of expression begins to be adopted.

On this principle we would explain the remarkable difference which subsists between the style of the Old and that of the New Testament; and not only is this difference apparent in the style of the Jewish writings, but also in the whole spirit of the Jewish economy as compared with the Christian. If the one be essentially a spiritual, the other is essentially a physical system, addressed to that portion of our nature which may be viewed as material. The whole Jewish ritual being designed as strictly symbolical, is addressed to the senses in the first instance, and conveyed instruction to the Jews only through a *sensible* medium. Such a mode of teaching abstract truths was admirably suited to the local circumstances and peculiarities of the favoured people, and it was no less adapted to that early age of the world. Abstract truths conveyed in plain language would have failed to reach the understandings of the Jews; but by forcible and expressive symbols, they were taught to *see* what they could not otherwise learn. In addition, however, to the general fact, that in all men, in an earlier and unrefined age, the physical prevails over the other parts of the constitution, there seems to have been some peculiarity in the character of the Jews which called more especially for an economy so grossly material as that which they possessed. And nothing more remarkably proves the existence of such a peculiarity than the frequency with which, in spite of all the remonstrances and judicial inflictions with which they were visited by Jehovah, they fell into the most degrading idolatry. We speak not now of the ultimate, but of one of the proximate, causes of this idolatrous disposition exhibited by the Jews, which we allege to be the obstinacy with which they adhered to the most grossly *material* conceptions in regard to subjects purely spiritual.

This beautiful adaptation of the Jewish Scriptures to the physical nature of man, was not more consistent with the character of the people for whom, and the circumstances of the age in which, they were written, than with the peculiar subjects which they were intended to elucidate. The main truths emblematically revealed, related to events which belonged to a future and remote age, and to a mode of acting on the part of deity, which required to be seen before it could be understood. Nothing analogous had ever happened in the history of the world, and all that was known upon the subject anterior to the divine revelation, was limited to a few vague undefined thoughts, or rather feelings of the human heart. In conveying information, therefore, in reference to a subject of

this nature—so intimately connected with events which were only to be evolved by the free agency of man—so alien from all that had hitherto come within the sphere of human knowledge,—what more effective mode could be adopted than the exhibition to the sense of a system which was material and typical in its nature? And, accordingly, in the varied and interesting observances of the Jewish ritual, were embodied the grand abstractions of the Christian system, which were thus brought to bear with peculiar force upon the minds of the people.

It has been often remarked, that under eastern climes the imagination greatly preponderates over the reasoning powers. Hence the poetry of Oriental nations is richly luxuriant; and even their ordinary language abounds with figures and metaphors of every kind; and in conveying intellectual, but especially moral instructions, fables and allegorical descriptions are in these countries almost invariably employed. To whatever cause this peculiarity of mind may be traced, it affords us an additional reason why the sensible and material are the conspicuous features of the Jewish economy. The abstract conceptions involved in the whole scheme of redemption, were represented as it were in a visible and tangible shape to their bodily senses, and thus what would have required a considerable extent of intellectual power to comprehend—the facts with which the principles were connected having not yet happened—was set forth to the view of the people in a mode at once simple and deeply interesting.

Throughout the whole of God's dealings with his ancient people, we cannot fail to discern that the most scrupulous attention is paid to that law of our nature, by which we are connected with material objects. If he wished, for example, to make any communication to man, he condescended to appear in some material form; and when Jehovah himself did not hold intercourse with earth, often did angelic spirits, in bodily shape, wing their way to our lower world, on errands of mercy from the throne of the Eternal. What mean the thunderings and lightnings of Sinai, if not to awe the minds of the Israelites, by an impressive manifestation to their senses, of the power and majesty of the great lawgiver? Why were they, in all their wanderings, accompanied by the cloud and the fiery pillar, if not to preserve upon their minds a habitual impression of the presence and protection of Jehovah? Visible symbols or signs, in fact, through the whole course of the Jewish history, were the medium of communication between heaven and earth. Even posterior to the advent of our Lord, we find that the same mode of instruction appears to have been adopted: and the condition of the Jews at that time rendered its adoption the more expedient. So rude and uncultivated were they; to such a degree had they lost sight of the spirituality of the moral, and the great end of the ceremonial law, that simple external signs were absolutely necessary to convey any religious ideas to their minds. They, at least

the great mass of them, trusted to their sacrifices and external offerings for the pardon of sin, thus substituting the letter for the spirit, the type for the antitype. In these circumstances, our Lord resorted to a mode of instruction, admirably adapted to the exigencies of the case—we refer to the employment of parables. Accustomed as the Jews of those days were to think of religion as consisting merely of external observances, and employed as they were in sedulously tithing mint, and anise, and cummin, to the neglect of the weightier matters of the law, parabolic instruction was the simplest and easiest mode of leading their minds away from such a false view of divine truth, to the spiritual perception of it. Their ceremonies were originally intended to point their thoughts to a higher and nobler economy. When our Lord, therefore, appeared upon earth, with the express design of introducing a new dispensation, there was a beautiful propriety in his adopting a mode of teaching, which combined somewhat of the material nature of the old with the spirituality of the new scheme. Under a plain and possible story, finely wrought in all its details, the divine teacher revealed some sublime doctrine or enforced some necessary duty; and many, no doubt, who listened with interest, would remember with advantage the doctrine in the one case, and the duty in the other, long after the narratives themselves were forgotten.

And how forcibly did our Lord often convey instruction to the mind, by the miracles which he wrought—instruction, not merely in reference to the fact that he was sent from God, but also in reference to the benevolent and gracious feelings by which he was actuated. In many instances the cure of some severe bodily distemper was rendered subservient to the inculcation of an important moral lesson upon the subject of the miracle, as well as upon all who witnessed it. The impression, of course, produced upon the mind, by the doctrines taught, was rendered the more deep and lasting by the clear and forcible manifestation of its reality, afforded both in the simple narrative, and in the visible exemplification of it, set forth in the providential arrangements of God. The works of the Redeemer were often performed with the express design of illustrating and enforcing his word. To see at once the propriety of an abstract principle, to feel its importance so vividly, and to perceive the extent and variety of its practical bearings so clearly as to admit of its full operation upon the character, are by no means within the reach of an ordinary mind. But as soon as the principle is exhibited in action, it carries along with it all the force and efficacy of living example, and thus tends more completely than any other mode of instruction which could be adopted to arrest the attention, enlighten the understanding, captivate the heart, and influence the conduct of the most ignorant and illiterate. To this class of people, accordingly, the discourses and miracles of our Lord were peculiarly pleasing; for we are informed by an evangelist, that “the common peo-

ple heard him gladly." It is a great exertion of human genius, and an exertion which comparatively few are capable of making, to trace out general principles, or abstract truths. Such speculations, therefore, when addressed to the unlettered, may fall with a grand, an imposing sound upon the ear, but are by no means fitted to renovate the heart. This aversion to abstract reasoning is beautifully overcome, by showing rather than relating the point to be illustrated; and hence our Lord usually taught in Parabolic figures, which were often rendered clearer and more impressive by His wonderful works.

#### THE SONG OF THE DYING CHRISTIAN.

[From "Heures Chretiennes des Eglises Lutheriennes." A Frankfort-sur-le-Mayne. 1740. "Il faut que chaque homme meure."]

'Tis God's decree that all shall die.  
The earth is not my home;  
My native land is far on high,  
Beyond the starry dome.  
I ne'er can reach the heavenly sphere,  
To gain the heavenly crown,  
Until in vile corruption here  
I've laid my body down.

O Thou, to whom all worlds pertain,  
From earth Thou callest me;  
And gladly I, through sickness, pain,  
And death, shall come to Thee.  
My trust and hope, O heavenly Sire,  
On thee I still repose:  
Do thou, through Christ, when I expire,  
Thy bliss to me disclose.

How vast the love of Christ, who came  
To die for men below,  
And underwent the cross's shame,  
That I may 'scape from woe!  
His death's to me the source of life;  
And where he's now on high,  
Afair from death, and sin, and strife,  
A home obtain shall I.

My heart's already there: I long  
To quit my fleshly load—  
To leave these scenes of grief and wrong,  
And reach the bless'd abode.  
There pleasure reigns, and jubilee;  
And mighty quires proclaim,  
"Jehovah's holy—holy He,  
And holy, too, his name."

'Tis there that all the ancient sires,  
Apostles, saints, and seers,  
Exult in songs which love inspires,  
And God in favour hears.  
There's nought but triumph, nought but song;  
With plaudits ring the skies.  
To Christ, they cry, our joys belong;  
To Christ our anthems rise.

O glorious Zion, thou who far  
In heav'n hast rear'd thy walls,  
All bliss is thine; nor want, nor war,  
Nor sickness, thee befalls.  
Thrice happy they, who now thy day  
Of bliss and glory see.  
Oh, when shall dawn the blissful ray  
That lights my feet to Thee!

I see it come—it now is nigh:  
The moment hastes apace.  
When Jesus in the lofty sky  
"Shall give my soul a place."

And now shall I the crown obtain,  
Which waits his folk on high.  
Receive me, Lord; now let me reign  
With thee in th' azure sky.

Farewell to kin and friends; farewell  
To all whom here I love:  
I now depart, and go to dwell  
With God and saints above.  
And now, my kin, my friends, be true  
To God and duty here,  
That, when to earth ye bid adieu,  
In heav'n ye may appear.

r.

#### ON THE PERFECTIONS OF GOD, DISPLAYED IN THE FIRMAMENT.

BY THE REV. JOHN THOMSON,

Minister of Yester, East-Lothian.

[Being the Conclusion of a Course of Twenty-four Lectures on Astronomy, delivered in that Parish in 1840 and 1841.]

HAVING thus called your attention to the Law of Gravitation, that law by which a stone falls to the earth, and by which also the moon and planets are retained in their respective orbits; having seen that

"That self-same law which moulds a tear,  
And bids it trickle from its source;  
That law preserves the earth a sphere,  
And guides the planets in their course;"—

having also endeavoured to explain the cause of the Tides in the Ocean; I must now bring to a conclusion the Course of Lectures which I have given you on the interesting science of Astronomy. And I do so, with a mingled feeling of pleasure and regret;—*pleasure*, in looking back on the delightful meetings which we have had in this place, and on the noble field of lofty contemplation through which it has been my privilege to lead you;—but also *regret*, in the thought that these meetings must now be brought to a close. The pleasure which I have felt, during the course of these Lectures, in meeting with such a crowded and attentive audience,—a pleasure, inferior only to that which I feel in proclaiming to you the glad tidings of salvation on the Sabbath,—must now cease. At such a moment, I feel as if I had been privileged to conduct you to the threshold of a spacious and magnificent temple constructed of gold, and silver, and precious stones, wrought by the most exquisite art, and from whose sacred courts issued sounds of sweetest melody, and the fragrance of "Araby the Blest;"—but while we enter to behold the gorgeous furniture within, and gaze with wonder on the diamonds, and rubies, and sapphires, which blaze in glorious radiance around us, suddenly a dark curtain descends to hide from our view the splendid garniture of the temple, on which we looked with admiring interest and silent awe. The material universe is indeed a magnificent temple, an house not made with hands, but called into existence by a word, by the powerful word of Him, who in the beginning created the heavens and the earth, and who still upholdeth all things by the same word of his power. We have merely reached the *threshold* of that glorious temple; we have seen only a part of God's works:—far though we have travelled in thought beyond this Solar System, to distant suns and systems, far as the imagination can reach, yet we have obtained but a faint glimpse of the extent and beauty of the boundless uni-

verse. It is not in *this* world, not in this imperfect and limited state of being, that we can hope to obtain so extensive a view of God's works as our curiosity prompts us to seek. This can only be expected in a new and nobler state of being. Here we know in part; but there we shall know even as we are known. How important then that we should be prepared for that holy and happy world, where our view will be widened, and our mental capacities increased, and where the just shall throughout eternity advance in knowledge, and rise in endless progression to higher and yet higher degrees of felicity and glory. And if the *material world* be so full of riches and fraught with glory, how infinitely more rich and glorious must the *moral world* be! As the body is inferior to the soul, as matter is inferior to mind, as this whole earth, yea, the whole material universe, is less valuable in the sight of God, than one immortal soul; then surely, if the combinations of insensate matter be so interesting to us, the combinations of immortal mind must be tenfold more interesting; if God's works be so great, then how great and glorious must God himself be, who is robed with infinite perfection, and clothed with light as with a garment!

What an elevated view of God's majesty, and wisdom, and goodness, is presented to us in the subjects which successively have come under our consideration. When we look even to this lower world which we inhabit, an immense globe eight thousand miles in diameter, attracted by the sun from which it receives light and heat, moving through space at the rate of nineteen miles in a moment of time, and furnishing subsistence to the eight hundred millions of human beings who inhabit its surface; we cannot but perceive that He who "hangeeth the earth upon nothing," and guides it with unerring precision in its appointed course, is wonderful in counsel and excellent in working, a constant and kind Benefactor to the unthankful and the evil. But when we farther reflect that there are other worlds, revolving like ours, around the sun, bearing a close resemblance to the earth, diversified with hill and dale, with land and sea, surrounded with an atmosphere, and supplied with clouds, we can scarcely resist the conclusion, that these worlds, like ours, are also inhabited by beings capable, as we are, of knowing and adoring their Creator, of admiring his works, and celebrating his praise in loftier strains than we, guilty and polluted, can reach. We find, in this world, every blade of grass, every leaf, every drop of water, teeming with life. The microscope shows us in a drop of water, multitudes of animalcules, formed for existence and happiness. Thus, when we go down in the scale of creation, we find all things full of life; and is it not then reasonable to suppose, that, when we go up in the scale of creation, we should also find all things full of life? If the drop of water, seen by the microscope, contains life, organised existence; is it not at least highly probable, that the planets seen by the telescope, also contain living beings? There is a striking passage in the forty-fifth chapter of Isaiah, which seems to intimate that there is a close connection between the creation of a world and the creation of intelligent beings to inhabit it:—"Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he

formed it to be inhabited; I am the Lord, and there is none else."

And yet even the sun, which is more than a million of times larger than the earth, and the planets which revolve around it, and which are guided in their vast and varied courses by Almighty power and unerring Wisdom,—even all these form but a small portion of the universe. The whole solar system, which occupies a space nearly four thousand millions of miles in breadth, would dwindle down to a small point, if seen from the nearest of the fixed stars; and our earth would from thence be invisible. It has been ascertained too, that our sun is in motion, like many of the "fixed stars," carrying the planets along with him, by his attractive power, over the wide fields of space. And hence it has been supposed, that there is some vast central body, around which the innumerable fixed stars or suns, with all their attending planets, revolve;—a vast central body, which may be the peculiar residence of Deity, the metropolis of creation, the centre of the universe. Of this at least we are sure, though Astronomy never could have revealed it, that there is a heaven, a place of glorious light and endless joy, where God has fixed his throne, and into which his people shall enter, when their probation on earth is finished. The Bible has revealed to us this incorruptible inheritance, this everlasting kingdom which shall never be moved. And a promise has been given in that book to the sinful sons of men, that if they believe in the Son of God, they shall enter beyond the grave into that rest which was purchased by the Saviour's atoning blood. Christ is the way to the Father, and the truth, and the life. Seeing then that a promise has been left us of entering into God's rest, let us beware lest any of us should even seem to come short of it. Let us especially beware of the evil heart of unbelief. And while we delight in the study of science, let us delight more in the study of Scripture, which alone is able to make us wise unto salvation.

---

 BIOGRAPHICAL SKETCH.

 MAJOR-GENERAL ANDREW BURN,  
OF THE ROYAL MARINES.

BY THE EDITOR.

## PART I.

THIS excellent and truly Christian officer was born at Dundee, in Forfarshire, on the 8th September 1742. His parents were very godly persons, and as soon as infant reason began to dawn, they endeavoured to instruct their family in a knowledge of divine truth; combining, along with their exertions, the influence of ardent and persevering prayers, and of a consistently pious example. The good seed thus sown in childhood sprung up after many days. The fruits of his early education were not apparent for some time; but at length, in advanced life, he was filled with the fruits of righteousness, to the praise and the glory of God.

When nearly three years old, he and his elder brother were committed to the care of their grandfather, a faithful minister of the Church of Scotland. Under his roof at West Anstruther, the utmost attention was paid to their education, and they were carefully trained up in an intimate knowledge of Scripture. At the

age of fourteen, after having pursued his studies at the grammar school of the place, Andrew's father proposed to him that he should choose a profession; at the same time, strongly recommending the law. The young man readily yielded to the suggestion of his parent, and accordingly he was put in the office of a lawyer with whom his father was acquainted. On his entering upon this line of life, the old man gave his son many useful admonitions; accompanying them with earnest prayer to the Almighty in his behalf. For a year, he paid close and unwearied attention to his business; and so well was he succeeding, that he began to entertain golden dreams of future prosperity and wealth. This, indeed, was the highest object of his ambition; "totally ignorant," as he afterwards confessed, "that 'the blessing of the Lord, it maketh rich; and he addeth no sorrow with it.'"

It was not, however, the will of Providence that young Burn should continue in the profession on which he had been persuaded to enter. Accordingly, an event unexpectedly occurred which turned his thoughts into a very different channel. His father having about this time been visited with some heavy losses, particularly by the foundering of a vessel which was not insured, became, in consequence, reduced in circumstances, and found it necessary to take a situation, as purser, on board a sloop of war. From that period the son was seized with an invincible desire to follow in the footsteps of his father. His mind became quite unsettled, and the result was that he quitted his employment, and, with the consent of his father, set himself to the study of mathematics and navigation, with the view of preparing himself for a naval life. After spending a few months in the acquisition of these necessary branches of information, the ardent, enterprising youth, embarked, in the year 1758, on board the vessel in which his father sailed.

The young man had just entered his seventeenth year when he first engaged in the adventurous life of a sailor; and, exposed as he was to all the temptations of a man-of-war, it was providential that he was placed immediately under the eye of a kind and pious parent. Through his father's influence, he was employed in the captain's cabin, assisting his clerk in keeping the ship's books and his father's accounts. His companions, while on board this vessel, were, unhappily, of the worst description; but, under the salutary guardianship of parental care, he was restrained from many wicked practices into which he would otherwise have fallen. A few days after he embarked, the ship sailed from Leith for the North Sea, where it was stationed during the winter, for the protection of the cod-fishery on the Dogger-bank. Here he was exposed to incessant sickness and very violent storms, which often threatened shipwreck. But, to his great relief, in the beginning of the following January (1759), the vessel was ordered to the Nore, and having remained there about two months, they sailed on a cruise toward the north; but soon meeting with heavy gales of wind, were driven over to the coast of Holland, where they remained wind-bound for three weeks. The damage which the ship suffered occasioned their return to Portsmouth, whence, after being repaired and fitted for foreign service, they sailed for the West Indies. While cruising round Jamaica, in consequence of his father's health

suffering severely from the climate, and being obliged to resign his situation as purser and return to England, young Burn also procured his discharge from the service, and got a place at Kingston, as clerk in the office of the deputy-secretary of the island.

The circumstances in which he was now placed were by no means favourable to his improvement in spiritual knowledge and feeling. No longer privileged with a father's counsels, example, and prayers, his religious impressions gradually became enfeebled; and although the frequent deaths which happened among his associates in that unhealthy climate occasionally roused him to reflection, his better feelings were too often transient and temporary. Alarmed by the prevalence of an epidemical fever in Kingston, he left his situation, and became a book-keeper on a plantation in the country. Here he remained for nine or ten months, in the course of which he was not unfrequently exposed to danger, by the general insurrection which took place among the negroes all over the island. Upheld by a kind Providence, he was kept in safety; but notwithstanding the long-suffering patience of God towards him, he plunged into many vices, and rushed rapidly, with the wicked multitude around him, along the broad road that leadeth to destruction.

While thus familiarizing himself with sin, in all its varied and most degrading forms, he was seized with a sudden and irresistible impulse to leave the island. In vain did his employer attempt to detain him, by the offer of a higher and more lucrative employment. Neither arguments nor entreaties would avail. He had formed his resolution, and was determined to abide by it. On the 24th of August 1760, accordingly, he embarked as a supernumerary on board of a ship bound for England. Shortly after the vessel had sailed, he was reduced so low, by an attack of fever, that his life was despaired of; but it pleased the Almighty to interpose in his behalf, and he was restored to health. The voyage was a stormy one, and the ship being leaky, the passengers were in imminent danger of their lives; but Mr Burn and a few others took advantage of a Virginia trader, bound for Whitehaven, which came to their rescue, and having secured a passage in her, they reached England in safety. The Edinburgh, in which he had left Jamaica, after encountering many hardships, actually reached Plymouth a fortnight before the other vessel entered Whitehaven.

No sooner had Mr Burn landed on the shores of England, and acquainted his friends by letter with his arrival, than his father wrote him, sharply reproving him for leaving his situation in Jamaica. This communication, which contained a small remittance of money for the supply of his immediate wants, conveyed, besides, the melancholy intelligence of the death of his venerable grandfather, under whose roof he had been reared. The tidings affected the young man deeply, but the impression soon wore off, and he was as thoughtless as ever. In search of a situation, he travelled from Whitehaven to London; and, on his arrival in the metropolis, he waited on one of his fellow-passengers, a man of property in Jamaica, who had promised to take him back with him as a clerk if he was unsuccessful in finding employment at home. His friend, however, received him with great coolness, and stating that he had made up his mind to remain in

England, expressed regret that he could do nothing for him. Mr Burn was cut to the heart by the disappointment of his hopes, and he resolved as a last resource to return to Jamaica in the first vessel he could find. Before putting this design into execution, he waited upon his father's agent at Tower-hill, and to his astonishment, he was informed that an appointment had been procured for him as purser in the Sea-Horse man-of-war. The office had been intended for his father, but on his declining it, Sir Harry Erskine had succeeded in getting the name of the son substituted in the appointment for that of the father. Overjoyed at the announcement, Mr Burn set off to pay his respects to his generous benefactor. But alas! the cup of promised enjoyment was speedily dashed from his lips. Sir Harry Erskine assured him, that the situation had been obtained, but as no intelligence could be got concerning him, and as the ship was ready to sail, the Admiralty had found it necessary to bestow the place upon another. Thus frustrated in his hopes of procuring a situation in London, he applied to his kind patron Sir Harry Erskine, who promised to procure for him, if possible, a commission in the marines, but at the same time, observed that he had very little prospect of succeeding.

From Sir Harry Erskine's, Mr Burn went, disappointed and chagrined, to call on Mrs Hay, one of his father's friends; and although he had never seen the lady before, she took a lively interest in the young man, invited him to remain in her house, and treated him like a son. In a few days she advised him to go to her husband on board the Royal George, and as he was secretary to Sir Edward Hawke, he would probably be able to provide for him in some way or another, and in the meantime would employ him as a clerk in his office. After some difficulty in finding out the ship, he was received on board the Royal George, and entered on the ship's books by his kind friend Mr Hay, who showed him every attention in his power. He had scarcely been two months on board this vessel when he was informed by the commanding officer, that Sir Harry Erskine had obtained for him a commission in the marines. Having been discharged from the Royal George accordingly, he proceeded to London, and on the 6th of June 1761, he joined head-quarters at Chatham.

Thus, after passing through many changes, Mr Burn was now, in the good Providence of God, placed in a situation which raised him far above the reach of want, and which possessed many advantages. He had much spare time on hand, which he sought to spend usefully. His early habits of reflection and seriousness now returned. He laid down a regular plan for the performance of religious duties, to which he strictly adhered. As he had been brought up in the communion of the Church of Scotland, he constantly attended divine service in a Presbyterian meeting-house at Rochester. As to all outward forms, he was faithful and strictly conscientious in the observance of them; but by his own confession he was still to a great extent under the influence of the world. He spent much time in the company of his brother officers, joining with them in cards, and other useless and dangerous amusements, and although he often resolved to occupy his time more profitably, the love of gaming became every day stronger.

On this subject he thus expresses himself in his published Autobiography:—

"The more I resolved, the stronger grew the sin. A multitude of broken vows heaped guilt upon guilt, and brought an accumulated load of sorrow to my mind. So much so, that on one Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol, that I hardly knew what to do with myself. I tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within cried out—'There's an Achan in the camp: approach the table of the Lord if you dare.' Scared at the threat, and yet unwilling to part with my darling lust, I became like one possessed. Restless and uneasy, I flew out of the house to vent my misery with more freedom in the fields, under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state. The importance of eternity, falling with a ponderous weight upon my soul, raised such a vehement indignation against 'the accursed thing' within, that, crying to God for help, I kneeled down under a hedge, and taking Heaven and Earth to witness, wrote on a piece of paper with my pencil a solemn vow that I never would play at cards, on any pretence whatsoever, so long as I lived. No sooner had I put my name to this solemn vow, than I felt myself another creature. Sorrow took wing and flew away, and a delightful peace succeeded. The intolerable burden being removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight. This was not my only idol. I had many others to contend with. But while I was endeavouring to heal my wounded soul in one place, ere I was aware sin, broke out in another."

During his stay at Chatham, Lieut. Burn became acquainted with some pious people, in whose company he acquired a more intimate acquaintance with divine things, and was strengthened and encouraged in the good ways of the Lord. On the restoration of peace in the beginning of 1763, he was discharged on half-pay, and he lost no time in visiting his parents, whom he had not seen for several years. He set off accordingly for Scotland, and having spent a few months under his father's roof, he returned to London with the view of endeavouring to get into full-pay, and if that should fail, to try to procure a place in some public office, or merchant's counting-house. On reaching the metropolis, he took up his residence in the house of his kind friend Mr Hay, and after remaining nearly a year with no prospect of finding employment, a proposal was made to him by Mr and Mrs Hay, to accompany their son to France. Without consulting his parents, accordingly, he set out with his young charge for the Continent. A residence in France was not likely to advance his spiritual interests. He felt himself irresistibly seduced into the vortex of gaiety and idle frivolity, and his religious impressions were almost entirely effaced. During the first year he was so constantly employed in the study of the language, and the acquisition of some useful branches of knowledge, that he was less exposed to temptation than afterwards. But even then, a spiritual coldness and insensibility crept over him, which paved the way for the more serious declension which afterwards ensued. Through the influence of some false impression upon her mind,

Mrs Hay withdrew her son from under his charge and carried him to England; leaving Lieut. Burn in a strange country, far from home, with nothing more than his half-pay to subsist on. Mr Hay, notwithstanding the unhappy disagreement which had taken place, sent him a remittance of money to bring him home; but intoxicated with the ensnaring pleasures with which he was surrounded, he resolved to spend the remainder of his days in France. He now gave himself up to cards, the billiard table, and the theatre. When at any time he engaged in reading, the works of the French sceptics were his favourite authors. With the writings of Voltaire, Rousseau, and D'Alembert, he became quite familiar, and gradually he began to doubt the authenticity of the Scriptures, the immortality of the soul, and even the existence of a God. Harassed with tormenting doubts, he was reduced to a most unhappy and feverish state of mind. His feelings are thus described in his journal for the last day of December 1768:—

“The sun is just set, and ere it again tinges the top of yonder mountains with its cheering rays, the past year (short portion of human life!) will no more be reckoned among the number of those which the Supreme Being has destined to measure the duration of our abode in this world. I cannot then better employ the little that remains of it, than in seriously reflecting upon the end of my existence, which approaches with such constant rapidity. A thousand doubts arise, one after another, in my soul, and make me tremble; ignorant of what I now am, and still more so as to what I shall be. If death is to destroy in me this part which thinks, which reasons, and with so much ardour breathes after an assurance of its existence in a future state, what a despicable being do I appear in my own eyes. Beyond all expression miserable! If my soul is nothing more than an organ of my body more delicately wound up, whose secret and wonderful movements lie beyond the reach of human conception, but which, notwithstanding, will one day moulder into dust with the rest, and return to its primitive nothing—how much reason have I to curse the day in which I was born! And what a horrid idea must I entertain of Him who has only endued me with the faculty of thinking, that I may better conceive his Almighty power thus exerted to make me wretched? O Death, if thy dominion extends to this dreadful length, I have too much reason to tremble at thy approach. What! lose all at once my flattering hopes of immortality, fall in one moment from that state of perfection where I fondly placed myself after this life, into all the horrors of non-existence? Dreadful thought.”

Amid these strange conflicting doubts, Lieut. Burn still continued to keep up a form of religion—praying twice a-day, and every morning reading a chapter in the Bible. The substance, however, was to all appearance gone, though the shadow remained. He plunged deeper and deeper into sin, until at length, encompassed with difficulties on every side, and reduced to a state of pecuniary embarrassment, he began, like the prodigal, to bethink himself. He was anxious to return to his native land, but the state of his worldly affairs was such as to forbid his entertaining such an idea. He retired from company, became reserved and melancholy, and his health began to be impaired. To extricate himself from debt, he resorted to gaming; but, as might have been anticipated, matters only became worse, instead of better. He now began to indulge the hope that, by engaging in literature, he might at once realize a fortune, and raise himself to distinc-

tion. For a year and a-half, accordingly, he devoted himself to laborious study. Having acquired a thorough knowledge of the French language, he wrote several short papers for the periodical press, which were favourably received. He now devoted himself to the preparation of a tragedy, by which he wrapped himself up in the golden dream of mounting at once to the summit of “Fame's proud temple.” In this, however, he was miserably disappointed. His tragedy, on being sent to a stage-manager in Paris, was politely declined. He was now reduced to the lowest possible distress. “My body pained and emaciated,” to use his own language, “my soul bowed down under the weight of the most pungent sorrow—with the dismal prospect before me of perishing at last in a strange land, far from every one that was near or dear to me.”

How often has it been realized, in the experience of the Christian, that “man's extremity is God's opportunity.” It was remarkably so in the present instance. Reduced to a state of almost complete destitution, He who has the hearts of all men in his hands, raised up for Lieut. Burn a kind friend, who generously sent him money, which, along with a remittance from his father, was sufficient to pay all his debts, and defray his travelling expenses to England. Rejoicing in his emancipation from a land which, amid all its fascinations, he had viewed for some time past as a land of bondage, he bade adieu to the shores of France without a sigh; and, in the month of May 1770, he set foot in England once more, after an absence of six years. So different were his views and feelings from what they had formerly been, that his acquaintances, particularly those at Chatham, were struck with the change. On his arrival in Scotland, however, the alteration in his whole deportment excited still greater surprise than even in England. His pious parents mourned over him as fallen and degenerate. “France has been your ruin,” were words which often escaped from their lips: and although he felt conscious that there was too much truth in the remark, he was unwilling to renounce the sceptical opinions which he had imbibed. Many an admonition was tendered to him by his pious relatives, and many an urgent letter reached him from Christian acquaintances in England; but while his reason was convinced that all was not right with him, pride forbade him to yield.

After he had been only a few months in Scotland, Lieut. Burn was unexpectedly ordered upon actual service. He set off accordingly to London, and while there the melancholy intelligence reached him of the death of his only and much loved brother. This sad event produced a powerful impression upon his mind, and tended more than any thing to break asunder, by the Divine blessing, the chain of ignorance and scepticism in which, for several years, he had been bound. While in a disconsolate frame on account of the severe loss he had sustained, he had a very remarkable dream, which, in the excited state of his feelings, tended still farther to arouse him to an anxiety about his awful condition as a backslider. He now sought to return unto the Shepherd and Bishop of his soul. The returning penitent was welcomed by a gracious and merciful heavenly Father, and from that time he strove to act as a consistent follower of the Lord Jesus. In the kind providence of God, he was stationed at Chatham,



where he enjoyed, as formerly, many precious spiritual privileges, and the society of many warm-hearted Christians. He was now united to one whom he had long loved, and whose pious and judicious counsels were of great advantage to him. Thus comfortably settled in life, he felt quite contented and happy. But this is not, perhaps, in every case the state most fitted to promote the progress of the Christian. Lieut. Burn was insensibly drawn away by the influence of an ensnaring world, and his soul began to cleave to the dust. He was somewhat in the situation of Demas, who loved the present evil world, and therefore forsook the cause of the Redeemer. In this situation, the Almighty thought fit to visit his backslidings with a rod, and by sending a severe bodily trouble, to remind him that this was not his rest, for it is polluted. By this disease, he was brought to the very gates of death; but the effect upon his soul was of the most beneficial description, and no sooner was he restored to health, than the consequences were apparent in the increased devoutness of his heart and the holy tenderness of his walk. He delighted in communion with God, and in the company and fellowship of God's people. The Bible was his constant companion, and he rejoiced when it was said unto him, "Go ye up into the house of the Lord."

## SONG OF PRAISE.

[Supposed to express the feelings of a Lady, who, by a skilful operation, was at last enabled to know the blessing of sight.]

BY A. PARK,

*Author of "Blindness, or the Second Sense Restored and Lost," &c.*

ALMIGHTY God! thy holy light  
 Illumes my marvelling eyes—  
 A world of bliss, in radiance bright,  
 Rolls 'neath thy star-strewn skies.  
 In vain I breathe at Nature's shrine,  
 The new-born blessings that are mine!  
 When darkness, like a mantle, hung  
 Around my orbless soul,  
 I deem'd not such enchantments flung  
 Their charms from pole to pole:  
 Nature!—I've heard thy praises sung;  
 But now thou speak'st with matchless tongue!

My soul was all entomb'd in night,  
 Though sunshine smil'd around,  
 And threw its thin ethereal light,  
 Like gold-veil, o'er the ground!  
 I could not see the heavenly sight,  
 Though all rejoiced in summer night!

But now I roll mine eyes on high;  
 O bliss adored by me!  
 I mark the splendour of the sky—  
 The grandeur of the sea—  
 The valleys sweet, where flowrets vie—  
 The hills, where snow-like vapours lie!

I see the soaring birds of love,  
 Which charm'd my listening ear,  
 Dart joyfully far, far above  
 In their cerulean sphere;  
 Or in the groves, or in the bowers,  
 Singing sweet anthems to the flowers!

Sweet moon, bright stars, and glorious sun  
 On whom no spot appears!  
 Thou dazling, though unwearying one,  
 Lord of six thousand years!  
 Great emblem of the Deity,  
 Whose throne is in the seventh sky!

O earth, and sea, and heaven, and man,  
 Ye are most wondrous things!  
 Who can the meanest creature scan  
 Of thine, great King of kings?  
 What wisdom change the unerring plan,  
 Which perfect with the world began?

THE LAMB OF GOD:  
A DISCOURSE.

BY THE REV. DONALD FERGUSSON,  
*Minister of Dunnichen, Forfarshire.*

"Behold the Lamb of God, which taketh away the sin of the world."—JOHN i. 29.

THE long night of the Church's desolation, is drawing near a close; and the faithful in Judea, are waiting, with intense anxiety, for the tokens of an opening day. The Church may be regarded as fulfilling the words of the prophetic description, as longing for the dawn, and sending frequent messengers to the guards stationed on her highest battlements, with the eager inquiry,—“Watchman, what of the night? Watchman, what of the night?” And often had the messenger returned sorrowing with the answer, “The morning cometh, and also the night; if ye will inquire, inquire ye; return, come.” But now, after ages of darkness, lo, a faint streak of light is seen tinging the distant horizon, and the morning star is announced, which betokened the speedy appearance of “the Sun of Righteousness.”

Every prophecy had now been fulfilled,—every promise had been verified,—every preparation had been completed; and now, that every thing was ripe and ready for Shiloh's coming, the herald of Messiah appeared, about to fulfil the lofty predictions that were uttered at his birth—“And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.”

In the wilderness of Judea, did John commence his ministry;—and there was his voice heard in tones as rude, and with a message as stern, as the scenery by which he was surrounded; “convincing of sin,”—denouncing wrath, and calling upon “men every where to repent.”

The message which the Baptist bore, was, first of all, a message of terror and of awakening,—for, in preaching repentance, he “concluded all men under sin;” but amid the sterner notes of judgment, which peculiarly characterized his preaching, was blended the soft music of mercy and of hope, for while he published unto men their guilt and their peril, he was also privileged to publish the near approach of a Deliverer, inasmuch as the “kingdom of God was nigh at hand.”

His message, indeed, was as it were, the connecting link, that united the law and the Gospel

together, and, therefore, did it partake somewhat of the elements of both; for while he proclaimed the law with its terrors, he also pointed forward to the Gospel with its salvation; and thereby was it that he fulfilled the high duties of his office,—for the convictions of sin, the apprehensions of wrath, and the terrors of condemnation, which his preaching awakened in the minds of the people, by proving the necessity of a Saviour, prepared their mind for closing with the offers, for grasping the promises, and for clinging to the Cross of that “Lamb of God, who was to take away the sins of the world.”

Thus, then, did the Baptist point forward uniformly to one Mightier and Holier than himself, who was about to appear for the redemption of his people; thus did he preach not himself, but his Muster; not works, but grace; urging repentance, in order that men might be prepared for appreciating this grace: and, therefore, as soon as our blessed Redeemer had, after his baptism, triumphed over Satan, and “returned, in the power of the Spirit,” to the banks of the Jordan, and when now commencing his public ministry, to him the Baptist pointed as the Deliverer so long expected; to him the Baptist testified, as the Messiah promised to the fathers,—the substance of all the types and shadows of the Old Testament economy; the end of all the sacrifices,—himself indeed the great—the all-sufficient sacrifice—“the Lamb of God, which taketh away the sin of the world.”

In proceeding to the further illustration of these words, permit me, in humble dependence upon the teaching of the blessed Spirit, to direct your attention to three separate topics; *1st*, To the character in which our Saviour is represented in this testimony of John; *2d*, To the design wherefore our Saviour was manifested in that character, and *3d*, To the invitation to behold him in that character.—And may the Lord grant that you, yea, every one of you, for himself, may, by the eye of Faith, be enabled to behold this Lamb of God, as taking away your sins; so that, from the heart, you may all be able to say—thou art my Lord, thou art my God, thou art my Saviour, “thou art all my salvation, thou art all my desire!”

I. Permit me, then, as was proposed, to direct your attention, in the *first* place, to the character in which our blessed Saviour is represented in this testimony of John, “the Lamb of God.”—The words of our text are addressed to men as lying under sentence of condemnation. Man’s liability to condemnation, however, is all of himself. Sin, of which condemnation is a necessary result (when an all-seeing and a holy God is the Judge), was the voluntary act of man, and therefore does the Almighty remonstrate with the perversity of his creature, in terms of tender admonition—“O Israel,” he says, “thou hast destroyed thyself.” Thus, then, is man’s liability to condemnation all of himself; deliverance, again, is all of God, flowing forth from his grace and his free favour; listen to his own words, “O Israel, thou hast destroyed

thyself, but in me is thy help: I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! Oh grave, I will be thy destruction!”

For the purpose of effecting this deliverance, God devised a scheme of substitution, saying, by the mouth of his inspired prophet, “Thou speakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty.” This coming *mighty one* was shadowed forth to men by sacrificial rites; and through these emblems of redemption, the Old Testament worthies, looking across the altar of sacrifice, beheld, in the vista of years before them, “the day of grace afar off;” and having “obtained a good report, they were justified by faith.” What the sacrificial rites prefigured, was at last revealed; and when the *mighty one* “came travelling in the greatness of his strength,” to save us, God himself, even the Father, who provided the Deliverer for men, commanded his servant to point out the Saviour, to the sinner, by publishing the announcement of our text—“Behold the Lamb of God, that taketh away the sin of the world.” And how meet was such a title! how descriptive alike of the Redeemer’s character and office! As to the character, this title indicated first, the innocency of that Saviour, who was “like a lamb, without blemish, and without spot,” “manifested to take away our sins, although in him was no sin.” How strikingly, too, does it reveal the meekness, the lamb-like meekness of him, “who, when he was reviled, reviled not again; who, when he suffered, threatened not, but committed himself to him, that judgeth righteously;” and how descriptive, moreover, is the title, of that humble *patience* which characterised him, of whom the prophet testifies, that “he was oppressed, and he was afflicted; yet he opened not his mouth: that he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.”

In every particular, indeed, did the metaphor illustrate the character of Him, “who was holy, harmless, undefiled, and separate from sinners.” But still more strikingly does the metaphor apply to his official character as Mediator, as appearing to fulfil all the sacrifices of the Old Testament dispensation, and “to take away sin by the sacrifice of himself.” What was the daily atonement that was made for the sins of God’s people of old? The blood of a lamb was shed upon the altar of burnt-offering, day after day; “not that the blood of bulls, or of goats, or of lambs, could take away sin,” or possessed any efficacy for its expiation; but that the sprinkled blood had a direct reference to the “blood of sprinkling,” to the sacrifice of that spiritual Lamb, who was to “justify many, in that he bare their iniquities.” And what, moreover, was the victim that was offered at that great annual sacrifice, which commemorated that night of mingled terror and triumph, when Egypt’s first-born was slain, and when Jehovah redeemed his people from the “house of bondage?” “and Moses,” saith the inspired record, “called for

all the elders of Israel, and said unto them, draw out, and take you a lamb, according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning;—for the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The people of Israel, wisely and willingly, obeyed the injunction, thus mercifully issued,—the lamb was slain, the blood was sprinkled, the people of God reposed in safety, under the shadow of the everlasting wings, while the morning's sun beheld Jehovah triumphing, Egypt desolate, and Israel free. And, therefore, as long as Israel continued to be a nation, the annual celebration of the paschal sacrifice was gratefully preserved and cherished, in order to commemorate their deliverance from captivity, and to serve as a memorial of the mercy of God, in sparing their first-born, through the efficacy of the sprinkling of blood, when the destroying angel passed through to smite the Egyptians. Now this paschal sacrifice and the deliverance which it commemorated, pointed forward to a redemption still more glorious, to a sacrifice still more precious, even to "Christ our passover, who has been sacrificed for us," and to the forgiveness of sins through his blood.

The Son of God came as a sacrifice—a sacrifice for sin—a sacrifice for the sins of men; and therefore, when "he that was mighty," stooped so low as to become a sojourner in this vale of tears, he qualified himself for the "work which the Father had given him to do." Coming as a substitute for men, "it behoved him in all things to be made like unto his brethren:" therefore, "took he not upon him the nature of angels; but he took upon him the seed of Abraham;" "for, inasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same." He took unto him a human body and a human soul, in order that, in that human nature, he might at once suffer for men as a sacrifice, and that also he might triumph over their enemies as their head; in order that, on the one hand, that human nature which had sinned should be made to suffer; and, in order that, on the other, that human nature which had been held in bondage by Satan, sin, and death, might itself burst asunder the fetters wherewith the enemy had bound it. He took upon him flesh, in order that that flesh might be broken; he took to him blood, in order that that blood might be shed, that thus he might be fitted for becoming a sacrifice for his elected people. Thus, then, was he a Lamb prepared for a sacrifice; but who was it that provided this Lamb, this pure, this perfect victim? The words of our text give the answer, he is the "Lamb of God;" it is "the grace of God, that bringeth salvation."

The Saviour was the Lamb of God, because he was his Son; of the same Divine nature, professing the same power, enjoying the same glory, for, "from everlasting was the Son with the Father;" "from the beginning," saith he, "was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him." He was the Lamb of God, because begotten of him, by a miraculous conception,—"The Holy Ghost," saith the angel, that announced the glad tidings to the Virgin, "shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that Holy thing which shall be born of thee, shall be called the Son of God." He was the Lamb of God, because, in that holy person, even in Christ Jesus, the nature of God was united to the nature of a pure man; for this was necessary, in order to uphold him under the load of guilt which he had to bear, under the inflictions of wrath wherewith he was to be visited; under the temptations whereto he was to be subjected; for had the substitute sunk under the weight of transgression, which he was called on to endure,—had he repined under, or shrunk from the vengeance which these transgressions had merited,—had he yielded to the temptations whereby he was assailed,—then had sinners been yet without pardon, and men without hope. Therefore was it necessary that in him, the words of the prophet should be fulfilled, "He shall not fail, nor be discouraged, till he have set judgment on the earth." He is especially the Lamb of God, in his character as Mediator, because appointed to the work of man's redemption by God the Father, "who raised him up as a horn of salvation, in the house of his servant David." He was the Lamb of God, because prepared by God for the work; "a body," saith the Son, "hast thou prepared for me;" and "God gave the Spirit without measure unto him." He was the Lamb of God, because devoted to God's offended justice as a sacrifice; having been made the "propitiation for our sins." And he was the Lamb of God, because God accepted his sacrifice, and was well pleased with his offering, "whereof he hath given assurance unto all men, in that he hath raised him from the dead, and set him at his own right hand, in the heavenly places, and put all things under his feet, and given him to be head over all things to the Church,"—being to the Church in heaven the source of their glory, and the subject of their praise; and being to the Church on earth, the fountain of their salvation, and the foundation of their hopes. Thus, then, is the Redeemer the Lamb, yea, the Lamb of God, the Lamb of God's sacrifice, the Lamb of God's love.

II. But let us now proceed to consider, in the second place, the design wherefore our Saviour was manifested in this character. He is the "Lamb of God, that taketh away the sin of the world."—The world after the fall, presents a scene somewhat resembling the valley of Ezekiel's vision, a scene of ruin, havoc, and desolation; as in this valley of death, the winds of heaven, and the

storms of winter had bared and bleached the bones of the slain, so in the valley of spiritual slaughter, the dead souls of God's fallen creatures were exposed to the storms of wrath, to the winter of ruin. Angels might have asked, in pitying doubt, "Can these dry bones live?" can these dead souls be quickened? And, no doubt, from the very first, these messengers of God's love might have been told of some scheme of substitution whereby God's justice might be satisfied, and his mercy magnified. But then came the question—a question similar to that which, of old, Isaac asked of his Father—"Behold the fire and the wood; but where is the Lamb for a burnt-offering?" and then would God the Father reply, as of old did Abraham, "God will provide himself a Lamb for a burnt-offering." And as of old, Abraham approved his faith toward God, by not "withholding his son, his only one," when God claimed him as a victim; even so has God approved his love to the sinner, in that "he spared not his own Son, but gave him up for us all." And while angels wondered, and waited for the development of this scheme of marvel and of love—"Lo," saith the Son, "Lo, I come to do thy will, O God!" And then did Jehovah reveal, in the face of astonished heaven, "the great mystery of godliness, God manifest in the flesh," saying, "Behold the Lamb of God, that taketh away the sin of the world,"—the Lamb which God has provided for a burnt-offering.

In order, however, that this Lamb of God's providing should be available for man's relief, it was necessary that that Lamb should be smitten—that He should be sacrificed; and, therefore was this sacrifice "fore-ordained, before the foundation of the world, though not made manifest until these last times." Adam had caused death by the fall; and this punishment would have been inflicted, to its full and eternal extent, upon the commission of the first trespass, were it not for the provisions of the covenant of grace, ratified in heaven, whereby the Son of God was pledged to give himself as "a sacrifice for the sins of the people," and also to fulfil the conditions of this new covenant, an perfect obedience to the Divine enactments—an unswerving conformity to the Divine law—and thus to work out a righteousness, not for himself, but for as many as were to experience the benefits of his redemption.

From all eternity, therefore, was he, the Lamb, slain in the councils of Heaven! *Virtually*, the sacrifice was offered as soon as the creature had transgressed, and yet been spared, through the operations of the covenant of grace; *typically*, the sacrifice was offered in every victim whose blood was shed upon the altars of the faithful; and, *actually*, the sacrifice was offered when Calvary beheld the spectacle of woe—even the incarnate Son of God bound, and bleeding, and dying on the cross!

Such, then, was the object and design of this manifestation of mercy! Such was the sacrifice whereby the object was to be accomplished! Such was the scheme of redemption, displaying a

miracle of wisdom and of love, of which the fountain can only dwell in the mind and in the heart of the Eternal! This glorious scheme, indeed, is like an archway thrown across creation, whereby the believing sinner may reach the heaven which, by transgression, he has forfeited, and whereby he may escape the deluge of desolation which shall yet sweep into perdition the whole world of the ungodly. Its commencement is hidden by the cloud which overshadows the eternity that is past, and its close is concealed by the veil which shrouds the eternity that is coming, from the eye of mortality. But the centre-stone of the arch is fixed in time—the key-stone that connects and upholds the whole fabric is visible to man; for the whole mystery of redemption rests upon this one fact—"God was manifest in the flesh," and this incarnate God was crucified and slain!

Oh, what a miracle of love is here manifested! "Greater love," saith the Saviour, "hath no man than this, that a man lay down his life for his friend;" but who can fathom the love of God, in that "when we were yet sinners," he sent his Son to save us! Who can fathom Christ's love to the ruined, in that "when we were yet enemies," he came to die for us! His was a love high as that glory which, for a time, he resigned—deep as that abasement to which, for a time, he submitted. Truly, when considering this scheme of mercy, well may every heart exclaim, with the apostle, "Oh the depth of the riches, both of the wisdom and the knowledge," and well may we add, of the *love*, "of God! How unsearchable are his judgments, and his ways past finding out!" Reflect, but for one moment, upon that dignity which he originally possessed; reflect on the humiliation, the sufferings, the death, to which he submitted; reflect on the object of these sufferings and of that death—that ruined sinners might be saved; and reflect, still farther, on the character of those for whom he endured all this—that not only were they ruined, but also rebellious; and when you have surveyed the whole, then well may you exclaim, with the apostle, "Herein is love, not that we loved God, but that he loved us!" Well may you long to be "able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge;" and, having understood the mysteries of that love, then be it yours to adopt the apostle's conclusion, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again."

(To be continued.)

---

POETRY IS TRUTH—THE POETRY  
OF THE BIBLE.

BY MRS JANE C. SIMPSON.

SELDOM has a greater calumny been uttered than that which some have endeavoured to cast upon the "divine

art," when it has been said that Poetry is intrinsically opposed to Truth, and that fiction is her native and proper element. They who speak thus, have not studied the character of the Muse, and cannot feel so as to appreciate her power. Every thing in this world has its counterfeit. The faculty of imitation has attained, we admit, almost to its perfection. The brass and the gold glitter with equal lustre. Nothing is too pure but it may be adulterated—too intricate but it may be forged—too sacred but it may be profaned. Both body and mind are alike the subjects of this deluding traffic; and, while the one may be painted and decked out with the vain semblance of beauty, the other may be garnished with the mere shreds and patches of intellectual wisdom and moral goodness. But though the outward appearance of things may be copied with nearly universal dexterity, the inward qualities are placed far beyond the reach of falsehood; and the experienced eye distinguishes in a moment between the worthless paste and the costly pearl. And so, in like manner, is it with every metrical effusion of which Truth is not the foundation and the centre. It is not the genuine production of the precious mine—it is but the bauble of glass mocking the regal splendour of the diamond. Poetry (at least all of it that merits the name) is essentially and severely true; true to the natural reason and best judgment of the mind, and true, ever true to the lively impulses and warm emotions of the heart. Apart from these, there may be the sound, the jingle, the mere harmony of words; but the main-spring is wanting, and so the strain must fall dull and cold on the ear of slightest discrimination.

What is Poetry? is a question which has been asked almost as frequently as that other celebrated query—What is beauty?—and with nearly similar unsuccessful results. The two points have afforded matter of manifold discussion; but still, in as far as relates to a *standard* of either, no permanent system has yet been established. Now in regard to Beauty (whose essentials, we cannot deny, let us etherealize the subject as much as we will, lie so much in external advantages), it is scarce to be wondered at, that diversity of disposition and association should create diversities innumerable of taste. With Poetry, however, the case is different. For while the analysis of personal perfection must ever remain, from its very nature, a thing inexplicable and indefinable, there are certain sure characteristics which all must concur in connecting with mental excellence; and of these, it cannot be denied, that the leading and prime ingredient is Truth. To say, therefore, that this noblest element may be altogether discarded in the formation of Verse, implies nothing less, than that the sphere of the muse is too insignificant for the exhibition of Truth, and tends, in consequence, to the futility and degradation of the Art.

Is there, then, no Poetry in fiction? There is much, most assuredly—provided it be fiction that does not contradict reality, but that rather soars into regions where reality cannot enter. In such effusions, however, the imagination must do every thing, while the heart may continue comparatively cold and unaffected. For as soon as the ideal world becomes all in all with the bard, his compositions can have but little or no affinity with human sympathies and affections. And where then will be the charm of his works? They

may please an idle hour; they may dazzle, like a transient and useless dream, the senses of the reader for a moment; but the short-lived excitement past, they are remembered no more, they leave no salutary impressions behind. The pictures they exhibited were beautiful, they were wonderful, they were gorgeous, yet they were shadowy, empty, and profitless. But the Poetry of Truth!—it is the masterpiece of intellectual and moral power. It is the loftiest thunder of mental intelligence, skilfully blending with the softest melody of the heart's own music. Its appeal is not to one class of tastes, or habits, or opinions; it speaks a universal language; and the voice of such minstrelsy, (breathed from the very depths of sincerity,) finds an instant response in every bosom of sensibility.

Peruse any production which has been the fruit of long labour and study, perhaps of severe calculation. It may contain much sound judgment and solid learning; it may be brimful of science, and evidence the author to be a man of varied lore, and acute discernment. But, is there any Poetry in such a disquisition? None. Truth, to be sure, is there; but it is only the truth of the *head*, and Poetry takes higher ground, and demands the combined enthusiasm of both head and *heart*. Poetry is something more than the mere abstract positive discoveries of reason and experience; it is the sincerity of feeling as well as of observation. It is nature in its rarest and least earthly guise—but still it is nature through every part.

It follows then of necessity, that there are some subjects to which the exercise of Poetry ought never to be applied. Any bare detail of dry historical facts, for example, taken singly and without reference to human interests, could never call forth the energies of the inspired Muse; or if attempted to be expressed in the flow of Verse, could never arouse the sympathies of the plodding reader. Yet let the spirit-stirring events of history be coupled with the fire of patriotic zeal, and the author's generous ardour in the cause of virtue and liberty, how thrilling then is the strain which gushes spontaneously from the poet's soul; and how deep the involuntary sympathy of every listener to his lyre. We need not look far to find abundant evidence of this very obvious statement. Even in the daily routine of social correspondence it is well known, that the impression made by the speaker is exactly in proportion to the earnestness with which he handles his theme. And if this rule hold good in every species of communication with our fellow-creatures, whether oral or written, why should not its force be equally imperative when thought assumes the garniture of Verse? Truth is surely an essential of the highest Poetry; and though there may be Truth without Poetry, and Poetry independent of Truth, it is the part of genius to array the immortal principle in such sublime yet simple guise, that the taste shall be charmed, the fancy satisfied, and the feelings touched and elevated; while the mind at the same time is imbibing new and important lessons of purest wisdom.

But if farther confirmation of this point were wanting, it is ready at hand. And that Poetry may not only become the vehicle of Truth, but that it has been made the channel for conveying the deepest and most sacred Truth that can engage the spirit of man, let any reader

of the Bible judge; and oh! let none think that when we talk of God's Word as the most magnificent Poetry of which heart can conceive, that its inestimable value, as the real record of the Divine will to a fallen race, is for a moment lost sight of. No; the truth of the Scripture is the foundation of all the matchless grandeur of its Poetry. And sincerely are we persuaded, that whatever excellence and beauty of conception or expression the mere worldly reader may imagine he finds in its pages, it is the Christian alone who can appreciate the full splendour of its hallowed announcements. Who weeps so sympathizingly over the orphan's tale of sorrow, as a brother or sister left alone in similar orphan solitude? Who listens with such lively delight to the pastoral strains of his native hills, as he whose bosom beats high with patriotic fire? In other words, Do we not understand best what we love and have studied most? And say, then, with what mighty power all the unrivalled sublimity of God's own unerring Book must fall upon his soul who reads in faith, and ponders as he reads, those everlasting truths which make wise unto salvation? What is Poetry? It is thought and feeling based upon sacred eternal reality—thought the most profound—feeling the most refined, and clothed (as such ideas and emotions involuntarily clothe themselves) in language simple, impassioned, eloquent. Now, if the Bible be tested in this manner, where, save to its own pages, can we look for whatever is loftiest in conception, tenderest in pathos, grandest in diction, and holiest in truth? What themes so momentous as those of which it discourses to us?—so far removed from aught that is idle and earthly—so redolent of heaven's pure dignity—and so deeply fraught with that spirit of perfect poetry, which is nothing less than an emanation from His transcendent excellence whose name is Love!

Reader, have you ever felt that the whole world in which you dwell was full of poetry—every thing, at least, in which the finger of God was manifest—and that all the prose of our universe was only to be found in those things of which man was the maker? The vegetable kingdom, even as we now possess it, altered and defaced from its original fair proportions; the natural aspect of the ever-varying landscape, hills and vales, rivers, woods, and meadows; are alike breathing with the loveliness that is not of earth, and tuneful with the melody of celestial song. The gigantic ocean is sublimely beautiful in the deep mystery of its fathomless waves, and the noonday and midnight firmament both present the most animated and expressive pictures of ethereal power and goodness. The soul, too, which the Almighty has breathed into his creatures is a noble emblem (though, alas! how faint!) of His glory who maketh angels his ministers. These all are his works, and on each, therefore, is impressed the visible seal of the Divine supremacy. Whatever God has touched, he has rendered it fearful, wonderful, beautiful, *poetical*. The sin and degradation of humanity have alone caused the existence of the wicked, the insipid, the forbidden, the *prosaic*. And if this be the case with all the works of Jehovah generally, how doubly certain must it hold good with that eternal Word of Revelation which is, indeed, purely and incontrovertibly his own written message to man! If there be loveliness, if there be grandeur, if there be power, if there be

goodness, if there be excellence, if there be harmony, if there be truth, if there be poetry, perceptible to our eyes in any single creation of Omnipotence, here is the very concentration of all that is elevated and profound, whether in feeling or conception.

The Bible, then, is Poetry—the highest Poetry—and Poetry is Truth; nay, more, it is the very Truth of God. And, just as in dealing with one who preferred the worthless brass to the sterling gold, the genuine votary of song might reply to him who questioned the sincerity of the Muse, "If you are contented to admire the counterfeit, you know not the superior value of the original." Even so, with tenfold force of conviction, the Christian may urge upon every godly reader of the Holy Book, "Oh, if you love and extol the mere sound and semblance of what is great and excellent, how would you be exalted, delighted, thrilled, lost in astonishment and praise, if you but knew how indestructible is that Truth of which all this Poetry is the foundation!"

#### CHRISTIAN TREASURY.

*Conviction of Sin.*—Until we know sin, and feel the burden of it in some degree, we shall be blind to every thing else in Scripture, whether of nature or grace; we shall pray with great reserve, and never mean half of what we say.—ADAM.

#### CHARITY.

AN ADDRESS DELIVERED BEFORE THE PRESBYTERY OF LANCASHIRE, ON FEB. 2, 1841.\*

By THE REV. ALEXANDER RENNISON, A.M.,  
Minister of Risley Presbyterian Church, Lancashire.

CO-PRESBYTERS AND BRETHREN IN CHRIST,—After determining in my own mind the propriety of submitting to you a few thoughts on charity, I was almost deterred from the prosecution of my task by reading in the 1st epistle to the Thessalonians (iv. 9.) "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." The reflection on this verse was,—“Surely my purpose is vain and presumptuous: let me fix on a more suitable topic:—it may be taken for granted that the messengers of peace—the heralds of divine love—the ministers of the meek and lowly Jesus, are deeply rooted in the faith of the Gospel, and, therefore, deeply imbued with the benign spirit of the Gospel, and wholly subject to its gracious influence.” The next verse, however, re-established the original design:—“but we beseech you, that ye increase more and more.” Accordingly I do not authoritatively enjoin the assumption of a virtue which you want, but

\* A pleasing coincidence occurred on the occasion. When the author had concluded his address, a reverend member of the Court, concurring in the views and sentiments which had been delivered, expressed his pleasure in being able to testify to the existence of a few who were distinguished alike by Christian charity and beneficence. Having obtained permission of the Court, he read some extracts from a work on the state of religion in America, where, as appeared from various facts, certain Presbyterian Churches had contributed largely both to the support of their pastors and to missionary schemes. While the perusal of these extracts was proceeding, the officer brought in a letter, which was laid on the table. At the close of the reading, the reverend gentleman announced that he was commissioned by a friend, who wished to conceal his name, to present L. 50 to the Presbytery (Home Mission) Fund, and begged to add on his own part the sum of L. 5. The letter which the officer had brought in, was then opened, and to the agreeable surprise of all, was found to contain L. 5 from an American. These largesses were cordially welcomed to an exhausted treasury.

I would, with the apostle, *beseech* you, and provoke myself, to cultivate with additional care a grace which we may be expected to possess. Human nature is the same now as from the beginning, and will show its weakness even after the renewing of the Spirit; and though the transgression of Judas may seldom occur among those who divide the bread of life, yet there may be found a drowsy watchman or lukewarm soldier on whom a reasonable warning or friendly admonition may not be lost. Nor may the few remarks that follow be without good to others of my audience.

The importance of charity as an element in the composition of Christian character, is soon determined by Scripture. Paul describes the finest eloquence, unaccompanied by charity in the heart and language of the speaker, as sounding brass or a tinkling cymbal. The gift of prophecy, the understanding of mysteries, the most extensive knowledge, and a miracle-working faith—these, without love, weigh in the balance of the sanctuary as chaff; and this, too, is the judgment of the inspired apostle. "And though," he continues, "I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." "Above all things," exhorts Peter, "have fervent charity among yourselves."

To secure a proper definition of the term, we must enter at large on the nature of this—styled "one of the three grand theological graces." A foregoing quotation from one of the epistles to the Corinthians guards us against the vulgar error of applying the term exclusively to alms-deeds; whereby the effect is confounded with the cause, or a solitary manifestation is made to occupy the place of an inward principle, beneficence being nothing more than that principle or improved condition of soul operating in a particular form and in one direction. In the original of the New Testament the same word is rendered both *charity* and *love*; and it is necessary to remark this, in order to avoid the labour of some wire-drawn distinction.

There is an instinctive love, such as forms the tie of attachment, and works an interchange of sympathy, between parents and offspring; and this, of course, is only common to man with the lower animals. The charity of the Christian belongs to a higher order of affections. It is not natural; nor is it even acquired, though it may be improved, by human effort and the use of means; but it is a grace—a divine gift, partaking of heaven in its derivation, essence, and exercise. Hence, in the epistle to the Galatians, it is said to be "the fruit of the Spirit."

Love, comprehensive of both the inborn affection and the spiritual bestowment, may be defined—an inclining towards an object which the mind approves, or according to Dr Brown, "the analysis of love, as a complex feeling, presents to us always at least two elements,—a vivid delight in the contemplation of the object, and a desire of good to that object." This definition is borne out by the word of God. It is applicable, whether the Supreme Being or the creature be the object; but it is right to employ different terms when we speak with reference to objects so diverse, and indeed usage has established *charity* as suitable only in the latter case. "If a man say, I love God, and hateth his brother, he is a liar." 1st John iv. 20. "Put on, as the elect of God, bowels of mercies, kindness, . . .

long-suffering; forbearing one another, and forgiving one another. . . . And above all these things put on *charity*," Col. iii. 12, 13,—charity, of course, to *one another*.

And we can now farther certify that the gracious principle in view is not an indolent habit of mind, or a negative virtue of harmlessness; that it has no alliance with that sentimentalism which weeps at the recital or representation of fictitious distress, while it cannot spare a drop of pity or the help of a finger to the really wretched; but that it is an active principle, which the definition supposes, and Scripture makes evident, its activity being more or less extended and fervent according to the worth or need of the object,—and that it indicates its vitality by zealous and substantial efforts for the relief of destitution as well spiritual as temporal.

Hitherto we have made mention of "the bond of perfectness," and in ordinary language it is spoken of as a solitary and separable virtue—as a grace single and distinct from others. After a little consideration, however, it seems more correct, not only to consider charity as a complex feeling, but also to view it as acting only in concert with other emotions of the heart. In almost every instance where the term occurs in Scripture, it appears to notify a certain gracious influence, proceeding as from a fountain, and communicating to one or more individual qualities, or virtues, a lively, or refreshing, or softening influence, as the case may be, which marks such qualities as peculiar properties of a regenerated soul, and distinguishes them from any similar virtues in the mere moralist of the world. Shortly after its implantation this spiritual grace may manifest itself as bearing the stamp of individuality, and it is only in its after-growth that we are enabled to discern its multiplied and diffusive influences; at first it resembles a single stalk headed with a lonely bud, but by and by it is seen as a strong plant with many shoots, and each shoot crowned with many flowers in full expansion and loveliest bloom. Or it may be likened to a perfume redolent of the paradise of God, filling each chamber of the heart with its sweetness, and gratifying the moral sense of every one who approaches near enough to perceive the fragrance. Or, once more, its capability to affect every mental faculty and every virtue may be illustrated by that mysterious power of nature which emits a subtle matter—sufficient to thrill a thousand bodies with strong sensations. We again appeal to Scripture for the truth of the averment. An admirable comment on the subject is afforded by a notable passage in 1st Cor. xiii., which must be familiar to all. There charity is drawn as possessing both passive and active qualities; as at once a curb on bad feelings, and an incentive to benevolent desires; as holding sway over the conduct and intercourse, over the passions and thoughts, of Christians; as prelate among the cardinal virtues; and as fashioned to endure after various gifts shall have become obsolete, and boasted acquisitions shall have served their purpose. In the epistle to the Colossians (iii.) it is described as "the bond of perfectness," completing and uniting many elements of the Christian character, as mercifulness, kindness, humbleness, meekness, long-suffering, and forbearance; so that without it the new creature should present disjointed members, not one of them perfect, and all acting in independent confusion. Paul in his first epistle to Timothy, re-

presents it as the "end of the commandment," coming "out of a pure heart, and of a good conscience, and of faith unfeigned." We are (1st Cor. xvi.) to watch, and stand fast in the faith, and quit ourselves like men, and be strong; but, as if all else were otherwise useless, it is immediately subjoined, "let all your things be done with charity." Such is the complexity, and such the extensive influence, of this grace.

Another idea suggests itself. As men may be born again of the Spirit, and yet retain their constitutional peculiarities, modified, indeed; so Christians may be distinguished by peculiar gifts and graces, but among them all charity should be as common as regeneration itself; and the spiritual state of every man, absolutely or relatively, may be surely tested by its presence or absence, by its vigorous or feeble operation. The test is not, that charity must in equal measure impart itself to each faculty and feeling of the soul, but to each in some measure; for it sometimes happens, and will happen, that the whole mental energies and moral force, and consequently the whole charity, of an individual are concentrated upon one scheme of benevolence—a Howard for the prisoner—a Wilberforce for the slave—a Chalmers for Church extension. Wherefore, whether we contemplate the mighty men of valour in the armies of the Redeemer, or those who are ordinary in the ranks of the faithful, we shall find charity to be all-pervading; though in one it may be consolidated, and in another diffuse. In all of them it will ever flow, even while life is ebbing, and will only be at full tide after life shall have been absorbed by the grave.

If the preceding observations have tended to throw the smallest portion of light on the nature of charity, we may now recur to alms-giving; for the sake of furnishing a proof of the existence or genuineness of the grace. No wonder that such fruit is vulgarly identified with the tree itself, though it bears all manner of fruit; for deeds of beneficence must ever follow from love, or be in proportion to the believer's means. But, alas! what spiritual poverty do the life and conduct of numerous professing Christians reveal! Nay, I should be afraid to apply the term *Christians* to some—it might offend; they could not but regard it as an address of mockery—so conscious are they of living to the world, of turning a deaf ear to the voice of compassion, and of setting less value on immortal souls than the merchant on his perishable merchandize. There are men, members of the Church, too, with whom gold is plentiful, and who add thousands yearly to their coffers, so ill-disposed to the cries of the needy, and so indifferent to the progress of Messiah's kingdom, that they hear with impatience the pleadings of the poor, and frown in anger on the importunate apostles of the Saviour. Nevertheless, these are men who, by their profession, ought to possess a large share of charity; but let not ministers lay the flattering unction to their souls, that they have discharged their duty. Possibly, they contribute to the utmost limit of their means; but it is worthy of reflection, whether they have told others their duty with sufficient plainness, and with all boldness. We are too much in the habit of soliciting, for a good cause, the aid of the wealthy as a favour only to the receiver, instead of urging it as a greater favour to the giver himself, or demanding it as a deodand from those riches which injure and destroy. The servants of the Lord

may be divided into two great classes—those who bestow money, and those who bestow labour; and let the truth be told, however unpalatable it may be to some tastes—the latter bear the burden and heat of the day, while the former have an easy task when they can give, even to large amount, without abridging their personal comforts, or trenching on the lawful provision for their family. It is well for the Presbyterian Church in this quarter, and most encouraging to the pastors, that the raling elders, as a body, are exemplary in their benefactions; an index, I trust, that they are rich in charity, and every spiritual grace. And were others, who have been richly endowed by Providence, to meet the Lord's cause with like liberality, "righteousness would flow down our streets as a stream;" the Macedonian cry, from the shores of India and the islands of the sea, would be largely responded to; "where the thorn and the brier grow, would come up the fir and the myrtle tree; the parched ground would become a pool, and the thirsty land springs of water."

If you, my clerical brethren, cannot do all the good that ye would, nourish the grace in your hearts, and let it be manifest; it may appear as a thread of gold in the texture of every pulpit discourse, it may mingle as an exquisite seasoning in social intercourse, and it should sweeten the bitter medicine which you may often feel it your duty to administer in private. Let charity reign in your breasts, and influence your conversation; and then, whether you entertain with flashes of wit, or dazzle by the coruscations of your genius, or tender the grave deliverance of a deeply-sought knowledge, men will love you, while they admire. Michael, the archangel, durst not rail against Satan; Christ, "when he was reviled, reviled not again:" were we even so moderately charitable as to ascribe every act and word to the best motives—to interpret every thing in the best sense—never to regard as personal what we ought to think is dictated by conscience, and advanced on public grounds—our meetings of Presbytery might gradually look like feasts in which are no spots. Let us, then, be examples of the believers in charity. By this shall all men know that we are the disciples of Christ. What farther saith the great apostle? He beseeches us to approve ourselves "as the ministers of God . . . in labours . . . by kindness . . . by love unfeigned . . . as poor, yet making many rich." 2 Cor. vi. "Be kindly affectioned one to another, with brotherly love; in honour preferring one another." Rom. xii. "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2. Whoso followeth after charity, knowing experimentally, and practising it to the benefit of others and the glory of God, will assuredly realize the poet's quality of mercy, which

"Droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice blessed—  
It blesseth him that gives and him that takes."

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—On the Object which God had in view in selecting Canaan as the Residence of Israel. By the Rev. J. Brodie, <i>Page</i> 289</p> <p>2.—Sacred Poetry. "The Day of Judgment." By Heber, .. 291</p> <p>3.—The Blessed Effects of Faithful Reproof, ..... 311</p> <p>4.—Biographical Sketch. Major-General Andrew Burn, of the Royal Marines. By the Editor. Part II., ..... 292</p>	<p>5.—Sacred Poetry. "All things full of God." By Cowper, <i>Page</i> 297</p> <p>6.—A Discourse. By the Rev. Donald Fergusson. <i>Concluded</i>, 311</p> <p>7.—Christian Treasury. Extracts from Archbishop Cranmer, Howels, and Baxter, ..... 301</p> <p>8.—Cursory Reminiscences of the Continent—France. By D. D. Scott, Esq. No. II., ..... 302</p>
---	---

ON THE OBJECT WHICH GOD HAD IN VIEW IN SELECTING CANAAN  
AS THE RESIDENCE OF ISRAEL:

BY THE REV. JAMES BRODIE,

Minister of Montmail, Ffeshire.

In order to understand the purpose which Jehovah had in view when he gave the promised land as a habitation to his people, it is necessary to advert, in the first place, to the great object which he sought to attain in calling them out from among the nations to be a holy and a peculiar people unto himself.

When Abraham left the country of his fathers, the worshipping of idols and other forms of false religion were beginning to overspread the earth. We learn from the account of Rachel's stealing her father's images, that the worship of God was speedily corrupted even among the kindred of the Patriarch; and reference is made in the book of Job to the early prevalence of those superstitious services, which many nations still continue to offer to the heavenly bodies. "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Chap. xxxi. 26. The Lord, therefore, selected from among the idolatrous children of men a people for himself, he made known to them his character and name, he gave them a record of the work he had wrought in former times, he revealed to them the gracious purposes he had in view for future ages, and constituted them the guardians of the "lively oracles," in order, that, through their instrumentality, the revelation thus made might be preserved to after generations, and communicated to the nations around.

To fit the children of Abraham for this important office the Lord gave them, in the first place, rites and ceremonies altogether different from those of other nations, and, in the next place, he bestowed upon them many marks of Divine favour. The peculiarity of their ceremonies made such a

separation between them and the Gentile world, that we find them spoken of by Haman in the book of Esther, as hindering the consolidation of the Persian empire by their obstinate singularity; "There is a people," said he, "scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws: therefore, it is not for the king's profit to suffer them." These peculiarities were designed, on the one hand, to keep the Israelites in remembrance of the purpose for which they were made the chosen people, and, on the other, to lead the heathen to inquire into the origin and meaning of the rites which characterised the religion of the Jews. A similar purpose was in view, when God bestowed his favours. His gifts were not only designed to excite the gratitude of those to whom they were given; but to manifest to the nations the greatness and the goodness of Jacob's God. These objects, indeed, we find pursued in all Jehovah's dealings both with Abraham and his descendants.

During the sojourn of the Patriarchs in Canaan, they were enriched with numerous flocks and herds, and these required such an extensive tract of pasture land for their support, that Abraham and his descendants were, in a great measure, obliged to keep themselves at a distance from their neighbours. Even the nearest kinsmen had to separate; Lot left his uncle Abraham, and Esau his father Isaac. The wealth of the Patriarchs was not only a proof of God's favour towards them, but was designed to be a means of keeping them distinct from the surrounding idolaters.

While they sojourned in Egypt, in order to keep them from intermingling with the servants of Pharaoh, they had a separate province, "the land of Goshen," assigned for their residence, and

were instructed, even when basking in the royal favour which Joseph's service had procured, to pursue an avocation which made them "an abomination to the Egyptians." At the same time, the evidences of Jehovah's favour to his people were made manifest to all. The beneficial effects of Joseph's miraculous wisdom continued to be kept in mind for many generations; and when, at last, "another king arose that knew not Joseph," even in the midst of persecution, the Lord showed his regard to his servants—for the more they were persecuted, the more they multiplied and grew; and, in the end, they were brought out with a high hand and an outstretched arm, while their enemies were made monuments of Jehovah's vengeance to all generations.

In the wilderness, though their continuance there was intended by God as a punishment for their distrust and murmuring, along with many peculiar ordinances, they received signal marks of Divine protection. They were guided "by night by a pillar of fire, and by day by a pillar of cloud;" they were fed with manna, the "food of angels," and had "meat to the full;" they were supplied with "water from the flinty rock;" and "their clothes waxed not old" upon them, nor "their shoes upon their feet."

In Canaan, in like manner, "the people dwelt alone, and were not reckoned among the nations." The geographical position of their country was almost enough of itself to keep them from amalgamating with the empires that rose on either side. The land given to the children of Abraham—among whom, by God's appointment (Deut. ii. 9), the children of Lot had their possession—was bounded on the north by mountains, on the west by the Great Sea, and on the south and east by deserts: it was thus, as it were, hedged around, and familiar intercourse with other tribes prevented. At the same time, as was formerly observed, it was admirably situated for being the centre of trade, and a thoroughfare for nations, so that ample opportunities were afforded for making known to the world the character and work of the God whose name was worshipped there. In Canaan, too, the Lord gave them many proofs of his goodness. It was not only a land abounding in natural fastnesses, but it was miraculously defended from all invaders, so long as Israel continued to walk in the ways of the Lord. It was not only a land naturally fertile, "flowing with milk and honey," but it was one which "the Lord God cared for; the eyes of the Lord were always upon it, from the beginning of the year even unto the end of the year." It becomes us also to remark, that many of the favours bestowed, such, for instance, as the miraculous increase of the field in the seasons preceding the years of rest, and more especially in those that preceded the jubilee, were of such a kind as could not fail to attract the notice of even the casual traveller.

All these varied circumstances were evidently intended to lead the nations around to know and adore the gracious name of the great Jehovah.

And, to a certain extent, this effect was produced. The Romans termed their principal deity Jove, which is evidently a corruption of Jehovah; and adored him as "the Father and Origin of gods and men." The oracles of Greece confessed, that "of all the gods, Iao is the greatest;" though they acknowledged themselves ignorant of his character and abode: and other proofs might easily be adduced of the influence exerted on the worship of distant tribes, by their intercourse with the Jews.

With a similar intention, God gave to Solomon his wisdom and dominion. In the reign of that prince, the promise made to Abraham with regard to the possession of his descendants was fulfilled; for Israel's dominion extended from "the river of Egypt unto the great river, the river Euphrates;" the Mosaic economy was completed, by building the temple, and establishing its service; the favour of God was most eminently displayed, and the chosen people completely furnished for the work assigned them. The purpose that God had in view, in giving Solomon that peace and wisdom which formed the foundation of his wealth and glory, is clearly shown in the charge that he received from his father:—"My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his Father." 1 Chron. xxii. 7-10. God gave rest and prosperity to David, in his latter days; and he bestowed the same gifts yet more abundantly upon his son—that the temple raised to his name might be the glory of all lands—that its magnificence might attract universal regard, and lead mankind to honour the mighty One whose name was there adored. He gave to Solomon wisdom, that he might show forth the praises of the Lord; and made Jerusalem a place of almost universal concourse, that the inhabitants of distant lands might be taught to worship the God of Israel.

During the first years of his reign, Solomon seems to have kept this glorious object in view; for the sacred historian tells us, that the Queen of Sheba, the most distinguished of all the earth, that came to hear the wisdom of Solomon, after viewing his magnificence, and listening to his conversation, said, at her departure, "Blessed be the Lord thy God, which delighteth in thee, to set thee on his throne, to be king for the Lord thy God." Had his after conduct corresponded to the promise of his youth, the temple had then been according to David's wish, "the glory of the whole earth,"—they that came to trade, would have learned to pray—they that came in search of temporal gain, would have found the treasure that

is eternal in the heavens; but, alas! Solomon ceased to be an example of fearing the Lord. "He went after Ashtaroth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. He built an high place for Chemosh, the abomination of Moab; and for Moloch, the abomination of the children of Ammon." Jerusalem no longer stood alone among the nations, the only seat of a pure and rational religion; its king no longer retained his prophetic character, —no longer called on all, by precept and example, to turn from idols, and to serve the living God; Solomon failed of performing the office for which he was designed, therefore the Lord pronounced the judgment, "I will rend thy kingdom from thee;" and Judah having turned unto idols, instead of holding the highest rank among the nations, became a poor and a despised community.

In Judah's fall Britain may find a lesson. This country, like Canaan in the days of Solomon, is the great centre of commerce; foreigners from every clime come here to trade, and British navies sail on every sea; here, too, the great Jehovah is worshipped, and the light of his Gospel shines more brightly than in almost any other land; can we, then, fail of drawing the conclusion, that these gifts have been given us that we may be enabled and induced to make known the God of Redemption to all with whom our intercourse is carried on? This parallelism points out at once our duty and our danger. There is a loud call on us to "preach the Gospel to every creature;" and there is a voice of warning, which bids us beware lest, as a judgment on our indifference towards the perishing heathen, our dominion also be taken away, and our candlestick removed.

But we must not limit our view to the present and the past, we must not speak only of the former glory and the present degradation of Canaan; the sure word of prophecy tells of a time, when Jerusalem shall be a glory and a blessing to all the ends of the earth. The land will not only be restored to its former fruitfulness; but, the language of Scripture seems to imply, that a far more wonderful proof of Jehovah's goodness will be given to those that call on his name, and the curse pronounced on the earth because of Adam's sin shall be removed from the inheritance of the Lord. Canaan shall no longer bring forth "thorns and thistles," but "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." The curse, under which the "whole creation groaneth and travaileth in pain" shall be taken away from the inheritance of the Lord; "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands." The lower animals shall no longer raven and devour,—"the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the falling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child

shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." The king that reigns in Salem's towers shall no longer raise altars to Milcom and Moloch, and harden the Gentiles in their sin. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." He shall be "a light to lighten the Gentiles, and the glory of his people Israel." Jerusalem shall be made once more the place of universal concourse: they shall come from all the ends of the earth to hear the wisdom of its king, for a "greater than Solomon" will be there. The paltry objects of temporal gain will no longer allure; but the call will be, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths;" "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

And when does this millennial glory dawn? If we read the prophecies aright, it is even now at hand; but a dreary hour of darkness is to precede the day. A time of trial, such as has not been, hangs over the Church.

But we may not presume to speak of the day or the hour. Let our desire and prayer be, "For present trial, and for future glory, may Jacob's God prepare us!"

#### THE DAY OF JUDGMENT.

The Lord shall come! the earth shall quake;  
The mountains to their centre shake;  
And, withering from the vault of night,  
The stars shall pale their feeble light—  
The Lord shall come! but not the same  
As once in lowliness He came,—  
A silent Lamb before his foes,  
A weary man, and full of woes,  
The Lord shall come! a dreadful form,  
With rainbow-wreath, and robes of storm;  
On Cherub-wings, and wings of wind,  
Appointed Judge of all mankind.  
Can this be He, who wont to stray  
A pilgrim on the world's highway,  
Oppress'd by power, and mocked by pride,  
The Nazarene,—the Crucified?  
While sinners in despair shall call,  
"Rocks, hide us; mountains on us fall!"  
The saints, ascending from the tomb,  
Shall joyful sing, "The Lord is come!"

HEBR.

#### THE BLESSED EFFECTS OF FAITHFUL REPROOF: \*

ILLUSTRATED IN AN INCIDENT IN THE LIFE OF  
THE AUTHOR OF 'A SAILOR'S RETROSPECT.'

In the autumn of 1829 I met with an accident of so serious a nature, that, had not surgical assistance been

\* "A Narrative of Facts." Published in Dublin,—1836.

rendered almost instantaneously, I should not have lived an hour. This happened on a Sabbath morning. When the necessary operation had been performed, and I was able to speak, my first exclamation was, "Doctor, I thought I was off!"—which I accompanied with an oath.

The worthy surgeon, who was a very young man, replied, "You were indeed nearly off this world's stage; but, may I take the liberty of asking you, were you prepared to meet that great Being whose name you so lightly treated?"

I cannot describe the confusion I felt at this merited reproof, any more than the astonishment it occasioned. I confessed that I feared I was not in a state to meet my Maker in judgment.

"Pardon my observation, sir," said he; "you may perhaps think that I am stepping out of my province, in interposing in spiritual matters; but, sir, I should consider myself an unworthy member of the mystical body of our Lord Jesus Christ, if I suffered you, or any one I may be called upon to attend, to imagine that I felt any thing short of deep sorrow, when I hear the name of my Maker irreverently treated."

I apologized for my unbecoming levity, assuring him, that I used the expression most unthinkingly, and with no intention of disrespect to my Creator.

"Believe me, my dear sir," he replied, "I do not accuse you of any intentional disrespect to your Creator, much less to me; but allow me to observe, that I should have thought the most natural sentiment of your heart would have been, to have returned your sincere thanks to God for your preservation; for no man was ever nearer death, that did not die. I was merely the instrument of rescuing you from so sudden an end—the success of my endeavours belonged to God; and to him are your praises and thanksgivings due. May I request you to consider seriously the events of the last hour? Think that, in that short period of time, you were perfectly well, and on the verge of eternity, and again restored; think what might have been your fate, had it pleased the great Disposer of events to have called you into his presence. I will say no more at present, as I am sure, when you reflect on these matters, you will not wonder at my rebuke."

I was left without a reply. He took his leave, promising to call for me on the following day. Perhaps at no period of my life did I ever feel more ashamed of myself, or a greater degree of admiration and respect for an utter stranger; for he was not our family surgeon, but was called in as the nearest at hand. In this apparently accidental circumstance I trace the finger of Divine Providence. Another practitioner might, no doubt, have been equally successful in his operation, but I might have used the same observation unnoticed, and have been left equally unthankful to my Maker, as I was at the moment I used the expression. This providential accident afforded me an opportunity of contracting an intimate acquaintance with this pious, humble-minded Christian; who was a man of intelligent mind, and capable of giving instruction in the great truths of Christianity. He first opened my eyes to the real beauties of the Gospel, though I thought I knew them perfectly well at the time. He first brought me to understand what was meant by "justification by faith," and the doctrine of the imputed righteousness of Christ. He was born of Socinian parents, and edu-

cated in that unfortunate system until he arrived at the age of eighteen; at which period he was walking the hospitals in London, and was the gayest among the gay and thoughtless. His conversion was brought about in rather a singular manner. Having one evening gone out with some licentious object in view, his attention was attracted by the sound of music and singing. He drew near to the house whence the sound proceeded. There were a number of respectable people singing a hymn. The singing was so good, that, instead of setting up a laugh at the "swaddlers," as he termed them, he remained stationary until it was ended, when one of the men, who must have observed him while the hymn was singing, came out and asked him to walk in. He did so, though merely in order to furnish himself with a subject on which to exercise his powers of ridicule. A chair was placed for him, and then one of the men read a chapter from Corinthians, which he afterwards commented on; and then followed a sort of conversational disquisition, in which several took a part. "I liked," said he to me, "all that I heard so much, that I felt gratified by being invited to meet the same parties on the following Wednesday." After a very short acquaintance, he made known his sentiments, or rather those in which he had been educated, and which he entirely renounced in less than a month; and from that time became a steady Christian.

As I have already stated, I owe to him, under God, a change of ideas which I sincerely believe will tend to my eternal benefit. I feel their grateful effects at this moment. I know, and feel an inward assurance of my Redeemer's love, that enables me to bear misfortunes, at least with resignation—conscious that "all things will work together for good to them that love God."

#### BIOGRAPHICAL SKETCH.

### MAJOR-GENERAL ANDREW BURN, OF THE ROYAL MARINES.

BY THE EDITOR.

#### PART II.

FOR five years Lieutenant Burn was stationed at Chatham, and during that time he was subjected to various changes in his spiritual feelings; but a delightful tone of confidence in the Redeemer breathes throughout his Journal, showing that, though sometimes "cast down," he was not "forsaken;" and though sometimes "perplexed," he was never in "despair." At length, the American war having commenced, he was ordered on active service; and in December 1775 he parted with his wife and family, and embarked, with a detachment of marines, on board the Milford frigate, for America. Detained by calms and contrary winds, they did not reach Spithead till the 1st of January. Having been allowed to go on shore, Lieutenant Burn took advantage of the opportunity, to visit Portsmouth. On entering the town, he was forcibly reminded of the events of former days, and the contrast between his past and present condition, both in regard to temporal and spiritual matters. He thus describes the feelings that were awakened on the occasion:—

"O how my heart glowed with gratitude the instant I began to recollect that there was a time I travelled round these walls, when my situation in every respect was most wretched, compared to what it is at present!

Blessed be the name of the Lord, who brought about the happy change. Then, tired out with hunger and fatigue, I passed one tedious hour after another, not knowing where to satisfy a craving appetite, or to lay my head at night; no money to purchase either, and without any solid prospect of a future maintenance in the world; and, what is worst of all, my eyes sealed to the true light of the Gospel, and my mind as yet ignorant of the saving knowledge of Christ. Now, glory to his name! I am neither tired nor hungry; I know where to go for a good dinner, and where to lay my head peaceably at night, with a sufficiency in my pocket to purchase whatever I want. My fortune in the world is not great, but sufficient. Blessed with the woman I love, and my dear little prattling babes, I desire no more. But, what is far preferable to all this, I humbly trust the Lord hath opened the eyes of my understanding, to see my ruined state by nature, and to know and embrace the truth as it is in Jesus. Transported with pleasing reflections on what God had thus graciously done for me, I could not forbear tuning a hymn of thanksgiving to his praise, while I cheerfully tripped along the ramparts; my outward gesture sufficiently demonstrating what joy and satisfaction reigned within. Surely, I thought, God must be my God, or he would not thus have blessed me."

The voyage across the Atlantic was a stormy one, and not unattended with danger; but, by the good Providence of God, they reached the port of Boston in safety, on the 16th of March 1776. The state of his mind, and the actual position of public affairs, on his arrival, are thus described:—

"Glory be to God, who hath brought us to our destined port in safety! Surely the Lord himself was our pilot. O that he would deign to be our guide and protector, while he is pleased to continue our stay in this hostile country. God only knows what will be the issue of this unnatural war. Hitherto he has defeated all our attempts, baffled our counsels, and given repeated, unusual, and unexpected success to our enemies. We have not a foot of ground here that we can call our own, but a few small islands of no use, except one on which we get a little fresh water. They become stronger and stronger every day, and we weaker and weaker. What military stores they wanted, we have supplied them with, not being able to hinder their taking them from us; provisions, and other things, with difficulty brought from England in transports, have been seized before our eyes, for the use of their army instead of ours; and now, after much bloodshed, fatigue, and hardship, we are obliged to fly, to avoid starving, or surrendering ourselves prisoners of war."

The Milford was now ordered on a cruise, to clear the coast from the enemy's armed vessels. They had scarcely set out, however, when the vessel almost foundered upon a rock; after having, the day before, been very nearly cast ashore upon an island. The wonderful escapes which they had made struck the mind of the captain so strongly, although he was by no means a pious man, that he said in the cabin, before several of his officers, "Gentlemen, you have heard me often say, and I repeat it again, since we sailed from England, we have been so frequently on the brink of destruction, that nothing but the goodness of God could have saved us from it." In the various cruises of the Milford on the American station, which continued for two years, more than thirty prizes were taken—most of them without bloodshed. On one occasion, where considerable resistance had been made, Lieutenant Burn thus paints the scene which he witnessed on boarding the conquered ship:—

"The mangled bodies of my fellow-creatures lying pale and breathless on the deck; some dying, and others begging me to put them out of their misery; while a hungry dog was feeding on the blood that was streaming all about the ship; exhibited a spectacle that would have extorted tears of compassion from the bitterest enemy, and the sigh of pity from the hardest heart. The captain and first lieutenant wounded, the latter dangerously; the first pilot and ten more men killed; twelve men wounded, some of them mortally; but what is astonishing, and ought to stamp lasting gratitude on the heart of every man on board the Milford, we had but one man slightly wounded in the arm; some had their clothes shot through, some the skin grazed, and others the hair shot off their heads; but every shot was directed by the hand of God to do us no other harm. Examining the different shot that took place in the Milford, every one is ready to exclaim—'What a wonder nobody was killed!' O that we could be but truly thankful to Him to whom alone we are indebted for this favour."

Besides the perils of war, Lieutenant Burn had various remarkable escapes from dangers of different kinds; but in all, he invariably recognises the watchful care of a kind Protector and Friend. "O what a treasure," says he, on one of these occasions, "is a throne of grace; and how blessed the man who has learned to approach it! Not all the riches of the Indies can be compared with this. Here I can get freely, for Christ's sake, what gold cannot purchase—the protection of the Almighty." At length the Milford was ordered home; but for some time the Lieutenant was uncertain whether it would be his lot to return to England in her, or to remain in America. This state of suspense, however, was not of long continuance, for on the 27th of January 1778, he had the pleasure of setting sail on his voyage homeward. When they were more than half way across the Atlantic, they were assailed by a storm, which for two days seemed to threaten them with instant death. From this impending danger they were mercifully relieved; and, after a passage of twenty days from Halifax, the Milford was safely anchored at Spithead. On the 28th of February Lieutenant Burn says:—

"This afternoon, by the blessing of God, I arrived safe at home, to the great joy of my family, all of whom I found in tolerable health. I would now pour out my soul in gratitude to that indulgent Father, who, for above these two years past, hath so amazingly preserved me. When I look back upon the path I have travelled, there is a redundancy of love and mercy attending every step. O Lord! I adore thee, and bless thee; and from the bottom of my soul desire to be wholly thine."

The happiness which he enjoyed in the bosom of his family was not of long continuance; for at the end of ten weeks he was ordered on the recruiting service. In this service he was engaged more than six months; but, as he returned to head-quarters with the recruits, he had an opportunity of visiting his family two or three times during that period. Having been called in from recruiting, he spent a month or two at Chatham, when he was appointed Captain-Lieutenant, and ordered to sea again. His feelings on leaving his family may be more easily conceived than described; but, committing them to the care of the Almighty, he proceeded to Portsmouth, and in less than a fortnight from the date of the order, he entered upon duty on board the Eagle, bound for the East Indies. While the vessel lay at

Spithead, there was some prospect of Captain Burn being relieved by another officer. In this he was disappointed; and, instead of repining, he remarks in his Journal, the day before the ship sailed, "Now I have given up every hope of being relieved from this India voyage; and I trust the Lord will, ere long, make me to see it was good for me I had not my own will."

On reaching India, after a prosperous voyage, Captain Burn was removed from the Eagle, having received an appointment to the Rippon, as captain of marines, in consequence of his health being so much affected by the climate, that it was necessary for him to return to England with as little delay as possible. Accordingly we find him making the following entry in his Journal, of date 4th April 1780:—

"This morning I left the Eagle, and embarked on board the Rippon. I would now lumbly approach a throne of grace, and solicit the same favours which were graciously granted to me on my arrival from America. May the Lord take me soon, in health, peace, and safety, to my native country! May I find my wife in health, earnestly seeking after God; and our dear little ones alive and well, to prove future blessings! May I find my parents still alive, to give me their blessing ere they go home! May I find the Gospel of Christ flourishing in England, and those I am more intimately acquainted and connected with at Chatham increased in number, faith, hope, and love! Lord! hear these prayers, and the glory shall all be thine!"

The voyage was a very tedious one, and in the course of it Captain Burn suffered much from bodily weakness and languor. At length, on the 9th January 1781, the fleet reached Ireland; and after remaining on that coast upwards of three weeks, they sailed for England, and anchored in the Downs on the 9th of February. There the Captain received intelligence from home that his father had died upwards of a year before. The tidings were painful to him, but he felt comforted with the thought, that he whom he mourned was safely landed on the shores of a brighter and a happier world. In the month of March, Captain Burn having obtained a month's leave from the Admiralty, paid a visit to his family. It was a source of great joy to them that they were again permitted to see his face in the flesh; but he had not been above a fortnight at home, when it pleased the Lord to make a breach in the family. "My youngest child," he says, "a sweet, healthy boy, about two years and a quarter old, was playing with me in the garden, on the twenty-first of March; and the next day, after a few hours' illness, his soul took its flight to heaven, and left his disconsolate parents to mourn their loss."

Shortly after Captain Burn had returned to his ship, she was condemned as unfit for service, and ordered to Chatham. This unexpected event gave him another opportunity of spending a few weeks in the bosom of his family. About the end of July he was appointed to the command of ninety men, including officers, on board the Sampson, which was ordered to cruise upon the coast of Holland. Here his health rapidly declined, and he was induced, by the advice of the ship-surgeon, to procure leave of absence without delay. This he readily obtained, and he returned home. During the four months which he spent with his family, he was raised to the rank of full Captain. His health being re-established, he returned to the Sampson, which then lay at Sheerness, but soon after

went round to Spithead to wait farther orders. Apprehensions were entertained, for a time, that their destination would be the West Indies. A residence in a climate so unhealthy would have been almost certainly fatal to Captain Burn, in the now shattered state of his constitution; but, by the kind arrangements of his heavenly Father, his fears in this respect were disappointed. The Sampson was appointed one of the Channel fleet, and was on the point of sailing, when a captain of marines, who was to go ashore in consequence of the party he commanded being drafted into other ships, came on board the Sampson, and proposed an exchange of duties with Captain Burn. This was effected, and he returned to Chatham, where he remained with his family—the only service required of him being the charge of a recruiting party for a few weeks at Rumford.

In the opening of 1783, peace was restored, an event which Captain Burn notices with feelings of the liveliest gratitude to the Almighty:—

"To-day the news arrived that the preliminary articles of peace were signed on the 20th instant at Paris. Rejoice, O my soul, at this long-looked-for blessing! Stand amazed at the goodness of God to thee: he has now brought thee safe through two bloody wars without loss of life, limb, or liberty; while thousands younger and more deserving have been hurried into the eternal world by the fatal bullet, or pestilential climate. How many of my messmates, companions, and friends, can I call to mind, who at the beginning of this eight years' war were much more likely than myself to see it out, but who are now no more! O my soul! praise the Lord for his mercy!"

In consequence of the war being ended, the marine corps was reduced, and Captain Burn retired from the service upon half-pay. He now experienced the sweet pleasures of a calm domestic life, free from the turmoil and bustle to which for many years he had been subjected. To his own religious concerns and those of his family, he devoted himself with the utmost ardour. It was not to be expected, however, that he should long continue exempt from "chastisement of which all are partakers." He was visited accordingly in the beginning of the year 1785 with one of the severest calamities to which any man can be exposed,—the loss of an affectionate and beloved wife. His feelings on suffering this painful bereavement, he thus briefly but pathetically notes:—

"Of all the trials I ever had to sustain, none is to be compared to what I have gone through for these three or four days past. My wife, in whom all my earthly happiness centered, suddenly taken from me! O how hard, to say with the heart, The will of the Lord be done! I am like one in despair; all nature seems clothed in sackcloth. Lord, help me in this hour of darkness!"

And again, a short time after, he writes:—

"God be praised! the melancholy, despairing frame of mind which my late loss had thrown me into, seems to be wearing off. And happy for me that it is so; for, had it lasted in its first force much longer, I must have sunk under it.—I still find God the hearer and answerer of prayer, and this encourages me to persevere. Like a kind parent he has always been near to succour me in my greatest conflicts. What a blessing to have such a God! I should be the most miserable of all wretches if I had no access to the throne of grace. But my troubles and distresses, however great,

keen, and heavy they may be, when brought there, lose all their force and bitterness."

Captain Burn now directed much of his attention to the perusal of theological works; and having carefully studied the various branches of the Christian Evidences, he wrote a work which has attained considerable celebrity, "The Christian Officer's Panoply; containing arguments in favour of Divine Revelation; by a Marine Officer." To the second edition, published in 1806, he affixed his name; substituting the words, "Complete Armour," for "Panoply," as being more intelligible. The favourable reception which this work received from the public encouraged him in his literary labours; and, accordingly, in the same year, 1789, he published a pamphlet entitled, "Who fares best; the Christian, or the Man of the World? Or, the Advantages of a Life of real Piety above a Life of Marine Dissipation; by a Marine Officer." This dialogue was still more successful than even the former, and the profits were given to a religious object.

The year before the "Panoply" was published, Captain Burn was called in upon full pay, but employed for some time chiefly on the recruiting service. At length, however, in the spring of 1791, he was ordered to sea in the ship *Arrogant*. For six months he remained on board this vessel sailing only between Portsmouth and Chatham; and at the end of that time he disembarked with his party, and went into barracks, the ship being paid off. In May of the following year a proposal was made to him by the Directors of the *Sierra Leone Company* to accept the post of second in command at their new settlement on the coast of Africa. This offer he reluctantly declined, chiefly on the ground of his bodily weakness, although he could have wished to have helped forward in the promotion of the abolition of the slave trade, a subject on which he published some tracts, which were considered as effectively written.

About this time Captain Burn was appointed to the *Assistance*, in which he made a voyage to Newfoundland, and on his return he went to Corunna and Gibraltar. In the course of this last voyage he suffered severely from almost constant attacks of illness. On his return from Gibraltar, therefore, he found it necessary to apply for leave of absence for two months. This he obtained, and providentially during that interval the *Assistance* was ordered off to the West Indies, so that Captain Burn escaped from the dangers of a voyage which would in all probability have terminated his life. In consequence of the state of his health his term of leave was extended to four months, at the end of which he was again employed in the recruiting service.

For some time past Captain Burn had found great difficulty in supporting his numerous family, and with the view of diminishing his expenses, he thought of retiring to the country. About Michaelmas 1794, accordingly, he entered upon a small farm consisting of a cottage and thirteen acres of land, of which he took a lease for fourteen years. This speculation was by no means successful, and he became embarrassed in his pecuniary affairs. In a state of great anxiety he applied to a nobleman with whom he had been formerly intimate in France, but whom he had not seen for the last twenty years. To his surprise a letter arrived in a few days, enclosing an order for one hundred pounds. This reasonable supply filled the mind of Captain Burn

with the warmest gratitude to his heavenly Benefactor, who had put it into the heart of his friend to assist him. The money sufficed to pay off all his debts, and thus relieved his mind from anxiety.

In the autumn of 1795 Captain Burn was called in from the recruiting service, in which he had been employed for two years, and was ordered to hold himself in readiness for sea-duty. After a short time he was appointed to the *Goliath*, and embarked at Portsmouth on the 24th of March 1796. Before setting sail, an incident occurred which must have been gratifying to his mind. It is thus noticed in his Journal:—

"Last Monday I breakfasted with Captain Wilson, who is destined to command the vessel that is to carry out the missionaries to Otaheite, and had an hour's comfortable conversation with him; while he related the very pleasing account of his conversion, effected in a very striking manner by sovereign grace, through means of "the Christian Officer's Panoply," which upset his infidel principles, brought him to the Bible and to Jesus Christ, the friend of sinners, where, after a dark and painful night of true contrition, he found, and rejoiced in a complete salvation; O that the Lord would daily make me thankful for his wonderful condescension in employing such a worm as I to call in any of his chosen vessels. But such is His pleasure, to employ base and weak things to confound the great and wise."

The *Goliath* sailed with a convoy, first to Gibraltar, then to Corsica, and thence to Leghorn. From Leghorn they proceeded to join the fleet, under the command of Sir John Jervis, then blockading the port of Toulon. After cruising about for some time, the *Goliath* was present in the hot engagement with the Spaniards off Cape St Vincent. This memorable battle is thus noticed by Captain Burn:—

"God be praised! the battle is fought, the victory gained, and my worthless life preserved. The *Goliath* had two three-deckers upon her at one time, and suffered much in masts, sails, and rigging; but, thank God! had only eight men wounded. What shall I render to the God of all my mercies for hearing my prayer, giving me courage, and protecting me in the day of battle!"

Captain Burn's health having suffered much in the campaign, he was discharged from the *Goliath*, and appointed to the command of the marines on board one of the Spanish prizes; and, by this arrangement, he expected to reach home in the course of the summer. After this removal he remained at Lisbon nearly six months, during which his health was much improved. In the passage home they encountered some stormy weather, but at the end of four weeks they arrived at Plymouth; and Captain Burn returned to his family. In consequence of his valorous conduct in the recent engagement with the Spaniards, he was promoted to the rank of Lieutenant-Colonel in the army. This honour, which brought him no pecuniary advantage, was attended with considerable expense; and as, during his absence, the management of his farm had been far from successful, he now found himself plunged anew into debt.

In April 1798, a major in the Plymouth division of marines being reduced to half-pay, Colonel Burn was fixed upon as his successor. The satisfaction which he felt on receiving this promotion was somewhat diminished by the thought of removing to such a distance from all his old friends and connections; but, happily, this was prevented, by his appointment to a vacancy which occurred a few days after in the *Chatham* divi

sion. This arrangement added a hundred pounds a year to his income, and exempted him from all sea-duty in future. He now disposed of the lease of his cottage and farm, and removed his residence to Stroud where he employed himself actively in promoting the cause of religion all around him. Notwithstanding the rigid economy with which his domestic affairs were conducted, the expenses of his numerous family, for shortly after the death of his first wife he had entered a second time into the marriage connection, exceeded his income, and at the beginning of the year 1803, the amount of his debts was about sixty pounds. This circumstance led him to wish for promotion, and about this time he had some hopes of attaining it. But his expectations were not fulfilled; and in great depression of mind he cast his burden upon the Lord, earnestly imploring, that in his own good time he might be relieved. The same week his prayers were answered in a way the most unexpected and wonderful. We give the statement in his own words:—

“Last week, just as my heart was poring over the disappointment I met with in my expected promotion, and anticipating all the miseries of accumulating debt, a dear friend of mine, in the military profession, called upon me; and taking me aside into a private room, made me promise I would ask him no questions: which when I had done, with some hesitation, he put a bank note into my hand, saying, he was desired to give it me, but with the strongest injunctions never to divulge whence it came. I put it in my pocket without looking at it, repeatedly thanking him and my generous benefactor for the very acceptable present. Dinner being upon the table, we went in, sat down and dined; my mind all the while occupied about which of my creditors I should pay off first, imagining I had perhaps a ten or twenty pound note, which I longed to look at, out was ashamed to do it before my friend. Soon after dinner I took an opportunity to step out of the room to satisfy my anxious curiosity. But oh! how was my heart filled with grateful emotions when I found two notes, one of five and the other of a hundred pounds—a present of one hundred guineas! To attempt a description of my feelings at this time would be vain; those who have experienced the overflowings of a grateful heart can only guess at them. I was so overcome with a view of the Lord’s goodness, that I knew not how to express myself, and was afraid my friend would think me insensible of the favour bestowed. When he was gone, and I had communicated the purport of his visit to Mrs Burn, we both wept, and in broken accents, with eyes and hearts directed to heaven, expressed our obligation to the God of all our mercies, for this seasonable and ample supply, in answer to our united and repeated prayers. I have now enjoyed the pleasure of paying all my debts, of contributing to the relief of others, and of purchasing many articles absolutely necessary in the family. O how good the Lord has been to us, unworthy as we are of the least of all his mercies!”

Soon after this marked interposition of the Almighty in his behalf, Colonel Burn received a considerable accession to his income in consequence of his being appointed inspecting field-officer in the Cambridge district. His family accordingly left Stroud, and removed to Cambridge. No sooner had this change been effected than he was unexpectedly appointed second Colonel-Commandant, and stationed at Chatham. The expenses of two removals, losses by two sales of furniture, and furnishing two houses within six months, involved him in new debts; but with unhesitating confidence he cast

himself and all his concerns upon the care of that gracious and merciful God, who had hitherto so remarkably cared for him. In the evening of his days Colonel Burn was not exempt from the infirmities incident to old age. In the summer of 1804 he was attacked with a slow fever, which reduced him to great weakness. From this disease, however, he speedily recovered, and had the comfort of thinking that the affliction had been sanctified to his progress in the Divine life. The following summer he was called to part with one of his infant children, two years and three months old. This bereavement he bore with calm submission to the will of Him who doeth all things well.

As his days advanced, Colonel Burn found his health and strength gradually declining. He continued, however, to promote as far as he could the cause of the Redeemer, which was ever dear to his heart. His own pecuniary affairs were still in a very embarrassed state, and he was very desirous to rise in his profession, that he might be able to pay his just debts. Through the Divine goodness, his wish was gratified, by his appointment, towards the end of 1808, to the office of Colonel-Commandant at Woolwich. Thither, accordingly, he and his family removed. Old age was now creeping on apace, and he felt, to use his own expression, that he was “travelling post-haste to an eternal state.”

On the 25th of July 1810, Colonel Burn obtained the rank of Major-General in the army—a promotion not attended with any additional emolument. In the course of this year, also, he was enabled to accomplish the discharge of all his debts—an event which had been long the object of his strenuous exertions and fervent prayers. From this time, nothing remarkable occurred in the life of this good man. He continued on active duty till the year 1814, when he was discharged on full pay. He now removed with his family to Gillingham, a retired village near Chatham. Here he spent the remainder of his days, in calm contemplation of those things which are unseen and eternal. After about two months of sweet enjoyment in this retired situation, the family of General Burn were alarmed early in September by the return of his annual complaint, with symptoms more dangerous than usual. The fever raged with great intensity, the difficulty of breathing was distressing, and continual coughing left him scarcely an interval for repose; but, even in the midst of these accumulated sufferings, he manifested the utmost patience and resignation to the Divine will. The account of his last hours we extract from the published Memoir:—

“The day after his first severe attack, on his third daughter inquiring how he felt, he replied, with a countenance expressive of humble confidence, ‘I hope I shall meet you in heaven;’ and a few days after, when she again approached his bed, he said, ‘Ah! is it you, my love? You will have need of faith; exercise faith. His own faith was deeply exercised at one period of his illness. The reader will recollect that the General had, during his residence in France, unhappily imbibed infidel sentiments, so far, at one time, as to doubt the immortality of the soul. Though these sentiments and doubts were afterwards removed, not only by a thorough conviction of the truth of Christianity, after diligent investigation, but by personal experience of the power of religion on his own heart; they, nevertheless, did him lasting injury, and in after-life often afforded Satan the means of distressing this holy man. At one



period of extreme weakness and suffering during his last illness, the great enemy of souls was permitted to harass him, by suggesting the thought, that perhaps annihilation would follow death. He mentioned this temptation to one of his children standing by the bedside, who replied, 'Life and immortality are brought to light by the Gospel.' This passage of Scripture immediately dissipated his fears, and proved a shield against the fiery darts of the devil. He reclined his head again on the pillow, and for some time after his beaming countenance indicated the sweetest serenity and joy.

"On Tuesday the 13th September, the General revived considerably, and the hopes of his friends were excited that they should still be blessed with his beloved presence. During this interval of ease, all the temporal concerns of the family were settled. This subject had been a source of great anxiety to him for many of the latter years of his life; and if one circumstance more than another made him shrink from death, it was the fear of leaving his numerous family destitute. It is a delightful instance of the tender mercy of God, and of the power of faith, that this anxiety was completely removed during his illness, and that no trace of it was left to disturb his last moments. After making every necessary arrangement, and doing all in his power towards the future comfort of his wife and children, he commended them in faith to the guardianship of his God and Saviour, and seemed to feel that they were safe in His hands.

"On the Wednesday and Thursday after the temporary revival just now mentioned, he gradually grew worse; and on Friday the fever increased, and the cough became so violent, that all hopes of his recovery were abandoned, and he himself felt that his end was drawing nigh. The severity of the disease entirely prevented any continued attention to heavenly objects, and all the dear sufferer could do was to pray aloud for patience, and a speedy removal to his eternal rest. He at one time expressed a desire that, if it were God's will, he might die on the Sabbath morning, and spend that holy day in the worship of heaven. The disorder continued unabated throughout Saturday, and, after a night of extreme suffering, he ceased coughing about nine o'clock on the morning of Sunday the 18th September. His friends saw that the symptoms of death were upon him, and he was asked if he wished to see any one in particular; he replied, with much emphasis, 'Nobody, nobody, but Jesus Christ. Christ crucified is the stay of my poor soul.' These were the last words he uttered; and at half-past nine he gently breathed his last, according to his desire and prayer, worshipping that Sabbath in heaven!"

Such was the life and such the death of a truly eminent Christian officer, whose whole career, for the last forty years of his life, was marked by that high-toned piety and uniform consistency of character which fitted him to shine as a light in the world, holding forth in his conversation and conduct the word of life.

### ALL THINGS FULL OF GOD.

THESE lives and works  
A soul in all things, and that soul is God.  
The beauties of the wilderness are His,  
That make so gay the solitary place,  
Where no eye sees them. And the fairer forms,  
That cultivation glories in, are His.  
He sets the bright procession on its way,  
And marshals all the order of the year;  
He marks the bounds, which winter may not pass,  
And blunts his pointed fury; in its case,  
Russet and rude, folds up the tender germ,  
Uninjured, with inimitable art;

And, ere one flow'ry season fades and dies,  
Designs the blooming wonders of the next.  
The Lord of all, himself through all diffused,  
Sustains, and is the life of all that lives.  
Nature is but a name for an effect,  
Whose cause is God. One spirit—His,  
Who wore the platted thorns with bleeding brows,  
Rules universal nature. Not a flower  
But shows some touch, in freckle, streak, or stain,  
Of his unrivall'd pencil. He inspires  
Their balmy odours, and imparts their hues,  
And bathes their eyes with nectar, and includes,  
In grains as countless as the sea-side sands,  
The forms with which he sprinkles all the earth.  
Happy who walks with him! whom what he finds  
Of flavour or of scent in fruit or flower,  
Or what he views of beautiful or grand  
In Nature, from the broad majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a present God.

COWPER.

### THE LAMB OF GOD: A DISCOURSE.

BY THE REV. DONALD FERGUSSON,

Minister of Dunnichen, Forfarshire.

(Continued from page 284.)

"Behold the Lamb of God, which taketh away the sin of the world."—JOHN i. 29.

LET us now allude, more specially, to the means whereby this Lamb of God achieved redemption for man. Redemption may be viewed under a twofold aspect,—1st, As the fruit of a power which He exerted; 2d, As the fruit of a price which He paid. On the one hand, dominion may be usurped; and, for the overthrow of that dominion, it is necessary that power should be opposed to power. On the other hand, a dominion possessed of right may be exercised righteously, and this righteous dominion may be offended; and for the propitiation of this offended authority a ransom must be paid.

Now, in both of these lights, had the Lamb of God to work out salvation for fallen men. Satan had usurped an unrighteous dominion over the sinner, and the Saviour overthrew Satan by his might. God's law, again, had asserted a righteous claim to man's obedience, and man had contemned its authority; and to the violated honour of this law had the Saviour to make satisfaction. The former, as I have said, the Saviour conquered by his power; the latter, he appeased by a price. When, therefore, the Saviour came to redeem his people from the power of sin, he entered into a deadly contest with the great enemy of souls. By his "obedience unto death," he baffled all the temptations, and foiled all the plans, of the adversary. All his venom and malignity were concentrated against the divine Redeemer; and when he died, all the enmity of sin, all the power of Satan, were overthrown. Others conquer by a life of triumph—he conquered by a death of anguish and of ignominy; for, on his cross, "he overcame principalities and powers, and made a show of them openly, triumphing over them in

it." Sin, who had struggled with, and wounded the glorious Redeemer—sin himself fell exhausted in the conflict, and the Saviour crushed the serpent in his fall. By his very death, he made Death himself a prey. True, he went down to the sepulchre in humiliation; but as sin had no temptations that could seduce him, so neither had death terrors that could appal; nay, the king of terrors himself was affrighted at the glory of his victim, and allowed some of his captives to escape. Amid the mysteries of the tomb, the career of the Saviour was one of success; and, at last, he burst forth with all the might and the majesty of a conqueror, arrayed in the spoils of victory, and bearing the treasures of redemption, as trophies of his triumph; so that his redeemed ones can now raise the exulting anthem, "Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God should dwell among them." And even now are heaven, and earth, and hell together raising a united testimony to the completeness of those triumphs, which the victorious Redeemer has achieved. Heaven gives its testimony by its crowds of grateful worshippers; hell bears its testimony by sin's bruised head, and death's broken sting, and despair's rifled chambers; and earth bears her testimony by her thousands of rejoicing believers, who are looking and longing for the day when they also shall be made "conquerors, through him that loved them."

Thus, then, did the Lamb of God accomplish the overthrow of Satan; and this is one of the elements of that redemption, whereby he took "away the sin of the world." But when the justice of Jehovah appeared, claiming satisfaction for a violated law, the Saviour resisted not its demands. He acknowledged that the claim was righteous; and, therefore, he offered a price, in order to make expiation—he offered a ransom, in order to purchase salvation; yea, he offered himself, his body and his soul, as a sacrifice. When, therefore, he appeared as an atonement for the sinner, all the transgressions of an elected world were imputed to him. "He bare our sins," saith the believer, "in his own body, on the tree." In his people's stead, he assumed them as his own; and who can tell the depths of our Saviour's agony, when he felt himself laden and bowed down by that load which his righteous soul abhorred?—when he felt the combined guilt of the past and the future transgressions of an elect world clinging closely to him? Our blessed Lord, however, participated in nothing of sin, except its pain; this, however, he experienced to the full. The consequences of sin were all tasted by him—hunger and thirst, weakness and want, weariness and woe. Satan allured with unholy suggestions the pure desires of his human nature; while his righteous soul, loathing alike the tempter and the temptation, was often plunged into grief, and gloom, and depression. Men tortured and persecuted him, while his generous heart mourned over the perversity of the beings whom he came to

save; and, at last, the agonies of the cross, and the pangs of dissolution, closed the scene of his bodily anguish! Of all the woes that sin had brought upon the body the divine Saviour tasted. "In all our afflictions he was afflicted;" for "he neither despised nor abhorred the affliction of the afflicted." But, severe as were these visitations which he experienced at the hands of men and of devils, yet were not these the bitterest pangs which he had to undergo. Men did their worst to torture—Satan exerted all his skill to seduce, all his might to overcome; but when earth and hell had vented their united fury upon the Redeemer, the Father himself came forward, to exercise his righteous indignation against those sins which his well-beloved Son had assumed as his own! In the midst of his deepest afflictions, "it pleased the Lord, even his Father, to bruise him!" Oh, then was the hour of his sorest trial, when his Father hid his face! Then was fulfilled the fearful prophecy, "Thou shalt make his soul an offering for sin." Then was it that, in his deep desertion, he exclaimed, "My soul is exceeding sorrowful, even unto death." This it was that drew from him the pleadings of agony, "How is my soul troubled, and what shall I say? Father, save me from this hour! If it be possible, let this cup pass from me." But it was not possible! It was not possible that God's law should remain unfulfilled—God's honour tarnished—God's mercy unemployed; and, therefore, did not the Father abate one jot or tittle of the punishment which sin had merited, spotless and beloved though the sufferer was! The cup of trembling was in his hands, and that cup required to be drained to the dregs; the fire of wrath had descended to consume the sacrifice, nor were its flames withdrawn until they had scorched away all the transgressions of an elected world; and oh, what heart of man can conceive, what tongue of angel can describe—nay, what but the Eternal Mind itself can comprehend, the agony of that hour of desertion, which wrung from his lips the cry of anguish, "My God, my God, why hast thou forsaken me?" At last, the sacrifice is closed—at last, the avenging fire is quenched, and for ever, towards the faithful; but not until the Lamb of God, with expiring voice, declared his work complete, "and bowed his head, and gave up the ghost." And not merely has the Saviour himself declared his work complete, but the Father has given evidence of his complete satisfaction therewith, in that "he hath highly exalted him, and given him a name that is above every name;" so that the Lamb of God, when "he had by himself purged our sins, hath now sat down on the right hand of the Majesty on high," where he still retains the Mediator's nature and exercises the Mediator's office. And not only so, but the Father's satisfaction is manifest in his acceptance of all such as come to him, claiming an interest in this all-sufficient sacrifice. He is holding out to men, not denunciations of wrath because of transgression, but, like Noah's dove, he now holds forth

the olive-leaf of peace, proclaiming that the deluge of sin is abated, and that there is ample security in Christ Jesus, the ark of the sinner's hope.

Thus, then, my friends, has Christ Jesus not merely set before us an open door of access unto the Father's presence—not merely has he purchased salvation for as many as believe, but he has actually purchased themselves. "Souls were the hire" which he laboured for. He has bought them at full value—he has paid for them the full price. "With his own blood has he purchased his Church;" so that, as aforesaid, God could not be a just God if he pardoned the unrighteous; now God cannot be a just God, if he refuse to grant a free pardon and a gracious welcome to all those whose salvation has been purchased by the blood of sprinkling.

But here, it may be asked, If "the Lamb of God taketh away the sin of the world," why are not all equally benefited? And what, my friends, is the reason? Just because all will not receive the offered gift. Is not the invitation free as the winds of heaven? Is not the offer universal as the sun's bright radiance? Is not the call tender as the melody of the upper sanctuary? "Look unto me, and be ye saved, all ye ends of the earth!" And the "Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and *whosoever will*, let him take of the water of life freely." "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye will find rest unto your souls; for my yoke is easy, and my burden is light." And, to confirm these gracious invitations, are there not thousands who are ready to testify, that as soon as they asked, they were answered—that as soon as they sought, they found—that as soon as they knocked, the door of mercy was opened to admit them? Yea, every individual who has received the Saviour, is able to testify, "He was crucified for *my* offences, he was raised for *my* justification." And if so be, then is it not true that every reprobate, who refuses to listen to these invitations, is just trampling under foot the charter of redemption, which has been sealed by the blood of the Lamb of God?

It is quite true that, in a saving sense, Christ has died only for those who are "given to him of the Father." It is quite true that of these, and these only, he speaketh, when he saith, "For their sakes, I sanctify myself" (as a sacrifice), "that they also might be sanctified, through the truth." It is perfectly true that for these, and these only, he made satisfaction; for what saith the Father, by the mouth of his prophet? "For the transgressions of *my* people was he stricken." It is perfectly true that it is for these, and for these only, that he presents his intercessions in his Father's presence; and it is only those who have been justified by his blood that have a right and title to believe, with the apostle, that they "have an Advocate with the Father, Jesus Christ,

the Righteous." It is perfectly true that there is a roll of elected ones, whom God hath chosen unto everlasting life. All this is true; but equally true is it, that no man has ever seen that record wherein the catalogue of the elected is enrolled, and that the decree of election shall be a barrier in the way of none, who really and truly wish to obtain a participation in the blessings of the Saviour's purchase.

In offering, therefore, Christ Jesus to sinners, we have nothing whatever to do with these eternal purposes of God, which are hidden; all we have to do with is this fact, which God has written in his Word as with a sunbeam,—that the obedience and sufferings of the Lamb of God, considered in themselves, are, on account of the infinite dignity of the Saviour's person, of a value that is incalculable; that every man and every woman under heaven will find them to be so, if they seek an interest in them; and that, on the other hand, if a man voluntarily and perversely reject the promised gift, then is that man's damnation of his own choosing. With the revealed benefits, then, and not with the mysteries of the covenant, have we to do; and the first benefit which we meet with, is a free and a full offer of grace to every sinner under heaven,—a faithful promise, that the Lamb of God taketh away the sins of every human being that accepteth his salvation; that he "taketh away the sin of *the* world,"—the sin not of the Jew only, but also of the Gentile; that he "taketh away the sin of the world,"—even the sin with which an ungodly world has tainted the souls of his redeemed people; that he "taketh away the sin of the world,"—even the world of the elected unto everlasting life: and here, in the name of God, and by authority from his Word, am I privileged to say, that every man and woman in this house of God is of this elected number, if they obey the Baptist's injunction—"Behold the Lamb of God, that taketh away the sin of the world."

Thus, then, brethren, is the Lamb of God the author and finisher of redemption; upon the cross he achieved it—when he was lifted up as a sacrifice between earth and heaven; to the one, offering satisfaction; to the other, publishing salvation. Yea, there is salvation in his *name*; for he is Jesus, the Saviour of his people from their sins. There is salvation in his *acts*; for he has come as the Lamb of God, and by the sacrifice of himself, he has averted the wrath of the Father; by the price of his blood he has purchased the redemption from the penalty of sin; while, as the Lion of the tribe of Judah, he has combated and conquered all the soul's enemies, and gained his people's deliverance from the plague and pollution of their trespasses. There is salvation in his *words*; for they are words of mercy, and his promises are full of tenderness. "I," saith he, "even I, am he that blotteth out thy transgression, for mine own sake, and will not remember thy sins."

III. But, in the *last* place, let us now, very briefly, attend to what was proposed as the *third*

head of Discourse; the invitation "*behold*" the Saviour, in his character as "the Lamb of God."—I have already attempted to point out to you the source of the sacrifice—the grace of God; I have told you of the sacrifice itself—the Lamb of God; I have explained the object of the sacrifice—the removal of the sins of the world; let me now speak of the manner in which you are to appropriate the benefits of this sacrifice.

You are to behold him—to behold him "as the Lamb slain;" you are to look to him with the eye of faith—for by faith alone are you able to obtain a participation in that redemption which grace has provided, for "by grace are ye saved, through faith." You are accustomed to gather the emotions of the heart from the expression of the countenance; whether they be the meltings of sympathy, or the anguish of bereavement, or the awakenings of terror, or the glow of tenderness, or the eagerness of desire, that animate the heart; and even so does the heart of the Christian speak, in the very look which it directs to the Saviour.

Oh! naturally our souls are blind to all this; and unless we receive the eye-salve of the Spirit of God, never shall we be able to obtain a saving view of Christ Jesus. But let a soul be once awakened, by the preaching of repentance, to a sense of its transgression; let a soul be quickened to a perception of its danger, and to a dread of coming doom; let a soul be thus startled from its slumbers of carnal security, and led to cry out, with the disciples of the Baptist of old, "And what shall I do?"—oh! when a soul is led thus to acknowledge its poverty, its pain, and peril, and, amidst tremblings and tears, to seek relief, then, how gladly will he listen to the gracious invitation—"Behold the Lamb of God!"

1. The first look, therefore, which the awakened soul directs towards the Saviour is a look of desire—an earnest longing after Him who is the soul's only refuge. And when the sinner, under such awakenings, has turned his eye to the Redeemer, the first feeling in the soul of the penitent is, an appalling sense of his distance from the Saviour, and a hopelessness of ever reaching this city of refuge. The language of the penitent sinner is, Will he look on me, who have so dishonoured him? Will he ever help me, who have strayed so far from him? Will he have pity upon me, who have had so little pity for myself? Oh! then he thinks that there can be none so helpless, so desolate, so despairing, as himself. He sees Christ able and willing to save every other; but he trembles as he lifts up his eyes to gaze upon that merciful Saviour whom he has so often pierced by his trespasses; nor dare he appropriate to his own soul the same free and full offer of deliverance which has cheered the heart of others. But although thus the eye wherewith he attempts to look to the Redeemer may be dimmed with tears, still does he look, and long, and pray; amidst doubts and misgivings he may oftentimes lose even the faint glimpse which he had of the Saviour, but still he presses on; and having once seen, he

still seeks: and such faithful and earnest desires never fail, in the end, of being gratified. Fear not, brethren, although the day of comfort may be deferred; fear not, though you have to sow in tears; fear not, though your first glimpses of Christ may be weak, although your first perceptions of his beauty and of his mercy may be faint and dim; let it be yours to obey the advice of the Psalmist—to "wait upon the Lord," to "be of good courage," believing that "he will strengthen your hearts." Let your gaze be earnest and incessant; and even as you look, the light from the cross will reach your hearts, refreshing and cheering you; and, having once found comfort there, you will always be resorting thither, for larger manifestations of the Redeemer's goodness; and the oftener you apply, the more shall you be welcome.

2. But again, this look, which you are called on to direct to the Saviour, is a look of love—love towards him who first loved us. It is fear, unquestionably, that first of all induces the sinner to look to the Saviour—fear of God's righteous indignation—fear of hell's consuming fire; but although it be fear that induces the sinner to seek safety in the Saviour's cross, still, it is not fear that keeps him there. A perception of the Redeemer's love produces, in its turn, a responsive glow of affection in the heart of the sinner towards the Saviour. Love increases upon intercourse, until the believing soul regards the Saviour as "the chiefest among ten thousand, and altogether lovely."

The believer's love to his Lord combines all that is beautiful in those elements of affection whereof the heart of man is susceptible. It is a *brother's* love which the believer feels towards Jesus. He is our brother, as well as our Saviour; he has been our brother in sorrow, and is about to become our brother in glory. In him, "we are begotten of God unto righteousness and true holiness;" becoming "heirs of God, and joint heirs with Christ." It is a *son's* love to a parent which the believer feels towards Jesus. We are his spiritual offspring, receiving from him the seed of grace within us, and daily experiencing at his hand the watchful care, the support, the protection, which a parent bestows on his child. It is the love of an *espoused one*, which the believer feels towards Jesus. "Thy Maker," O believer, "is thy husband; the Lord of hosts is his name." And the language of the Church regarding him is, "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for evermore."

Thus, then, does the believer's love to his Lord combine all the elements of affection. The firm friendship of brotherhood is tempered by the devoted reverence of filial affection; and both are knit together by the burning fervour of conjugal love.

3. But farther: this look which you are invited to direct to the Saviour is a look of confidence. Love and confidence abide together; as soon,

therefore, as the sinner has been united to the Saviour by the bonds of love, the believer will confide implicitly in his Lord's affection—in the preciousness and permanency of his Lord's promises. The believer confides in him, because his satisfaction is all-sufficient—because his intercession is all-prevalent—because his stores of grace are ever full, and ever overflowing—because, having died to purchase blessings for his people, he now lives to bestow them. The believer confides in him, because he is unchangeable, "the same yesterday, to-day, and for ever"—because his salvation never faileth—because his intercession never wearies—because his love never cools—because "he is able to save to the very uttermost all those that come unto God through him, seeing he ever liveth to make intercession for them." Therefore has the believer confidence, in looking to the Lamb of God; for in every season of exigency and trial, in every season of doubt or of fear, by looking unto Christ he never fails of obtaining the desired relief.

Are you, then, panting with thirstings after righteousness, in this wilderness of sin? "Behold the Lamb of God!" He is the spiritual Horeb, ever pouring forth streams of living waters. Are your consciences still smarting under the wounds of "the old serpent, the devil?" Then, "Behold the Lamb of God." Look to the brazen serpent that hangs on Calvary, giving life to the dying, and health to the diseased. Is sin accusing you? Look not to your sins, but "Behold the Lamb of God, that taketh away the sin of the world;" and say, He hath taken away my sins—he hath carried them away into "a land not inhabited." Is Satan trying to tempt, or to terrify your souls? "Behold the Lamb of God," bleeding and dying on the cross, and say, Lo! this is the Captain of my salvation; he broke my chains, and ended my captivity. Or, are the terrors of the Lord upon you? Do the fears of judgment appal your souls? Again would I say, "Behold the Lamb of God." Point to the altar and to the sacrifice, and cry, "Behold, O God, my shield, and look upon the face of thine Anointed."

Oh! the Christian never wearies in this exercise of faith, in this exercise of looking at his Lord; he is never willing to withdraw his gaze of rapture. As he looketh, peace enters into his troubled soul; as he looketh, conscience is charmed into silence; as he looketh, the face of an offended God begins to smile; as he looketh, heaven begins to unclose, and the bright prospects of a far eternity are disclosed to view; as he looketh, his faith becomes stronger, his hopes become brighter, his love becomes warmer, and all his spiritual graces are awakened into more lively exercise.

Such, then, brethren, are the blessings which are imparted by a saving view of this Lamb of God; and let me merely remind you, that the invitation to behold him is universal. "Look unto me," saith the Redeemer, "and be ye saved, all ye ends of the earth." Allow me, then, to ask you, brethren, have ye beheld this Lamb of God?

Have ye seen this "Lamb of God, that taketh away the sin of the world?" Have you seen him taking away *your sins*? Say, have ye looked to Calvary? Have ye looked to the Cross? If so, then what did you behold? Did you behold the Lamb of God, wounded, and bleeding, and dying—yea, wounded, and bleeding, and dying, for you, in order that your souls might be revived and redeemed? And are you now shrinking from a salvation which has been purchased with such bitterness, and such blood? Why brethren, should you shrink from that upon which God smiled?—even the fulfilling of his law—the magnifying of his justice—the free exercise of his sovereign mercy. Oh! brethren, shrink not from looking, shrink not from beholding this scene of woe. Shrink only from rejecting the tender proffers of this sacrificed Redeemer; shrink from reproaching and wounding him anew, by your unbelief; shrink from "crucifying him afresh," by your ungodliness.

But look yet again to the Cross, and what do you behold? See you not that it points to a throne; that a crown of glory hangs over it; and that, under the mantle of suffering, sorrowing humanity, the Lamb of God, who hangs upon that cross, has concealed the might and the majesty of the God? Brethren, the glory of your Saviour is his cross; Calvary was the path to his crown; his woes and his shame are the foundations of his triumphs.

Behold him on Mount Zion! We can picture forth but little of the glory of that habitation of blessedness; but "the beloved disciple" hath somewhat withdrawn the veil. Behold, around the throne, the company of worshippers! Their number is "ten thousand times ten thousand, and thousands of thousands;" but the redeemed of the Lord are nearest to the throne, and loudest in their praise. "And I beheld," saith John, "and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a *Lamb as it had been slain*." He is there, brethren, with the traces of his weakness and of his woes; and these form the subject of the anthem that echoes day and night in the vast sanctuary of heaven. "And they sung a new song, saying, with a loud voice, Worthy is the *Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Oh! then, brethren, seeing that the Church of the Redeemer in heaven are raising such a chaunt of thanksgiving, let the Church of the Redeemer on earth respond, in notes of holy harmony, and sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever. Amen."

#### CHRISTIAN TREASURY.

*Diligently use the means of Grace.*—Remember the eunuch of Candace, queen of Ethiopia, who albeit he was of a wild and barbarous country, and occupied with worldly duties and business; yet, riding in his chariot,

he was reading the Scripture. Now consider, if this man, passing in his journey, was so diligent as to read the Scriptures, what thinkest thou, is it likely he was wont to do so sitting at home? Again, he that read, albeit he did not understand; what did he then, thinkest thou, after that, when he had learned and gotten understanding? For that thou mayest well know that he understood not what he read, hearken what Philip saith there unto him, Understandest thou what thou redest? And he, nothing ashamed to confess his ignorance, answered, How should I understand, having nobody to show me the way? Lo, when he lacked one to show him the way, and to expound to him the Scriptures, yet did he read; and, therefore, God the rather provided for him a guide of the way, that taught him to understand it. God perceived his willing and toward mind, and therefore he speedily sent him a teacher. Therefore let no man be negligent about his own health and salvation. Though thou have not Philip always when thou wouldst, the Holy Ghost, who then moved and stirred up Phillip, will be ready and not fail thee, if thou do thy diligence accordingly.—ARCHBISHOP CROMMER.

*Sin, and its effects.*—The evil effects of sin are graphically described by the peniel of Jehovah in his revealed will, that sinners may take warning. In Psalm vii. 12, the Lord speaks of his enemies, that if they turn not he will whet his glittering sword. Here is one instrument. "He hath bent his bow, and made it ready,"—one in a state of readiness, and the other to be made ready. "He hath also prepared for them the instruments of death; he ordaineth his arrows against them;"—showing us that God, who has his quiver full of all the shafts of justice, will eventually visit his enemies. His bow is in his hand at the present moment; it is already bent; the shafts of his vengeance will soon be laid upon it, and they will continue to fly through the countless ages of eternity, and will find their mark, without one exception, in the centre of that bosom which has delighted in sin here on earth.—HOWELS.

*The benefits of affliction.*—Afflictions are God's most effectual means to keep us from losing our way to our heavenly rest. Without this hedge of thorns on the right and left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it! When we grow wanton, or worldly, or proud, how doth sickness or other affliction reduce us? Every Christian, as well as Luther, may call affliction one of his best schoolmasters, and with David may say, "Before I was afflicted I went astray, but now have I kept thy word." Many thousand recovered sinners may cry, O healthful sickness! O comfortable sorrows! O gainful hope! O enriching poverty! O blessed day that ever I was afflicted! Not only the green pastures and still waters, but the rod and staff, they comfort us. Though the word and Spirit do the main work, yet suffering so unbolts the door of the heart, that the word hath easier entrance.—REV. R. BAXTER.

#### CURSORY REMINISCENCES OF THE CONTINENT—FRANCE.

By D. D. SCOTT, Esq.

No. II.

NORMANDY, at an early period, was one of those districts of France in which both the Romanist and Reformed religions were represented by men of great learning and ability, and where mutual toleration largely prevailed. The academy at Caen is said to have owed its origin to the influence of such sentiments—it being intended as a common ground, on which

both parties might meet and appreciate each other's love of learning and friendly dispositions. The terms of respect and friendship with which the learned men, on both sides, spoke of each other, indicate a state of society much resembling what now prevails in many countries and courts, not excepting the British Parliament. No doubt, persecution then appeared a thing too absurd and abominable, ever to be tolerated by the calm and enlightened minds of Normandy. But events soon proved that the educational and monastic institutions of the Popedom, with its one idea of universal domination, inculcated and cherished, under the shade of gloomy and tyrannical socialism, are ever ready to pour abroad over Christendom, and to insinuate into all the avenues of civil and ecclesiastical government, principles and agents tending to intolerance and persecution. Were Protestants as familiar with the lessons and the training pursued in Papal seminaries, as they are with the candour and toleration of the Romanists when they meet with in the business of life, they would less wonder that the apparent cordiality indicated by such memorials as the Porroniana, should have been followed so soon by the incipient persecution which we find so well detailed in the Life of the celebrated Du Bose of Caen, and by the horrible atrocities which disgraced Normandy, as well as other provinces in France, about the middle of the eighteenth century, although that province was mildly dealt with, compared with others, during the dragoonades of the preceding century.

Calais and Boulogne seem to be decidedly the most Anglified points on which a Briton can set foot on the French shore. Dieppe—so interesting to Scotchmen from its associations with John Knox, and now the Brighton of Paris, the most fashionable resort of Parisian loungers during the bathing season—I have never seen. As for Havre, which lies, like Dundee, at the confluence of an estuary with the ocean, and on a flat shore backed by steep rising grounds, it possesses many interesting features. Knowing it to be the Liverpool of the north of France, remembering its commercial connection with Paris, and that it is the *entrepôt* between the United States and other countries beyond sea, and vast inland territories extending as far as Lyons, we were surprised at the comparative insignificance of its trade, as indicated by the number and size of the vessels in its basins, and still more surprised were we to find so few of these French. Indeed, all seemed foreign, with the exception of a few old, dirty, ill-equipped Indianes, and some handsome whalers, employed in that traffic with the encouragement of large bounties from the Government. Havre was founded by Francis the First, and soon grew into importance, especially under the administration of Colbert. But Popery and Paris had not then blighted the commercial prosperity of the provinces of France. Had the maritime population of the northern coast, which, about two hundred years ago, we are told, was almost exclusively Protestant, been left unmolested, very different would Havre have been now. With such a country behind, it might have exceeded Liverpool, in the extent of its commerce, as much as France, in extent of surface, exceeds England.

Havre has lain open to our commerce, and might be expected to show the same signs of intercourse with our ports, that instantly strike one on arriving at Rot-

terdam; yet, with plenty of United States ships, it hardly shows a single British. The awe of Portsmouth and Plymouth, even after the lapse of a quarter of a century, seems to freeze the channels of intercourse, which, by this time, might otherwise have been opened up, and multiplied until every tide brought in and carried out one or more vessels from and to our shores. But this non-intercourse is owing neither to the fears nor to the jealousy of the Normans, who are too brave to dread, and too proud of their ancestral connection with England, to dislike our countrymen. The fear and the jealousy lie higher up the Seine, higher even than Rouen; they are to be found among the French, or rather the Gauls, of Paris, who now make laws for all France, and in that respect are really the oppressors of the still fertile, and once powerful and intelligent Normandy, even while eager to make its ports wealthy and flourishing in the interests of the kingdom, as if these could consist with a narrow and jealous policy.

I had seen what peace had done for Holland, for Belgium, for a considerable part of Germany, and for several of the Swiss towns and cantons. In all these cases, capital and industry, flowing in a thousand quiet channels, are fast obliterating the blight and ruin caused by the stagnation as well as by the havoc of war. And, no doubt, great improvements had been made, and were still in progress, at Havre. But the town itself seems to lie dull and torpid, while docks are excavating and quays forming for its trade. You can see it is not the public spirit of the place, but a distant policy that is doing all this—not Havre, in fact, but Paris.

It is indeed extraordinary, that, in spite of all its advantages, Havre, with only thirty thousand inhabitants, should be so much inferior, in point of population, even to Dundee, which it resembles so much in its site; and still more remarkable did it appear, to meet no fewer than three vessels from the Tay, coming down on the first occasion of our ascending the Seine, and to be informed that a good deal of the carrying trade of that river is done in Scotch vessels.

There are but two Roman Catholic churches in Havre; besides which, beyond the fortifications on the landward side, as we went up a steep road to enjoy the view from the rising grounds, we passed an ancient and venerable-looking church, or chapel. Even the Roman Catholic religion seems to be at a low ebb; depending for its very existence, we should think, far more on the force of habit and deference to established usages, than on conviction, even in the priests. That in this part of France, however, there is some disposition to religious inquiry may be seen from the partial success of the Evangelical Society's agent, M. Panchand, and various other circumstances. The following incident reveals a state of mind which we believe to be far from uncommon in many parts of France. I was alone in one part of the Paris diligence as it stopped at Boulogne, when two passengers entered; the one, a heavy-looking man, who growled forth something about "*esprits bien faibles*," in alluding to a religious tract having been offered to him at the door; the other was a tall middle-aged man, with fine features, a nobly formed head, and an expression in which intelligence and susceptibility were strongly blended. On hearing the remark made about the feeble-mindedness of per-

sons who could occupy themselves with the distribution of religious tracts, I put down a book which I had been trying to read, and said, it was curious that irreligion should be thought the mark of a strong mind on the French side of the Channel, while on the English it was associated with weakness and shallowness of intellect. This called forth a second growl from the first spokesman, who threw himself into a corner, and seemed more disposed for sleep than conversation. Not so the Norman, as I set him down to be, from his marked resemblance to the finest specimens of the Norman race, as exhibited in the nobles of England. He eagerly caught at the words as they fell from my lips; but hardly had we begun to converse on the subject when the diligence stopt, and an old lady entered, who during the two hours or so that she was with us, wholly engrossed the handsome gentleman with the volubility of a tongue at once female and frank. On her leaving the coach, our friend informed us that the lady's eloquence, which the confidential tone she assumed had prevented me from attending to, had been expended in a fruitless attempt to prevail on him to propose for her daughter! An Englishman would have laughed at this, as a joke; but it seemed to be any thing but a joke to the poor Frenchman, who gave us to know, that both mother and daughter had become sufficiently annoying to him. The old lady's departure, meanwhile, gave us an opportunity of resuming our conversation; of which my friend eagerly availed himself. He had never been in Britain, and put many pertinent questions, relating to our domestic and religious usages;—Whether the Bible was really held in such respect as he had been told? Whether it were daily read by families and individuals? How the Sunday was observed? Whether religion was a matter of conviction with many?—He put these questions with all the seriousness of a man who was in earnest, and frankly said he would give the world to have faith; but he found his mind totally unsettled, and unable, he feared, to arrive at any fixed belief. I said, that no one could wonder at the wide prevalence of infidelity in France, who was aware of the persevering pains that had been long employed, by the Jesuits particularly, to demonstrate to the youth of the country, that there could be no religious convictions worth trusting to, except an implicit and unreasoning faith in their Church; a principle which, however it might be adopted by a few minds prone to credulity, and fain to lay hold of any thing that might supply the want of enlightened and conscientious conviction, was sure to revolt the greater number, and to throw them into absolute scepticism. This he acknowledged, and wished to know how we treated the evidences: on which I gave him, as distinctly as I could from memory, a sketch of the plan on which our chief writers on the evidences conduct their proofs—including Paley, Butler, Chalmers, T. Erskine, &c. To all I had to say he listened with great interest, and took from me the address of Mr Risler, the Protestant bookseller in Paris; from whom he was to purchase what books of that description he could find in French.

How is Protestantism represented in Havre? I found two professedly Protestant Churches; the one, the *temple*, as the churches of the *Reformés* are still called, with a pastor salaried by the Government as a preacher of the doctrines set forth in the Rochelle Con-

fession, and yet notoriously an enemy of those doctrines—as illiberal, exclusive, and so forth; the other, a handful of people, meeting in what was little better than a large upper ware-room, under the pastoral care of M. Panchand, a Vaudois, holding the Rochelle doctrines, with the most profound conviction of their truth, but neither owned nor paid by the State. I was farther gratified by visiting a school taught by a lady from the United States, and designed for poor children using the English language, and resident in Hâvre. That was on my first visit to Hâvre; when, also, I heard the Rev. Dr Buckland of Oxford, of geological celebrity, preach to the English in Hâvre, in the temple of the Reformed Church. The congregation was large and respectable.

Honfleur, on the other side of what we should call the *frith* of Seine, is a much more ancient town than Hâvre, and consists of a number of narrow steep streets, huddled together about and above some antique jetties and basins, and these again overtopped by hanging woods and orchards, giving to the whole scene an aspect of the richest and most picturesque description. Such an old-fashioned inn as the White Horse, we thought we had never seen, and a fine specimen of the old Norman cunning we had in the landlord, who first got us to take up our quarters for the night in his hostelry, saying, we might start next morning by the steamer for Rouen, which would touch at Honfleur; and then on the arrival of a coach that same night for Rouen, in which he had a share, inducing us to make sure and go by it, as the mists on the river would positively prevent the steamer from fulfilling its engagement. Alarmed at the prospect of detention, we took our places in the diligence, but found we had to pay for our night's quarters, nevertheless! It was some consolation for having been so outwitted, that the rogue belonged to the race which, by superior acuteness, had found its way to almost every throne in Europe; but none to be so jaded by furious driving on deep, sandy, uneven roads, as to be hardly able to crawl out on reaching Rouen, and there to find the steamer, which was to have brought us, arrive in the course of a glorious day, after having duly touched at Honfleur, in spite of the morning vapours.

We had some time to spend at Honfleur before the zoming up of the diligence, and amused ourselves during the evening with an excursion through its narrow streets with their truly ancient-looking shops, and along the shore, towards the south-west. On leaving the town you have your choice of ascending a steep path or of keeping on the same level along a road which skirts the shore from which it is separated only on the right by a strip of wooded broken ground, through whose openings you see the Seine expanding itself into the channel. A steep slope on the left, ascends to a sort of table-land, crowned with noble trees, and the point which looks most out to the sea is rendered conspicuous by an immense cross and chapel dedicated to *Our Lady of Grace*. To this, on his rounding his way up the Seine, the superstitious mariner directs his eye and his devotions; and exactly as of old, under the absolute domination of paganism, the chapel walls are studded with thanksgiving and votive offerings to this lady of grace for escape from shipwreck, &c., while on the descent towards the town, cider and wine shops prove

that Bacchus as well as our lady is wont to have offerings, or rather libations poured out to him by the same class. An open shop close to the chapel is stored with a vast variety of gewgaws and nicknacks, offered for sale as memorials of the spot, and from among these I purchased a few small cups ingeniously turned from the outer shell of the cocoa nut; having first clambered our way directly up the acclivity through rocks and wild thyme, to the no small amazement of a party of ladies and gentlemen, who had gone up by the proper path. While seated on one of the benches, placed among the trees for the convenience of those who resort to the spot in fine weather, and enjoying the magnificent view of the sea, we observed a gay young lady, who had come up leaning on a young gentleman's arm, suddenly dart from him to the step at the foot of the cross, and having spent a few minutes in apparently profound devotion, she rose in an instant and was again by the side of the gentleman she had left, and was laughing and coquetting as before with all imaginable gaiety. The worship was no doubt paid to the Virgin, and knowing how much such worship has come in the place of that formerly rendered to one of the heathen goddesses, we seemed as if taken back to the times of ancient paganism. Although a full length figure of our Lord was represented on the cross, outside the church there was one of the Virgin and child, which seemed to be regarded with exceeding veneration. Altogether we had enjoyed a most delightful walk, but as we wended back into the town, we could not but feel oppressed at the thought of the thick and inveterate superstitious proofs which we had witnessed, that there were "dark places of the earth" so near our own shores. We learned that a good many English had found their way to Honfleur, and that some were actually residing in the town; with what influence on the popular religion we could not learn. Caen, which is at no great distance, has happily had the privilege, for many years back, of enjoying the ministry of an excellent and spirited reformed pastor, M. Martin Rollin, one of the eight who, in 1836, wrote from Paris to our General Assembly an excellent letter, till now, we fear, unanswered. Quite on the other side of Hâvre, at the small town of Bolbec, M. de Felice was for several years settled in the same capacity, but that accomplished person has lately been transferred, as a professor, to Montauban. Towards our own channel islands, Cherbourg has a Protestant pastor and minister; and near to that, Siouville was some years ago the scene of an extraordinary secession from Rome, which has issued in the formation of a new Protestant Church. The Channel Islands, in fact, forming part of the diocese of Winchester, are now the abodes of much active Protestantism, and may eventually exercise a most propitious influence on Normandy. We regretted that we could not visit Caen, Avranches, and other interesting towns in that direction, though the perusal of Davis's "First Impressions" had given them a fresh interest.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. E. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Adaptation of the Bible to the Physical Constitution of Man. By the Editor. Part II., ..... Page 305</p> <p>2.—Sacred Poetry. "On the Death of John Coldstream, Esq." By W. H. Madden, M.D., ..... 308</p> <p>3.—Memoir of a Child, who recently Died in his Ninth Year. By the Rev. Aeneas M. Rate. Part I., ..... do.</p> <p>4.—Recollections of Felix Neff, ..... 311</p>	<p>5.—On Christ's Presence with His People at His Table. By the Rev. Robert Buchanan, ..... Page 313</p> <p>6.—A Discourse. By the Rev. Robert Wallace, ..... 313</p> <p>7.—Sacred Poetry. "Christian Missions," ..... 317</p> <p>8.—Christian Treasury. Extracts from Chalmers, Muir, Newton, Howels, Howe, Foster, and Leighton, ..... do.</p> <p>9.—Recollections of a Sabbath School, ..... 319</p>
--	---

## THE ADAPTATION OF THE BIBLE TO THE PHYSICAL CONSTITUTION OF MAN.

BY THE EDITOR.

### PART II.

In making the remarks we have already offered on the manifestation of abstract truth to the senses, both in the ancient economy and in the introduction of the new, we must by no means be understood as adverting to the ultimate design for which such a mode of instruction was adopted. It may be adduced, nevertheless, as a striking proof of the remarkable adaptation which obtains between Scripture truth and the physical constitution of man. One great end, no doubt, of the symbolic representations of the Old Testament, and of the parabolic figures of the New, was to conceal to some extent the doctrines thus emblematically inculcated. It was not expedient, in existing circumstances, to develop fully and without a figure, certain truths which it was still expedient, nevertheless, dimly to reveal. And, accordingly, the mode of teaching singled out was strikingly fitted to accomplish at once both these important purposes. It so far concealed the truth as to give merely a figurative representation of it, and thus performed the part of a judicial veil, covering the hearts of the people; and it so far made known the truth as to give a sensible, and therefore an impressive and permanent view of it. An abstract conception might have soon faded from the mind, and more especially if the subject with which it was connected was imperfectly understood; not so, however, when it was incessantly held forth by some striking emblem to the senses of the Jews.

The very fact that the Gospel scheme was so imperfectly made known, rendered it more improbable that any strong or abiding impression of its reality and truth would be preserved upon the mind; but, by being thus mingled up with all that they saw, and heard, and felt in the material world around them, and being repeatedly exhibited to their view in beautiful and befitting figures, it came in for a share in the operation of the ordi-

nary laws of thought and emotion. A permanence was given to the conceptions of the people, in so far as they were correct, and an opportunity was afforded them of attaining a more complete and accurate acquaintance with the subject by minute and prayerful examination.

But why, it may be asked, if this adaptation of Scripture truth to our physical nature be so remarkably advantageous, was the Jewish economy brought to an end? The answer may be drawn from the remarks we have already made. It was suited to an age in which the physical prevailed over the intellectual energies of man—it was suited to people among whom, from whatever cause, the tendencies to materialism in their ideas were peculiarly strong—it was suited to the exhibition of a class of truths, the clear development of which belonged to a future age of the world's history, and to which nothing analogous had ever occurred in the past. In its very nature, therefore, the Jewish system was strictly temporary, and as soon, of course, as the purpose of its appointment was accomplished, it was for ever abrogated and annulled. The type gave place to the antitype—the shadow to the substance; instead of the grossly material economy of Moses was substituted the clearer and more spiritual economy of Christ.

The period had now arrived when the most impressive display was to be made, before the eyes of man, of the character and dispensations of the Almighty. The Son of God, the express image of the Father, assumed the human form, and was clothed in the nature of man. Hitherto the Deity had adopted various modes of representing himself to our bodily senses, and conveying through a medium suited to the *materiality* of our constitution, those truths which, abstract though they were, it was absolutely necessary that we should know. In the mission and mediation of the Son,

however, there was an adaptation to our physical nature more effective than any which had yet been afforded in the course of the past history of the world. Hence, we entirely coincide in the sentiments of Archbishop Whately, when, speaking of the incarnation, he says, "We shall find good reason for concluding that it was designed, in part at least, for the purpose of leading man both to piety and to morality, by a method admirably adapted to that purpose, and which is absolutely peculiar to Christianity; viz., by first bringing down more to the level of our capacity the moral attributes of the Deity, and thus better engaging our affections on the side of devotion; and secondly, by exhibiting a perfect and exalted model of human excellence. Both these objects are effected by the mysterious union of the Divine and human natures; the divine 'Word was made flesh,' to lead us to affectionate piety; and the manhood was taken into God to teach us god-like virtue." Not that we consider this remarkable accommodation to our physical nature, as one of the chief reasons why the 'Word became flesh and dwelt among us,' but we have no hesitation in regarding it as a very considerable benefit arising from the incarnation, that man could look upon the express image of Deity, and thus form more definite, and therefore more practically efficacious, notions of the Divine character and perfections. To assert that we fully comprehend the nature and attributes of the Divine Being, would be tantamount, as has been somewhere remarked, to the assertion that we ourselves are gods; but although fully adequate conceptions are utterly unattainable by our limited intellects, we are not entirely excluded from all knowledge of the Divinity. In our own minds are included the elementary principles of this, the highest department of knowledge in the universe. We cannot grasp the ideas of infinity or eternity, and yet, by an indefinite extension of our own primary transcendental notions of space and time, we may attain more enlarged, and therefore more correct, views of those qualities as applied to God. In order to reason about Deity, it is by no means necessary fully to comprehend Deity, any more than it is necessary to understand the metaphysical notions involved in the doctrine of infinitesimals, in order to carry on even its most intricate processes. By a dexterous use of a merely symbolic notation, we may often produce a result undeniably true, though in its abstract meaning we cannot understand it. And the reason is simply this. Our deductions are in most cases drawn rather from what has immediately preceded, than from a comprehensive view of the whole train of thought which has passed before our minds. Hence the peculiar value of an arithmetical and algebraic notation. It preserves before the mind's eye notions which would otherwise have entirely escaped us, and enables us to reason with the greatest accuracy at a point of our subject the most remote from its commencement. It must not be imagined, however, that in the course of the process a full view of the whole is constantly

present to our minds. Were it so, symbols would be comparatively of little importance; but in present circumstances, even to minds the most profound, they are absolutely necessary in every kind of mathematical speculation. Nay, even in the science of mind, *language* fulfils all the purposes of a regular notation, and brings us, it may be, to an equally satisfactory result.

If, even to the loftiest speculations of philosophy, a *visible* expression of thought be thus useful, and even necessary; how much more must such a mode of imparting valuable information be necessary to the great mass of mankind, who are utter strangers to abstract reasoning? The manifestation of God in the flesh, however, has given a more palpable form to all our notions of God, both in his natural and his moral attributes. These have been exhibited to the world in a mode the most intimately connected with the ordinary sympathies and feelings of humanity; and by a view, therefore, of all that has been seen, and heard, and tasted, and handled of the Word of Life, we have learned both more satisfactorily and more impressively what God is, than we could have possibly learned from the most profound explanations of the subject. And the moral influence has been remarkably powerful. Holiness has been embodied in human form; and thus, what was in danger of exercising only a vague and undefined impression, has been brought home to us with all the freshness and force of a living example. And accordingly, to urge upon us the importance of any Christian grace, no argument is more frequently resorted to in the apostolical epistles than the example of our blessed Lord. All that was exhibited of his character and doings upon earth, is put forth as affording palpable and impressive illustrations of the true nature and extent of our duty to God and to man. By such frequent and urgent appeals to a living example, to one who himself was "bone of our bone, and flesh of our flesh," are we forcibly reminded, that as in our ordinary thoughts and emotions, so here also we ought to be influenced by what has been actually "seen, and heard, and handled." Powerfully affected as our minds usually are by material objects, both in our intellectual processes and our moral emotions, the apostles skilfully avail themselves of this most important law of our physical constitution, and bring forward the example of Christ as the most effective motive wherewith to bear upon the hearts and the consciences of men.

This adaptation of the truth to our physical nature appears to have been carefully kept in view in the institution of the standing ordinances of the Church. In the sacramental symbols an impressive exhibition is made, to our bodily senses, of some of the most important and interesting truths of the Christian system; and not only are these truths significantly represented, they are also impressively sealed upon the believing children of God. In other words, by the sensible display given in the solemn ordinances of baptism and the supper, ample provision is made for the emble-

matic exhibition of the *truths* as well as of the *actings* of God in reference to his people. Both were held forth under a figure in the ancient economy; all that referred to the plan of reconciliation was sensibly taught in the mission and meditation of the God-man, Christ Jesus. The full development of the plan, however, in its application to individual believers, was yet to be made known. The general principles, if we may so speak, of the scheme of salvation, were fully taught in the Bible, but the application of these principles to believers separately could only be represented by some standing memorial. Hence the institution of the sacramental ordinances, in which, by external symbols, the leading truths of the Gospel were set forth, both in their abstract meaning and in their practical bearing upon individual Christians.

In the Christian economy, then, the peculiar advantages arising from the mode of instruction by symbols are enjoyed with the same force as in the Jewish Church; and that, too, under circumstances somewhat analogous. The types of the ancient system prefigured events which, though beheld afar off by the Jewish patriarchs, are to us matters of historic statement, and simply recorded, therefore, in the narratives of the Sacred Volume. The truths thus symbolically represented to the Jews were, on principles of the highest expediency, clouded in emblematic obscurity; and it was not until the clear and obvious development of the scheme, that the typical economy was brought to an end. By the sensible signs exhibited to our view in the sacraments, we are frequently and forcibly reminded of truths which are more properly objects of faith than of sense. But, in consistency with that law of our physical constitution, in virtue of which both our intellectual perceptions and our moral emotions are subjected to the influence of external objects, we are powerfully aided in our conceptions of "things which are not seen" by the exhibition of appropriate emblems to our bodily senses. Not that there is any necessary connection between the emblem and the corresponding series of truths which it is intended to represent, but the connection having been established by God, proves a powerful auxiliary to our faith. The transition of the mind from the visible symbol to the abstract truth which it emblematically shows forth, is much easier and more impressive than if no such external medium had been interposed. This remark is applicable to the effect of an outward sign upon minds of every class, but more especially upon those which are unaccustomed to habits of close and consecutive thinking. In such a case the external sign is peculiarly valuable as affording an accurate and sustained guidance to the current of reflection, which in ordinary minds is always in danger of diverging from its regular course. The thoughts of the great mass of mankind are seldom directed with any thing like continued application to any subject whatever; and hence the necessity of an outward emblem, which may not merely lead

to the first step in the process of reflection, but may guide the mind from one step to another until the whole system of truth has been suggested so forcibly as to bear with practical efficacy upon the heart and life. Faith realizes objects that are unseen, and to this process of realization the appointed emblems are in no slight degree accessory. They suggest the truths which they are designed to prefigure, and they preserve them also before the mind with remarkable vividness and effect. The sacramental ordinances, therefore, of the Christian Church may be conceived as holding a place somewhat analogous to that of the typical institutions in the Jewish church; with this important exception, however, that while the symbolical rites of the ancient economy related to events which could only be beheld by the eye of faith penetrating the dark vista of futurity, the emblematic ordinances of the Church under the Gospel dispensation refer to events which are already stamped with the impress of historic certainty, and the bearing of which upon individual believers can on that account be more readily comprehended and felt.

There is one of the standing ordinances of the church to which we have not yet adverted, although it involves, we conceive, an obviously designed adaptation to the laws and principles of our physical constitution—we allude to the ordinance of preaching. The superiority of oral to written instruction has been often remarked, and it is founded on the most obvious reasons, as combining the advantages of natural with those of artificial language. The tones, the looks, the gestures of the speaker all combine to lend efficacy and force to "the thoughts which breathe, and words which burn." A written argument comes home to the reader with only such a degree of power as the language adopted can impart to it. The words and sentences are the only, and, it is often much to be lamented, the necessarily imperfect vehicles by which the author's meaning can be conveyed; and where the subject is such as ought to awaken the imagination and arouse the strongest feelings of the reader, how feeble and inadequate is mere artificial language in reaching the heart! But when to the language of words is added the language of gesture, the expression of the countenance, the intelligent beaming of the eye, the finely modulated tones of the human voice, it is impossible to calculate how much the effect upon the hearer is increased. The assertion of the heathen poet, "If you wish me to weep you must weep yourself," is a powerful testimony to the intimate connection which subsists between our physical and intellectual constitution. When we find an ordinance, therefore, established in the Christian Church involving this acknowledged principle of human nature, and proceeding upon the constant recognition of it, we cannot avoid noticing an adaptation which can scarcely be viewed in any other light than as intentional on the part of the Author of that volume in which its institution is recorded.

Instead of leaving the Sacred Writings to find their way unexplained and unenforced to the hearts and the consciences of men, it pleased the Great Head of the Church, who knew what was in man, to appoint oral instructors "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." An institution of this kind was admirably calculated, viewing the matter merely in reference to our physical nature, to subserve the important purpose of bringing the truth to bear with peculiar effect upon man. Constituted as we are, it is impossible that the obligations and motives of religion should ever come home to us with equal force when conveyed in written as in oral statement. The understanding, it is true, must be enlightened, and this requires no more than the naked force of truth; but we are not sure if, even in the process of imparting pure abstract knowledge, the meaning of the author is not rendered more apparent when conveyed in his own language, accompanied with the tones, and gestures, and expression of countenance which indicated his own view of the meaning which the language employed denotes. For there can be no doubt that it is often by the *tout ensemble* of an orator's delivery that we ascertain the full force or even meaning of his arguments. But where the object is not merely to enlighten but to convince, the combination of natural language with artificial signs becomes doubly important. And it is in this that the value of preaching chiefly consists. A dry argumentative statement may suit an academic chair, but the object of the faithful pastor in all his pulpit exhibitions is not merely to instruct, but to awaken and arouse his hearers. Their minds must be informed in the vital doctrines of Christianity, and, what is of awful importance, their hearts must be convinced, and their consciences smitten with a sense of sin, that they may be led to cry out with the most intense anxiety, "What shall we do to be saved?"

ON THE DEATH OF JOHN COLDSTREAM, ESQ.,\*

LATE SURGEON OF THE XXVI. REGIMENT,

Who departed this life January 28, 1841.

By W. H. MADDEN, M.D.

He is gone to the grave, but we will not deplore him;  
The time of his trial is past,  
And now, in the Arms that have long been stretched o'er him,  
He safely reposes at last.

He is gone to the grave, and the place that hath known him  
Can never behold him again;  
But angels delight in their mansions to own him,  
And wipe out all traces of pain.

He is gone to the grave, where his body must slumber,  
And crumble in darkness away;  
But his spirit hath enter'd on joys without number,  
And roams through bright regions of day.

\* This excellent man led a very eventful life. He was present at the battle of Corunna, and assisted in carrying Sir John Moore off the field. After leaving the army, he settled, latterly, in Edinburgh, where he employed himself, like his Divine Master, in going about continually doing good—preaching the Gospel of Christ, and supplying the wants of the poor—comforting the mourner, and abounding in every good work.

He is gone to the grave, and the voice of his preaching  
Is hush'd through the desolate town;  
But the souls who found life in the word of his teaching  
Will gild his unperishing crown.

He is gone to the grave, to the Saviour who bought him,  
And call'd him from darkness to light;  
And, oh! how he prizes the love that hath brought him  
To scenes of such holy delight!

He is gone to the grave, and all accents of sorrow  
Are hush'd with his last passing breath;  
He fears not that grief may return with the morrow—  
All doubt hath been banish'd by death.

He is gone to the grave, but we will not deplore him,—  
Our loss is his exquisite gain;  
Oh! may the same Arm that triumphantly bore him,  
Hold us till we meet him again.

MEMOIR

OF A CHILD, WHO RECENTLY DIED IN  
HIS NINTH YEAR.

By THE REV. AENEAS M. RAY.

PART I.

THE following Narrative contains a brief account of the last scenes of one who, at a very early age, was brought to the knowledge of the Saviour, and died in triumphant hope of going to glory. The substance of it was drawn up by his father, who delighted to mark down every incident that occurred in the last days of the life of a son whom he regarded with no ordinary affection. On reading the Narrative, it seemed that there was something that might be turned to important uses, by stirring up parents to seek and pray for the salvation of their children, and by affording a striking exhibition of the power of Divine grace in converting a child.

J— ———, the subject of this brief Memoir, was born 3d of June 1830. His constitution was originally delicate, and while he was yet an infant, on more than one occasion, his life was despaired of. He was, however, permitted to survive these early dangers—to awaken, by his early promise, many a joyful hope in the hearts of his parents, and then to be cut off just at the time when their affections were every day entwining more firmly around him. He was from the first a remarkably interesting child, attracting the attention and engaging the affections of all who knew him; full of glee and frolic—remarkably active—of a bold, free, and frank disposition, and withal, peculiarly affectionate. No sooner did his father or mother show that they were offended, than he was cut to the very heart at their displeasure—became miserable until they were reconciled; but whenever the reconciliation took place, his down-cast countenance was again lighted up with joy. His face, which appeared utterly incapable of expressing any of the darker passions, generally beamed with an expression of singular sweetness. The principal fault which he displayed was an occasional inclination to equivocation, which was early detected, and resolutely checked, by his parents. Happily, they themselves had felt the power of the truth. Hence, from his earliest years, they diligently laboured to instruct their son in the knowledge of the Saviour, watched with the deepest interest every indication of seriousness, and made it the object of their deepest solicitude and most

earnest supplications that he should early be brought to God. At first they laboured under some of those discouragements of which most pious parents have, for a time at least, found reason to complain; but, at length, they received the most abundant evidence that their prayers had been answered, in the transformation of his whole character, and the heavenly elevation of his spirit, when about to take his departure from earth, in order to join that blessed assembly of little children, of whom Christ has declared is the kingdom of God.

J— had spent some time at the Infant School; afterwards, when upwards of six years old, he was, in November 1836, removed to the Circus School, where he remained till January 1838, the time when his illness commenced. There he exhibited great quickness of parts, as well as great amiability of disposition, and gave the early promise of developing superior mental powers. The winter of 1838 was very severe, and began to affect his health. At first the indisposition seemed not to deserve any serious attention, but the seeds of a mortal distemper were already sown in his constitution. At length it became necessary to remove him from the school. For several months the symptoms of his complaint were—increasing emaciation, and a pulse that was seldom lower than one hundred and twenty or one hundred and twenty-five. But during all this time he never complained of pain, and his spirits were generally buoyant. The best medical advice was procured, but all the remedies that were applied proved utterly unavailing. During the summer he seemed to recruit a little, and, when the weather was fine, used to go out with his father to Queen Street Gardens, where he seemed exceedingly happy. In September, however, he had a severe relapse; and in October he became so ill, that he was obliged to keep his bed for some weeks.

As the pulse continued very high, and the work of emaciation was progressing, his parents at length became seriously apprehensive. Hitherto their hopes had greatly preponderated over their fears, and even now they could not believe that his lungs were seriously affected. Their anxiety, however, began to deepen into alarm, when their son was seized with frequent and violent fits of coughing; they, therefore, sent for a physician, who declared that he feared the lungs were deeply diseased—that he could not say that he was incurable, but scarcely expected that he would survive the winter. This news was what they were not prepared for, and it plunged them into proportionable distress. From that time they looked with other eyes on their beloved child, persuaded that he had received the sentence of death in himself, and was destined, after a short time, to descend into the tomb under the influence of a slow, fatal, and insidious disorder.

Hitherto he had afforded no decisive evidence of a thorough change of heart. He had long been accustomed to repeat his Catechism, and his other religious lessons, with great accuracy. He had been quick to apprehend the important instructions which were given him by his parents, and possessed a knowledge of Christian doctrine not generally met with at so early an age, even among the children of pious parents. He already possessed that acquaintance with Divine truth, which

only required to be lighted up by a ray from above, in order to render it a means of at once illuminating and enkindling his soul. As early as April, in the same year, there were indications that the Holy Spirit was beginning to operate on his heart. One day, while his father was reading the Bible, and J— was in bed, he suddenly interrupted his father, declaring that God had been showing him his sins—that he was very sorry for them—that he loved Christ, and would now turn good, and sin no more. At this time his mind seemed very deeply affected and impressed; but his emotions, after a while, seemed in a great measure to have passed away. About the 20th of October, however, there began to be symptoms of a decisive internal spiritual revolution. From henceforward his prayers became very frequent, and were distinguished by an extraordinary fervency; while he exhibited a deep anxiety to converse on religious subjects, under an evident sense of their magnitude and importance. He repeatedly said to his father, "that the Holy Spirit had brought his sins to his remembrance," that he had sinned much; but having now received the Holy Spirit, he had repented and was determined to be good as long as he lived. His disorder now continuing to make steady progress, he was afflicted with breathlessness, pain at the chest, and violent cough. These one night constrained him to cry bitterly, yet, in the very act of doing so, he said, "he was resolved to be patient, and not to be discontented," as he knew that God was afflicting him for his good. He had, indeed, already learnt to regard all his afflictions as coming from a gracious Father, as all designed to benefit him; and as no longer evils but blessings in disguise. Hence, he said, "that when he had been well he had not said his prayers, and had neglected God, but that it was a great blessing that God had afflicted him, for that he now knew God, and loved him." He also made it manifest that the dread of death, so deeply rooted in human nature, and which, even the most eminent saints have oftentimes found most difficult to overcome, had already, as respects him, been taken away. He said, "he was quite willing to die, as he knew that he should go to heaven." On another occasion his father had been speaking to him of St John the Apostle, whom he had described as an old man; his thoughts had afterwards been roaming towards that heaven, whither the blessed apostle had departed, and after musing for a while, he asked his father, "if he should meet that old man in heaven." The delight which he felt in reading the Word of God, and the readiness with which he apprehended its meaning, and applied to himself the lessons and exhortations which it conveyed, was very striking. The day before this, his father had directed his attention to the 12th chapter of Hebrews, in which the gracious purposes of God, in visiting his people with affliction are so beautifully unfolded. This chapter arrested his attention—deeply interested his mind, and furnished materials for future consolation. Hence, under one of the most violent paroxysms of pain, he said, that God had declared that no affliction was for the present joyous, but grievous; adding at the same time, that he was resolved to be patient. Sometime afterwards he requested that the Bible might be brought to him, that he might again have an opportunity of reading that chapter. Again, seeing the deep distress of his parents

he told them that this affliction was designed to do them good; and with a beautiful and tender solicitude for their welfare, prayed that it might be sanctified to them.

*November 8.*—He rallied wonderfully, and after a night of extreme suffering, spent the day in comparative ease and freedom from pain. His father and mother frequently conversed with him on religious subjects, in which he seemed to take the greatest delight. His whole conversation indicated, that his mind, his will, his affections, had received a new direction, that his heart was set against sin, and earnestly desirous for holiness, and that he felt that for whatever change had been wrought within him, he was entirely indebted to the Holy Spirit. He said, "he felt quite filled with the Holy Spirit, and had no inclination to do any thing wicked, and that he would not like to turn wicked again, as it would not be easy to return to God." Referring to the necessity of preparation for death, he said, "a minister had told him, that now was the accepted time; but that, notwithstanding, he had never thought of preparing for death, as no telling whatever would do, till lately, when God had afflicted him; since which he was prepared, and was willing to die whenever it was the will of God to take him away;" adding, "that he would not be in the least afraid to die, as he knew the Holy Spirit was with him." On the same day he had said something reflecting upon his younger brother, after which he became dull and thoughtful, and in the end burst into a passion of tears, saying, there was something on his conscience that accused him of having done wickedly, that the Holy Spirit had told him that he had sinned, and that he did not know whether it was his old sins, or whether he had spoken improperly about his brother. At length he requested his father to remove his little brother out of the room, after which he kneeled down and prayed with the utmost earnestness for forgiveness; and then became more composed. On this day his father presented him with a pictorial Testament, which he received with the greatest delight, and immediately began to read. On this, and on many other occasions, he told his father that it made him happy to read God's Word. Indeed, a keen and an ever returning reliash for the Word of God, characterised him from the time he first appeared to embrace the Gospel till the hour of his death; he regularly read in the course of the day two or three chapters, and as many Psalms; and before his death he had read in this manner the greater portion of the New Testament.

*November 10.*—On this day, and on the one immediately preceding, he had experienced considerable temporary relief. On the 9th he was evidently very deeply dejected; he said there was something on his conscience that told him he was a sinner. He insisted that his mother should go out of the room, for he could not endure to have any one present, when he was engaged in prayer; and then with the utmost fervour poured out his heart before God. Some time after this he was also engaged in loud supplication, and the servants who were outside the room, were so much affected with the solemnity and importunity of his prayers, that they burst into tears. At this time it was evident his thoughts were often turning to that death, which he believed was now approaching him, that

he could in general contemplate the king of terrors without any dismay; and that he anticipated and realized the blessedness of dwelling with the Saviour, and the blessed company of immortals. He often told his father that he was preparing for death, and was quite willing to die and be with Christ and the holy angels.

*November 17.*—At this time, and for a few days before, there had been one of those flattering changes which often take place in the apparent health of those labouring under the disease of consumption, and which fill the minds of relatives and friends with those delusive hopes which soon end in the bitterest disappointment. Appearances had been so favourable, that his father began to entertain hopes of his recovery. He rose from bed every day after breakfast; he remained up during the rest of the day, and went to bed at an early hour in the evening. At this time his discourse had continually a sweet savour of divine things, and it might with justice be said, that his conversation was in heaven. In the morning, the earliest remarks he made were all on the subject of religion; and during the whole time his father was dressing, he was employed in putting questions respecting the Bible, the law of God, his own proneness to sin, and his hope of salvation. After he had risen, and was dressed, he went to a little box which his father had given him, unlocked it, and brought out his Bible, which he then began to read with the deepest attention. Before breakfast he generally engaged in private devotion; and as soon as breakfast was over he retired, and again betook himself to his knees. His anxiety was very remarkable for the salvation of all whom he especially loved, and his prayers most earnest that he might meet them again in heaven. Speaking of his little sister, he said he would not like to be in heaven without her. He prayed that she might be convinced of her sinfulness; and more especially of the sin of lying: he entreated the Lord to take away from her the spirit of lying. He had found these words in the Psalms, and had inquired of his father whether David had ever told a lie; saying, he doubted that he had, from his making use of that form of expression.

*November 26.*—Still the hopes of his parents were gathering strength. The cough, indeed, sometimes troubled him, but his spirits were good, and, in appearance, he was becoming stouter. But the apparent improvement in his health produced no desire, in his case, to remain in the world; the elevation of his spiritual feelings was still equally remarkable, and the thoughts of heavenly things seemed to absorb his soul. His conversation now was much occupied with heaven. He also spoke of the happiness he should feel in meeting with his brothers and sisters there. He said he prayed much for his father and mother, that God would pour out his Spirit abundantly upon them. While, however, there were times, and these very frequent, and of considerable continuance, when his hopes arose to a confident expectation of entering into heaven, there were other seasons when his mind was the subject of severe and painful conflicts. In the morning of the very day to which reference has just been made, he had cried, saying, he feared he would not go to heaven, for that all his sins had come to his remembrance the last night; and he feared that God was not hearkening to

his prayers. His father assured him that it was a good thing for him to know his sins, as wicked boys would not confess that they were sinners at all; and that it was necessary to know our sins, in order that we might repent of them. Still, he was for some time very despondent. About this time, the spirit of prayer was remarkably poured out upon him; he seemed to be literally fulfilling the divine injunction, which requires men to pray always. He never took food, not even a piece of bread, without uttering a grace, or rather a short prayer, before he began to eat; and these prayers were all suggested by his own mind and feelings—not taught him by others; and were all adapted to the circumstances in which at the time he was placed.

November 29.—The weather having been stormy for two or three days before this, it had been necessary, in consequence of the smoke, to remove him from his own room into the nursery, where the other children were generally collected. This rendered him very unhappy, as he no longer had privacy for reading the Bible and for secret prayer. On the morning of this day he proceeded to remove every one out of the room, that he might perform his devotions with greater freedom. The first day after being removed into the nursery, he complained to his father, with many tears, that he was much tempted of the devil; particularly by fears that his sins could not be forgiven. His father replied, that the devil troubled not his friends, but his enemies,—of which he was now one: an answer which seemed to afford him no small consolation. At this time he still seemed to be gathering health and strength; so evident, indeed, appeared the improvement, that the medical man was again consulted, in the hope that he would return a more favourable answer; but he declared that his opinion remained unchanged—that he expected the disease would prove fatal. Silently, but most certainly, the work of destruction was going on. The smile, the flush, the apparent strength, the reviving spirits—were only calculated to awaken delusive expectations; which, in a little while, were destined to be dashed down in the dust, by the cruel hand of the destroyer. But while the process of decay was going on unperceived in the body, it was very evident that the process of purification, of refinement, of assimilation to the image of the Saviour, of preparation for the employments and the enjoyments of the heavenly world, was rapidly progressing in the soul.

#### RECOLLECTIONS OF FELIX NEFF.

BY ONE OF THE EVANGELISTS OF THE GENEVA  
EVANGELICAL SOCIETY.

We arrived at one o'clock after midnight: I lodged with a Protestant innkeeper. It was the fair day, and I was put into a little room full of beds, where there was only a little straw, and not a single chair to put our clothes upon. There was a great deal of noise in the other rooms, and it was impossible for us to repose although we were much fatigued. In this very house Mr Neff was received with eagerness. Alas! the things of the world have taken the place of piety! Mournful change! We stopped at a place called Les Moulins, with a sister, who has always walked in the good way; and I visited a sick person, who had not

had rest from the moment she was told that an evangelist was passing. She had been afraid to die before seeing me. I found her in a stable beside the cattle, and asked her if she was afraid to die. She said, "Yes." Why are you afraid? I said, "On account of my sins," she replied. I then spoke to her of the expiatory sacrifice of the Saviour upon the cross, and earnestly exhorted her to go to Him, to put her confidence in Him—declaring to her that then, instead of being afraid, she would say as the apostle, "My desire is to depart and be with Christ, which is far better."

I went down to another station, where I found a friend who proposed to accompany me to the neighbouring valley, which I accepted with pleasure, for I was ignorant of the road, which is very difficult. The first village we reached, we entered the house of a pious sister, a daughter in faith of Mr Neff. We could not see any others. At the second village I held a meeting, at night, which was well attended. On coming to the house we then found the curate of the place, who often makes visits to try to gain a sister of devoted piety, who is as it were the pillar of the little flock; and who teaches a school in order to keep the Protestant children from the influence of the Papists. This sister is one of the first souls converted under the ministry of Mr Neff. She told me the curate read the Bible with her. She had told a Protestant woman that the true vine was the Romish Church, and the withered branches were the Protestants, whom Calvin had separated from the vine. Our sister reminded him of those words, and said to him—"Tell me, Sir, before God, and with your hand on your conscience, do you believe this? Is it thus that these words are to be understood? Are not the withered branches those who do not believe in Jesus of whatever nation they be?" He said it was. She asked me if she ought to tell him not to come any more to speak with her. I told her it was better to try to pray with him and for him, that if he was not sincere, prayer would drive him thence. "I had not thought of that," she said, "it is a good idea."

On Sunday morning, going up to a place, where I had to preach, we entered a house where Mr Neff used always to retire. They showed me the bed on which he slept, and spoke to me of him with a respect which showed how much he was venerated. After service, where a numerous assembly listened to the Word of God with attention, we went up to the last village of the valley, the most elevated, and that where Mr Neff was the most frequently; there also are the most souls belonging to the Lord. I held a meeting at six in the evening, when the church was filled.

On Monday morning I passed a mountain, which it requires two hours to go up, and three to descend; there is neither road nor house for a considerable distance. Two men conducted me to the summit, where there was still much snow. One of them related to me, that Mr Neff had passed that mountain in winter, up to the arms in snow; and that he was one of those who accompanied him. When we have seen the places which the most blessed Neff travelled over, we then understand how impossible it was for him to bear up; we are even astonished how he could hold out so long. Indeed, he sacrificed his life for the flock of his Masters;

then went to the place which his master had prepared for him. "Let me die the death of the righteous, and let my latter end be like his!"

### ON CHRIST'S PRESENCE WITH HIS PEOPLE AT HIS TABLE.

BY THE REV. ROBERT BUCHANAN,  
Minister of the Second Secession Congregation,  
Dalkeith.

#### A SACRAMENTAL ADDRESS.

CHRISTIAN BRETHREN,—You have come to this ordinance, we trust, with an earnest desire to meet with Jesus, and to enjoy his blessed fellowship. Well, we can assure you, for your encouragement, that Jesus is here. He is symbolically present in the elements of bread and wine, he is spiritually and graciously present in his own institution, according to his promise—where two or three are gathered together in my name, there am I in the midst of them. O, then, seek to realize his gracious presence—seek the blessed manifestation of it to your souls.

The consideration of the presence of Christ with you is calculated to have a powerful and a beneficial effect upon your exercise. This may well fill you with holy awe and reverence. When the divine Redeemer manifested his presence, in a remarkable manner, to the Patriarchs of old, they were required to exhibit the tokens of the deepest reverence,—“Put off thy shoes from thy feet, for the place where thou standest is holy.” The presence of the divine Saviour now calls for humility, and godly fear. Deep seriousness may well mark your outward deportment, and should pervade your whole souls. You should deeply feel your guilt, your vileness, your ignorance, your weakness, in the presence of so great and so holy a Being,—and though we would not wish you to adopt the very words of Peter, yet we would wish you to feel the spirit of reverence with which he spake, when, after witnessing the Saviour's greatness in the miracle which he had wrought, he exclaimed, “Depart from me, for I am a sinful man, O Lord.”

The consideration of Christ's presence in this ordinance should inspire you with confidence in him. His coming in this holy institution is of the most benign nature. The ordinance in which he now comes to you, O Christians, is adapted to your imperfect needy condition. He comes to you in it, not to condemn you, but to save you. He comes to enlighten your minds, and purify your hearts,—to increase your faith, and enlarge your comforts—to heal your diseases, and to feast your souls with his best benefits. He comes that you may have life, and that you may have it more abundantly. Should you not welcome his presence and rejoice in him,—“Lo this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.”

The consideration of the presence of Christ should influence you to the contemplation of his glory. When a King appears in the midst of his court, and of his subjects, he is the great object of attention. His attendants, however illustrious, are forgotten and overlooked in the splendour of his superior dignity. And surely when he who is in the most emphatical and

glorious sense—“the King”—when he comes to his people in his ordinance,—when he manifests his glory in the midst of them, he should be the great object of their attention and their admiration. Surely it becomes you, Christian communicants, in your present circumstances to see no one save Jesus only. “Behold his glory, the glory of the only begotten of the Father, full of grace and truth.” “He is fairer than the sons of men; he is altogether lovely, and the chiefest among ten thousand.”

The consideration of the presence of Christ with you, in this precious institution of his grace, should influence you to observe his words and his actions. He is present, speaking and acting among you. He is speaking in the whole word of the Gospel, and particularly in the words of institution. He is saying to you as really as he said at the first to his disciples,—“This is my body broken for you. This cup is the new testament in my blood, for the remission of sins, drink ye all of it.” Precious words. “Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God.” Observe, too, his actions,—he is not only speaking, but acting. Wonderful condescension. He is among you as one that serveth! He is not only manifesting himself as the object of your homage and praise, but also as imparting to you the best benefits. And what is he giving you? He is giving you himself, he is giving you his flesh, which he gives for the life of the world. He is setting before you all the precious blessings of his atonement—for the application of your faith, and he is giving you the most generous welcome to the enjoyment of them all. “Eat, O friends, drink, yea, drink abundantly, O beloved.” For the Lord Jesus, the same night in which he was betrayed, took bread; and, when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. And, now believing communicants, when Christ is so graciously present with you, avail yourselves of the favourable opportunity of presenting your requests to him. He is now saying to you, at the banquet of wine, “What is thy petition, and it shall be granted thee? and what is thy request, and it shall be performed?” Seek, then, your life from him; the life of pardon—of holiness—of peace. “Let my life be given me at my petition.” Seek, also, the good of others; especially the spiritual and eternal welfare of those with whom you are most intimately connected, and most deeply interested. “Let my people be given me at my request.” Point to the corruption which more easily besets you, and say, “The adversary and the enemy is this wicked Haman. As for those, thine enemies and mine, which will not that thou shouldst reign entirely over me, bring them forth, and slay them before thy face.” In a word—Seek the kingdom. “Seek first the kingdom of God, and his righteousness, and all other things shall be added unto you.”

#### AFTER COMMUNICATING.

You have now, my Christian friends, joined in observing the precious ordinance of the Lord's Supper, in which he is symbolically present; and in which he is also spiritually and graciously present with his people. Have you indeed experienced somewhat of his blessed presence? Have you got some glimpses of his glory? Have his words penetrated your hearts, and made them



to burn within you? Has his Spirit enabled you to take hold of him, and to refuse to let him go, except he bless you? Then you have reason to say, "It is good for us to be here." Value, then, the ordinances in which Christ's presence is to be enjoyed. Say, in the spirit of the Psalmist, "a day in thy courts is better than a thousand."

Let me, then, exhort you before you retire from these tables, to seek the presence of Christ to go with you in all your course through life. Though this is specially enjoined in his ordinances, it is not confined to them. You cannot be always engaged in the duties of the sanctuary; you must go down from the mount; you must again mingle with the world, and join in its affairs, attended with so many temptations and so many dangers. But Jesus does not send you away alone—he promises to go with you. He says, "Arise—let us go hence." Manifest your value for his presence, and your desire to possess it, by earnestly entreating it. Constrain him, saying, Abide with us. It is his gracious office, as the Captain of salvation, to guide all his people, and to bring them to glory; and happy, surely, are they who have such a Guide and Friend, to attend them through all the dangerous paths of life, to support and comfort them in trouble, and to conduct them safely, even through "the valley of the shadow of death."

And let me shortly remind you, that the gracious presence of Christ with his people on earth, is preparatory to their enjoyment of his presence in the most perfect and blessed sense hereafter. When absent from the body, they shall be present with the Lord. And when he shall come at the end of time, of which this very ordinance is a solemn pledge; he will receive them to himself—perfected in soul and body, to be for ever with him. O what tongue can tell, what heart can conceive the blessedness of being "ever with the Lord." Keep, my brethren, this end in view, and it will inspire you with undaunted resolution, through grace, in prosecuting the course which will assuredly conduct you to it.

Be concerned then, to come up from the wilderness leaning upon your beloved. Let knowledge be taken of you, that you have been with Jesus. And now brethren, we commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. The grace of our Lord Jesus Christ be with you all. Amen.

THE WARRANT FOR THE OBSERVANCE OF THE SABBATH ON THE FIRST  
INSTEAD OF THE SEVENTH DAY OF THE WEEK.

### A DISCOURSE.

BY THE REV. ROBERT WALLACE,

Minister of the Scotch Church, Birmingham.

"Remember the Sabbath-day, to keep it holy," &c.—  
EXODUS xx. 8-11.

It is the object of the present Discourse to state the reasons which warrant us, as Christians, in observing the Sabbath on the first, instead of the seventh, day of the week.

Now, it has to be acknowledged, that there is no precept or command in the Word of God expressly, and in so many words, requiring and

authorising the change in the observance of the Sabbath from the seventh to the first day of the week. But that fact does not preclude abundant Scripture warrant for this change, arising from what may appear by comparing Scripture with Scripture, and also from a consideration of the example set us in the Word of God by those who acted under the impulse of immediate inspiration. As has been well said, "The mind and will of God, concerning any duty to be performed by us, may be sufficiently revealed in his Word, without a particular precept in so many express terms enjoining it. The human understanding is the ear to which the word of God is spoken; and if it be so spoken, that that ear may plainly hear it, it is enough." But still it is of great importance that we should diligently consider and inquire as to the mind of God in this matter. Christians should always be ready to give, unto every man that asketh them, a reason for the hope that is in them, and also for their conduct, in every particular of it, and especially wherein it may differ from that formerly enjoined by God; and this, not only for the satisfaction of others, but their own satisfaction, that they may pursue their way with assured confidence—even in the strengthening and encouraging conviction, that it is a way set before them by God. And if God's mind, in respect of the change of the Sabbath from the seventh to the first day of the week, be not revealed to us in so many express terms, but rather *indicated* to us throughout Scripture, so as eventually to put the matter beyond doubt that such a change is according to his will, the more does this subject require our earnest and thoughtful attention.

I would observe, in the outset, that in the observance of the Sabbath on the first, instead of the seventh day of the week, there is nothing inconsistent with the *Fourth Commandment*.—The Fourth Commandment is the great standing rule with respect to the Sabbath, applicable to all and binding upon all. It is the only rule on this subject of universal application and obligation; or, other rules in respect of the Sabbath are universally applicable and binding, only in so far as they are consistent with, or arise out of, this one. Therefore, if we can show that there is nothing contrary to the requirements of the Fourth Commandment in the observance of the Sabbath on the first, instead of the seventh day of the week, we shall have completely done away with the objection to such a change, as being an alteration of God's unchangeable law, without a sufficiently express intimation of his will to the effect. The purport of the Fourth Commandment, then, is plainly this, that one whole day in seven be devoted to rest from labour, and kept holy unto the Lord; that six days be spent in labour, but the seventh in rest from it, and the special worship of God. But it does not teach where these six days are to begin, and, consequently, does not bind men down as to any particular day to be observed as the Sabbath. It binds them thus far, but no farther,

that they shall work only six days at a time, and rest and sanctify the seventh day; but whether that seventh day is to be, or continue to be, the seventh day, according to the Jewish reckoning of time, or any other day, it does not determine. It leaves that matter unsettled—as fixed by God already, or to be yet fixed by him, as to him might seem good. It says simply, “Six days shalt thou labour, and do all thy work: but the seventh,” that is, the day after the six, “is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.”

The Christian, then, in his observance of the first day of the week as the Sabbath, is just as strictly obedient to the letter of the Fourth Commandment as was the Jew. He rests from labour, and keeps holy one whole day after every six, as truly as did the Jew. And this was all that the law of the Sabbath, in so far as it is expressed in the Fourth Commandment, and independent of all other precepts on the subject, required either of Jew or Gentile. Nor can any objection be raised to this, from the reason annexed to the Fourth Commandment, in these words, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed”—observe, not the seventh day, as such merely, but—“the Sabbath-day, and hallowed it.” For it is a mistake to suppose that the Christian, in his observance of the Sabbath on the first day of the week, has lost all respect to this reason. He rests on the first day of the week, according to Jewish reckoning, in commemoration of his Lord’s resurrection. But still it is true that he rests every *seventh* day, or after every six day’s labour: and why does he so? and not every eighth, or ninth, or tenth day? Just for the reason annexed to the Fourth Commandment, because “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.”

It is true that the Jews were required to observe the Sabbath on the seventh day of the week, according to their reckoning of time. But it was not from the Fourth Commandment they could learn where to begin their six days, or which was the particular seventh day to be observed by them as a Sabbath. But this knowledge they must either have received by tradition from their fathers; or if, as is generally supposed, during their bondage in Egypt they lost the true reckoning of time by the days of the week, beginning from the creation, it must have been conveyed to them by means of some other precept than the Fourth Commandment, probably by means of that already quoted, “*To-morrow is the rest of the holy Sabbath unto*

the Lord.” Exod. xvi. 23. On this point, Edwards writes as follows:—“The Jews did not know, by the Fourth Commandment, where to begin their six days, and on which particular day to rest. This was determined by another precept.” Then he quotes Exodus xvi. 23–26, and proceeds, “It seems that the Israelites, in the time of their bondage in Egypt, had lost the true reckoning of time by the days of the week, reckoning from the first day of the creation. . . . Hence, we read, in Nehemiah ix. 14, that when God had led the children of Israel out of Egypt, he made known unto them his holy Sabbath,—‘And madest known unto them thy holy Sabbath.’ . . . But they never would have known where the particular day would have fallen by the Fourth Commandment.” We conclude, then, that the observance of the Jewish seventh day is not of the *essence* of the Sabbath law, as laid down in the Fourth Commandment. And if so, it is plain there is nothing really inconsistent with that law in observing the Sabbath on the first, instead of the seventh day of the week, or on any other day appointed or set apart by God for that purpose; or, in other words, it is plain, that as God appointed the seventh day of the week to be observed by the Jews as his Sabbath, so, in perfect consistency with the Fourth Commandment, may he have appointed the first day of the week to be kept as such amongst Christians. And that we have sufficient intimations of his will to this effect, viz., not that the Sabbath law or Fourth Commandment should be changed in any essential particular, but merely that the time of keeping the Sabbath should be changed from the seventh to the first day of the week, we have now to offer proof.

1. In the *first* place, it seems to us reasonable to suppose, and Scripture appears distinctly to warrant us in the conclusion, that under the Gospel the finished work of redemption should be commemorated in preference to the work of creation. God is alike the author and finisher of both works. But the former is a far more *glorious* work than the latter. It is so, as being an imperishable creation, whereas the old creation was made capable of corruption and decay; as being a creation unto holiness and good works, whereas the old creation had become the seat and centre of a wide-spreading rebellion against Heaven, and transgression of the Divine law; as being the rectification of what had gone wrong in the old creation, on a sure and immutable foundation,—the reconciliation of man to his offended God, the salvation of man from the hell he had deserved, and his restoration to the Divine love and favour. We may be sure that the new creation in Christ Jesus is more glorious than the old, from this, that the Scriptures speak of it as exhibiting by far the brightest display of the moral and endearing perfections of God. It is true they direct our attention to the heavens and the firmament, the earth and the sea, to our own bodies, and the whole mechanism of visible nature, as manifesting the wisdom, the power, and the

goodness of God; but, to show us the love of God, and the holiness of God, and the power of God, and the wisdom of God, in the most overpowering light, they tell us of the finished work of the Son of God, on the sinner's account and in the sinner's room. With them, it is the Gospel of Christ that is emphatically the power of God and the wisdom of God; and "herein," they say, "is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."

Now, if the work of redemption, equally the work of God with the work of creation—for he who is the "Author and Finisher of our faith," "in the beginning laid the foundations of the earth, and the heavens are the work of his hands," (Heb. i. 10); if, I say, the work of redemption is so much more glorious than that of creation, it seems but reasonable to suppose that now, under the Gospel, it should be commemorated in preference to the latter. And Scripture, we have said, seems abundantly to sanction and bear us out in this supposition, if not to confirm us in such a conclusion. "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. lxxv. 17, 18. In this passage there is mention made of a new heaven, and a new earth, to be created by God; on account of which the former should be comparatively little remembered or thought of. And in the second verse it is explained, that this new creation means God's making "Jerusalem a rejoicing, and her people a joy;" that is, under the Gospel: and it is in this, in preference to the work of creation, that his people are especially to be "glad, and rejoice." So that this passage seems clearly to imply, that it is God's will, that, under the Gospel, the work of his redemption, in and by his Son, should be held in remembrance, or commemorated, in preference to the work of creation. The same thing seems taught, Heb. iv. 9, 10, "There remaineth, therefore, a rest" (literally a sabbatism, or the keeping of a Sabbath) to the "people of God." And why does there remain such a rest for the people of God now, under the Gospel? The answer is in the tenth verse,—“For He that is entered into his rest,” (that is, Christ,) “he also hath ceased from his own works, as God did from his.” Now, here it seems clearly taught, that it is Christ's rest from his works, into which he entered when he rose from the dead, and not merely or principally God's rest from the work of creation, that is the reason of a Sabbath, or sabbatism, to the people of God under the Gospel dispensation.

2. The 118th Psalm has been adduced as indicative of the will of God, that the Sabbath under the Gospel should be held on the day of the Saviour's resurrection. In the twenty-second verse of this Psalm we read, "The stone which the builders refused is become the head stone of the corner." In Acts iv. 10, 11, St Peter clearly

applies these words to the Saviour, and with evident reference to his resurrection from the dead. We conclude, therefore, that the Psalmist in this twenty-second verse speaks of Christ, and of his resurrection. And when he says, (verse twenty-four,) "This is the day which the Lord hath made, we will rejoice and be glad in it," we again infer, that by this *day* he means the day of Christ's resurrection, or the day on which the stone set at nought by the builders, was made the head stone of the corner; and that that day has been specially made, or appointed by God, as a day of rejoicing and gladness in the Christian Church—a day of worship and religious devotion.

3. Our Saviour, who is Lord of the Sabbath, seems clearly to intimate his will, in respect of the change of it from the seventh to the first day of the week, by continuing during the whole of the seventh day in the grave, and rising on the first. The Sabbath was a day of joy and thanksgiving. As commemorative of God's work in creation, it was naturally such, and also, to a pious mind, in virtue of its peculiar services. But how could the Church rejoice whilst its Lord and Husband lay buried in the grave? How could the disciples rejoice in that night of disappointment to their fondest cherished hopes, and triumph to the enemies of their Lord? Our Saviour himself taught, that they could not, and would not, when he said, Matt. ix. 15, "Can the children of the bride-chamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast." But, by his resurrection from the dead, Christ hath consecrated the first day of the week, of necessity, a day of joy and thanksgiving to all his faithful followers. It was a day of peculiar joy to his immediate followers. How eagerly they ran to assure themselves of the blessed news of their Lord's resurrection! and, when assured of it, to communicate it to others! It is a day of peculiar joy to all Christ's true followers, because, by his resurrection, they are "begotten again to the lively hope of an inheritance that is incorruptible, undefiled, and that fadeth not away." And so, as if by set purpose, in his death and resurrection has the Saviour rendered the seventh day unfit, whilst he hath solemnly constituted and appropriated the first day of the week for all the purposes of a Sabbath—a day of spiritual rest and rejoicing.

4. The will of God, in respect of observing the Sabbath on the first instead of the seventh day of the week, seems strongly indicated in this, that the first day of the week was to be specially observed by Christian Churches as a day of almsgiving, and laying up for pious purposes.—“Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” 1 Cor. xvi. 1, 2. Observe, 1st, This was an order that applied to the Churches in general,

as the Holy Ghost teaches, by making it known that it had already been delivered to the Church of Galatia, which lay at a great distance from Corinth. Observe, 2d, That the duty of almsgiving was considered by the Jews as one particularly belonging to the Sabbath. Josephus and Philo, who wrote not very long after our Lord's time, give an account, that it was the manner among the Jews, on the Sabbath to make collections for sacred and pious uses. Our Saviour himself teaches us, that the giving of alms, and showing of mercy, are proper works for the Sabbath-day. He teaches this by his example, and in many of his precepts,—as Matt. xii. 7; Luke xiii. 15, 16, and xiv. 5. Hence we conclude that the Holy Ghost, by directing that the first day of the week should be specially observed amongst Christians as a day of alms-giving, this intimated, that the Sabbath under the Gospel should be kept on that day.

5. This is still more strongly indicated by the fact, that on the first day of the week the apostles and their immediate converts met for the mutual worship of God, and the most solemn services of our religion. Thus, in Acts xx. 7 we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." It will not be denied, that the public worship of God was peculiarly a Sabbath-day's service. It was not confined to that day amongst the Jews, more than it is amongst us; but still, it was especially observed by them on that day, even as it is in this country at the present time. Now, when we read of the apostles and their converts acting under the impulse of the Holy Ghost, assembling on the first day of the week to break bread, and hear the preaching of the Gospel, is it not a strong indication of the Divine will as to the observance of that day as the Sabbath by Christians throughout the world? Why is it that the day is so particularly mentioned, but to teach us on the same day to engage in similar services?

6. Again: the first day of the week was again and again specially honoured by our Lord, and chosen by him for the most gracious manifestations of himself to his Church, and fulfilment of his promises. On the first day of the week, as we have already seen, he arose from the dead; and that same day showed himself to his disciples, being assembled together. On the first day of the week following, he met them; being again assembled together. On the first day of the week, at the feast called Pentecost, the Spirit descended, in a miraculous and glorious manner, on the apostles; and *the same day* there were added unto them about three thousand souls. On the first day of the week our Lord appeared in vision to St John, disclosing unto him more of his glory than had yet been manifested. And, may I not add, that on the first day of the week the Redeemer has manifested himself most graciously to his Church in all ages; causing many to say, "This is the day which the Lord hath made, in it we shall rejoice and be glad."

Now, doubtless our Lord had a wise end in view, in thus distinguishing and honouring the first day of the week. It could not be, more and more, in all ages, to blind his people in the error of observing it as the Sabbath. No. But rather to teach them to observe and to hallow it as such.

7. The Apostle John calls the first day of the week "The Lord's Day." Rev. i. 10. "I was in the Spirit on the Lord's Day." "This expression, the Lord's Day, is found, by the ancient use of the whole Christian Church, by what appears in all the writings of the ancient times, from the Apostle's day, to signify the first day of the week." And no wonder the first day of the week has been honoured with such a name, since the Saviour was pleased again and again, as we have just seen, to honour it in such a manner. But it is called the Lord's Day, not only because it was a day which had been specially honoured by Christ, but also, to denote it as a day set apart to be kept holy unto him. Because it is a day consecrated and to be kept holy in perpetual remembrance of Christ's work. "When any thing is called by the name of God in Scripture, this denotes its appropriation to God." Thus the children of Israel were called by the name of God; and the city of Jerusalem; and the temple,—all to denote that they were peculiarly God's; and that not only in respect of love and favour shown them, but the special purposes for which they were set apart, and services required of, and in connection with them. And so the first day of the week is called "the Lord's Day," not only because he has specially honoured it in times past, but because also he hath chosen it as a day to be sanctified and kept holy unto him in all ages of his Church.

8. The first day of the week was observed as the Sabbath by the ancient Christian Church. By the immediate successors of the apostles, it was so observed; and upwards, without exception, to the fourth or fifth century it was so observed. We attach little weight to the opinion of the fathers, as such, even to the opinions of the earliest of them, whose opinions have been handed down to us, because, on examination, their principles are often found inconsistent with the doctrines of Scripture. We should never think of bringing forward the practice of the ancient Church as by itself an authority in matters of doctrine. But certainly where we find the universal practice of the ancient Church in perfect accordance with the strong scriptural arguments for the change of the Sabbath, it becomes to us a strong confirmatory proof of the Divine will as to this matter, and that the apostles, whose teaching was followed by such uniformity of practice amongst their converts, in respect of the observance of the Sabbath on the first day of the week, had themselves been infallibly taught by the Holy Spirit to that effect. And the practice of the primitive Church in regard to the observance of the Sabbath on the first day of the week, is of the more weight on this account, that all the erroneous tendencies, and they were many and grievous, and very early, of that

Church, were towards attaching great and essential importances to mere outward and external observances—to the observance of days, and months, and times. Had the fathers, then, not been expressly taught by the inspired apostles, or those taught by them, that the Sabbath was to be changed, the probability is, that we should have found them attempting, what was actually attempted by a party, but not till the fourth or fifth century, to establish the observance of two Sabbaths in the week—to continue the Jewish, and add to it the Christian Sabbath.

Let us condense our argument into as few words as possible, and then ask you if we have not sufficient evidence of it being the Divine will, that the first day of the week should be observed by Christians as the Sabbath? There is nothing in the observance of the Sabbath on the first day of the week contrary to, or inconsistent with, the spirit or letter of the Fourth Commandment. It is reasonable to suppose, that as the Sabbath was at first instituted in commemoration of the work of creation, the day of observing it should be changed in commemoration of the still greater work of redemption; and in this supposition Scripture abundantly warrants and bears us out. In the 118th Psalm, the day of Christ's resurrection is foretold as the day made by God, and on which the righteous should rejoice and be glad. The Saviour lay buried during the Jewish Sabbath, thereby necessarily unfitting his Church for the special and appropriate duties of a Sabbath. He arose again the first day of the week, necessarily constituting it a day of rejoicing and thanksgiving to his Church. On this day, especially, the apostles and their converts gave to the poor, and laid up for pious purposes. On this day they met for preaching, worship, and the administration of the sacraments. This day the Saviour has honoured above all other days in all ages of his Church. It is called the Lord's Day; it is holy, consecrated unto him, specially set apart for his use and service. And as such it has been observed by Christians, all but universally, from the days of the apostles to the present time. Look not at these arguments singly, but consider them together, and I ask, almost without fear of a negative reply, Are they not sufficient warrant for the Christian's observance of the Sabbath on the first instead of the seventh day of the week?

Still it may be wondered at, that in the New Testament we have not some direct and explicit intimation of God's will in respect of so important a matter as the change of the Sabbath. I would just say as to this, we have no reason to find fault with, or to wonder at, or to concern ourselves much in inquiring as to the reason of God's not revealing his will on any subject to us, after this or that manner, provided that he has revealed it to us in any way. There are many doctrines taught in Scripture, which might have been taught in language far more plain and simple; but because they are not so taught, we find no fault with God; nor do we inquire the reason of their not

being so taught, farther than to know, that it is thus God has been pleased to exercise the mental powers and capacities of his rational creatures. And so we should be perfectly satisfied with that revelation of God's will in respect of the change of the Sabbath which he hath given us, believing it sufficient for the instruction and conviction of all, on this subject, who will be at the pains diligently to inquire into it.

There is just one thing, however, that may be said, that possibly the Holy Spirit purposely avoided any direct precept, as regarded the change of the Sabbath, in the first ages of the Church, in consideration of the Jews, who entertained a most solemn regard for their Sabbath, and to prevent their minds from being unnecessarily prejudiced against the truth as it is in Jesus. Acting on the scriptural principles, of feeding them with milk, and not with strong meat, and here a little and there a little, it may have been, that the observance of the Lord's Day as Sabbath, was introduced by degrees into the early Christian Church; but yet so as to leave Christians in after times no room to doubt, that it is the will of God that it should be so observed. Amen.

#### CHRISTIAN MISSIONS.

When wilt thou arise and reign,  
Lord of angels, King of men?  
Gird thy sword upon thy thigh,  
And lift thy banner, thou Most High!  
Heathen cities only wait  
Thy bidding, to throw wide each gate;  
Heathen temples only stay  
Thy beck, to bid their gods away.

Trumpet-tongues, that wont to vaunt  
Of idols dumb, thy word but want,  
Jesus' matchless name to shout  
All the wondering world throughout.  
Speak—and o'er each heathen isle  
Bethlehem's star-beams sweetly smile!  
Speak—and by each heathen tongue  
Bethlehem's angel-hymn is sung!

And 'tis done!—already see  
Myriads shout thy victory;  
Kings of Ind already greet  
With costliest gems thy welcome feet.  
Thou hast conquer'd, thou hast slain,  
Lord of angels, King of men!  
Girt thy sword upon thy thigh,  
And waved thy Cross triumphantly!

#### CHRISTIAN TREASURY.

*An All-seeing God.*—God's eye is upon every hour of my existence. His Spirit is intimately present with every thought of my heart. His inspiration gives birth to every purpose within me. His hand impresses a direction on every footstep of my goings. Every breath I inhale, is drawn by an energy which God deals out to me. This body, which, upon the slightest derangement, would become the prey of death, or of woful suffering, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery. His presiding influence keeps by me through the whole current of my restless and ever-changing history. When I walk by the way-side, he

is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me. In the silent watches of the night, when my eyelids have closed, and my spirit has sunk into unconsciousness, the observant eyes of him who never slumbers is upon me. I cannot fly from his presence. Go where I will, he tends me, and watches me, and cares for me; and the same Being who is now at work in the remotest domains of Nature and Providence, is also at my right hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings, and of all my faculties. Now, what God is doing with me, he is doing with every distinct individual of this world's population. The intimacy of his presence, and attention, and care, reaches to one and to all of them. With a mind unburdened by the vastness of all its other concerns, he can prosecute, without distraction, the government and guardianship of every one son and daughter of the species. And is it for us, in the face of all this experience, ungratefully to draw a limit around the perfections of God—to aver, that the multitude of other worlds has withdrawn any portion of his benevolence from the one we occupy—or that he, whose eye is upon every separate family of the earth, would not lavish all the riches of his unsearchable attributes on some high plan of pardon and immortality, in behalf of its countless generations?—REV. DR CHALMERS.

*Friendship with Christ.*—Surely, instead of concern for the grand objects of Christianity decreasing through the lapse of time, every successive year ought to be felt as enlarging your interest, by urging you nearer to the contemplation of the Christian hope. Years of life are hurrying fast on, and the closing one hastens forward to break every tie, the dearest not excepted, that binds you to this earth. But friendship with Christ survives the stroke even of death. It is formed and cultivated for eternity. Whatever friendship you gain, let his be the object of chief care to you. Whatever friendship you love, unto his do you cling. This is union to one who never changeth, the first dawning of love to whom is peace, and the perfect sunshine of it in heaven, blessedness.—REV. DR MUIR.

*Unbelief striving with the Christian.*—If there was the least limitation in the blessed Gospel,—if the worst of sinners were excluded,—if the feeblest sincere desires were liable to be rejected, I must have lain down in despair long ago, and I must certainly do so after all, for I have no better plea yet than that which I began with (blessed be God, no better can be either needful or possible.) When Satan, or my own unbelieving heart, attacks me with *ifs* and *buts*, I cannot reason much with them; if we come to particulars they have me at advantage; much of what they lay to my charge is too true; yea, more than all they can surmise would be my just desert,—but I deny this consequence. I am, it is true, a sinner; nay, one of the chief of sinners. I was a hardened, obstinate rebel; and now, I am a slothful, unprofitable servant. But when I consider the unbounded mercy of God,—the merits, sufferings, intercession, love, and power of Christ,—the condescension, variety, extent, and unchangeableness of the Divine promises,—then, I say, no matter what I was, or what I am, provided only God has shown me the necessity of salvation, made me willing to be saved in his own way, and taught me to ask for those things which he has engaged to bestow. If these things are so, I say I have the truth and power of God on my side; either I, as well as less sinners, must be saved, or it would appear at the great day, that Christ was either not able, or not willing to make good his own promises. Excuse such a shocking expression,—but the case is really so,—unbelief flies in the face of all the Divine attributes, and, under the specious pretence of humility, robs God of his highest glory—the pardoning iniquity

freely for his own name's sake. But then the doubt returns as to sincerity. The devil will allow these things are true to real believers, but how are you sure you are one: many have made false professions and fallen off at last: you cannot judge your own heart, and therefore may be deceived. I have been sometimes pinched at this; for though there are undoubted marks and evidences, of a work of God laid down in the Scripture, it is not always easy to apply them, without falling into a legal temper, and then they can afford us no comfort. They are something like a dial, which will direct you with a glance when the sun shines, but are of no use at other times. When the Spirit of God shines into the heart, and witnesses with our spirits, then we can both distinguish the evidence, and trace the growth of our graces; but, alas! sin, like a thick cloud, often interposes; our sun withdraws, and what can we do? However, there is one mark which seldom fails. Had our Lord said, "Blessed are the pure in heart, for they shall see God," and said no more, alas! what comfort would this have been to me, who am so full of impurity even in my solemn minutes; but he has stooped so low in compassion to me, to you, and to all that seek him, as to say, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Now, though I might question and scruple, whether I have any righteousness or no, yet, if I can be judge of any thing at all—if I can tell whether I am asleep or awake, hot or cold, in Liverpool or in Yorkshire, so sure I am that God has inspired me with a hungering and thirsting, which nothing worldly can satisfy. This is the experience of every day, abroad or at home, alone or in company: I still feel a void. I feel that I want a conformity to God, a sense of his presence and of his love, to make the happiest scenes of life agreeable to me. In proportion as these withdraw, or advance, I find myself more or less satisfied with myself, and every thing about me. Now I can well remember when I had not these desires. I am sure I did not give them to myself, neither can they proceed from evil influence, because their direct tendency is, to destroy sin and promote holiness, therefore they must be of God: if so, they must be prevalent in the issue, or, as the promise runs, they shall be satisfied, for God is not like the unwise builder, who began a work at unawares, which he was not able to finish. No: His hands that laid the foundation, must, and will, bring forth the top-stone with joy, and give us everlasting reason to cry, Grace, grace, unto it. God had promised to rebuild the second temple: he raised up Cyrus on purpose to set the work on foot; he sent his prophets to encourage the people: how many difficulties, stops, and oppositions, did that work meet with? yet it was accomplished in its appointed time.—REV. JOHN NEWTON. (*Twenty-five Letters hitherto unpublished.*)

*Sin.*—There are some poisons which have a lethargic effect, and produce a great drowsiness. Sin is a poison of this description. Before it destroys, it administers an opiate to stupify the feelings. A condemned criminal, having taken a stupifying draught, feels not. It is the first work of the Spirit to awaken man out of this stupefaction.—HOWELS.

*The Temple of God.*—Consider as exemplary, the temper of the royal Psalmist, how he swears, how he vowed, "I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eye-lids, until I have found out a place for the Lord, a habitation for the mighty God." Yours is a business of less inquisition, less expense; this temple is to be within you. Lament, O bitterly lament the common case, that he may look through a whole world of intelligent creatures, and find every breast, until he opens, shut up against him; all agreeing to exclude

their most gracious rightful Lord, choosing rather to live desolate without him. The preparation, or prepared mansion, is a penitent, purged, willing heart. Fall down and adore the most admirable and condescending grace; that the high and lofty one, who inhabits eternity, who, having made a world, and surveying the work of his hands, inquires, "where shall be my house, and the place of my rest?" and then resolves it himself; the humble, broken, contrite heart, there, there I will dwell."—REV. J. HOWE.

*Religion all-important.*—It is religion that can stand before you with oracles, lights, and an exhibition of the most great and awful image. It is that which represents to you the whole truth of the state of your soul toward God, the union of your eternal interests, the relation you stand in to another world, the peremptory requirement of what you must do to be saved,—what can ever, through endless duration, be worth your considering, if this be not? You know that religion, unless it be a fable, has all this importance, that it has this importance to you, and that it is to you now, while this day, this hour, is passing. In a matter of incomparably less magnitude, you would feel that the concern pressed importunately and justly on the thoughts and cares of the present instance. You say he advised you to take no trouble of vigilance or exertion about it, to occupy yourself entirely with other matters, and indifferently await the event; you would spurn the suggestion, as equally unfeeling and absurd. What! you would say, when the whole question of safety or utter ruin may be depending on the judgment and activity which I may exercise this day? But here is the supreme interest of your existence. It cannot be safe, you will confess, it cannot, if you will give it no serious attention. But then you are confessing that you have left it but now in peril, and that it is so at this very hour; nay, in greater peril than ever before, as aggravated by the guilt of such wilful neglect, and by the diminution of the term allotted for the attainment of a happy security.—REV. J. FOSTER.

*The necessity of Affliction.*—It is not an easy matter to be drawn from, nor to be beaten from the love of the world, and this is what God mainly requires of his children, that they be not in love with the world, nor the things of it; for that is contrary to the love of God, and so far as that is entertained this is wanting. And if in the midst of afflictions they are sometimes subject to this disease, how would it grow upon them with ease and prosperity! When they are beaten from one worldly folly or delight, they are ready through nature's corruption to lay hold upon some other; being thrust out from it at one door to enter at some other: as children unwilling to be weaned, if one breast be embittered they seek to the other; and, therefore, there must be somewhat to drive them from that too. Thus, it is clear, there is need, yea, great need of afflictions, yea, of many afflictions, that the saints "be chastened by the Lord, that they may not be condemned with the world." Let us learn, then, that in regard of our present frailty there is need of afflictions, and so not promise ourselves exemption, how calm soever our seas are for the present; and then for the number, and measure, and weight of them, to resign that wholly into the hands of our wise Father and Physician, who perfectly knows our mould and maladies, and what kind and quality of chastisement is needful for our cure.—LEIGHTON.

#### RECOLLECTIONS OF A SABBATH SCHOOL.

It is now more than thirty years since, one Sabbath evening in winter, wishing for a place more favourable to contemplation, than the fire around which a numerous

family was gathered, I went out to take a solitary walk. The night was lovely; the ground partially covered with snow; the moon shone clearly, unless when covered with a fitting cloud. I continued the pace at which I had set out, till I came within view of the Cathedral of ———; my speed was then abated by the imposing objects around me, and I willingly yielded my mind to the impressions which they imparted. I gazed on the solemn magnificence of the time-worn edifice—its tall spire, its rows of "ebon and ivory," buttress and lattice, and aerial clarestory, more bright, because less shaded—the stillness that prevailed around it—the thought of the myriads that were reposing in its crowded cemetery, affected me much. My melancholy feelings were aided by the dull gurgle of the stream; by the occasional gust of wind, moaning through the few relics of the firs that once gave a name, now almost forgotten, to part of the scene; by the dark shade that rested on the bottom of the ravine, especially at the place where the small unembattled arch, now thrown into degrading contrast by the "Bridge of Sighs," stands, making it appear like the entrance to another world. I sat down on a stone, yielding to the solemn impressions that crowded on my mind.

I will not say that, on that evening, my feelings were above those stirrings of sensibility which the objects that filled my view, and occupied my thoughts, were fitted to excite. I might at the time think them religious—they were certainly pensive; and how often do we flatter ourselves that such a feeling is the calm of devotion? It is not. The crowd of the city—the solitude of a desert—the recollection of some mournful event—the plaintive sounds of music, will occasion similar feelings, but feelings that have only the guise of devotion, and not its depth and stability.

We are often led by ways that we know not, and on these unknown paths we sometimes tread our first footsteps towards heaven. Often is some incident, apparently the most casual—some circumstance, in appearance the most trivial—the first link in that chain of love by which the soul is drawn towards the Redeemer. I had gone out with the intention of taking a solitary walk, a single circumstance attending an incident of the most common occurrence led me to new acquaintances—to other views of this world and the next—subsequently to the greatest changes of life, and, I humbly trust, will terminate in leading to an eternity of happiness.

I had taken a circuitous road home, and on passing a schoolhouse my course was stopped by a number of young persons, mostly children, coming out. Among them I thought I observed an old school-fellow, with whom I had a wish to renew my acquaintance, and chiefly, if not entirely, from this motive, I resolved to attend the school next Sabbath.

I accordingly went, and took a seat among the biggest boys present. I was mistaken respecting my former acquaintance; but that night I sat next to a boy, with whose grave demeanour and knowledge of Scripture I was much pleased, and, I may add, much humbled. I became very intimate with him, as he also attended the Outer Church, and ever afterwards regarded his acquaintance as a blessing.

I was so much pleased with J. W.—and with the prospect of religious instruction which I was desirous

of obtaining, and which the exercises of the school seemed to promise, that I resolved to attend regularly. I carefully observed the order of their procedure the first night, but would take no part in the exercises, which, besides repeating tasks, consisted in reading passages parallel to one given out the previous Sabbath. To assist me in the search of such passages, for my knowledge of the Sacred Volume was, at this time, very imperfect, I purchased a Bible with marginal references; and the second night I was so fortunate in my selection, that the master who was presiding that evening desired me to read some of them twice. I felt much gratified at this token of approbation, which, I have no doubt, tended to confirm the resolution I had formed to be regular in my attendance at the school.

The teacher, under whose immediate care my companion and I were, was a very quiet and apparently deeply serious man, humble and unassuming. He belonged to the Established Church; the other teachers were Dissenters. He left the school soon after I joined it, and I do not think that any member of the Established Church was a teacher in the school during my subsequent connection with it. It gradually assumed more of a sectarian character than it had at first. As a proof of which, I may mention, that the Shorter Catechism was neglected.

By far the most eminent teacher in the school was Mr R—. He was truly a wonderful man. He possessed a thorough knowledge of human character, a familiar acquaintance with the Bible, a critical knowledge of many passages which have been debateable ground between conflicting parties. He had a retentive memory, richly stored with passages from various poets, especially from the evangelical Cowper; a sound and vigorous understanding; a chastened and correct taste. His manners had much of the ease and politeness of the gentleman, though his education had not afforded him more than ordinary advantages.

I never heard any person address young people with more effect than Mr R—. His appearance was prepossessing; the little action he had, graceful. I have seen few faces exhibit feeling so marked as his did. The earnestness of his manner arrested the most thoughtless, and often was his voice affected by the intensity of his feelings. His labours were much blessed, but his time of usefulness was short. The vigorous confinement which his occupation imposed on him, and the Sabbath bringing him no day of rest, soon undermined a constitution not naturally robust. He was aged only thirty-three years at his death, which occurred about three years after I had the pleasure of his acquaintance. Sincerely was he lamented by his young flock, for he was much beloved. Few were the faults that dimmed the lustre of his virtues. He had an occasional ardour of temper, and, though his chief object in teaching was the triumph of the Cross, I cannot altogether acquit him of partiality in stating the principles of the religious party to which he belonged.

J. W— and I became very intimate, and what helped to promote our intimacy was the removal of my father's dwelling to the neighbourhood in which he resided. We did not part on leaving the school, but would walk long together; and sweet are the recollections of my Sabbath walks with him in the burial-ground of the High Church, before and after hearing the pious and

eloquent Dr Halfour. We talked of doctrine; and the simple and scriptural manner in which that pious boy spoke to me of the doctrine of election, did more to establish my faith in it than the most elaborate treatise on that subject which I have read.

We talked of texts. He first directed my attention to 1 Peter iii. 19, of which he gave the Protestant interpretation. I said I would like to know Mr F—'s opinion about it, that was the name of the teacher in whose class we were. That humble unassuming man acquainted Mr R— with our application, and we were requested to remain after the dismissal of the school.

After the scholars were gone, the teachers, J. W—, and I, formed a small circle in the corner of the room. Mr R— seemed delighted with our application, and gave the same interpretation of the passage which I had heard. He requested us to make known to the teachers any difficulty we experienced in understanding the Holy Scriptures, and that they would instruct us as far as they could; "and," said he, with evident delight and much feeling, "it gives us great pleasure to learn that you have formed a meeting for prayer."

A clap of thunder could not have struck my companion and me with more surprise; and I yet think I see the modest blush on his saintly countenance, when I stared at him in astonishment, and perhaps with some distrust, that he had been the tell-tale—a suspicion which he was equally warranted to entertain of me. One of the teachers, who had more caution than Mr R—, showed some uneasiness at the abrupt declaration which he had made. Perhaps he himself had felt that he had spoken prematurely, if not rashly, and this may have prompted a rebuke which we soon afterwards received.

J. W— and I had formed a meeting for prayer, which was attended by only another of the scholars, when it thus became known. So far from courting publicity, our meetings were conducted with all the secrecy and stealth which we could practise. We met, in fact, as if we had combined for the commission of some mischief; and never did sinner adopt more precautionary measures to hide his guilt, than we employed to conceal our meeting and its purpose. Why, the first place in which we met was the coal-cellar of my father's house! Well do I remember how I used to steal the key without attracting notice; and, watching till no one observed us, we darted down the stair to the dark uncomfortable hole.

I soon got a more convenient place—a room in an uninhabited flat of the house in which my father resided, the key of which was intrusted to his care. Still, we were as afraid of notice as ever, and generally entered the house by a back-stair. Our numbers kept increasing, and secrecy was not so easily maintained; but I never could learn how Mr R— knew of our meeting, at the time he did.

*(To be continued.)*

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 18, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'CONN, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

- |  |   |
|--|---|
| 1.—Self-Dedication to Christ enjoined on the Rulers and Members of the Church. An Address delivered at the Ordination of Elders in St John's Church, Leith, on Sabbath 21st March 1841. By the Rev. James Lewis, <i>Page</i> 321 | 4.—Memoir of a Child, who recently Died in his Ninth Year. By the Rev. Eneas M. Rate. Part II., ..... <i>Page</i> 326 |
| 2.—Sacred Poetry. "For ever with the Lord." By Swaine, 325   | 5.—A Discourse. By the Rev. George Gillespie, ..... 329   |
| 3.—Recollections of a Sabbath School. <i>Concluded</i> , ..... 31.   | 6.—Sacred Poetry. "Rest for the Weary." By Hulbert, .... 333  |
|  | 7.—Christian Treasury. Extracts from Howels, Howe and Adam, 33  |
|  | 8.—The Household Sanctuary. By a Clergyman's Daughter, 334  |

SELF-DEDICATION TO CHRIST ENJOINED ON THE RULERS AND  
MEMBERS OF THE CHURCH.

AN ADDRESS DELIVERED AT THE ORDINATION OF ELDERS IN ST JOHN'S CHURCH, LEITH,  
ON SABBATH, 21ST MARCH 1841.

BY THE REV. JAMES LEWIS,  
Minister of that Parish.

"And this they did, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God."—2 Cor. viii. 5.

SUFFER me, beloved brethren, and fellow-servants in the Gospel of Christ, to recall to you the passage of Scripture which has already been under our consideration, for your future direction in the service of the sanctuary, to which you have now been set apart. The words of the apostle are very remarkable, and should be held in perpetual remembrance by all called to minister in any of the offices of the Church. First, says the apostle, the Macedonian Christians gave themselves to the Lord, and afterwards to us, the apostles, for the service of the Church. He puts an especial mark and emphasis upon the word *first*; as it is his design to teach this doctrine,—*that before we can dedicate, with acceptance, our substance or our services to God, we must give our own selves to him.* The first act of these Macedonian Christians was not an act of liberality, or an act of service—it was not a deed done on behalf of the Church, or for the advancement of its interests; but an act that had exclusive reference to themselves—a deed of personal submission to Christ. First in order was their dealing with God for their own souls; and only second, their offices of kindness and duty towards his Church. First, was the gift of themselves to God; and only second, the gift of their substance and time to his service. First, they yielded their own hearts to the Lord; and only second, they offered themselves to the apostles, by the will of God. First, the altar was erected in their own souls; and then the gifts followed, which were sanctified by the altar. This is God's fixed order; he must first have ourselves, ere he will accept of us as his ministers and elders. He will be served by a holy and sanctified vessel;

which he has first made holy, and then turns into the special use of the sanctuary. "Look ye out among you men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this business."

And here lies the secret of your usefulness and success in your office in the Church. It lies not in your possessing great talents, abundance of leisure, peculiar facilities for doing good, or in your occupying an influential station in society; but in personal devotedness, in self-dedication to God. Consider these Macedonian Christians; they present a memorable illustration of this truth. Paul informs us, that they had been enduring a great trial of affliction; which, from other sources, we know to have been a severe and active persecution let loose upon them; that, in consequence of this persecution, they were in deep poverty; having suffered, in all probability, the spoiling of their goods for the sake of Christ; or, at all events, having sustained loss and serious injury, from their ordinary industrious pursuits and sources of gain being broken up. Yet, under the pressure of these calamities, and whilst actually enduring these privations, their gifts exceeded those of all other Churches; and from the apostle they obtain the testimony, that they abounded to the *riches* of liberality. Whence these riches, coming out of deep poverty? Whence this abounding liberality, from a people persecuted and spoiled? We might have been told of the peculiar advantages of the Macedonian Christians, of their ample resources, of their great possessions, of their prosperous commerce and accumulated wealth, and referred to these as the causes of their distinguished

liberality, and pre-eminence in this grace over other Churches; but the apostle cuts off these suppositions and gratuitous conjectures, by the unquestionable assurance, that whilst exercising this enlarged charity, and rebuking, through their example, the parsimony of other Churches, they were suffering under a great trial of affliction, and in *deep poverty*. Whence the secret of these great achievements? Whence the source of those contributions, which even amazed the apostle? *They first gave themselves to the Lord*. They were Christ's devoted ones, and having given the greater gift—their own souls, how easy to give the less—their earthly substance! and to an extent so disproportioned to their means, as to astonish a selfish world, and even surprise an apostle.

Here, also, lies the secret of your future usefulness in your holy office. We ask not what are your talents, or the amount of your leisure, or your favourable opportunities, or especial facilities for doing the work of the Lord—only give to the Lord a devoted heart, only let your own personal covenant with him be often renewed, and your walk be a walk with God, and you will be surprised at the amount of service which, under all disadvantages, you will be able to render to the Church—how time, and opportunities, and occasions of spiritual ministrations, will multiply on your hands—how those difficulties which alarmed you, and at first seemed insurmountable, will vanish, as the mountains became a plain before Zerubbabel. Is it not known to you, that it is of all things the most difficult, for a rich covetous man to find any portion of his substance which he can spare for God? He has nothing to give out of his treasures; his substance is pre-engaged, and he cannot touch one of his heaps; and yet a pious widow hath her mite to cast into the treasury, and a poor Macedonian Christian abounds in liberality. In like manner, a worldly-business man can find no portion of his *time* which he can allot to God. The twelve hours of the day, in which man ought to work, are too few for the engagements of his business, and the variety of his engrossing cares. Every hour is occupied, and every flying moment hath its work—and all is too little for the greatness and multiplicity of his avocations. But let that same man become the subject of a saving change, let him first give himself to God, and it is incredible what fragments of time he will gather up—how many hours every day or week he will redeem for the divine service, and yet needful business not be encroached upon—and how in proportion to the entireness of his personal dedication will be the greatness of the redemption of his time from the world to the service of the Church.

It is by such a previous and often renewed self-dedication to God, that the duties of your office will become easy, and that time, and opportunities, and talents, will be found for their discharge. We do not think it needful, were it even practicable, to specify the exact portion of time that should be devoted to the labours of your office. Neither

do we think it necessary to enumerate the opportunities and occasions of Christian usefulness that will habitually arise before you, and which it will be your duty to watch for and instantly embrace. The commonly prescribed duties of the eldership are already well known to you. Need we speak of the charge laid upon you of visiting the sick and dying of this congregation and parish, or of instructing the ignorant by domiciliary visitations, or of labouring for the conversion of souls, or of admonishing and reproving the families of professed Christians that live without the daily worship of God, or of vigilantly superintending the young, that they may receive at the hands of the Church, the education that shall prepare them for the life that now is, and for that which is to come, or of tenderly, yet firmly, governing, and carefully inspecting the moral and Christian habits of the members of the Church.

These, and a long roll of other services might be enumerated as the recognised and prescribed duties of your office. Yet, however exact the enumeration, and ample the details of official duty, it would fall infinitely short of the willing service that would be rendered by the self-dedicated soul. There is an instant readiness, an intuitive alacrity in discovering occasions and opportunities of doing the work of the Lord, when the heart has been first yielded to him, even as the man whose heart is set upon the world, and whose study is to grow rich, discovers and seizes with an instantaneous and almost miraculous sagacity, the most secure and certain openings to a gainful merchandise. He needs no directory how to labour successfully in the service of the God of this world. His intellect is sharpened by his desires, and his invention stimulated by the ardour of his affections. The Macedonian Christians left far behind the directions and suggestions of the apostle, and exceeded his most sanguine hopes. "To their power, yea, and beyond their power, they were willing of themselves."

Go forward, then, beloved brethren, to the duties to which your office calls you, with the example of the Christians of Macedonia before you—giving yourselves first to the Lord; which will both multiply your services, and make the most difficult easy. How difficult and trying the services to Christ and his Church you may yet be called to render, we cannot foretell. They are perilous, and will prove yet searching times, in which you have taken upon you this holy office—times in which many shall be tried, and some shall fall. The Church of which you have this day been ordained office-bearers, is passing, like the Church of Macedonia, through a great trial of affliction; and it may be, shall speedily pass into deep poverty, and suffer the spoiling of her goods. It is your lot to have been ordained her office-bearers at a time when she is not hid from the strife of tongues, and when, on all sides, she is surrounded with imminent dangers. We enter not, at present, into the causes of her trials and conflict; only, we exhort you to be strong, to stand

fast, to quit you like men, and suffer no fear of consequences to turn you aside from contending for "the faith once delivered to the saints." As dedicated men, it has ceased to be any longer with you a disputable matter, whether God or the world is to be obeyed. You have decided the question which master you are to serve. "We must obey God, rather than man," is the immovable rock on which the man that has yielded himself to God stands; and, come weal or come woe, he cannot move from his position. The least intelligent whisper of God's voice, the slightest intimation of his will, must be more authoritative to him than the most imposing of human commands. His Master is chosen,—his Lawgiver, his King is chosen. Other lords, other lawgivers and kings are in his eyes usurpers, when they come in competition with the King of kings; and rather than cast reproach on His sovereign will, he will endure the loss of all things. To stand halting between the commands of his heavenly Master and the commands of the world, imposed with its highest authority, were rebellion against his chosen King; it were in effect to say, he was still doubtful whether Christ were the better and more rightful Lord; in other words, whether he had yet made his choice, and surrendered himself to Christ. In this resolved spirit and temper of dedicated ones, discharge your public duties to the Church; not looking to consequences, but to the commands of God—prepared to suffer any loss rather than knowingly relinquish any portion of his will—yea, prepared to avow, that, beloved as is the Church of which you are members, for your fathers' and brethren's sake, though it be the Church of your prayers and of your heart's love, yet not for a world would you save it, or any visible Church, at the expense of the sacrifice of any part of the truth of the invisible God.

God only knows whether the Church of Scotland shall survive your days, or you shall survive it; whether you shall be permitted, during the whole of your earthly pilgrimage, to pursue your quiet labours of Christian love,—or whether your labours shall be suspended before your lives, and the Church, driven for a season into the wilderness, be exposed to the arm of secular violence. Let the uncertainty of the season of labour in your office redouble your diligence—let its apprehended shortness quicken your zeal; so that whether it be the night of your own death or the night of divine judgments that shall close your ministry in the eldership, you may be found at your post, watching and waiting for the coming of your Lord, and doing with all your might what your hands find to do.

Let me remind the congregation, that though all are not specially called to dedicate themselves to the service of the sanctuary, yet all are called to dedicate themselves to God. What is your submission, or reverence, or obedience, or duty to us, the office-bearers of the Church, if you have not first given yourselves unto the Lord? It is the surrender of yourselves unto Him we

crave. Our heart's desire, our prayer for you, brethren, is, that ye yield yourselves unto God. Our aim is, to make a conquest of you for Christ, and to bring you into subjection to our heavenly Master. Why should any of you resist his call? Is it not most reasonable, that, when the great God goes round amongst you, and says to one man after another, "Give me thy heart," that you should submit yourselves unto him? Have you ought to say against his claim? Can you give one reason why it should be refused? Scripture, reason, conscience, Providence, urge a thousand reasons why you should yield yourselves, and that immediately; and you have nothing to answer to the demand. Try what any of you can say against God's call for your affections. Many of you will not yield him your hearts; but can you plead against the rightfulness of his claim? Produce your strong reasons. Speak, that we may know why you should reject the living God, and serve his adversary. Tell us wherefore you should be the servants of sin, and of the god of this world? Can you produce one reason that will satisfy your own reason? Can you say that the master you now serve, made you, put breath into you, upholds you, is your owner; and that he pays you large wages, and gives you great rewards for your service? You cannot plead these in behalf of Satan's service. No; it is an unreasonable as well as a degrading service. His very servants can say nothing in its behalf; they dare not vindicate it, their judgment disowns it, and their mouths are stopped—though their hearts and hands still drudge in his service. How long are you resolved to carry about the horrid impiety written in your hearts—I will not have the Lord to reign over me? How, with that inscription on your souls, will you face your Judge? How will the boldest rebel then feign submission, hide his real character, and even lay claim to the merits of obedience, with a "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" How even will you answer for this call that is now made upon you, when, in the name of Christ, we demand you for his service, beseech you by his mercies, and command you by the authority of God to yield yourselves unto him?

Our first call, therefore, to you, brethren, is on behalf of Christ. We cannot ask obedience, submission, reverence, for ourselves, until we have spoken to you on God's behalf—till, first in order, we address to you the call, "Yield yourselves unto God." And now we exhort as many as have given their own selves unto the Lord, to yield themselves unto the brethren appointed to rule over them by the will of God. You asked of God that he would add to the elders of this church, for its better oversight and spiritual edification, and this day four of your brethren have willingly offered themselves on the service of your faith, and been solemnly set apart to minister amongst you in holy things. Receive our beloved brethren from the Lord. The secret of

benefiting by every creature, is to accept of it as coming from the hand of God. It makes the gift both pleasant and profitable. Even the common food, the common air and light, the most ordinary comforts, that minister to your temporal necessities, have in them a double blessing and sweetness when recognised as the gift of God. You lose both the pleasure and the profit, or have only the Atheist's use of them, if enjoyed apart from Him, or taken without considering the operation of his hand. What are ministers or elders, if viewed apart from Christ? What profit can you expect from them—what submission can you yield—what reverence and honour can you pay to them, if they stand dissociated in your thoughts from their risen Head, and be neither recognised as exercising his authority, nor sent by his grace? Receive, therefore, our brethren gladly in the Lord, and accept of them at the hands of Christ, as the gifts which he ascended to bestow, when he gave to his Church pastors, teachers, helps, governments. *Submit* yourselves also unto them in the Lord. They have been nominated to the office by your own voice, and now have been invested with its authority, not by you, but by the Head of the Church, in the way of his own appointment—by solemn prayer and supplication. Bear in mind, that it is to Christ alone that all power and authority in the Church belongs. The members of the Church may call to the office, and mark out amongst their brethren the men distinguished by gifts and graces for the eldership, but it is Christ that bestows the power of office, and clothes with authority the object of your choice. It is on this account that you are called to obey them that have the rule over you. Your own election of the brethren, your willing consent to their authority over you, engages you to submission; but chiefly and beyond all other considerations, you owe to them obedience from the power with which Christ has invested them. As in the State, so in the Church, the powers that be are ordained of God; and, assuredly, if you are commanded to obey kings and magistrates, not only for wrath, but also for conscience' sake, much more ought you to submit yourselves to the governors of Christ's own house, when administering its laws and exercising its discipline according to his revealed mind. Think not, as many do, that Christ's is a house without laws, without government, without rulers—that "there is no King in Israel, and that every man may do according to what is right in his own eyes." It was the assertion of his kingly power that drew upon the Saviour the wrath of his adversaries. In its defence, he laid down his life; and though his kingdom was not of, it was yet in, the world, and was ordained to be visibly administered by his servants. Be afraid, therefore, of despising the power and authority of the rulers of the Church, lest ye be found striking at the crown which the Redeemer wears, and disowning the government which is upon his shoulders.

*Finally*, I exhort you to yield yourselves in

willing *service*, as well as in obedience, to the eldership of the Church. I would set the example of the Macedonian Christians before you, who, having given themselves to the Lord, stood prepared for whatever work of faith or labour of love they should be called to by the apostles. Their self-dedication was the spring of active duty, and of self-denied sacrifices. They felt that they were not their own, but bought with a price; and that whether the Church called for their prayers or their contributions—for their patient sufferings or for their active deeds—for their personal labour or for the gains of their industry—they only rendered unto God what was included in their previous dedication of themselves. It was scarcely an additional sacrifice: it was rather a part of the first and greater act of self-dedication—an expression of its sincerity, when they poured the riches of their liberality into the lap of the apostle, and, with unexampled alacrity, forwarded his mission of benevolence in behalf of the poor saints. In dedicating themselves unto the Lord, they had in effect said to Christ and his Church, that they were ready to be offered on the service of its faith, and now, when a special call is made, they stand at their post of duty, and yield themselves unto the apostle, willing agents for the promotion of his labour of love. How great the amount of service which might be rendered to the Church of Christ, even by a single congregation!—how numerous the blessings it might diffuse throughout its own immediate vicinity, and the world at large, were its members united in zeal, like the Macedonian Christians, and ready to occupy the fields of usefulness opened and marked out by the wisdom of their rulers! But how contrary to this is the present experience of the rulers of the Church! What plan that is devised, what enterprise that is projected, is not frustrated or shrivelled in its dimensions—is not either strangled in the birth, or shorn of its proportions, and cast back upon its projectors, to chill their hearts and damp their future exertions in the cause of Zion! Who amongst the members of a Church recognise even the duty of following where the rulers of their Church lead, and of entering into those fields of labour opened by their Christian enterprise? Let it not be so with you. Quench not the zeal of the eldership of the Church—frustrate not their plans and devices of Christian usefulness, by refusing to come to the help of the Lord. They are set over this parish, to turn its wilderness into a garden; and whatever is needful for the planting and dressing of this vineyard, they are entitled to demand at your hand; and on you shall rest the responsibility of souls perishing for lack of knowledge, and means and opportunities of good neglected, if you refuse cheerfully to answer their call. Say, then, to the brethren in the eldership, as the people said to Joshua, for the encouragement of his heart and the strengthening of his hands, "All that thou commandest us we will do, and whithersoever thou sendest us we will go: according as we hearkened unto Moses in all

things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses."

#### FOR EVER WITH THE LORD.

Oh! how the thought that I shall know  
The Man, who suffered here below,  
To manifest his favour,  
For me, and those whom most I love,  
Or here, or with himself above,  
Does my delighted spirit move,  
At that sweet word—*for ever!*

For ever to behold him shine,  
For evermore to call him mine,  
And see him still before me!  
For ever on his face to gaze,  
While all the Father he displays,  
In all his full assembled rays,  
To all the saints in glory!

Not all things else are half so dear  
As his delightful presence here,  
What must it be in heaven!  
'Tis heaven on earth to hear him say,  
As now I journey day by day,  
"Poor sinner, cast thy fears away—  
Thy sins are all forgiven!"

But how will his delightful voice,  
Make my enraptured heart rejoice,  
When I in glory hear him!  
While I before the heavenly gate,  
For everlasting entrance wait,  
And Jesus on his throne of state  
Invites me to come near him!

"Come in, thou blessed, sit by me,  
With my own life I ransomed thee—  
Come, taste my perfect favour;  
Come in, thou happy spirit, come,  
Thou now shalt dwell with me at home—  
Ye blissful mansions make her room,  
For she must stay for ever!"

When Jesus thus invites me in,  
How will the heavenly host begin  
To own their new relation!  
"Come in! come in!" the blissful sound,  
From every voice will echo round,  
Till all the crystal wall resound  
With joy for my salvation!

SWAINE.

#### RECOLLECTIONS OF A SABBATH SCHOOL.

(Continued from page 320.)

AFTER our meeting had been regularly kept for some time, J. W. became seriously indisposed. As I had never been in his father's house, I had not the courage to go now. On the Sabbath Mr R. wished me to show him the house, which I did, and was glad of the opportunity of seeing my sick companion. On leaving his bed-room, Mr R. and the parents of the sufferer entered into conversation, suggested by the circumstances in which we had assembled. It became too affecting for me, and, leaving the room, I again went beside my companion, anxious to have another look of him. He observed my emotion; which was certainly not allayed by the calm, resigned manner in which he said, "I do not think I am to get better." I could not answer him. His faithful companions assembled every evening during the crisis of his illness, to implore the

mercy of our heavenly Father; prayers to which an answer of peace was returned, and he was soon again at our meeting. I believe it was owing to the feeling I reluctantly betrayed on the occasion referred to, that I owed my intimacy with Mr R.; for ever after that day he treated me with a kindness and confidence which were neither due to my merits nor my years, and which I never can forget.

It was with no common pleasure that we saw J. W. again at our meeting; for his piety, which threw a sweetness over the whole of his demeanour—made him the favourite of the whole circle. As winter approached our place of meeting became very cold and uncomfortable. We made ourselves as comfortable as the place would permit, shutting ourselves within a bed-closet, and taking care that no light should betray our place of retirement. Here we held our meetings in quiet, undisturbed by the tumult of the town, in the midst of which we found a place of seclusion: and I well remember of our leaving our retreat one beautiful moonlight night, when almost the whole town had been abroad to look at an eclipse. We emanated from our retreat, ignorant that such a phenomenon had taken place, but in time to witness its conclusion. At another time, on leaving our place of prayer, we were surprised at the unusual sounds of commotion which we heard. A dreadful fire, by which several persons perished, had for some time been raging, at no great distance from the place of our seclusion.

The rebuke to which I have already adverted was incurred by the following incident:—We had the imprudence once to betake ourselves to prayer at a time and place most unseasonable. The boys who composed the little meeting had undesignedly assembled at the school-room a considerable time before the hour of opening. The person who was employed to light the fires was leaving the room, and allowed us to enter. We really loved the school, our whole hearts were engaged in our exercises; and on leaving it, our impatience to be in it again made us think the Sabbath at a great distance. Darkness was gathering fast on the night I allude to. When we entered the room, no other of the scholars was in sight. I thought it was a considerable time to the hour. We sat around the fire, talking about our tasks, and other matters connected with the object of our meeting, when some one, I forget whom, but probably I was the person who made the ill-timed suggestion, that one of us should implore a blessing on the exercises of that evening. If I mistake not, a request to be short accompanied the suggestion; and a boy, whose correctness of expression and ready utterance in prayer were very remarkable, was requested to officiate. He began, but whether I had mistaken the time, or whether our conversation had insensibly whiled it away, I know not, but he had not uttered more than two or three sentences, when I heard voices at the door; and the moment after, one of the shutters of a window on the outside violently shaken, as if by a person attempting to pull it open. I was instantly at the door, and opened it. Mr R. and a few scholars were there. He gave me a look of displeasure, such as few men could give. That was not all; he said a few words to me. I could not now venture, with the hope of precision, to state them. I did not even hear them all at the time, but at the moment they struck

me as implying the charge that we had been playing the Pharisee.

There was room for his suspicion, I grant; we had acted imprudently, but in the simplicity of our hearts. I sprang to my seat, with the most painful feelings. Smarting under an implication which each of us would have spurned, but in which I had involved all, I could scarcely keep my seat; and said, in my rage, to J. W——, that I would no longer attend the school. "No, no," said the amiable boy, "don't speak in that manner, forget it—we were wrong." True, I replied, I had been greatly mistaken, for I thought it was far from the hour; but did you hear what Mr R—— said? "Oh," said he, with a smile, "never think more about it." My face must have revealed my emotion, or Mr R—— must have thought he had been too precipitate, for as this short colloquy ended, he came to us, and, addressing me, said, "What's the matter, W——? I did not mean to give you any offence,"—or words to that effect. I need scarcely add, that I instantly resumed my composure, and all ended here. I must have carried a painful recollection to my grave, if it had not.

It was probably from the supposition that we had not a very comfortable place for holding our meetings, that Mr R——, with much delicacy, told us that there was a woman whose son was very anxious to attend our meeting, but that it was too far for him to come at night, his mother's house being in the High Street, but that she had a small house, in which meat for her cows was boiled in the evening, and that we would be made very welcome to assemble there. We readily agreed to a proposal which promised us a place of equal secrecy to the one we had occupied, and much more comfort in winter; and for some time our meetings were held in a close in the High Street. The son of the woman who allowed us this place joined us; and a very quiet boy he was.

Our number at length increased so considerably, that the small place could no longer accommodate us. We were more able, on this account, and from other causes, to be at a little expense for a place of meeting, and engaged a spacious school-room for this purpose. In this room the meeting was long held. The greatest number that attended was forty. My connection with it at last terminated, by the removal of my father to a considerable distance from Glasgow. It continued to be held long after I left the town; and, I believe gave rise to other meetings for the same purpose.

They were sweet hours that were thus spent. Often have I thought upon them; the remembrance of them has always been soothing, and often have I wished that my devotional feelings were fresh and simple as they then were.

Some may ask, What good resulted from this juvenile association? Did this morning cloud pass rapidly away? Was it perceptible at noon? Was it gone before evening? I could not answer all these questions,—I cannot yet answer for the evening of all; but the evening of some of these early companions was peace. It is many years since the pious J. W—— breathed his last. I made a hurried ride to see him, when I heard he was in a hopeless state of illness. He was suffering much from the languor that accompanies the fell disease of which he was then the helpless victim; but as

to his mind, all was sunshine—serene and peaceful—tranquil, as his life had been. I suspected that he was not free from other ills than disease; but it was only at this visit that I had any reason to entertain such a suspicion. It vexes me yet, to think that I did not know sooner what I learned afterwards, or I would not have offered him the contemptible gift which I did; yet I reproached myself afterwards, that I did not read his necessity in the grateful look with which he, after some reluctance, accepted of my gift. He was one of those manly spirits, who preferred suffering to making known such a grief.

At his humble funeral, a number of his early associates in the prayer-meeting assembled; more of them than I had seen together for many years; more than shall ever now meet on earth again.

It would certainly be contrary to experience, that all the boys thus associated from thirst of religious knowledge, influence of companionship, or in obedience to parental wishes, should have maintained lives suitable to this early and unusual promise; some of them, I am sorry to say, did not. Some of them soon showed that the tie which bound them to this singular confederacy was easily broken; but, though I have long lost sight of many of them, I am not aware that any one of them ever became openly dissolute or profane.

Many have held on their way, waxing stronger in the good fight of faith; several have now finished their course with joy; some yet remain, adorning the doctrines of the Gospel by lives of active usefulness, and by the prosperity to which sobriety and steadiness have assisted to conduct them, affording a proof that the virtues of godliness are consistent with commercial enterprise and success. The misfortunes of a few have been alleviated by the experience that godliness with contentment is great gain. None of them ever regretted the hours which they thus devoted to seek after God. How varied has been their professions! To what distant lands have they gone! That little band has furnished the army with the soldier, the navy with the mariner, the heathen with the missionary, the Church with the minister. The remembrance of these meetings has soothed the seaman amid the perils of the deep; the missionary and the soldier on the plains of Hindostan. Three of the number obtained license in the Established Church, and what is not unworthy of notice, the parents of these three were, and, so far as my knowledge goes, had ever been, Dissenters.

---

MEMOIR  
OF A CHILD, WHO RECENTLY DIED IN  
HIS NINTH YEAR.

BY THE REV. ÆNEAS M. RATE.

PART II.

WE had brought down the narrative of the life of J—— to the 13th of December 1838. This was the last entry that was made previous to his father being seized with an illness, which, at one time, rendered it very uncertain, whether he or his son would soonest be called into the world of spirits. On the 26th December, he was attacked by fever, and, during the first fourteen or sixteen days, was often in a state of insensibility. When the nature of his malady was dis-

covered, he was removed to a room by himself, where his wife had to watch at his sick-bed. Poor J—— could not endure to remain apart from those to whom he was so tenderly attached, especially when one of them was afflicted with a dangerous disease. So great, indeed, was his grief on account of the separation, that it was judged necessary to seek, from the medical man, permission to place him in a bed in the same room with his father; this permission was at length granted, and for several weeks father and son lay side by side, until the sanctified spirit of the child exchanged its frail and wasted tenement, for a mansion-house in the realms of the blest. From this time till the middle of January the father had no remembrance of the circumstances that transpired. His earliest recollection, when he began to return to consciousness, was, that of seeing his son sitting upon his bed, looking wistfully towards him, and speaking to him. As soon as he was sufficiently recovered to observe accurately the objects around him, he was struck with the remarkable change that had taken place in the boy. His whole frame had become exceedingly attenuated by disease; his limbs and arms were so miserably wasted, that it was painful to behold them. Notwithstanding this, his spirits were excellent, and his strength still seemed considerable, to such an extent did the natural buoyancy and energy of his spirit enable him to rise above the depressing influence of disease.

Towards the close of January he was often afflicted with severe paroxysms of coughing, and such difficulty of breathing, as at times threatened utterly to rend his already enfeebled and emaciated frame. When he was thus suffering, both himself and his father often united in earnest prayers for his recovery, while at times his distress was so great, that he expressed his wish to die, if it were only the will of God to relieve him.

If a peculiar tenderness of conscience—if a mind pained more by the slightest deviation from the path of holiness than multitudes are by the commission of the most glaring sins,—if an intense anxiety to obtain the Divine approbation, and a profound sorrow at the thought of having offended a gracious God and a merciful Saviour—if these be indications of deep and genuine piety, then the subject of this memoir afforded evidence, that young as he was he had made no mean attainments in the Christian life. If at any time the intensity of his sufferings prevented him from reading his Bible or praying to God, at the times he usually devoted to these exercises, he became most unhappy, and would anxiously inquire whether God would forgive the omission. At other times he questioned his father, whether or not he had during the day marked any thing sinful in his feelings or his conduct. When his father replied, that all men without exception sinned daily, but that he had not noticed the commission of any particular sin during the time he specified, the answer seemed to afford him satisfaction.

It has already been remarked, that his affection for his parents had always been peculiarly strong; but it might have been imagined, that when his soul became absorbed with more elevated emotions, his attachment to his earthly friends would have abated. It is, however, the nature of genuine piety to refine, exalt, and even deepen the natural affections, and to give them a nobler character than before, by leading them to seek

the everlasting welfare of the objects on which they are placed. His attachment to his parents was unbounded. He would address them by the most endearing names, and caress them in the most affectionate manner. Most touching was the anxiety he manifested, when he himself was suffering most deeply, to alleviate the distress they felt on his account, so that he often seemed to forget his own sorrows, in his desire to soothe theirs. When so ill, that he could only articulate in a whisper, the general answer to the inquiries about his health was, "Better, better." This was his favourite expression to the last; and one of the latest sounds which escaped, faint and feeble, from those lips which were in a while to be sealed in death, was "Better, better;" thus showing that, while engaged in the last conflict, he was anxious to conceal his sufferings, lest they should be distressed. Often, too, did his mind recur, with the greatest delight, to the prospect of meeting his parents in heaven. "Papa," said he repeatedly, "I think you are good; I think you will go to heaven." If he received no answer, he seemed disappointed; if the reply was, "I hope I will;" he would endeavour to encourage his father, by saying, "But I really think that you will."

If it were desired to convince an unbeliever that a supernatural Power is sometimes exerted in illuminating the mind and elevating the affections; if evidence of the operation of the Eternal Spirit were sought, to convince those who were not obstinately resolved to deny his agency, that he sometimes visits in a peculiar manner the souls of men, an argument of no mean power might be furnished by the experience of this child. The Scriptures assign to that Divine Agent the title of the Spirit of Grace and of Supplication, and teach us to consider that he convinces the soul of its misery and destitution, draws forth its vehement longings after spiritual blessings, and, overcoming its natural tendency towards earthly things, disposes it to be ever ascending to Him who is the fountain of living waters. On J—— the Spirit seemed remarkably poured forth. He seemed to live and breathe in an atmosphere of devotion. It would be difficult to find a greater contrast to that heartless religion which so many display, than was afforded by the warm aspirations after holiness, and the elevated communion with the Creator, by which he was distinguished. After his last attack of illness, he was so enfeebled that he could but seldom kneel down to prayer; and, from that time till his death, his supplications were offered up while he was lying in bed. So long was he engaged in these exercises, that his father entreated him to shorten his prayers, assuring him that God, who knew his weakness, did not require such lengthened devotions. To such appeals he seldom returned a direct answer, and showed the utmost reluctance to omit any of his usual petitions. He always prayed aloud, in a strong clear voice, with eyes closed, and hands clasped together, and with an expression remarkably devout. And so natural was the tendency of his mind to such exercises, that, when no one was expecting it, he would frequently burst forth into prayers, breathing such pathos and piety, that with difficulty those who were present could refrain from tears.

Towards the close of January, the symptoms of approaching death became more and more manifest. On the 1st of February his weakness was very great; he,

however, made an effort to put on his clothes, and rose for a short time; endeavouring to finish one of his drawings, which he intended as a token of his affection to his father. On the following day his exhaustion had increased. Still he was anxious to be dressed, and, having left his bed, made one or two tottering steps; till, finding his strength gone, he returned to the arms of his mother, and, at his own request, was replaced in that bed from which he was destined never to rise more. He for the last time, took out his New Testament, in which, by a regular course of reading, he had now reached the middle of the Epistle to the Galatians, but was soon obliged to close it.

On the 3d of February his devotional feelings rose to an elevation which they had never attained before, and his whole appearance and demeanour indicated the extraordinary happiness he was experiencing. His cheeks were tinged with a beautiful bloom, his eyes were bright and sparkling, and he spoke in a low composed pleasant tone of voice, and without affording the slightest indication of enthusiasm or excitement. The breathlessness which had so grievously afflicted him before had at this time entirely left him, not a single ache seemed to disturb his repose; and throughout the whole day his mind appeared to be in a state of unalloyed and sustained blessedness. It was the Sabbath-day, and it seemed as if the Lord were affording him a sweet foretaste of that Eternal rest, on the full enjoyment of which he was destined in so short a time to enter. During the forenoon, he often said to his parents, "I am happy—I am in a very happy state of mind." At a later period of the day he exclaimed, "I have great joy in the Lord, I feel that I have done with every thing, and that I have nothing to do but to die." Being asked what it was that rendered him so happy, he replied, "I think it is God and Christ; I have been happier to-day than at any time during my affliction; I feel the Spirit of God in my heart; I am filled with great love to God and to Christ; I never was in this happy state before. O I am happy, I am very happy!"

During the two following days he was reduced to such extreme weakness, that he was able to speak but little. On more than one occasion, however, he broke forth in fervent prayer, thanking God for the affliction with which he had been visited, and in tones and language expressive of the warmest affection, supplicating spiritual blessings for every member of the family.

On Wednesday the 6th, he revived a little, and again exhibited that joyful frame of mind, which had been so remarkable on the preceding Sabbath. For the greater part of the day he was free from all pain; the cough was nearly gone, and there was nothing to ruffle the serenity of his spirit. His face all day lighted up with smiles, and remarkably bland in its expression, afforded clear indications, that the "peace which passeth all understanding" was reigning within. In general he spoke in a soft tone, approaching a whisper, unless when engaged in prayer, and then the power of his emotions imparted a temporary strength while in fervent accents he poured forth his supplications before the Lord. About three o'clock in the morning he said to his mother, "I have a glorious feeling in my heart; I feel as if God, and Christ, and the Holy Spirit were with me. I am very happy in my heart." A little later he addressed his mother, and with much feeling said,

"I love you mamma, but you are to be pitied as well as myself, for you have suffered much."

Shortly after this he, in the warmest language, expressed his love to his parents, but, at the same time, made it manifest that there was another and more powerful affection that held the supreme place in his heart. "Mamma," said he, "I love you, I love papa too. I love you with great affection, better than the whole world." Again he said, "Come mamma, come here. I love you and papa very much, more than you really think, but I love God and the Holy Spirit ten times more than either you or him."

About eleven o'clock, he again gave vent to his emotions, showing, at the same time, that it was his views of the glory of Christ, of the security of the foundation he had laid, of the prevalence of his intercession, and of the stability of the Divine Word, that filled his heart with triumphant joy. "My mind, said he, is in a glorious state, resting on Christ. The Holy Ghost is with me more than ever, and Christ is pleading for us all, and this is as true as the Bible; I feel a load of happiness. My thoughts are delightful, I cannot tell how fine they are."

Somewhat later than this, he requested that he might see his brothers and sisters, who were brought to him one by one. He addressed them all in the kindest manner; and in the presence of each of his sisters lifted up a short and solemn prayer, beseeching God "to make them good," to "give them the Holy Spirit," and to "cause them to desist from all wickedness."

During the whole of the night it was evident that he was rapidly sinking, and in the morning he remained for some hours without speech or motion. About the end of this time, feeling that he was unable to collect his thoughts in prayer, he begged his father to pray for him. At the close of his father's address to the throne of grace, he whispered that he had listened very attentively, while his countenance indicated that his spirit had been refreshed. After this, his thoughts frequently wandered. He talked about his boyish sports, and evidently fancied at times that he was in the midst of his youthful companions. At other times his mind became quite collected; and then the smiles that illuminated his countenance spoke at once of the intelligence and the serenity that prevailed within.

About one o'clock he rallied a little, and at his request one of his sisters was brought to his bed-side. When she arrived he gazed at her earnestly for some time, without uttering a word. Being asked whether he had any thing to say to her, he with some difficulty raised himself slightly in the bed, and looking her full in the face, gave utterance to the following words, in a manner that was peculiarly solemn:—"May God bless you, and make you a good girl all the days of your life; and may Christ, who died for you on the cross, be in your heart for ever! Amen." After this he sunk down, utterly exhausted with the effort he had made.

Another instance of the delicacy and tenderness of his feelings towards his parents he exhibited about this time, for, having observed his mother in tears, he seemed to be very unhappy, and inquired what was the cause of her distress. When she said that it arose from seeing him look so ill, his immediate answer was, "Then do not look at me, mamma. I will turn away my face, that you may not see me;" and the dying child, already



reduced to the last extremity of weakness, exerted the feeble remains of his strength, in order to turn round and conceal his countenance.

About two o'clock the power of speech had nearly departed. Several times he endeavoured to express some sentiment or feeling to his parents, but failed, or only uttered unintelligible sounds, with the exception of the words "Happy, happy," which his parents thought they could distinguish. A little later he suddenly threw out his hands and feet, and for a moment seemed to endure a feeling of acute agony, but almost immediately afterwards became placid again. Imagining that he was just about to expire, his father now offered up a fervent prayer for his departing spirit, when, to his surprise, the dying boy suddenly uttered a faint, but distinct and solemn "Amen," the last word he pronounced upon earth. Though now in the very midst of the valley through whose frightful shades believers have to pass before they reach the land of light and glory, he, to all appearance, was sensible and happy. His parents now took a final farewell of him, while he smiled pleasantly and intelligently upon them, so as to convey the assurance that the Great Shepherd was with him, and his rod and staff comforting him. After this, his extremities began to become cold, and it was evident that life was retreating to its last citadel—the heart. Even after this he knew his parents, and by his looks conveyed most distinctly the idea that he was unwilling they should leave him, even for a moment, in his last struggle. They understood his meaning, and continued to lean over him, and watch for the moment of his spirit's dismissal to glory. Several times his father desired him to look at him, which he did; but, at other times, his eyes were steadily and intensely fixed on his mother, while his father lifted up earnest supplications that his God and Saviour might be with the departing spirit. After a while, his eyes, hitherto full of animation and feeling, became motionless; but his spirit still lingered in its earthly tabernacle, while with pain the parents looked on, expecting the result of the protracted mortal struggle. At length, about twenty minutes to five o'clock, a slight convulsive shudder passed over his whole frame, succeeded by a deep, heavy sigh, after which his head fell backwards, and his spirit took its willing flight to the realms of glory. All was now over. His pains, his weakness, his mortal sorrows were ended. The body was a piece of lifeless clay,—the spirit was before the throne of God. The parents united in thanking God for his kindness to their now glorified son. They pressed the cold lips, closed the eyes, and, stretching out the wasted limbs, resigned their son to the Lord, saying, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Such were the circumstances of the life and death of this interesting child. There are certain reflections suggested by them, which will naturally recur to every mind. To his parents, the remembrance of his amiable character, his filial affection, and his joyful departure, will, without doubt, be cherished to the latest moment of their mortal existence; and, while they realize the presence of the beloved object in the land of rest, they will feel an additional incentive to press forward, in order to win the crown. Christians in general, even those who are advanced in life, may find something in

the experience of this child both to humble them and to stir them to seek after higher attainments, through the grace of that Spirit to which he owed all that was really excellent in his life, and whatever was peaceful and triumphant in his death. But the grand lesson, which is taught above all others by this narrative, is, the importance of parents labouring, when their children are very young, to bring them to the knowledge and the love of God. It was the early and assiduous instructions, the consistent example, and the fervent prayers of his parents, which, through the Divine blessing crowning all their efforts, led to whatever the Christian mind can contemplate with unalloyed satisfaction in the history and character of their son. Happy would it be if any parents, animated by the success that attended their labours, were to begin, with an energy and a hope never experienced before, to seek after the spiritual welfare of their youthful offspring. Should there be any who read this narrative, who are accustomed to ascribe all religious feelings to purely natural causes, it would be well for them calmly to consider whether their principles will indeed rationally account for the scenes which have been described, and whether they are indeed fully satisfied that this young and unsophisticated child was the victim of delusion and enthusiasm, when he so constantly, and with such firm conviction, ascribed the change that had been wrought within him to the operation of the Spirit of God. And if it be indeed enthusiasm which produces such effects as were manifest in his history,—which refines and invigorates the mind,—gives delicacy and tenderness to the conscience,—exalts the natural love of friends into a noble affection, which seeks their everlasting interest, and anticipates a joyful union with them in heaven,—which, finally, enables even a child to meet the last enemy without alarm, and transforms the bed of death into the scene of triumph,—who would not desire to have more of this enthusiasm, both for himself and his friends? Who is there that would not immeasurably prefer it, to that rational piety, as some are pleased to call it, which never yet, since the world began, warmed a single soul with a ray from above,—which leaves the soul enslaved by sin during life, and then allows it, in cold apathy, or trembling uncertainty, or gloomy despondency, to plunge into eternity at the hour of death?

THE JEWS INSTRUMENTAL IN PRESERVING AND EXTENDING A KNOWLEDGE OF DIVINE TRUTH IN THE EARTH:

#### A DISCOURSE.

BY THE REV. GEORGE GILLESPIE,

*Minister of Cumbernauld, Dumfriesshire.*

"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"—ROM. xi. 12.

Whosoever will consider the social and religious movements now going on at home and abroad, may clearly perceive that a superintending and directing Providence is using, at this time, more than ordinary means to lead men to consider their ways, and to acknowledge that there is a God who reigneth. The long-established and well-known parties are breaking up, and amalgamating into two distinct classes—the religious

and irreligious. And every day the religious and irreligious portions of society are becoming more marked, separated, and distinct; and each seems to be daily more strongly attracted towards that centre to which it belongs. Amidst this almost universal shaking and transition state of society, there is one movement peculiarly interesting to every one who loveth the Lord Jesus Christ in sincerity and truth. There is a "shaking among the dry bones of Israel." The Lord, by his providence towards his ancient people at this time, is plainly putting this question to each of us who believe his word, Son of man, can these bones live? The apostle, in the words of our text, declares, that "if the fall of the Jews is the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" If you but duly weigh the import of these inspired words, you will, through the good hand of God upon you, freely give the first-fruits of your increase to promote the spread of the Gospel among the dispersed and scattered remnant of Israel. So, in farther discoursing to you from the words of our text, I shall, in humble dependence upon Divine grace, endeavour to show you that the Jews, ever since the calling of Abraham, have been eminently instrumental in extending and confirming a knowledge and belief of the true God among the nations of the earth.

When God called Abraham, to go forth from his father's house into a strange land, and established his covenant of promise with him, that "in his seed, all the nations of the earth should be blessed," he gave to all created intelligence a clear and explicit manifestation of his eternal purpose to destroy the works of the devil. In this new and marvellous token of God's mercy and faithfulness—the setting apart a particular family to be the guardians of his name and worship among men, until he should send forth the Deliverer out of Zion—there was the establishment of a visible Church upon earth—a Church rejoicing in faith to see the Saviour's day afar off—a Church which, although few in numbers, was beheld with reverence and respect by all who feared God, while it shed the light of holy truth over surrounding darkness—a Church, for whose preservation the Lord made bare his holy arm, and wrought many signs and wonders in the sight of all the nations. In the promise made to Abraham, that "in his seed, all the nations of the earth should be blessed," the powers of iniquity had a wound given them, that they never shall be able to recover. A standard was now erected, that the gates of hell shall never prevail against. The captives, weary and heavy laden with Satan's bondage, had, in Abraham and his posterity, a visible and abiding promise of deliverance set before them. The repeated intimations of the Divine will, and the many favours conferred upon the father of the faithful, upon Isaac, and upon Jacob, were not only blessings to themselves as individuals, and to the Church of Christ in their days, but also to believers in Christ to the end of

time. And ever since the days of the patriarchs, the Jewish nation has been "as a city set upon a hill"—"a light shining in a dark place," shedding abroad over the nations of the earth a living and abiding testimony of the holiness, the truth, mercy, and faithfulness of the Lord of hosts. When Jacob and his family went down into Egypt, and sojourned for four hundred and thirty years in the land of Goshen, they were all that time profitable to the Egyptians, and the surrounding nations, "for doctrine, for reproof, for correction, and instruction in righteousness." When a king arose, "who knew not Joseph," and made the lives of the children of Israel grievous with hard bondage—who, hardened in iniquity, said, "Who is the Lord, that I should obey him, to let Israel go?"—then God, by the hand of his servant Moses, wrought such wonders in the sight of all Egypt, as made the haughty and stubborn Pharaoh acknowledge that the Lord is righteous, but that he and his people are wicked. The miraculous deliverance of the children of Israel from the house of bondage—their passage through the Red Sea—forty years' preservation in the wilderness—their receiving the law of the ten commandments from God himself at Sinai—their victories over the nations of Canaan, and establishment in the land of promise—are just a series of eloquent, striking, and practical sermons preached by God's providence, to teach the nations of the earth that, indeed, a righteous and promise-keeping "God reigneth, and doeth according to his will among the sons of men."

The whole civil and ecclesiastical polity of the Jewish commonwealth, while it continued an independent state, governed by judges of God's own appointment, or by kings selected and anointed with holy oil, according to God's direction, is a continued illustration of this important truth, that God, by the instrumentality of that people, preserved and shed abroad the light and knowledge of his name for the benefit of mankind. And thus, while the Mosaic economy "served as a schoolmaster to bring us to Christ," the Jews, who were subjects of that economy, were constituted by God a sacred college for the benefit of the human race. The various rulers, doctors, professors, and teachers of that college, while they received their instructions from the immediate and unerring Fountain of all truth, communicated their lessons to the people, as God was pleased to appoint. Even the peculiar laws and institutions, by which the Jews were separated from other nations, were all so many means devised by infinite wisdom, for preserving pure and entire the knowledge and worship of God from the corruptions of a world living in wickedness. And O how small the benefit! how wavering and dim the light shed abroad over the world, from the far-famed schools of ancient Greece and Rome, compared with the holy and divine light which emanated from the sacred college at Jerusalem! The theology of the inspired prophets, the jurisprudence of Moses, the ethics

of David, and the natural philosophy of Solomon, were not only beneficial to their own age and country, but serve to benefit and bless mankind, so long as sun and moon endure. When the inhabitants of Jerusalem and the sacred teachers were carried away captive to Babylon, so far was the instruction intended by God, to be communicated to the world by the instrumentality of the Jews, from ending with their captivity and dispersion, that in many respects it was increased, and the sphere of its immediate and direct influences became vastly more extensive. Instead of being, as hitherto, confined in its immediate effects to the small boundaries of Judea, it was, in consequence of the Babylonian captivity, spread throughout the whole one hundred and twenty-seven provinces of the Chaldean or Persian empire.

It is true, that many of the Jews dishonoured God in the land of their captivity, and caused the name of God to be profaned among the heathen, wherein they were scattered. Yet a goodly number continued faithful to the God of Israel, and worshipped the God of their Fathers in spirit and in truth, in the face of all opposition, danger and persecution. In the very midst and depth of their captivity, there was a devoted band of faithful and right-hearted men, who boldly proclaimed the name, and worship of the Lord of hosts among the blinded heathen wherein they dwelt. They were commanded by God, to seek the good of the country wherein they were captives; and there remain many illustrious proofs, that not a few faithfully discharged their duty, and by their prayers, their instructions and example, were true ministers of God's Word, in the wide spread empire of Persia. Such were the prophets Jeremiah and Ezekiel, who were faithful and inspired expositors of God's will, by the rivers of Babylon, while their captive brethren wept when they thought on Zion and the city of their fathers lying in ruins. Daniel from the lion's den, and the three children in the midst of the burning fiery furnace, were honoured witnesses of the existence, the power, faithfulness, and goodness of the God of Israel to the astonished king, his courtiers, wise men, and soothsayers, and also, to all the nations and kindreds of men to the end of the world. Yet the spread of the knowledge of God, through the dispersion of the Jews by the Babylonian captivity, was small in extent, and ineffectual in its consequences, when compared with the true knowledge of God in Christ Jesus, spread abroad throughout the world by the fall of the Jews, referred to by the apostle in the words of our text. If to be translated out of darkness into marvellous light be a rich blessing; if to be delivered from the most ignominious slavery, and brought into the glorious liberty of the sons of God be a rich and great deliverance; if to be redeemed from sin and the bondage of corruption, raised from the gloomiest apprehensions, to the clear and certain prospect of an inheritance incorruptible, undefiled, and that passeth not away, be riches more precious than silver, and better than

gold; if the unsearchable riches of Christ Jesus be to the never-dying soul, wealth better by far, than this world and all things therein, then has the fall of the Jews been the riches of the Gentiles.

To illustrate this important truth so plainly declared by the apostle, we observe, that it removed Gentile prejudices, and accelerated the spread of the knowledge of Christ by sending forth to the work of the ministry among the Gentiles, multitudes of faithful and devoted servants of Christ. Such was the jealousy and envy wherewith the Jews were regarded by the surrounding nations, that any occurrence in the land of Judea that tended to exalt Israel, was regarded by them with the greatest suspicion and distrust. Kings, princes, and people, were always ready to combine, and to plot against the prosperity of Jerusalem. And had the Jewish rulers, priests and people, (whose views of secular glory were so well known) generally as a nation, received Christ as the promised Messiah, suspicions of fraud and collusion, would have been excited among the Gentiles that would have greatly retarded the spread of the Gospel in that, and all succeeding ages of the Church. But when the Sanhedrim declared that they would not have that man to rule over them, when the priests, Scribes, and Pharisees, and the great body of the people cordially united in persecuting Christ as an impostor, and in crucifying him as a blasphemer, this treatment of Christ by his own countrymen according to the flesh, removed all grounds of suspicion from the minds of the Gentiles, that the Saviour being born a Jew was a cunningly devised plan of the Jews, to aggrandize their nation at the expense of all others. This suspicion being removed, the Gentiles could candidly examine the justness of the Saviour's claims to his being the long foretold and promised Messiah. They could, without prejudice, search the Scripture, like the noble Bereans, to know if the things spoken of Christ were so, and form an unbiassed judgment in regard to the wonderful miracles and mighty works whereby the disciples of Christ confirmed the truth of the Christian religion. Thus has the unbelief of the Jews issued in the riches of the Gentiles.

All the Jewish zeal against Christianity, indeed, was overruled by God, to promote the progress of the Gospel over the world. When the apostles and disciples were, through the instrumentality of their own countrymen, persecuted for preaching Christ in one city, they fled into another city, and there likewise proclaimed the glad tidings of salvation. So that through the Jewish rage against Christ, was the knowledge of Christ spread over the world in a few years, after the Saviour's death and resurrection. The Jews having rejected the Gospel of peace, as might have been expected, soon quarrelled among themselves, and rebelled against the Romans, who destroyed both city and temple, and banished the inhabitants far from their beloved Zion; so that they could neither fulfil the Mosaic ritual themselves, nor impose its burdensome yoke upon the Christian converts, to

the corruption and hindrance of the growth and spread of pure and undefiled religion in the world.

No doubt the grand primary cause of the awful judgments poured out upon Jerusalem and its inhabitants, was the rejection and crucifixion of the Son of God. But it may be questioned, if any event either in ancient or modern times tended more to accelerate the diffusion of Christianity over the world, than the destruction of Jerusalem, and banishment of the inhabitants. Truly God's ways are not as our ways, nor his thoughts as our thoughts; a judgment that seemed, to human calculation, to threaten entire destruction to the whole nation of Israel, was, in the hand of the Lord, made to promote the spiritual riches of the Gentiles in a greater degree, than any previous occurrence in the history of that people since the calling of Abraham. Christ had forewarned his disciples, when they saw Jerusalem encompassed about with armies, to know that the desolation thereof was nigh. Then, says he, "let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out, and let not them that are in the country enter thereinto." When the Christians saw the Roman armies under Cestius Gallus encompassing Jerusalem, they remembered Christ's words, and fled from the devoted city, as from a sinking ship; and escaped to Pella and the mountains of Gilead, where not a hair of their head perished. And, although we have no sure account of the number of Christians who escaped from the slaughter at Jerusalem, yet, from what is said of the multitude of Christians all over the world, shortly after the destruction of Jerusalem; and as we know from the Acts of the Apostles, that three thousand souls were added to the Church in one day, nearly forty years before its overthrow, we may reasonably conclude, that the Christians who escaped from Jerusalem, amounted to many thousands. So that through the fall of the Jews, thousands of faithful and devoted servants of Christ went forth in one day, to enlighten the Gentiles with the unsearchable riches of free grace in Christ Jesus. And so successful were the early Christians in propagating a knowledge of Christ among the Gentiles, that Pliny the Roman pro-consul of Bythnia, wrote to Augustus Cesar, about the end of the first century, that the contagion of the Christian superstition, as he called it, had spread among all ranks and degrees of the people, both in town and country, that the temples were deserted, and the usual sacrifices were neglected. Justin Martyr, about the year 146, writes, "That there is no nation, whether of Barbarian or Greek, amongst whom prayers are not made to the Father and Creator of all, through the name of the crucified Jesus." So while Divine judgment fell heavy upon that nation, and God's anger was poured out upon the people who crucified his eternal Son, the purposes of God respecting Israel remained unchanged. The Jews were, are, and will be, until the fulness of the Gentiles is accomplished, special instruments in God's hand, for

showing forth his power and faithfulness to all kindreds and nations of men throughout the world. And those who are alive upon the earth when the Jews are returned to their own land, and converted to the faith of Christ, will undoubtedly see the apostle's words verified to the very letter, that the fulness of the Jews is life from the dead to the Church of Christ, by extending the boundaries of the Messiah's kingdom, and by stirring up a spirit of vital godliness among nations already professedly Christian.

Whether the establishment of the Jews in their own country is to precede or to follow their conversion, is beyond our power clearly to determine; yet we find several passages in the prophets which seem to indicate, that their ingathering to the land of Canaan is to precede their faith in Christ. Thus God declares by the prophet Ezekiel (xxxvi. 24-28), "For I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." And when you consider, that the great blessings specified by the apostle in our text are yet in store for mankind, through the instrumentality of the Jews, I trust that you will give, as God hath blessed you, to the spread of the Gospel of Christ among the sifted remnant of Israel, who are dear to God for their fathers' sake. If they have been, as "touching the Gospel, enemies for your sake," remember, God established the covenant of promise with Abraham, and therefore they, "as touching the election, are beloved for their fathers' sake; for the gifts and calling of God are without repentance." The history of these eighteen hundred years has been a continued verification and fulfilment of the judgment pronounced against the Jews. Their prayer, that the blood of the Saviour might be upon them and their children, has been answered to the very letter. From the time that millions of that generation perished in the land of Judea, their blood has flowed like water in every country whither they have been driven. They have indeed been a peeled people, scattered, persecuted, and slaughtered, among all the nations of the earth. In every land, the blood shed on Calvary has cried aloud to Heaven against them; in so much, that until the present time, little or no account has ever been made, in any court of justice, of the blood of a Jew. But it now appears, from the course of God's providence towards the remnant of Israel, that his ancient people are coming up in remembrance before him—that "the set time to favour Zion" is now at hand. The

thoughts of the Gentiles, and of those who have dominion over the Jews, are now directed to a favourable consideration of their condition. A British Consul and Protestant Church have been established in Jerusalem; so that there is already the commencement of the uprearing of an ensign to recall the wandering tribes back to the land of their fathers. The great interest that the missionary enterprise of the Church of Scotland has excited all over the country, and the remarkable success that has crowned the British arms along the coast of Syria, seem to indicate, that Britain is to have an important and conspicuous duty assigned to her in breaking the yoke of the false prophet from off the neck of God's heritage, and in turning them to the knowledge of the truth as it is in Christ Jesus. All who have considered the past and present aspect of the Jews, agree that there is something in their present condition peculiarly favourable to their receiving Jesus of Nazareth as the Saviour of lost and perishing sinners. The obstinate prejudices wherewith the Jewish mind has been so long enthralled, are now rapidly giving way—a spirit of inquiry is on the increase amongst them; and their hostility to the New Testament Scriptures is so far abated, that many are willing to examine, and consider the evidences whereby the divinity of the Saviour is established. Let us, therefore, be up and doing, to extend the boundaries of the Messiah's kingdom among his ancient people. Have we, the branches of a wild olive tree, been grafted into a holy root?—let us testify our gratitude, by persuading the children of so many promises to come and receive nourishment from the same root, and to rejoice with us in the goodness and abundance of their Father's table. Have we derived any benefit from the example of the "father of the faithful," the meekness of Moses, the wisdom of Solomon, or the sweet songs of "the man according to God's own heart?" Oh! then, remember the children, and be kind to them for their fathers' sake. Do you desire that we and our country may escape the punishment of those who come not "to the help of the Lord against the mighty?"—be up and doing, then, for the Lord's sake, to deliver his people from the hand of their enemies. Rest not until "the Lord bring again the captivity of Jacob, and gather the dispersed of Israel into one." What endless love and gratitude do we all owe to the Son of David—the Redeemer of our souls! The Son of David, the Saviour of our souls, was a Jew, according to the flesh. Finally, remember, that these words of God concerning Israel still hold true to the whole extent of their original import,—“Blessed is he that bleaseth thee, and cursed is he that curseth thee.” “Pray for the peace of Jerusalem; they shall prosper that love thy peace.” Amen.

#### REST FOR THE WEARY.

There is a tear, for those that weep—  
There is for all the weary, sleep—  
There is a hope, for those who sigh—  
There is a rest, for those who die.

No rest is here from irksome pain;  
One throb transpires—it throbs again  
But there is rest where willows wave,  
Yea, sweeter rest beyond the grave!

Hope can the wounded spirit bind,  
And Faith can bid the fainting mind  
Repose upon the Saviour's grace,  
But Sin can find no resting-place.

In Jesus' arms we all may rest,  
And lose our troubles in his breast;  
No more the soul need long for peace,  
Nor languish for a resting-place.

HULBERT.

#### CHRISTIAN TREASURY.

*The spiritual temple.*—God has from eternity determined to erect an edifice in the world exceeding in glory all the works of his hands; but there was no foundation here on which to build it—and why not? There is an alarming deficiency—an awful void. Direct your attention, however, to Scripture, and see the Rock of Ages rolled down from heaven to earth, filling up the dreadful abyss created by sin, and forming the foundation of all our hopes. Behold Deity becoming the foundation of his Church. Here is a living stone; and who can he be but one who is possessed of essential life. He says of himself,—“I am the life.” Had he been a finite being he could not have used such language; for it cannot be said of any finite being that he is life. Of the highest intelligences it can only be said that they live. Life in God is essence. They are only the off-spring of essence. In this living Rock the life of the foundation ascends and pervades every stone: this is the reason why they adhere to each other. Here, then, is the edifice rising; God himself is the architect, God himself is the life pervading not only the foundation but every stone in the building. His truth and his ministers are the means made use of in erecting it, and he will ere long present it to the wondering gaze of universal being, as the grand master-piece of infinite wisdom and love. Are we part of this noble building? If so, O could we but form an idea of the honour conferred upon us by God in uniting us to such a foundation, all our little joys and sorrows in travelling through time to eternity would be absorbed in the overpowering thought. Thoughtless sinner, consider the expense of Deity in laying this foundation; and shall the corner-stone be despised with impunity? Consider the peril that attends its rejection, every sin must be visited with punishment equal to its desert; but this ascends above every other: the choice is—a throne in heaven, or the lowest bed in hell. Happy is he who knows what it is to prize the Saviour, and cling to him in exact proportion as he discovers the depth of his own depravity: verily he is a living stone in that building which will appear, in a short time, in all its glory.—HOWELS.

*The Temple of God defaced.*—That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front, yet extant, their doleful inscription,—“Here God once dwelt.” Enough appears of the admirable frame and structure of the soul of man, to show the Divine presence did sometime reside in it; more than enough of vicious deformity, to complain he is now retired and gone. The lamps are extinct, the altar overturned, the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervour; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up, in clouds, its rich perfume, is exchanged for a poisonous, bellish vapour, and here

is, "instead of a sweet savour, a stench." The comely order of this house is turned all into confusion! "the beauties of holiness" into noisome impurities; the house of prayer into a den of thieves; for every lust is a thief, and every theft sacrilege. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, "Behold the desolation;" all things rude and waste. So that, should there be any pretence to the Divine presence, it might be said, if God be here, why is it then? The faded glory, the darkness, the disorder, the impurity, the decayed state, in all respects, of this temple, too plainly show the great inhabitant is gone.—REV. J. HOWE.

*The Bible.*—It is God's heart of love opened to us for the knowledge of salvation, for pardon and peace, for strength and comfort in the Holy Ghost; it discovers to us our corruption and helplessness that we may be in fear of ourselves, and gladly receive the remedy which God has provided for us; it reveals to us the Lord Jesus Christ born in our flesh that we might be born again into his life and nature; it is the record of his actions and miracles that we might go to him as the physician of our souls, and trust in his power for our own healing; it calls us to him all guilty and defiled as we are for washing in his blood; it is God's standing declaration of his mercy to a perishing world, and his offer and conveyance of full and free redemption from our sin, misery, and danger.—ADAM.

#### THE HOUSEHOLD SANCTUARY, OR FRIENDLY HINTS ON FAMILY RELIGION.

BY A CLERGYMAN'S DAUGHTER.

ONE of the most remarkable internal evidences of the divine origin of the Christian system is, its admirable adaptation to the varied characters and circumstances of those to whom it is addressed, and for whose regulation it is designed. This is sufficiently obvious from a little consideration of the nature and requirements of the system itself, and the corresponding condition and capacities of the beings under its administration. When we look abroad over the world, whatever be the numerous minor diversities that exist amongst the myriads of its inhabitants, it is plainly evident, that mankind must be arranged under three grand heads, and contemplated in three distinct positions—national, social, and domestic. To each of these classes every individual of our race belongs, from the wild Arab, with his leader, his horde, and his hut, to the man of civilized life, enjoying the protection of a wisely organized government, the advantages of a well compacted society, and the comforts of a peaceful home. At an early period of the world's history, this distribution obtained, and the earliest code of Heaven appointed statutes embracing the regulation at once of kingdoms, of communities, and of families,—those divine enactments extending to the minute details of the latter with as much precision as to the higher administration of the former. Confining our attention, however, to our own day, and our own land, we shall nowhere find those distinctive features of the moral aspect of mankind more strongly marked, or the duties involved in their respective relationships more unequivocally acknowledged,—*acknowledged*, we say—would we could add, *fulfilled*. There may be instances, indeed, of the humble peasant—engrossed with the every day labour by which he provides his hard-earned bread, and provides the scanty meal for his hungry little ones—his

thoughts and desires confined within the narrow sphere of his daily occupations,—we say there may be instances, nay, there unquestionably are instances, of such individuals knowing little, and caring less, about the affairs of the great nation of which they form a part—the immunities to which, in that character, they are entitled, or the obligations under which, in that character, they are laid; while, on the other hand, there are not wanting instances of legislators, of statesmen, of philanthropists, so overcharged with public duties, as almost to forget their domestic position, and certainly to overlook their domestic responsibilities. Noting these, however, merely as exceptions, we find men in general ready enough to recognise the relations to which we have referred, and the duties, at least the more obvious duties, which they respectively require. Still there is in many who make this recognition, who admit these duties, a glaring and palpable inconsistency, which it is the design of these pages in some measure to expose. We have said, that the Christian system derives a strong internal evidence from its admirable adaptation to the condition of those whom it concerns. As addressed to man, under the different aspects we have now been considering, we find it accommodating itself to each, providing for each, regulating each. We find it prescribing the duties of each, preparing remedies for the defects of each, supports under the difficulties of each, consolations under the trials of each; and in its different departments, we find a simple, striking, and beautiful analogy, proving, to a demonstration, the relation of the integral parts to one great and glorious whole—every section of which, while perfect and complete in itself, is in most exact proportion and most harmonious keeping with the entire system. Now, it is this analogy that is overlooked and violated by the inconsistency to which we have alluded, and which we shall now endeavour to point out. It is readily admitted on all hands, that it is required of every nation, appropriating to itself the name of Christian, to acknowledge, in its national capacity, its dependence for stability, security, prosperity, and peace, on the God of nations,—to recognise his authority, to enforce his laws, and provide for his worship. Again, it is no less readily admitted to be the duty of every Christian society to follow out the same course, to acknowledge the same dependence, to recognise the same authority, and to do so by certain conventional and intelligible actions;—that, while the national government enacts, the social community may observe, the sanctification of the Sabbath; while the national government provides for, the social community may engage in, the stated public worship of God. Again, it is readily enough admitted, (but here we must assume a new aspect of man, and consider him in his individual capacity,) we say, it is readily enough admitted, that it is binding on every professor of the Christian name to invoke the blessing, to revere the authority, to obey the law, to observe the worship of the great Being on whom his existence momentarily depends, and from whom his every blessing flows. Now, it will be observed, that in this gradation there has been a degree of the scale passed over, a link of the chain broken, a relation in which we have not paused to trace this uniform analogy of Christian duty and Christian obligation, and that, too, the very last which we should have been expected to omit—the allowed

circle of domestic life. This omission, however, is exactly the inconsistency which it is our object to expose. For the very persons who do most readily admit, who would shrink from denying the religion of the nation, the religion of the community, the religion of the individual, seem altogether and unaccountably to overlook, both in practice and profession, the religion of the family—as if beside the domestic hearth alone no altar should be reared to the God of all the families of the earth—as if within the domestic circle alone no homage should be rendered to the source and centre of all our good—as if from the domestic choir alone no song of gratitude should ascend to him who inhabiteth the praises of eternity. In our farther remarks on the violation of the moral economy, which this inconsistency exhibits, we shall take for our motto the declaration of Joshua, "Whatsoever others do, as for me and my house, we will serve the Lord," and address ourselves to two classes: those who, from carelessness and inconsideration, pretend to no form of household godliness—and those who attempt to justify the absence of all religious services from their domestic arrangements, on some ground that arrogates to itself the name of principle. To those who can urge nothing in their defence, but that they care for none of these things, while they may admit the propriety, and keep up the formality of certain social or individual acts of worship, any thing we can say in the way of argument will be of little avail. But those who employ arguments, however flimsy and futile, in their justification, we would meet on their own ground, and combat with their own weapons; while we would endeavour to enforce on both classes, the necessity and importance of those duties they neglect, by the consideration, that if devotional exercises are required of individuals and communities, since these are composed of families, and they again of individuals, certain intermediate requirements of a like character are doubtless binding on this intermediate relation. To be more particular, are we not in our family capacity, equally as in our national, social, or individual, dependent for all we have, or hope for, on that great Being who holds our destinies? Is it not within that consecrated inclosure, that we taste our keenest joys, our acutest sorrows? What matters it to the man surrounded with the felicity of domestic bliss, that nations rise and fall, that change after change sweeps over the face of society, and makes its aspect new and strange? He shuts himself in amid his own heart-treasures, and looks around on the smiles of love and tenderness that win and welcome him away from an unfriendly world, and knows no pang. And, on the other side, what boots it to a sorrowing household, that events are taking place around, affecting the weal of the realm, or the neighbourhood in which they dwell? What avails the tale of battles won, the shout of victory, the joyous peal, the loud huzza, to that weeping band that mourn the slaughtered brave stretched on his gory shield? Yes, it needs no argument to prove, that to the varying emotions of one's own home scenes the heart is most finely strung; that within that sacred shrine there are depths of feeling with which the outward world cannot intermeddle. And shall those deepest, tenderest, purest feelings of our bosoms have no communication with the throne of God—no escape from the pollutions, the sufferings, the

shadows of this dark world—no access to the purer atmosphere that floats above? Have we no family sins to confess, no family mercies to acknowledge, no family blessings to implore, no family sorrows to unbosom? And shall there be no family altar around which to assemble in time of need? Oh! it is not amid the crowded congregation, and in the more general supplications of the house of God, that these touching and simple, but not insignificant details can be spread out; and yet, it is a sad and solitary thing to have no shrine at which to lay them, but the privacy of the closet, with its shut door, and companionless seclusion. Shall the trials, the anxieties, the hopes, and the fears, the joys, and the sorrows, which in our family capacity we must experience,—shall they, and they alone, have no place in the angel's censor, and on the golden altar that is before the throne?

Is there nothing becoming, nothing fitting, nothing worth wafting to the gates of heaven, in the family orisons poured forth for the weak ones of the little band, that they may be strengthened—for the suffering ones, that they may be supported—for the absent ones, that they may be shielded from danger—for the young ones, that they may be lambs in the bosom of the Good Shepherd—for the aged ones, that their sun may go down in peace, and that their hoary hairs may be a crown of righteousness? Does not the very seemliness of the duty render it independent of all argument—place it beyond all proof? Are there not in every household duties to be inculcated, lessons to be taught, ignorance to be instructed, youth to be trained, faults to be acknowledged, forbearance to be exercised?—and what time or place more fitting than the solemn and stated seasons of family devotion? "When we behold a master of a household, a father of a family, seated with his dependents around him, 'blessed in his basket and his store,' his children rejoicing in health and smiling in beauty, fresh and vigorous in youth, green as the plants of the olive, round about his table, do we not behold one indebted in no ordinary degree to the bounty of Heaven? But when we see a man, thus highly favoured of the Lord, neglecting to praise him for his bounty, to bend the knee with his family in gratitude for their common mercies, what does this indicate? Death in the midst of life!—a community of intelligent and accountable beings advancing to eternity, and who, under Christian discipline, and with a Christian example set before them, might have been trained for enjoying glory, honour, and immortality; but now, alas! ripening for that day of wrath which awaits all who 'know not God, and who obey not the Gospel of his Son,' when he shall 'pour out his fury upon the heathen, and on the families that call not on his name.'" We have, as yet, referred only to the absence of any express and united acknowledgment of God at the domestic altar: we have yet a few words on the absence of any recognition of his authority in the domestic arrangements, particularly as regards the sanctification of his holy day. There is an amount, a fearful amount, of the Sabbath profanation in the land, that lies at the door of families professing godliness—families, at least, whose pretensions to Christianity were we to presume to question, we should be met with indignation and branded with uncharitableness—families appearing in their accustomed places with

decency and regularity in the house of God. We speak not of the Sabbath walk, of the Sabbath visitors, of the Sabbath conversation—those carrion birds which the great Enemy sends forth to devour the good seed of the word as soon as it is sown, and to prey upon the souls he marks for his victims;—we speak not of the sacred leisure of Sabbath hours surrendered to worldly thoughts, to carnal ease, to listless idleness;—we speak of those individuals, those members of such households, whose souls, on that day more than any other, are left to their own keeping, and who, released for a season from the yoke of servitude, are set adrift amid a godless world, to be the prey of the spoiler, at the mercy of him who goeth about like a roaring lion seeking whom he may devour; not only permitted but encouraged to spend that day of hallowed rest just as sinners may entice them, and taught to regard as a Sabbath privilege the liberty of spending it as they please.

Is it, then, a Sabbath privilege to be set free from the restraints of that law which requires that we shall not even think our own thoughts on that holy day?—Is it a Sabbath privilege to be tempted to quit the privacy of sacred retirement, and mingle with those who, if they say not, "What a weariness is it; when will it be over, that we may buy, and sell, and get gain?" assume yet a tone of bolder impiety, and declare, "Who is the Lord of the Sabbath? let us break his bands asunder, and cast his cords from us: who is the Lord that we should fear him?" Is it a Sabbath privilege to be allowed to squander in idleness or vice those precious hours that are provided by the cessation of the world's business to flee from the wrath to come, and prepare for eternity? Is it a Sabbath privilege to be permitted to walk in the paths of the destroyer, where, if life itself does not immediately pay the forfeit, as the experience of many an awe-struck survivor can record, lessons are learned, early initiatory lessons, which are to prepare the soul for the society and employments of that world where Sabbath opportunities shall recur no more, and where the remembrance of Sabbath profanation shall be one of the sharpest gnawings of the worm that dieth not—one of the hottest flames that never can be quenched. Yes, if these and such as these are Sabbath privileges, then we are at a loss to know wherein shall consist a Sabbath curse. But let not those who may deplore, when, perhaps, too late, the results fatal to soul or body, or both, of such unhallowed license, shelter themselves in the vain imagination that blame and blood shall not lie at the door of them who grant it. And dark as is the stain of the warm heart's blood, the blood of the soul will lie upon the conscience with a more fearful weight, and crimson it with a stain of more indelible hue, that will eat as doth a canker, and burn as living fire. Yes, in that place where worldly distinctions have been long laid aside, if not forgotten, many a lost soul whose first footsteps on the broad road which has led to destruction were directed by those awfully misnamed Sabbath privileges, will spend eternity in criminating the companion of its damnation, the master or the mistress who betrayed its everlasting peace by setting it at large on that sacred day, exposed to the noxious influence of evil example—to the fatal seductions of evil society. One word more, and we have done. Let not those families who call not on the

Lord with united voice, who promote not the honour of his laws, and the sanctifying of his Sabbath with united influence, lull themselves with the belief that they shall fare never the worse. Man in his ungodliness is apt to think that all things come alike to all—that family misfortunes, or family prosperity, depends on chance, or fate, or human exertion; and, in the blindness of his unbelief, beholds not the finger that is behind the scenes. This, it is true, is no world of retribution. The moral Governor who presides over its destinies, is pleased to make his sun to shine, and his rain to descend, on the good and on the evil; yet it is his own declaration, "Them that honour me, I will honour." Godliness has the promise of the life that now is, as well as of that which is to come. The sun of prosperity may indeed for a season shine upon some that make little acknowledgment of Him who could, in a moment, seal up its light; but it may not be always thus. Clouds may rise, and tempests lower, and a day of darkness and of gloominess overspread the clearest sky; then may He lend a deaf ear to your extorted cry,—then may He "laugh at your calamity, and mock when your fear cometh." "It is not meet to take the children's bread and cast it unto dogs." He had, indeed, great things for Israel; but he would be inquired of by them to do it for them. He has blessings to bestow; but they are for those that ask him for their daily bread. He has protection to vouchsafe; but it is for those who implore him for their nightly security. He has consolations to impart; but they are treasured up for those who call upon him in every time of need. Ye, then, who have souls committed to your care—souls over whom ye must watch as those that shall give account,—if ye would not have your children, your dependents, those who have encircled your table, who have eaten of your bread, to rise up and curse you on the great day of reckoning, see to it now, that ye be faithful to your trust.

There is a day coming for every family to be dissolved, every household to be broken up; and, in this world of change and uncertainty, how soon such a day may come to any family or household, none can tell. Painful and affecting is every such dissolution; sorrowful and sad are the emotions which, under any circumstances, it must excite. Shut not out the consolation which alone can be derived from the anticipated reunion of an undivided family in heaven. Gently does this blessed hope dry the mourner's tears; softly does it whisper peace to the orphan's bosom; brightly does it gild the darkest scenes of domestic woe—the darkest hour of human sorrow. Let it not, then, be excluded; let not the anguish of final separation, when the ties that have bound parent and child, husband and wife, brother and sister, master and servant, are for ever sundering, be aggravated by the conviction, either that such separations must be eternal, or, that they are but the prelude to an endless reunion where there is "weeping and wailing, and gnashing of teeth."

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Urim and the Thummim. By the Rev. J. J. Bonar, Page 337</p> <p>2.—Biographical Sketch. Mr John Murray, Minister of Leith and Dunfermline in the Seventeenth Century, ..... 339</p> <p>3.—Sacred Poetry. "The Birth-day." By Mrs J. C. Simpson, 343</p> <p>4.—Causes of the Declension of the Protestant Church on the Continent after the Reformation. Translated by T. Robinson, ..... 34.</p>	<p>5.—A Discourse. By the Rev. David Carment, A. M., Page 345</p> <p>6.—Sacred Poetry. "Blessedness of the Saints above," ..... 347</p> <p>7.—Common Mercies. By Mrs Jane C. Simpson, ..... 35.</p> <p>8.—Christian Treasury. Extracts from Bagot, Cecil, Howels, and Harris, ..... 349</p> <p>9.—Thoughts on the Responsibility of Man for his Belief. By the Editor. Part I., ..... 350</p>
---	---

## THE URIM AND THE THUMMIM.

BY THE REV. J. J. BONAR,  
Minister of St Andrew's Parish, Greenock.

*First,* For a right understanding of this subject, it is essential to remark, first of all, that, "the Urim and the Thummim" was something *distinct from the twelve stones* in the pectoral of the High Priest. Evidently "the breastplate" with its jewels was outward and visible—"the Urim and the Thummim" were inward, and concealed beneath the ephod; for it is said of the former, "they shall bind the breastplate by the rings thereof, unto the rings of the ephod, that it may be *above* the curious girdle of the ephod." With regard to "the Urim and the Thummim," on the other hand, it is enjoined "thou shalt put in—inclose within—the breastplate, the Urim and the Thummim, and they shall be upon,—*next*,—Aaron's heart when he goeth in before the Lord." Nor is it to be overlooked, that, with carefully selected terms, Moses speaks of the stones in the breastplate being "set, or filled in;" but the Urim and the Thummim he describes simply, as "put in," as if the one had been fixed with elaborate art, the other merely deposited by the hand—dropt in. Nay, it is stated expressly, that "Moses put the breastplate upon Aaron;" and that after he had thus put on him the breastplate, all gemmed and finished, "he put *in* the breastplate the Urim and the Thummim." The artificers, therefore, must have prepared the sacerdotal vestment, even to the stones of the breastplate, whilst Moses provided "the Urim and the Thummim."

*Second,* It is next to be observed, that Urim and Thummim are not proper names which admit not of being interpreted. They are susceptible of a very definite and obvious meaning. *Urim* might have been given in our translation as "light," or, as the Septuagint has it, "manifestation," for it imports "a light or shining thing." And *Thummim* might have been rendered "truth or perfection," meaning as it does, "the perfect or the true."

*Third,* If, however, "the Urim and the Thummim" be not the breastplate of the high priest, and something distinct from the stones thereof; if, likewise, it be entitled to the designations of "light and truth," a "perfect and a shining thing," being thus loftily characterised of God himself, what else could it mean than the LAW as given on Sinai, and written by Moses, when he descended from the mount? 1. It is to be noticed, that when the article is first introduced, Moses refers to it as already in existence, and not as a thing that needed to be prepared. As if it were well known and at hand, no information is given with respect to it—no making of it is ordered. God does not, as usual, say that he will provide it. Its existence is taken for granted, and all that must be done, is to put it into its receptacle or case. "Thou shalt put within the breastplate *the* Urim and *the* Thummim." All which accords wholly with the idea, that the *law* was meant, it being already in possession of Moses, and known to all the camp. 2. Let it also be taken into consideration, that the LAW received different names, according to the light in which it was viewed. It is called "the ten commandments" when its moral precepts are numbered. It is designated "the table of covenant," when regarded as the tenure by which Israel held Canaan. It was spoken of as "a commandment" considered as being stamped with Divine authority. It went under the name of "judgment," when adduced as the standard that fixes all moral truth. And it is "a testimony," when meaning a public declaration of what God expects from his creatures. If however the Law were thus denoted by expressions taken from *some* of its aspects and properties, there is nothing forced in the supposition that it may also have received the designation of "light and perfection,"—"Urim and Thummim,"—as another formula by which briefly to signify its character as a *whole*.

3. And the appellations given both to the breastplate, and the Urim and Thummim, add probability to this view. The *former* is entitled "the breastplate of Judgment," which can only mean, the breastplate including Judgment, or containing the Law. Urim and Thummim, are likewise designated as "the Judgment," that is, the Law of Israel. So that "the Urim and Thummim," it would seem, were only titles of the Law, or "the Judgment," laid up within the breastplate, expressive of its character and design. 4. It enhances the argument, and almost renders it conclusive, to consider that the terms "Urim and Thummim," "light and perfection," answer precisely to the description God has given of his LAW: "Thy word is a lamp unto my feet, and a light unto my paths." Nay, "the law of Jehovah is perfect" (Thummim); "the law of Jehovah is pure, enlightening the eyes," (Urim.) It would be something worse than rash to transfer to any thing else, a designation which God has not merely applied to his law, but which he has restricted to it exclusively. 5. It need only be hinted, that the explanation offered invests the practice of consulting "the Urim and the Thummim" with dignity and reasonableness. Were the Urim and Thummim a mere ornament of skilful jewellery, it would seem not only unmeaning, but a direct encouragement of idolatry to associate it with the revelation of the Divine mind. But let it be admitted that the Law is within the sacerdotal robe, and it is at once apparent that the man who consults by Urim and Thummim, is only advising with the high priest as to the statutes of Jehovah, and ascertaining their import from him who had been ordained to interpret them. 6. Finally, Taking "the Urim and the Thummim" to mean the Law, this article completes the typical character of the sacerdotal apparel, as pointing out the offices of Christ. The robe and mitre worn by Aaron, denoted the priesthood of Christ; the golden plate on the forehead signified the royalty of the Saviour; and "the Urim and the Thummim," if interpreted to be the Law, would shadow forth the Redeemer's prophetic office. On any other supposition, however, there is no emblem of Jesus as a Prophet in the Aaronic vestments. 7. The sum of all is this. By Urim and Thummim, was meant something well known among the Israelites; and this was the case with the Law; the Law received frequently an appellation from the aspect in which it was viewed; and so it might be called Light and Perfection, from the admonitions it uttered; both the breastplate and the Urim and the Thummim are expressly called the Law of Israel; the Law is the only thing in Scripture characterised as light and perfection, and therefore the only thing entitled to these epithets; we can scarcely suppose that the Almighty would give forth his oracles above a few chosen gems; but how accordant with all his procedure to reveal his will by the mouth of the Law; and, lastly, by making Urim and Thummim to represent the Law, the typical ful-

ness of the Mosaic priest is completed. An alternative inference, therefore, is not left. The Urim and the Thummim can signify nothing else than the Law—the whole Mosaic code—just the manuscript of the Law as written by Moses, to the dictation of God in Sinai.

I. The view now taken throws light on several passages of Holy Writ.—1. To *hide* a law would, according to usual notions, mean any thing but showing it reverence and obeying it with anxiety. Yet "thy Law," says David, "have I hid in mine heart, that I might not sin against thee." The phrase, therefore, is strictly a Jewish one, and can only be explained by the custom now illustrated. The allusion is to the high priest depositing the Law within his breastplate, for the purpose of being consulted. 2. Throughout the whole of the 40th Psalm, Christ is shadowed forth in reference to the ancient priesthood; and in the words, "I delight to do thy will, O my God; yea, thy Law is within my heart," the allusion is manifestly to Aaron carrying the Law beside his heart within the breastplate. The meaning is, therefore, not simply that Christ is holy. But, first, it is to be understood that, as Priest of the Church, Jesus is prepared to fulfil all that has been typified in the Law; and, next, that, as the Prophet of God, he alone can guide and sanctify. 3. The prayer, "O send forth thy light and thy truth; let them lead me," is just a request that the Urim and Thummim might be David's guide, so that he may not miss his way to God, or come by a forbidden road. But the Urim and the Thummim being the Law, the Psalmist's desire was to approach God in the observance of those rites, and in possession of that spirit, which the Law required. 4. The Jew ever turned to his high priest for information on all religious points, and guidance in all perplexing junctures, knowing that in him was hid a source of light, and the means of perfection which could neither fail nor mislead. But the apostle asserts that the High Priest of the Christian profession is also thus gifted and benignant. "In Christ are hid all the treasures of wisdom and knowledge." Within his breast there is a spring of knowledge as exhaustless—a law of holiness as authoritative—a beam of light as pure. In him are laid up all the wealth the impoverished sinner needs. He will lead in the paths of truth and holiness all who ask counsel at his lips. 5. It may, finally, be asked, to what are the Jewish phylacteries to be traced, but to the Urim and Thummim of the high priest? There is a Divine command to bind the law as a bracelet on the hand,—on the head, as a frontlet; but the practice of inscribing portions of the law on parchment, and depositing them in a case, is evidently the Urim and the Thummim, on a smaller scale. Indeed, the idea of interpreting literally the order of Moses above alluded to, must have arisen from observing what the high priest did with the scroll of the law entire, and a desire to imitate his practice.

II. The view taken suggests some practical

lessons. 1. It teaches the Sinlessness of Christ; for, let the character of Jesus be surveyed in his type, as bearing the law within his heart, and it must be instantly felt, that in One, of whom this was a just and chosen emblem, there could be no unrighteousness; that Jesus could never feel the least estrangement from the will of God, or any reluctance to the demands of the law; that the Saviour, on whose perfectness the atonement depends, must have been what the apostle represents, and Jehovah requires—"without sin." 2. It shows the manner in which Christ executes the office of a Prophet. It is not by creating a new law, or giving direction independent of the law; for then would he not correspond with his type, the high priest, who drew his responses from the will of God written within his inspired scroll. It is by pointing us to the law which bears upon our case, through the influence of his Spirit, and explaining its precepts, and enforcing its sanctions. By the commentary which Jesus left upon the spirituality of the law, and the light he still confers by the Holy Ghost, he does to the believer what the high priest was ordained to do for the Jew. On all occasions he shows them the law as the standard of duty; and teaches them at once to appeal and how to its decisions. Christ has not come, therefore, to relax, but to interpret the law; and all who are his friends will never seek another guide, nor be swayed by another authority. 3. *Finally*. Let the Believer, from this statement, understand more exactly what is required of him, in point of character, as being a priest of God. God has called him to "the royal priesthood;" he has given him at once the crown of royalty and the mitre of priesthood. He must not, however, exult in this distinction, without adverting to the qualifications it infers, but remember that, if a priest to God, he must place the law as a candle within his heart, and fasten on what the apostle, in allusion to the sacerdotal equipage, calls "the breastplate of righteousness." So long as he is in this imperfect tabernacle, and this seductive world, he cannot be "undefiled," like his great High Priest; nevertheless, to the utmost must he strive to keep his "garments unspotted by the flesh," and so observe the statutes of the law, that his footsteps "may teach transgressors the way." The high standard of his duty must be Jehovah's will; his interior soul must be put under the control of righteousness; his whole deportment must reflect the image, and commend the Gospel, of Christ. All eyes are directed to a believer. The scoffer looks at him, to find the priest of God in error; the inquirer, to regulate his steps by a holy example; the Church, to mark his steadfastness; heaven, to admire and animate his zeal. Let him, then, hide the law within his breast, and never sin. Imagining himself to be the high priest, ever giving forth responses which will either lead men to glory or land them in perdition, let him, by "manifestation of the truth, commend himself to every man's conscience in the sight of God." The world will laugh at his fan-

tastic dress, and strange speech, and singularity of manner, as did the heathen at the Jewish priesthood; nevertheless, if he be "an epistle of holiness, known and read of all," not only will he deliver his own soul, but be the means of guiding many a pilgrim unto eternal rest.

## BIOGRAPHICAL SKETCH.

## MR JOHN MURRAY,

MINISTER OF LEITH AND DUNFERMLINE IN THE SEVENTEENTH CENTURY.

[THE following Sketch is from the pen of the late Dr M'Crie, and forms a small portion of his "Miscellaneous Writings," which have just appeared, edited by his son. The memory of Dr M'Crie is justly held in the highest respect, and the present collection of his fugitive pieces scattered through various periodicals, will be hailed by the public as precious relics of the distinguished author whose name they bear. The notes and illustrations of the learned Editor greatly enhance the value of the Volume.]

Those persons who have been faithful in bearing witness for the interests of Christ, deserve to have their memories preserved, even although there be nothing very remarkable in their story. Several of the following particulars were never, as far as known to the writer, before communicated to the public.

Mr John Murray was a witness and sufferer for the Reformed principles of the Church of Scotland against the usurpation of the bishops, in the beginning of the seventeenth century. He was settled as minister of Leith, where he was colleague to Mr David Lindsay, who was made bishop of Ross. He opposed the appointment of the bishops, and denounced the innovations made in the discipline and government of the church. Archbishop Spottiswood, who was son-in-law to Bishop Lindsay, and others of that fraternity, being often in Leith, and being employed to preach for the Bishop, Mr Murray watched them narrowly; and if they uttered any unsound doctrine, or endeavoured to support the authority of bishops over other pastors, he never failed, in his next sermon, to confute them. When the scheme of *constant moderator* was introduced, he opposed it in the Presbytery of Edinburgh, not only by his vote, but also by his strenuous reasoning, demonstrating that its tendency was to overthrow the liberties of the Church. When the six ministers, who had kept the Assembly at Aberdeen in 1605, were pronounced guilty of high treason at Linlithgow, for declining the judgment of the secret council in that matter, Mr Murray publicly condemned the sentence, in his addition to the exercise at Edinburgh; and he kindly entertained the ministers at his house in Leith, when they were on their way to banishment. After this, Gladstones and Spottiswood, with a number of other bishops, having come to Leith, with the evident design of triumphing in their success, he boldly challenged them in his sermon for obscuring the good cause, and slandering the banished ministers, to promote their own selfish and worldly interests.

Being an eye-sore and continual restraint upon them in that situation, they were determined to have him removed from it, and waited an opportunity against him.

This soon occurred, and they prosecuted it in a manner suitable to their character and design. At a Provincial Synod in Edinburgh, in 1608, Mr Murray, having been moderator of the preceding meeting, preached on Gal. v. 1: "Stand fast, therefore, in the liberty wherewith Christ hath made us free." &c. In this sermon, he rebuked the avarice and ambition of some of the ministry, who claimed superiority over their brethren, worldly dignities, and rich benefices, asserting this to be the cause of the distractions in the Church of Scotland at that time, as it had often been before. "We carry more credit," said he, "and are better accounted of in the hearts of those who fear the Lord, when we contain ourselves within the compass of our calling, with the style of Mr George, Mr John, pastor of such a place, than when we borrow, through ambition, the titles of worldly honour and dignities, loving the style of my Lord Bishop, better than to be called a faithful and diligent minister. The time hath been, when our Church and liberties have been as a defended city or house; but now, doors and windows are partly cast open, partly broken up, and enemies entered; so that faithful keepers will be forced either to yield, or to suffer. But to suffer is far better. For, if either our liberties, through craft, be undermined, or, for reward, given out of our hands, it is likely the Lord will never honour us with them again. But if, by violence, they be thrown out of our hands, then possess we a good conscience, and, in God's mercy, shall repossess them again, when he thinketh time. Some of us, not contented with our standing in the ministry, have climbed up to higher places, both in kirk and commonwealth, than God hath called us unto, through covetousness, seeking the profits of this present and perishing life, through ambition affecting preferment, and imparity in power and authority over their brethren; who to win to themselves preferment, have troubled the peace of Jerusalem, and hurt the liberties thereof. If any will call to mind the times past, when there was any trouble or stir in the Church, they shall find that the authors and instruments of it were ever some who, through covetousness and ambition, which two were the bane of the Church, have sought to themselves a pre-eminence among their brethren; whose deaths and epitaphs may be a terror to those who tread in their footsteps." The sermon was without his knowledge printed at London,—of which Bishop Bancroft getting intelligence, most probably from his good friends in Scotland, caused a search to be made among the printers, and, having seized upon it, put a copy into the King's hand. The King marked some passages which he called erroneous, and sent them, with the sermon, to Secretary Elphinstone, charging him to examine Mr Murray, if the sermon was his, if he put it to press, and if he stood in defence of the errors contained in it. He acknowledged that the sermon was what he had preached, and that he had given a copy of it to a friend, who importuned him for it; but maintained that it was printed without his knowledge. He declared, that he could not retract any thing in it, nor acknowledge that it was erroneous, and showed that the King had put a harsh construction upon some passages in the sermon. The Secretary required him only to acknowledge that he had given offence, and promised him preferment, if he should leave the cause in which

he was engaged. All the answer he returned was, "God make me faithful in that glorious office wherunto I was called."

Upon the Secretary's writing in his favour to the King, it is said his Majesty was content to let the matter rest. But this coming to the knowledge of two of the bishops, they insisted for a sight of the sermon from the Secretary, and called a meeting of their brethren, who, after joint deliberation, drew up four articles of charge, in which they endeavoured to prove, from different parts of the sermon, that he had accused the King's Majesty. Though what chiefly galled them was the reproof of their ambition and avarice, yet they endeavoured to state the prosecution upon a ground which would appear less invidious, and more actionable. Having procured Mr Murray's citation before the council, the King's advocate produced the articles against him. He was appointed to give in answers next day. But, instead of giving particular answers to every article, which would have implied an acknowledgment of the council as the competent judge of his doctrine, he presented a supplication, in which he stated, that the charges were founded upon inferences drawn from his sermon, contrary to its scope, which was not directed against his Majesty, but against the evils which prevailed among the ministry, and begged that the trial of his sermon might be left to the presbytery, or provincial synod. The council were disposed to accept this as a sufficient answer; but the bishops insisted that he should give an answer in writing to every particular article, thinking by this to ensnare him. Being required to comply with this, he said, that his answer, though general, applied to every article in particular; that, if he were to answer formally, it would be by denying the inferences, and that the places of his sermon would answer for themselves. He appealed to his hearers, among whom were many judicious noblemen, gentlemen, and ministers, if he had uttered any thing in that discourse which could bear the construction which was now put upon it. Chancellor Seaton still urging him to give in particular answers in writing, he answered with firmness, "I have given in my answer, my Lord; I have my calling to attend upon." The clerk having read the places from which the articles were drawn, it was clearly seen that his words were wrested. The chief persons in the council spoke in his defence at some length. Archbishop Gladstones, in a passion, told them that the supplication which he had given in was in fact a declination. But, instead of being listened to, he was rallied upon his logic. "Albeit ye be Lord of St Andrews," said the chancellor, "yet it seemeth ye have never been in St Andrews." Mr Murray was, in the end, called in, and favourably dismissed to his charge. The bishops, mortified with their own disappointment, and irritated by the manner in which they had been treated, sent up an information to the King, complaining heavily of the procedure of the council. Upon this his Majesty, displeased that the council had showed so little deference to his own critical powers, and those of his bishops, sent them a sharp rebuke, and peremptorily ordered the captain of the guard immediately to apprehend Mr Murray, and to commit him to confinement in the castle of Edinburgh.

The bishops, having got this faithful man removed

out of their way, preached whatever they pleased in Leith without opposition, and held their principal consultations in that town. But they were not satisfied with his confinement in the castle of Edinburgh, which was too near to his parish, and the place of their consultations. They therefore sent up one of their number to London, with instructions drawn by the hand of Spottiswood, among which this was one, that he should obtain of his Majesty, that Mr John Murray be charged by the council to enter into confinement in the town of New Abbey, on the borders of England, near Dumfries. Accordingly, by the King's direction, he was brought out of the castle (where he had been confined about a year), and presented before the council. Large promises were made to him by the Earl of Dunbar, provided he would comply with Episcopacy; but he declared that he never would. The King's letter, stating the particulars of his confinement, being read to him, he, with some temper, expressed before the council the feelings of a generous mind at the unworthy conduct of his persecutors. "It may be," said he, "it is his Majesty's will; but I know well that it is not his Majesty's invention, whom I never offended. It is the device of men maliciously set against me, without a just cause, for their own particular ends, before whom I may prefer myself in all loyal obedience to his Majesty, both as a minister and as a subject." The bishops felt, and were abashed. Chancellor Seaton, gathering some courage, said, "that it was a most barbarous and unworthy dealing in the bishops to put one of their brethren in the ministry from the place where he exercised his calling, and cast him out to a remote part, where he had no provision allowed him. His calling, his quality, and the quality of the gentlewoman his wife, did crave another kind of respect, and greater discretion." The bishops were silent; the Lords of Council were almost ashamed of their own passiveness. But the former trusted to the efficacy of the King's misgiving; the latter were afraid of incurring his Majesty's displeasure a second time.

Mr Murray went to the place of his confinement, where his family suffered greatly both for want of fuel and provisions. His wife and children, who had been delicately brought up (for Mr and Mrs Murray were descended from, and connected with, some of the best families of the kingdom), unaccustomed to such hard treatment, became sickly, and at last two of the children died. He had removed to Dumfries, where he preached for some time; but finding his situation little improved, and that there was no appearance of the malice of the bishops relenting, he resolved, without license either of King or council, to transport himself and family to Dymart. After having remained there privately for about half a year, he removed to Prestonpans, where he preached. Some years after this, he received a call from the town and parish of Dunfermline (with consent of the presbytery), to be their minister. His settlement among them was obtained with great difficulty, after much interest being used. But he was not suffered to remain there long, for Spottiswood, his arch-enemy, being made Bishop of St Andrews in 1615, almost the first thing which he did, was to visit the kirk of Dunfermline, when he silenced Mr Murray, and devolved the whole charge of that extensive parish upon Mr Andrew Forster, a person

destitute both of gifts and grace. This person, having been visited by Providence with sickness, was seized after his recovery with great distress of mind. He confessed that at the Assembly of Glasgow 1610, he had sold Christ for a paltry sum of money; and that, having a numerous family, and being very poor, he had, by means of a false key, at different times abstracted money from the kirk-box. One Sabbath, the subject in his ordinary course of lecture being John xii. 6, he was seized with such horror when about to begin, that he ran out of the pulpit, expressing, among other things, an apprehension that the magistrates were coming to take him out to execution. Being in this situation, he silenced himself, and requested Mr Murray, for Christ's sake, to take the charge of the congregation. And yet, some time after this, having been reduced to beggary, Archbishop Spottiswood intruded him in spite of the people, into a country parish in Perthshire, where he died covered with debt and infamy.

Mr Murray, thus providentially restored to his ministry, continued to exercise it in Dunfermline from the year 1616 to 1622. No sooner, however, was a new occasion given for prosecuting him, by his non-conformity to the Articles of Perth, at that time ratified by Parliament, than he was summoned before the High Commission, removed from Dunfermline, and confined within the parish of Fowles in Strathern. Here he resided in Gorthie, which belonged to his brother, Sir David Murray, a courtier. Upon the death of his brother in 1629, he removed again to Prestonpans, where he died in the year 1632.

On his death-bed he enjoyed much comfort. To those who visited him during his sickness, he delivered many excellent exhortations. In particular, he entreated them never to consent to the corruptions which had been introduced into the Church. He was not one of those who represent the external government of the Church as of trivial concern, comparing it to *anise, mint, and cummin*; he considered it as nearly connected with the rights of the Redeemer, and the promotion of practical godliness. He professed that "it was to him matter of much praise and joy, that the Lord had thought him worthy of the honour of suffering for the glorious cause of God, and of giving a testimony to his truth, before a corrupt generation; that it was his comfort on his death-bed, that he had never disfigured the well-favoured face of the Kirk of Scotland. As Christian experience and practical godliness have been so often pressed to the disparagement of all contentings about the external form and discipline of the Church, it may be observed, that in this eminent person they were closely united, as they have been in a great cloud of witnesses, with which we are compassed about." He said, "his keeping of himself clean from the corruptions brought into this Kirk," albeit in weakness, "was a great comfort to him now in the time of his extremity. And any that have consented to them, if they were in my condition," continued he, "exchanging time with eternity, they would repent of their wicked courses, or else they would not find such com-

\* It is probable that the cause of his prosecution was a small treatise published about this time (of which he was the author), entitled, "A Dialogue between Cosmophilus and Theophilus, against the Innovations on the Worship and Government of the Kirk of Scotland."

fort in death as I do this day. Blessed be the name of my gracious Lord therefor, in Christ Jesus my only Saviour."

#### THE BIRTH-DAY.

BY MRS JANE C. SIMPSON.

I SAW a fair and blooming boy  
Stand by his father's knee,  
And smile to catch the birth-day toy,—  
His years were only three.

Amid his clustering hair soft fell  
The parting daybeams bright,  
His violet eyes were large and full  
With deep untold delight.

The thousand springs of happy thought  
In childhood's bosom laid,  
Were opened in that simple soul,  
And o'er it sparkling played!

At length the music of his joy  
His silver tones confessed—  
The father raised his prattling boy,  
And clasped him to his breast.

Within a window's dim recess  
The mother leaned apart,  
And silent pondered on the scene,  
And stored it in her heart.

The tear, unconscious, gemm'd her eye—  
What might its fountain be?  
The thought how Heaven had spared her flower,  
And that his years were three!

The sun went down—the rosy cheek  
In slumber pillowed lay,  
Calm as the cloud still lingering round  
The gates of closing day.

That night two grateful souls were poured  
In prayer and praises deep,  
That He whose goodness gave at first  
Might aye the treasure keep!—

Might shield his youth—his manhood crown,  
Not with earth's glittering dust,  
But Faith's own armour burished pure,  
The Christian's deathless trust!

Oh! that these parents' deep desire  
Fulfilled of Heaven may be,  
Breathed for that fair and blooming boy,  
Whose years were only three!

#### CAUSES OF THE DECLENSION OF THE PROTESTANT CHURCH ON THE CONTINENT AFTER THE REFORMATION.

TRANSLATED BY T. ROBINSON.

[The following interesting Paper is translated from the last circular of the Geneva Evangelical Society, and is worthy of serious attention. It traces to some of its principal causes, the grievous decline in piety that so rapidly succeeded the glorious days of the Reformation. It directs our thoughts to the revival, that has begun to take place in our own day, especially in France and Switzerland. It is also calculated to call forth the earnest supplications of the people of God, as well as to lead to pecuniary sacrifices, in order that the work which has so prosperously begun may rapidly extend; and that sound doctrine and genuine piety may again take root among the leading Continental nations.]

In different places Evangelical Christians are conscious

of a slackening in the work of God, and of a relapse into the slumber from which they were beginning to awaken. Addresses delivered at the anniversary meetings of religious societies, deplore a want of inward life and Christian activity. Other voices, not less serious, point out the same evil. "Zeal has become calm," says a Christian Journal, "the joints have been loosened; life has withdrawn; the extremities of the body are already cold, and we must put our hand on the heart to be convinced that it still gives signs of life. Men have not, doubtless, renounced the title, nor the privileges of Christians; on a solemn occasion each one would even be willing to defend them; once a year persons will think it necessary for them to give proofs of it to such and such brethren, to such and such societies; but they do it only to be acquitted by conscience, and without laying it much to heart whether the work prospers or perishes. The reports of the Societies are published; they are not read; so that the appeals which they contain pass away unheeded. To the person who calls their attention to them, people answer that they are already very numerous, without considering that what they make the subject of complaint ought to be matter for thanksgivings."

If we must declare our thoughts, we believe that the revival of the Church, which Christ has commenced in our days, is not in danger, and we have our security in heaven; and as a society far from having complaints to make, we are grateful for the eagerness with which many Christians have co-operated in our work. But on the other hand, we must recognize with our brethren, that there are in many places, and especially, no doubt, in our own hearts, remissness and slumber. This slumber ought to be dissipated. The Church must be shaken, alarmed, if it be necessary. She must hear the voice of Him, who comes to her and says, "Is it possible thou couldst not watch with me one hour?"

We have scarcely emerged from an epoch of infidelity and Materialism which has been signalized by unheard of disasters. And whilst God had interposed in the glorious days of the Reformation, and restored his Word to the Church, how have modern times which opened under so happy auspices so quickly degenerated? How has the awakening of the period of Luther and Calvin been so quickly followed, not only by a new sleep, but even by hideous and bloody dreams? How have the hopes of humanity been so sadly deceived? The answer to this question may be useful.

The three last centuries, the sixteenth, the seventeenth, and the eighteenth, may be considered as exhibiting three great conflicts, of which each is marked by a character peculiar to itself.

The sixteenth century is the contest of the living Word of God. Then God himself interposes, and the infidelity of some, and the superstition of the rest, the haughty hierarchy of Rome on the one side, and the false philosophy of the learned on the other, are struck by the shock of the celestial Word of God, are astounded, confounded, and put to flight. Such is the first contest.

The seventeenth century is, in general with the Protestant Churches, a contest of a narrow and lifeless orthodoxy. The Word of God seems to retire while the systems of theologians advance. Vitality retreats and conceals itself; forms only appear and display themselves; the spirit is neglected while the letter is

worshipped. Then the adversaries who had been defeated muster again; Popery rises and marches again to battle, having the immense society of Jesuits for its advance guard; and the celestial weapon which had vanquished it having been, as it were, put back into the scabbard, Rome gains every where, and especially in France, signal and terrible victories.

The eighteenth century is the contest of reason; then triumph false philosophy, and human Materialism. Rome had gained the victory in the preceding century with the aid of the immortal Bossuet, and the dragons of Louis XIV.; but it was not for itself. Evangelical doctrine alone could, and still can, save Christianity. Rome is incapable of doing it. In striking at the Protestant Churches already weakened, Rome not only destroyed Protestantism, but Christianity,—it destroyed even itself. The Reformation, as we have said, had conquered two enemies—Infidelity and Popery. It was Popery which returned first to the contest. Loyola, the Capuchins, the Pope and his kings, were organized so as to be able to enter promptly on a campaign. The other adversary, Infidelity, waited; it smiled to see Popery rush with violence on their common enemy; and during the whole of the battle of the seventeenth century, it lay couched on the ground that it might not be perceived. Then, when the battle was done, when the Jesuits and the dragons had gained a deplorable victory, Infidelity rose, and declared that it would have its battle; and in a moment, immediately after its triumph, all the power of Popery was crushed. The period of Infidelity continued a hundred years; and terminated like the tremblings of Vesuvius, by a frightful explosion, a horrible deluge, from which we and our children are scarcely emerging.

We repeat our question, therefore, Why has the movement of the Reformation not continued? This is the origin of the evil; and it concerns us to know this cause, in order to know how to escape from its influence.

A period of devotedness and energy is often followed by one of remissness and selfishness. After the intervention of God comes the intervention of man. This, which is often seen in the history of each individual, is seen also in the history of the whole Church.

It was, especially, in the country which had been the principal theatre of the Reformation, in Germany, that this evil was manifested; but it is found, more or less, in all Protestant countries. The germ of the evil proceeds even from the excellent Luther himself. He had laid it in the gulf which he was pleased to dig between the Church of the Augsburg Confession and the Reformed Churches. From that origin the evil proceeded.

The formula of agreement, which had been drawn up in 1577 by the Lutheran divines, Andreæ, Chemnitz, Selnecker, Chrytæus, Musculus, and Koerner, had for its object to repulse for ever the Reformed doctrine. It was rather a formula of discord and a principle of death.

From that time the Protestant theology ceased to proceed under the living impulse of the Bible, and began to conform itself to the dry method of the theology of the schools. All was defined to the smallest matter. There was no more place for liberty or vitality. The incessant war against the Calvinists and Crypto-Cal-

vinists transformed theology into dialectics, and removed it farther and farther from the practical tendency which it possessed under Luther. In the place of a living faith, nothing was seen but a cold and dead orthodoxy. The form of doctrine made the foundation to be forgotten; the bark of the tree caused the sap to be neglected.

Ministers no longer engaged in the exposition of the Bible or the history of the Church, but chiefly laboured to find arguments against Popery or the Protestant Churches with which they disagreed. Instead of expounding to the people the Holy Scriptures, as the Reformers had done, with the view of instructing and edifying them, they spoke to them of little else than the polemic divinity of the schools; and religion was no longer any thing for youth but a matter of memory.

Here was a great evil. What does it teach us? That the Reformation almost destroyed itself, in employing the life and activity which God had given it in warring against the Churches which proceeded from its own bosom, instead of consecrating them to the advancement of the grand doctrine of justification by faith, the precious heritage of all the Reformed families—to the renovation by means of it to the whole of Christendom—to the conversion of the whole world,—that thus it might leaven the entire mass.

One grand means, then, of not losing vitality, and of recovering it in a more abundant measure when it has been lost, is to march towards unity. Let not any Christian, any Society, any portion of the Church, any Church isolate itself; but let all the parts of the body of Christ, on the contrary, strive to draw near to one another. Let us put down the war of Protestants against Protestants; and let us reserve those arms for Rationalism, Socinianism, Popery, and all Antichristian systems.

Is it not time to repair what the end of the sixteenth and the beginning of the seventeenth century destroyed? If evangelical and Christian unity was then broken, ought it not now to be re-established? Do we not all come forth from one death—Reformed, Lutherans, British Episcopalians—and ought we not to embrace each other in returning to life? Called to contend against mortal errors, should we still give so great an importance to our trifling differences? Does the Lord not shed on all our Churches the same faith? Does he not baptise them all with the same Spirit? And, if we are one, ought we not to stretch our hands beyond the Jura, beyond the Rhine, beyond the sea? Shall we not all confess with one mouth Jesus Christ the Lord, to the glory of God the Father?

But this is not enough; and since the question particularly, in this Paper, is of the work of Christian societies, we will add one word farther, that all common efforts ought to be dear to us, and that we should prefer them to individual efforts. Doubtless, these ought not to be checked. The spirit of association is not what it ought to be, if it hurt the spontaneous efforts of the individual. A Christian who would only work by means of a society, by giving it from time to time his purse and his presence, would be culpable; and, in the day of judgment, God will not ask what societies have done, but what each soul has endured for his name.

Nevertheless, it is the Lord's will that there should be a union in the action of his members. "The eye cannot say to the hand, I have no need of thee;" and,

from the time of the apostles, we see holy men of God working in concert.

When the Churches shall be in their pure state, it will be from them, perhaps, that this combined action, which is eminently that of Christianity, shall proceed. But we are not yet so far advanced. The identical elements, then, which are found in our decayed Churches, should be united in societies—the living parts combine their strength, work, act together, and thus become for the whole mass one precious leaven.

This necessity is so great, that, if societies are not formed, churches will be formed; and the formation of Christian societies, in the old churches, is the only means of preventing those new compartments which are dreaded. The one or the other must be done. For our part, we do not hesitate to give the preference to the formation of societies, having for their end the revival and regeneration of the Church. We ourselves are only a Christian society in the ancient Church of the Reformation; and as soon as that Church shall be re-established in the doctrines and works which belong to it, we will cease by that act alone to exist. God grant that the edifice be speedily raised, that the scaffolding may be soon struck down!

But the second evil, which brought the great disasters of the seventeenth, and, by that also, of the eighteenth century, was that Christians, both clergy and laity, by turning their attention too much to the special dogmas of their Confession, and to those of other Confessions, became weak as to their personal piety. They turned their regard from Jesus Christ, who is "the same yesterday, and to-day, and for ever," and who ought to be the constant adoration of his redeemed; and made it their glory to be a part of an orthodox Church, rather than to be personally clothed with Jesus Christ. Now as soon as we forget our soul's personal relation with Christ, all is in jeopardy—all is lost. If, then, the first lesson is, the importance of unity; the second is, the necessity to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Towards the end of the great contest of the seventeenth century, it was attempted to bring about a powerful reaction, in order to furnish a remedy to the evil which was consuming the Church. It was the great attempt of reformation generally known under the name of Pietism; and whose two principal authors were, Spener, in 1666, first pastor of Frankfort-on-the-Maine, in 1686, first preacher of the Court of Dresden, and in 1691, provost at Berlin; and Franke, in 1694, professor at Halle. These excellent men, who ought to be the object of the admiration of ages, and the numerous disciples who surrounded them, believed they recognised the cause of the Church's decline, in abandoning the scriptural and practical path of the Reformers. They insisted on the necessity of having in their own heart the experience of the transforming power of the truth, on the obligation of obeying the commands of God, and on the uselessness of faith without that obedience. Every where they founded meetings for edification; and there was seen the operation of an immense movement in all the Church of Germany.

But that movement, instead of regenerating the Church, was, on the contrary, immediately followed by the immense fall, called Rationalism; for which it seemed only to have prepared the way.

Whence does this come to pass? We would say a word on this subject, because there is also, in the experience of past centuries, instruction for the present.

Pietism threw itself into the opposite extreme to that which it found in the Church. Orthodox theologians had doctrines without life; Spener and Franke, or at least their disciples, attached themselves to life; and although maintaining doctrine, no doubt, yet no longer gave to it that importance which it ought always to have.

Sound doctrine is the first principle of the Church; Christian life is the second. It flows from the first, it is intimately united to it, but there is subordination between the two; and that order cannot be changed without great injury.

The essence of the Evangelical Church is, to oppose all Pelagianism, and to place the cause of our salvation in God alone. It follows from this, that if, in this Church, people insist on piety, or practical and individual Christianity, more than on what God has done in Christ for man's salvation, they commit a grievous error—they establish a secret righteousness, and strike a blow at that great article, justification by faith, proclaimed by the Reformers as "the article with which the Church stands, and without which it falls."

Pietism found, in the Church, abuses arising from this, that justification by faith had not been rightly entertained; it saw people who imagined they were justified without really being so. The only means of remedying that evil, was, to preach that doctrine of justification with so much more zeal and force, and to show to Christian formalists, by their own works, that they were not truly justified. But Pietism did quite another thing,—it supposed the righteousness of faith was properly established in the Church, and believed that the question was only about insisting on practical Christianity. This was a great error, and a great evil.

Pietism did still more,—it rejected all exact definition of doctrine, as a scholastic subtlety; it declared, that every dogma of which people did not see the direct influence upon the life, was without importance; and that the best doctrine signified nothing, when it was found in a man who had not piety. No doubt Pietism was right in opposing, in this manner, a dead orthodoxy; but it took, nevertheless, a dangerous position. Indifferentism, which regards doctrine and Christian faith as things of no value, and which had been kept concealed until then, came out of its retreat, and made, in appearance, common cause with that new system of piety. The great evil of Pietism, was, not recognising that the first and most precious treasure of the Christian Church is the truth; that doctrine does not borrow its importance from piety, but that it is piety, on the contrary, which depends upon, and proceeds from it; and that there, where sound doctrine abides, piety cannot fail to return. But the indifferentism which succeeded it soon went much farther,—it rejected all doctrine as useless, it effaced all Christian articles of belief, and changed the whole of Christianity into a simple morality. Thus Pietism, in wishing to regenerate the Church, introduced Rationalism; and it is not, doubtless, without reason, that the University of Halle has been successively the seat of both.

We have here important lessons to learn, that the awakening in our days may not degenerate, as that



which took place at the end of the seventeenth century, in the times of Spener and Franke.

On the one side, we ought to hold fast by doctrine, to give it an elevated place in our hearts, and to be ready to sacrifice every thing to maintain it in its purity. On the other, we ought to labour actively for the dissemination of the Word of Life, for the conversion of souls, for the propagation of a practical and a living Christianity.

If we concentrate ourselves in doctrine, there would be reason to fear, that, beginning to put secondary things for essentials, we should isolate ourselves; separate, by degrees, from other Christians, and other Churches; and, withdrawing into the past, we should no longer have any living communion with the present. If we content ourselves with labouring actively in the kingdom of God, neglecting the maintenance of the truth, there would be reason to fear, that we should, by degrees, wander out of the right path, and that, with truth, we should speedily lose life.

If God has put a blessing upon our Evangelical Society, (and we think, with humility, but with adoration, that He has,) He has done so especially, in granting to it to comprise equally those two great concerns—in calling it at once to found the School of Theology for the re-establishment and the maintenance of sound doctrine, and to undertake the work of Biblical distribution and evangelization, for the active work in the kingdom of God. We believe that these two works are essential to the prosperity of our society, and that one could not be retrenched without the other receiving a wound which might become mortal. Let us apply ourselves, then (and let all the Churches apply themselves also with us,) to preserve these two great elements of Christianity. Woe to him who despises doctrine! woe to him who despises vitality! but especially miserable are those who despise both. If Jesus Christ is "the way" to heaven, it is because He is, at the same time, "the truth, and the life."

COMMUNION WITH GOD THE HIGHEST ENJOYMENT OF THE BELIEVER.

#### A DISCOURSE.

By THE REV. DAVID CARMENT, A.M.,

Minister of Rosskeen, Ross-shire.

"Master, it is good for us to be here."—LUKE ix. 33.

THESE words were spoken by Peter, the most zealous of the disciples, when, awaking from sleep on Mount Tabor, he saw the glory of the transfiguration, and felt the power of Divine love in his soul, raising his heart farther above the world, and worldly thoughts, than his person was, though on the mount, above the valleys beneath. Their minds were surprised and ravished, with a heavenly sweetness, nor could they themselves well estimate their happiness, or appreciate, or comprehend the nature of their joys. One thing they knew; they felt such delight of soul, such disengagedness from the world, such a holy fervour of zeal, such overflowings of spiritual joy, and such satisfaction in the communion they enjoyed, and the discourse they heard, as made them wish to remain there; they forgot they themselves were mortal, and that Moses

and Elijah were glorified spirits; and they lost sight also, of what their Lord had told them of his sufferings and death so short a time before, although this foreseen in the Divine mind as accomplished, was the source of their present joys. Thus apt, we see, are the best of men, ignorantly to desire what is pleasant and comfortable for the time, though it should really prove hurtful to their interests. It is the common desire of men when in comfortable circumstances, without considering consequences, to say with Peter, "It is good to be here."

In discoursing from these words of the apostle, I shall endeavour *First*, To accommodate and apply them to the circumstances of our present meeting together this day. *Second*, To inquire whether the language of the Christian's heart, when in a similar frame of mind with Peter, is at all times most for his soul's benefit. *Third*, To show that it ought to be the earnest and frequent prayer of the Christian, to enjoy communion with God; and, *Lastly*, To mention some of those circumstances which operate to prevent, or to lessen the joys of the Christian, or to shorten their duration;—and then make some short application.

I. Then, we are met here this day, with the avowed purpose of humbling ourselves before God, on the prospect of a near approach to him at his table, to commemorate the death, and sufferings, and love of a crucified Jesus. To the Christian who has seen the evils of his heart, and laments the carnality of his frame, surely this will ever appear a necessary and important duty; as the disciples, before the transfiguration of Christ, were presented, for their humiliation, and to excite their love, with a view of the sufferings, death, and glorious resurrection of Christ, so ought we, ere we approach the mount of ordinances—the table of the Lord, to be feasted on his love—to look to Jesus on the cross for a humbling view of the evil, the enormity, the guilt of sin; to look to his suffering—to learn the extent of his love; to his resurrection—to learn the extent of his power, and the completion of his work. It is here we see him as a Saviour indeed, as a God indeed, as a victorious Captain, and a full and complete Redeemer; we see here that there is nothing left undone, that the debt is paid, justice satisfied, the law fulfilled, the prisoner discharged, and in his discharge, we behold the discharge of all his covenant people, written by his blood, sealed by his death, and attested by his resurrection. It is good, then, for us to be here, that we may have this view of the Saviour as a proper preparative for a closer approach, a nearer view of his amazing love, and a more heart-felt experience of his love, for without humility there can be no love, no desire to know and feel the power of the resurrection, or the constraining efficacy of Divine love. If we only meet here this day because it has been long customary for Christians in our country to do so, it is not good for us

\* Preached on a Fast-Day, before the dispensation of the Lord's Supper.

to be here, for it is a proof that our hearts are hardened, our souls dead in sin, and our whole profession an empty name, and we need not, we cannot, we do not expect to be able in the celebration, to say, from a soul-experience of union to Christ, or communion with him at his table, "It is good for us to be here." I ask you, then, sinner, with what views have you come here this day? Are you as willing to be humbled for sin as you are to enjoy the love and favour of God? Are tears of sorrow sought for by you, in remembrance of the sins of your youth, and the present hardness of your heart, as earnestly as the joys of experience by the Christian, or the prospect of worldly comfort by the sinner? If not, it is not good for you to be here,—you are an intruder in this place. The King will count you so at his table; for humility is ever the under garment of the wedding robe. Have you felt, or do you now desire to feel, sorrow for sin, as sin—sorrow for sin in a believing view of the crucified "Lamb of God, which taketh away the sins of the world? If not, expect not that you shall view Jesus in his glory, until you see him in his humiliation; expect not to feed on his love, until you have eaten the bread of sorrow for your offences against him. If you have been, or are now, brought to say, "It is good to be here," let us inquire, as we proposed.

II. Whether the language of the heart of the Christian, in a similar situation, is at all times most for his soul's benefit. It is a case too common with Christians, to measure the growth of their grace, and the strength of their faith, by the liveliness of their frames and the comforts of their experience. Their love to God, and even God's love to them, they are too apt to judge of by this standard; but this will be found, on a fair and scriptural examination, no proper criterion by which to judge of the strength of our grace, the ardency of our love, or even the vigour of our faith. There are two situations in which the Christian may be: the one he longs for and desires, and that lawfully; the other he shuns, flees from, and complains of; yet what he seeks is most dangerous oft—and what he shuns most salutary for his soul. Mounts Tabor and Pisgah he loves to ascend, and to dwell on, and travels, to reach; the valley of humiliation he shuns. Of the first he says, Oh! "It is good to be here;" of the other, God, in his dealings with his soul, in effect says to him, "It is good to be here." It is good, we are told, to bear the yoke, and be afflicted in our youth; that is, it is good for the Christian to be humbled, for there is nothing like this for killing pride, and for rooting up self-love. It is in the valley of humiliation the creature gets a sight of himself, as well as of the purity, and holiness, and perfection of God's law; a sight very necessary for him, to fit him for that other sight, and those enjoyments, which his soul pants for; whereas, when on the mount, he sees nothing, hears nothing, feels nothing, but the love of Jesus. The filthy creature, the wicked

heart, the tempting devil, are for a time forgot, and there is danger, unless strongly stayed in his descent by the Hand which raised him, that his head will become giddy, and he stumble and fall,—to his own great hurt, and the offence of others. There is another danger attending these enjoyments,—we are apt to be contented with them; we are apt, with the Spouse, (Song v. 2,) to lie down to sleep, reposing on our privileges, and clothing ourselves with our enjoyments, and forgetting the Source of them, and, in such a case, we are ready to say, with Peter, "It is good to be here,"—without desiring to go further—to go from Tabor to Zion above.

III. We proceed to show that it ought to be the earnest prayer of the Christian to enjoy communion with God.—Though Peter and his companions were asleep when this glorious sight was vouchsafed to them, yet Christ was earnest in prayer; and it was Christ's prayer that prevailed for their support, and was the source from which comfort was derived to their souls. Though I have said that it is often better for the Christian to be in the valley, yet I need scarce mention to you, that I hope no Christian will consider this as an inducement to, or an excuse for, laziness; for we are allowed, nay, commanded, to pray not only for grace, but for the comforts of grace; so that no real Christian can well lie down satisfied in the absence of Christ; and it has always been seen, that though God is a Sovereign, and deals as such with his people, in imparting light, life, and comfort to the soul, that the most diligent in prayer, and in every commanded duty,—the most active and earnest in the right use of means,—the most holy and spiritual, and they who have hated and feared sin most,—have ever enjoyed most of the Divine presence, and been most frequently filled with comfort and a sense of his love, when in the enjoyment of public ordinances, as well as on their knees in their closets. There is great danger in laziness, and in a foolish resting on former experiences, or in having felt a law work in the conscience. Better feel a Gospel work. You may feel a law work, like Cain and Judas, and go to hell; but before you go to heaven, you must feel a Gospel work; I mean, the love of Christ constraining you so far, as to desire, to long for, his coming—to hate that for which he suffered, and to love that in which he delights, a desire not to rest contented in the mere struggling of doubts and fears; and a bad, uncomfortable experience, but a desire to forget these things, and to press forward towards that to which we have not yet attained; and this ordinance is a great mean, in the Spirit's hand, to accomplish this great purpose—to raise us, by a view of his great love therein manifested from the Slough of Despond—to behold his glory upon the mount, and to desire to abide for ever in his presence.

IV. Lastly, I mention some of those causes which operate to prevent or to lessen the joys of the Christian, or to shorten their duration.—Peter here sought only to abide where he was. He

considered not the work Jesus had to accomplish, nor what he himself might have yet to undergo or to perform in this probationary state. He had got enough—he had a glimpse of the glory, and a foretaste of the joys of heaven, and this he wished to make his rest. Thus it often is with the Christian. He lies down contented in his comfortable feelings, and seems satisfied with what he already possesses. He thinks he has got a stock sufficient of his own to trade with; but soon a cloud overshadows him, hides Christ from his eyes, and then all is over—his sight is darkened, his views clouded. When the creature falls in love with the beauty of Christ within him, and forgets the Author, he is left to lose sight of Him from whom his beauty came,—nothing is to be seen, heard, or felt of what he formerly experienced. Now Satan and unbelieving thoughts are up in arms against him. He sees nothing in himself, but what tends to condemnation and alienation from God. He cannot look above to Christ, who is “the same yesterday, to-day, and for ever,” but looks to his own feelings; and as he sees nothing but deadness, dryness, and want of will and ability, he concludes all he felt before was delusion. As well might Peter have said he had not seen the marvellous glory of Jesus, or Moses, or Elias on the mount; and it is probable, when they entered into the cloud and became afraid, that they also doubted, until the voice from heaven and the fellowship of their Master reassured them. In such a case, then, we are not to sit still, idly lamenting ourselves, but to be up and be giving all diligence to recover that precious jewel which we have lost by our folly. Prayer is the great mean of receiving soul-comfort. We wonder frequently that we are so dead and dull under the hearing of the Word—so lifeless and so cold at the table of the Lord. Do you ask, or are you ignorant of the cause of this? Prayer restrained, prayer dry, lifeless, and formal—before you go to the house of God and to the table of the Lord, and a vain or worldly frame of mind indulged in after returning,—unbelief in prayer; these are the causes of your lifeless state. Again, because you have had a long fast, have been long waiting at the pool and are still unhealed, and are still humbled under doubts and fears of your unworthiness—therefore unbelief tells you, and sloth tells you, and the devil tells you, and self tells you it is in vain, and so you go and come lamenting, and doubting, and fearing; and all this, through the power of these, together with the killing power of some ruling hidden sin, which you are not active to discover, earnest to avoid, or faithful to overcome and destroy.

We find that the apostles here were asleep, as we find them on another very important occasion, when they ought to have watched; but surely this will not sanction slothfulness, or be urged by any real Christian to justify religious sloth and security, so dangerous to the soul, and always productive of so much hurt to the tender conscience. We are commanded to “watch and to pray, lest we enter into temptation.” Is it good to enjoy

the favour of God, and the light of his reconciled countenance? Is it good to grow in grace, and to increase in love, in holiness, in humility, and self-denial? Then, Christians, be earnest, in the first place, that it may be good to be here in his house, hearing his word and partaking of his ordinances, and frequent in private and social prayer; for these are the means he blesses for obtaining the other, and for perfecting them. Is it good, dost thou think, sinner, to be here? Is it good to enjoy the happiness of being united to Christ here, and of being for ever with him at last? Why, then, see that you deem it good to seek him where he is to be found. Seek not the living amongst the dead, and rest not satisfied with the outward form, or mere name of devotion, saying in your hearts, “It is good to be here,” for it is only good to be where Christ is. Amen.

#### BLESSEDNESS OF THE SAINTS ABOVE.

HARK! a voice divides the sky,  
Happy are the faithful dead,  
In the Lord who sweetly die,  
They from all their toils are freed!  
Them the Spirit hath declared  
Blest, unutterably blest;  
Jesus is their great reward,  
Jesus is their endless rest.

Followed by their works they go,  
Where their Head is gone before;  
Reconciled by grace below,  
Grace had opened mercy's door:  
Justified through faith alone,  
Here they knew their sins forgiven;  
Here they laid their burden down,  
Hallowed and made meet for heaven.

Who can now lament the lot  
Of a saint in Christ deceased?  
Let the world, who know us not,  
Call us hopeless and unblest;  
When from flesh the spirit freed,  
Hastens homeward to return,  
Mortals cry, “A man is dead!”  
Angels sing, “A child is born!”

Born into the world above,  
They our happy brother greet;  
Bear him to the throne of love,  
Place him at the Saviour's feet:  
Jesus smiles, and says, “Well done!  
Good and faithful servant thou,  
Enter and receive thy crown,  
Reign with me triumphant now!”

Angels catch the approving sound,  
Bow and bless the just award,  
Hail the heir with glory crowned,  
Now rejoicing with his Lord:  
Fuller joys ordained to know,  
Waiting for the general dooms,  
When the archangel's trump shall blow,  
“Rise, ye dead, to judgment come.”

WESLEY.

#### COMMON MERCIES.

BY MRS JANE C. SIMPSON.

“When all thy mercies, O my God!  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.”

THERE can be no proof more strong of the Almighty's benevolence in the formation and government of His

creatures, than that our common mercies should be the source of our uncommon happiness; so much so, that the sudden withdrawal even of the least of them is the immediate cause of anxiety and discomfort. It is not on extraordinary occasions, in critical emergencies, in rare and signal instances, alone, that the care and kindness of the Divinity is peculiarly manifested. There is a beautiful thread of unwearied parental love and mercy interwoven with the whole tissue of our daily life, which appeals to the heart with mute but resistless eloquence. If the adorable tenderness of God's character towards men is not perceived and acknowledged in the general tenor of his ordinary providences, it is but another evidence of the blindness of our minds, that we should require any more special manifestations of it to awaken our slumbering gratitude. Jehovah does not always ride in the whirlwind, or walk on the tossing ocean, and, bidding its angry surges be still, avert the fury of the storm from the heads of his fearful children; for many and many are the weeks and months, nay, even years, in which, in the plenitude of his goodness, he spreads around hundreds of families on the earth nought but the smiling landscape and the peaceful sky. Yes, the long-suffering of Deity to a guilty race is the theme of continual wonder and thankfulness to the chief of saints. Alas! that it should be so little regarded by the great and thoughtless multitude of sinners.

Let us just consider for a moment in what those every-day blessings consist, of which so many never think; or, at least, never in their legitimate connection with the omnipotent Giver. But here, my Christian reader, I am sure you will sympathize with me, when I confess that I am well-nigh overcome by the vastness of the subject I have proposed; for who can compute the mercies of the Lord? Who can reckon up the infinitude of his blessings? Are they not like our own transgressions—numberless, as the hairs of our heads—countless, as the rays of the meridian sun? Yet, although we cannot name all, we may allude to some; and we are inclined to hope, that the consideration of these (few as they be, compared with the mighty mass that seems to defy enumeration) may afford no profitable employment for a leisure hour.

The Bible informs us, in its own peculiar and beautiful language, that after having prepared this earth for his habitation, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Hence, at the very commencement are we reminded of the common mercy of our worldly existence: and let us not pass by with coldness this marvellous proof of the Divine goodness, that creatures, sinful and helpless as we, should be fashioned in the same image with their Creator, and so have a portion of His being literally infused into our own. Even corporeally, as Inspiration has solemnly expressed it, "we are fearfully and wonderfully made;" and when to this we add the inexplicable mechanism of the immaterial spirit, how spontaneous the exclamation that bursts from our lips,—“Who can, by searching, find out God? Who can find out the Almighty unto perfection?” The beautiful union of mind and body, in the structure of man, exhibits, perhaps, the most striking emblem of power and goodness that the whole wide range of the universe can afford. We are full of mysteries, we are full of wonders, we are full of

mercies; and the same Omnipotence is the author, and centre, and end of all. Every sense is an inlet to happiness; every intellectual faculty, every silent emotion, is a fountain of deep, and elevated, and ever growing enjoyment. The very air we breathe, the very earth on which we tread, the manifold loveliness of hill and dale, the grassy meadow, the waving forest, the tinkling stream, the majestic river, the lordly ocean, the changing aspect of the far-spread sky, the golden dawn, the blazing noon, the purple evening, the clouds of thousand shapes and dyes, the sun, the moon, the stars, the world around us, and the world above,—oh! what a rich treasury of astonishment and delight is unfolded to us, even in the one common mercy of living, and looking on such a universe as this! Then, turning for a moment from the eye to the ear, let us ponder that feast of pleasure which accrues to us from the harmony of sounds—music. Who does not court, who does not love its magic sway? It is the spirit of peace, floating, like a young seraph wandered from his sphere, amid the turmoil of a noisy, tumultuous world: and so sweetly, so enticingly, does it weave its gentle chain around the heart, that, as we catch the thrilling melody soaring and melting away into the heaven whence it had its birth, we long for the angel's wing, to follow it in its liquid flight! So precious is the common mercy of hearing, to the pilgrim on the shores of time. But the subject opens upon me beyond my ability to grasp it. The figures grow and multiply upon the field of thought, and forbid, from the confusion of their numbers, that I should give even a passing allusion to each; and, while I would speak of the overflowing provision for the wants of man, in the subjugation of the animal race, and the rich and endlessly diversified abundance of the vegetable kingdom—the refreshing shelter of the forest shade, the delicious perfume of earth's thousand flowers; the cool fountain, whose waters allay the thirst, invigorate the constitution, and give comfort and beauty to the abodes of men; the food and raiment, and house and home; the light that gladdens, the heat that warms, the sleep that recruits the weary limbs, and restores the exhausted spirits; the health of body, and soundness of mind, which, in a certain sense, are more or less common to every child of humanity;—I gladly escape from the infinitude of the objects presented to me, into another branch of the subject, which still must very shortly detain my pen.

Come with me, reader, into this cheerful dwelling, where, amid many of the comforts, we find also some of the elegancies of life. It is a dwelling full of mercies. Doubtless there are sorrow, and pain, and disease, and death, under the roofs of thousands at this very moment; but, here every thing is peace and prosperity. And this house is no solitary or extraordinary exception to every other; it is but a type of hundreds, which God has watered with the dew of his long-suffering, and crowned many years with the fruits of his bounty. Let us look at the family circle. Whatever Providence can do by outward means to render it happy, has been done here, and riches, and health, beauty and good humour, have been severally showered down upon the heads of them all. The master and mistress of the mansion have every requisite within their reach for the perfect harmony of domestic enjoyment. They possess the love and esteem of each other; their children rise

around them in blooming and gleesome loveliness; they have corn and wine in abundance; they have the regard of their friends, the respect of the world, they are honoured in their household, they are happy in themselves. I pause not to inquire whether the Spirit of Piety has hung over the portals of this dwelling the fadeless olive Branch of her purity and peace; for as I have only to deal at present with external good, such a digression were unnecessary.

"Domestic love! to thy white hand is given  
Of earthly happiness the golden key!  
These are the joyous hours of winter's even,  
When the babes cling around their father's knee;  
And thine the voice that on the midnight sea  
Melts the rude mariner with thoughts of home,  
Peopling the gloom with all he longs to see—  
Spirit! I've built a shrine, and thou hast come,  
And on its altar closed, for ever closed thy plume!"

Surely there is no scene more worthy of gratitude than a scene like this. For family affection is a treasure which no gold can buy, and for which all the power and distinction of emperors were but a miserable substitute. The most illustrious statesmen, the heroes most renowned in our battle histories, whether by land or sea, the most dazzling intellects, the most bold and enterprising spirits, all, must make the allowance at last, (when ambition's fervid excitements are over), that home, the domestic hearth, the dear, the hallowed circle of family companionship, is the only true haven of their heart's best joy. The betrothed of early days, whose souls by long confiding intercourse have been moulded in their every taste and wish, into kindred sympathy; the sweet prattlers of childhood, that heaven scatters like a burst of sunshine and of flowers, to delight the parental heart, and beautify the parental path; the brothers and sisters growing up in loveliness side by side, whose mutual offices of ready kindness make doubly enchanting the green pastures of youth;—these, these are indeed precious gems shining in the wilderness of terrestrial existence; and yet costly though they be above all that earth can yield, they are not rare—they are not thinly sown, like the pearl or the diamonds on the wide coasts of time;—they are stung in profusion around us like the rose blossoms of the summer garden,—they are beside us every day, they are but a part of our common mercies.

Ah! how soon might not God by one stroke of his righteous judgment change all this fair picture of love and joy into a waste of suffering and desolation! It is a solemn thought, but in his mercy he forbears.

Yet, great and marvellous beyond all computation as are these our daily blessings, falling like the dew of heaven on the good and on the evil, the thankful and the unthankful alike, we would never forget that there are others of a far higher, even of a spiritual nature, for which the full weight of our lowly gratitude ought always to be reserved. "What is a man profited," asks the Holy Book, "if he should gain the whole world, and lose his own soul?" And dear, unquestionably, as are all our temporal mercies, and well fitted to awaken continual recognition of the Divine Giver; yet the Lord has mightier benefits and more exalted privileges in store for us, even the soul's communion with himself while here, and eternal enjoyment of his presence hereafter. The mercies of our daily lot, though they are many, therefore, are not all; nay, they are but the least part of them. For what is the food that satisfies the sensual appetite, compared with that spiritual manna which nourishes the godly mind?

What is the splendid apparel, "the purple and fine linen," that clothes the dusty tabernacle, to that spotless robe of righteousness in which the justified sinner shall appear? What is the glittering heap that perisheth in the using, in comparison with the treasure, which eye hath not seen and heart hath not conceived, laid up for the saints above? What is the honour and dignity of princes of the earth, compared with the title of sons and daughters of the Highest? What is the transient repose of the animal frame, to the beatific rest that remaineth for the people of God? What is the greatest magnificence of a mere terrestrial abode, contrasted with the glory of those mansions which await the just in the New Jerusalem? And what, oh what, is the affection, even the most faithful, the most devoted, of our fellow-beings below—our kindred, our friends—creatures of yesterday, and subject to like passions with ourselves, compared with the holy, the unchangeable, the everlasting, the perfect love of the Creator?

While we survey, then, with wonder, with adoration, and with praise, the thousand daily manifestations of our Maker's goodness, which are everywhere within and around us, be this thought ever borne on our hearts, in deep and solemn remembrance, What would all these avail us, if the Divine sacrifice had never been offered? Yes, Jesus Christ is indeed the great, the unspeakable Gift; and while in every breath of health that we inhale, every supply of daily bread that we receive, every sweet sound of melody that charms our ear, every soft smile of friendship that gladdens our spirit, we trace the care and kindness of the unseen God, it is here, above and beyond all the rest, in the ransom of a lost world by the atonement of the Redeemer, that we read, as in a mirror bright but mysterious, the full concentrated power of the Father's mercy. It is only when, constrained to feel our need of a Saviour, we joyfully flee to him for refuge, as the Rock of our salvation, that we can duly appreciate the excellence of the love of that Being who loadeth us unceasingly with his bounty. The worldly man may imagine, in his delusion, that he worships the Lord aright, because he withholds not the tribute of his gratitude for the abundance of his earthly comforts. But the Christian dishonours not his Master's blessings, by acknowledging merely the least and neglecting the greatest; and while he takes up the sacred strain of David, "The Lord is good to all, and his tender mercies are over all his works," still the deepest chords of his heart's thankfulness are ever stirred by those hallowed words, "Bless the Lord, O my soul! who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction!"

#### CHRISTIAN TREASURY.

*Habitual preparation necessary for the Lord's Supper.*  
—It is a solemn and sacred service in which we are invited to engage, and when we do engage in it, we ought to be impressed with a proper spirit of repentance, humility, reverence, and love; but as to the nature and length of the previous preparation by which we are to attain to that state of feeling, there is much error even among those who profess and call themselves Christians. There are some who think, that however unfit they may have previously been, yet that by setting apart a large portion of the preceding week to a vast routine

of outward acts of devotion, they can suddenly bring themselves into what they consider to be a fit and proper state. But we say at once to these persons, that a proper state of preparation for the Lord's Supper rather consists in that *habitual* holiness and spirituality of mind, and in that *constant* watchfulness and self-government which every Christian should cultivate and observe; and that what we require, is not so much an additional time for extraordinary preparation, as the occupying the usual ordinary time which, as Christians, we should regularly employ in acts of meditation and devotion, in a more close and searching examination of ourselves, and in a more prayerful and thankful fixing of our minds upon the facts of our redemption by Christ, before we come to the Lord's Table. We repeat it—our meetness for coming to the Lord's Table should be habitual and constant, and not occasional or periodical, as if we might be less holy at other times than when we mind to come to the communion of the body and blood of Christ; and instead of feeling it necessary to employ a more than usual amount of time in order to bring us into a fit state for communicating, we should rather look upon a constant partaking of the Lord's Supper as being itself the best means of strengthening and maturing every Christian grace. For we may err in looking exclusively to extraordinary acts of devotion *before* we communicate, as the means of strengthening those Christian graces which by God's appointment are especially strengthened *in* communicating. It is, in fact, one of the evils which the modern practice of partaking of this sacrament so seldom has produced, that instead of looking upon the Lord's Supper as intended to prepare us for a holy and humble walk, we consider it necessary to make protracted and extraordinary preparation *for* it. But in this matter, it is the same in reference to spiritual as to natural food: we take our daily food, in order that it may prepare us for our daily toil; we eat, in order that we may live and discharge our duties as men; we do not live and work, in order that we may eat. And thus we feed upon the spiritual food of the body and blood of Christ, in order that we may have spiritual life and strength to perform our religious duties; and that, as Elijah went unto the Mount of God *in the strength* of the meat and drink which had been provided for him, so we may advance in our Christian course, after feeding on that food which is provided for us in this holy sacrament, "from strength to strength, until we shall appear in Zion before God."—THE REV. DANIEL BAGOT. (*A Treatise on the Sacrament of the Lord's Supper.*)

*Compassion for the Heathen.*—I see a poor Hindoo driven by a guilty conscience to inquire after an expiation. I see a Bramin directing him to cross a desert of a thousand miles, to the temple of Juggernaut in Orissa, and there, after the practice of severe austerities, to offer the costliest gifts which he can present; he does all this, and on his return he receives a little consecrated rice: he attempts to subsist upon this till, furnished, he perishes on the plain,—white to this day with the bones of such deluded pilgrims. Is this romance? Nay, it is a well attested fact. But who among us that knows the virtue of that "blood which cleanseth from all sin," who would not rejoice to seize the hand of this wretched votary and say—"Behold the Lamb of God!"—CECIL.

*The incarnation of Messiah.*—The incarnation of the Son of God is such a stupendous truth, that it could never have been believed by any individual but on the clearest testimony. The reason why it is so frequently disbelieved, insulted, and rejected, is, that men know not their own hearts, and they listen to their own deceitful thoughts. The voice of unbelief tells them that it is impossible. But no truth in Scripture can be properly understood, but in the light of Messiah. As

in the absence of the material sun, we find it impossible to judge of and distinguish colours, and are in consequence frequently deceived; so, without the rays of the Sun of Righteousness, we shall be mistaken in every thing: and when man descends into the dark pit of the human bosom, with his own rushlight only in his hand, is it a matter of surprise that he should be misled? Instead of spurning the remedy which is provided in the light of Jesus, they would fall down in the dust before him, their Saviour, their God, their All, for ever and ever. In this incarnation he has connected himself with man in every possible way, and this should encourage trembling sinners to cast themselves upon him. His holiness could not be so fully developed were not this the case. Read the history of his ancestors, and you will find the conduct of some of them most infamous; they comprise not only Jew, but Gentile; and what does this teach, but that he delights in saving sinners. Remember what has been bestowed upon us—the heart of Deity and the heart of humanity. When we do justice to this truth, and remember what the Saviour has done for us, can we keep back our hearts from him? He only can fill them; he only is worthy of them.—HOWELS.

*The Dark Valley lighted up by the Gospel.*—Dense as the gloom is which hangs over the mouth of the sepulchre, it is the spot, above all others, where the Gospel, if it enters, shines and triumphs. In the busy sphere of life and health, it encounters an active antagonist; the world confronts it—aims to obscure its glories, to deny its claims, to drown its voice, to dispute its progress, to drive it from the ground it occupies; but from the mouth of the grave the world retires—it shrinks from the contest there; it leaves a clear and open space, in which the Gospel can assert its claims, and unveil its glories, without opposition or fear. There the infidel and the worldling look anxiously around; but the world has left them helpless, and fled. There the Christian looks around, and, lo! the angel of mercy is standing close by his side. The Gospel kindles a torch, which not only irradiates "the valley of the shadow of death," but throws a radiance into the world beyond, and reveals it peopled with the sainted spirits of those who have died in Jesus. It descends with us into the low chamber of the grave, bids us look on its silent inmates, and look on them with the persuasion that they only sleep. It assures us that death, like sleep, is not the destruction of the living principle, but only a temporary change in the mode of its operation; that, like sleep, it is a state of rest, discharging us from all the concerns of the world; that, like sleep, it principally affects the body, the activity of the soul being, meantime, continued, and perhaps greatly increased; and, most of all, that, like sleep, it will not be perpetual, but only endure for a night. It tells us, that a day will dawn on the world, when Jesus, assuming an aspect of infinite benignity, will say, in effect, of all his sleeping saints, as he said of Lazarus, "I go to awake them out of sleep."—HARRIS. (*The Great Teacher.*)

#### THOUGHTS ON THE RESPONSIBILITY OF MAN FOR HIS BELIEF.

BY THE EDITOR.

##### PART I.

It is almost unnecessary to remind the reader, that the design for which evidence is adduced and argument offered, on any subject whatever, is that belief or conviction may be thereby produced in the mind. According to the degree of evidence, then, must be the degree to which we are convinced of the truth of that statement in favour of which the evidence is brought forward. If the evidence be strong, our belief is firm; if weak, we

doubt; if awasting, we deny. On this view of the matter, belief appears to be entirely dependent for its very existence, as well as its degree of strength, on something external to us, and therefore it can be scarcely considered as voluntary. We cannot believe by a mere act of volition on our part, without reference to the evidence by which a fact or statement is supported. This is admitted by all parties, and indeed cannot be denied, without forgetting the fundamental principles of the human constitution. We are so formed, that there is a ground-work laid for belief in the essential structure of the mind. Had no provision been made for our believing, rather than doubting, it is impossible to discover how man could ever have arrived at a belief of any statement whatever. If, however, a principle of belief form one of our first intuitions, is there not some danger of the conclusion being drawn from such an admission, that belief must be independent of evidence—that we are so formed, as to believe whether we have evidence or not? Such an objection could only arise from ignorance of the circumstances in which our intuitive tendency to believe is developed. We believe at the commencement of our intellectual history, not independently of evidence, but on the strongest of all evidence, that of intuition or consciousness—evidence the purest and the most satisfactory to a rational and intelligent being constituted as man is.

Evidence, then, is invariably the ground and the measure of our belief; and were man a purely intellectual being, viewing evidence in all circumstances by pure intellect alone, it could never be asserted that there was the slightest ground for alleging that he was responsible for his belief. Opinion, argument, conclusion, would be the processes of a mere automaton, who possessed no control over the actings of his own intelligence, and was regulated, as to the degree and even the existence of his belief, by circumstances external to his own mind. Such, however, is not the actual condition and character of man. Far from being under the direction of pure intellect alone, he is the creature of a thousand prejudices, and ever-varying feelings, and fitful moods, which all, more or less, affect his opinions and the whole processes of his understanding. He not merely thinks, but he feels; and in the mutual influence of thought and feeling, of the mind and the affections, lies the whole secret of man's responsibility for every opinion he entertains—for the degree of evidence which he yields to any statement whatever.

From the influence of our moral upon our intellectual constitution, it is quite possible that evidence the strongest may be neglected entirely, or if examined, may be firmly resisted; and that too from no defect in the evidence itself, but from the actual condition of the mind to which it is presented. This principle is habitually recognised in courts of justice, where it is well known that the moral character of the witness is regarded as affecting the credibility of his statements. We perceive examples of the same influence every day in the world around us. How often do individuals present themselves to our notice, whose views are evidently modified to a great extent by the peculiar cast of their moral character, or even their situation in life! We do not see the truth, in many instances, from no other cause than that we are unwilling to see it; we do not examine, or we examine under the influence of strong prejudice,

and therefore cannot be convinced. Though belief, then, is entirely dependent on the nature and the strength of the evidence, unbelief, at all events, has its origin not unfrequently in the mind and heart of him who judges of the evidence. And is not this sufficient to show that man is responsible for his belief or disbelief in any given case? There is no doubt a class of truths which, from being purely intellectual, and therefore we are more likely to be uninfluenced in receiving them, are not fitted to entail guilt upon him who either receives or rejects them. There is neither merit nor demerit, right nor wrong, in either believing or denying such statements as those which the science of mathematics involves.

But when from mathematical we pass to moral truth, we must necessarily view the matter in a totally different light. Moral truth is fitted to operate both upon the affections and conduct of the individuals to whom it is addressed. Belief, as an abstract principle of the human mind, can exercise no possible influence either upon the heart or life; its whole practical efficacy must obviously depend upon the nature of the things believed. There are many truths; the belief of which involves no moral consequences, as is the case, in fact, with all strictly intellectual truths. It is only when the object believed is of a moral nature that any moral results follow the belief of it. The great mass of truths, however, with which man is conversant, are more or less entitled to the appellation of moral truths, as affecting, whether remotely or immediately, our moral character or condition. And in the belief of all such truths, the influence must be recognised of our moral upon our intellectual character. We do not receive or reject them as matters in which we have no possible interest; but they come home to us as statements involving results deeply affecting our actual character and condition.

Even in regard to such truths, however, the principle still holds, that the extent of our belief in them depends upon the evidence with which they are accompanied; always bearing in mind, however, the important fact, that our reception or rejection of such truths is not exclusively dependent upon the evidence, but is modified to a considerable extent by the peculiar feelings and affections with which we enter upon, and carry forward, the examination of the evidence. We feel as if personally interested in the subject, and therefore we are liable to be affected by a host of prepossessions and prejudices, from which we have the greatest difficulty in extricating ourselves.

That we are responsible, then, for our belief or disbelief of all such truths, is, evident from the fact, that we can resist the strongest evidence adduced in their favour. It is not alleged that, by a simple exercise of volition, uninfluenced by any motives, we reject the evidence; but this much is affirmed, that the influence of our moral feelings and character supplies powerful motives, which are sufficient to account for our disbelief of the truth and our rejection of the evidence by which it is supported. We do not act in such a case blindly; but, impelled by certain motives, we reject evidence as imperfect and unsatisfying, which would otherwise have been readily admitted. Now, the question comes to resolve itself into one which is applicable to particular cases only. What is the moral character

of those motives which have led to the rejection of this evidence?—a question which comes strictly within the cognizance of the great Searcher of Hearts. By our fellow-man, who is incapable of scrutinizing motives, the question can never be satisfactorily answered. Hence, it is not right to say that man is responsible to man for his belief. No human being is in such a condition as enables him to judge of the extent to which an individual is warranted, or otherwise, in receiving or rejecting any moral statement. Yet such a claim hath often been put forward in the history of the world; and men have been subjected to the severest punishment which the civil laws can inflict, for their disbelief of particular abstract truths. To proceed on such a principle is nothing less than to arrogate the authority of the Supreme Being himself. To him alone belongs the power of ascertaining how far any man was culpable in rejecting any truth supported by a certain degree of evidence. The problem involves too many circumstances to come within the limited range of the human understanding; but by the great Omnipotent, the solution of this problem, intricate and perplexing though it be to the human mind, is easily accomplished. To God alone, therefore, is man responsible for his belief.

We freely admit, that if the matter were a mere abstract metaphysical question, involving no reference to man as he is at present constituted, but viewing belief simply as connected with evidence, it might not be so easy to support the doctrine of man's responsibility for his belief. But to render the matter at all intelligible, we must take into view the constitution and actual condition of man. It is not a question of pure metaphysics, but one which concerns the most important interests of man. It is right, therefore, to bear in mind, that it is from the fact, that in the intellectual constitution of man a foundation has been laid for belief; and that, in the moral constitution of man, there are certain elements which affect, to a considerable extent, the degree and even the very existence of our belief; it is from these two combined facts that the conclusion seems to be inevitable, that disbelief, in many cases of truths supported by satisfactory evidence, is not merely an intellectual error, but a moral crime, arising from a vicious state of the moral affections and feelings. Unbelief, in this sense, belongs not to the head, but to the heart; and it is the circumstance of such being its character, that renders man answerable to a Higher Power for his rejection of satisfactory evidence,—so satisfactory, in fact, that, had not his affections been depraved, he would have readily yielded to its force. There is, in the case now supposed be it observed, no defect in the evidence, at least no defect of such a nature as to warrant the rejection of the truth, but simply a defect in the actual condition of that mind which was engaged in judging of the evidence. It is not enough to reply, as is sometimes done, that the mind cannot believe or disbelieve any truth at pleasure; and therefore, belief not being a voluntary act, cannot be a subject of merit or demerit, praise or blame, reward or punishment. Such an objection does not apply to the circumstances of the case. It is quite true, that a man cannot believe without evidence, nay, without such evidence as is satisfactory to him; it is quite true, that a man cannot believe or disbelieve a truth at pleasure—he must be supplied with evidence so strong as to impel

him to believe; but the question is, May he not reject that evidence, however strong? Undoubtedly, he may. But then his rejection may arise from the fact, that the evidence is not sufficiently strong to satisfy his mind. Be it so. Does his dissatisfaction originate purely in the weakness of the evidence, or, does it not rather originate in the state of his mind? We are reminded of this latter alternative by the fact, that there are many individuals to whom the same evidence has proved satisfactory and decisive. Are there no specialities in this man's case? Has he no prejudices against the truth? Has he entered upon the examination of the subject with that candour and impartiality which indicated a mind open to conviction? Has he conducted the investigation throughout in the same spirit, and with a perfect readiness to yield to the force of evidence? These are questions which, of course, no man can answer with certainty in regard to his own case, much less in regard to others. No individual is so intimately conversant with the latent feelings and motives which are ever operating in his mind, and influencing all his opinions and decisions, of every kind; and hence no individual can claim for himself, nor can he claim for others, that simplicity and purity of intention which is necessary to place him in such a condition that his belief shall be affected exclusively and solely by the force of the evidence which is brought forward. In such a case only would he be in the condition of a purely intellectual being, unaffected by those disturbing influences which have their origin in our moral feelings, and principles, and motives of action. In such a case only could he decide as to the precise force of the evidence in any given instance, uninfluenced by prejudice or passion. This state of mind, however, would in vain be sought in the world; and hence we are compelled to admit, among the circumstances which modify our belief, those varied moral feelings which so often sway the judgments and modify the sentiments of men: and the admission of this moral element alone is sufficient to show that man is, and must be, responsible for his belief; that principle being not simply an intellectual state, but a moral act, subject to all the fluctuations which attach to moral acts in general. It is affected by motives of different kinds; and that, of course, shows it to be a voluntary principle, to a certain extent. We can easily conceive a state of matters in which belief would be so exclusively dependent upon the evidence, as to become compulsory upon man. This, however, is not the situation in which man is placed. His free agency is called into operation, and his character put to the test, by the constant play of a thousand unseen influences and motives, which are modifying the decisions of his judgment, and transforming even his intellectual operations into moral acts. Hence it is impossible to calculate the effect which any given mass of evidence will have upon an individual's mind. Even our most sagacious conjectures on this head are often strangely disappointed.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—Christian Experience. No. XII. By the Rev. George Muirhead, D.D., ..... Page 253</p> <p>2.—Sacred Poetry. "At Parting." By Cennick, ..... 256</p> <p>3.—Christy Grieve. (A Sketch,) ..... do.</p> <p>4.—Thoughts on the Responsibility of Man for his Belief. By the Editor. Part II. .... 258</p> <p>5.—Sacred Poetry. "Twilight," ..... 259</p>	<p>6.—A Discourse. By the Rev. Thomas Doig, A.M., ...Page 260</p> <p>7.—Astronomical Illustrations. By A Clergyman's Daughter. Part I. God, the Centre of the Universe, ..... 264</p> <p>8.—Christian Treasury. Extracts from Skelton, Vincent, and Gisborne, ..... 265</p> <p>9.—Natural History viewed in connection with Religion,..... 267</p>
---	--

CHRISTIAN EXPERIENCE.

No. XII.

BY THE REV. GEORGE MUIRHEAD, D.D.,

Minister of Cramond, Mid-Lothian.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—PSAL. xxxvii. 37.

To a superficial observer of what is taking place in this world, it may seem that all is in disorder, that one event happens to the righteous and to the wicked; yea, that the wicked are often in the greatest prosperity in this world, and that the sorrows of the righteous abound. He may be at a loss to understand how such a state of things can be reconciled with the righteous administration of the holy God. The ungodly are ready to conclude, that the Lord does not regard what is done upon the earth; and even the ungodly have been in great perplexity, when perceiving how the wicked prosper. Thus was it with Asaph:—"I was envious at the foolish, when I saw the prosperity of the wicked;" until he went into the sanctuary, and then he found out his mistake; "thou understood I their end."—Psalm lxxiii. And, in like manner, when we go to the Word of God, we learn there not to fret ourselves, or be disquieted by the prosperity of the wicked. Their seeming triumph is but short. Even in the midst of their prosperity they are not truly happy; "the little that a righteous man hath is better than the riches of many wicked." Their wicked devices against the godly are overruled for their good, and are made to return in vengeance upon their own heads: and the time hastens on when the wicked shall be no more, and when the reign of righteousness shall be every where triumphant,—when there shall be "a new heaven and a new earth, wherein dwelleth righteousness."

The psalm from which the quotation at the head of this Paper is taken, appears to have been intended to dispel the disquieting thoughts that may at times arise in the minds of the godly, from their imperfect knowledge of God's dispensations. It serves to open up to them the mysterious dealings of God, both with the righteous and the

wicked, in the present state of things; and it serves the purpose of reconciling them to the darkest dispensations of Providence, as all proceeding from the righteous Ruler of the universe, in whose all-perfect administration matters are so ordered, that "it shall go well with the righteous, but it shall go ill with the wicked." Thus is it declared by the prophet Isaiah, "Say ye unto the righteous, it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." In this psalm the states of the righteous and the wicked are set in opposition to each other. The wicked are often plotting against the righteous; but the righteous need not be disquieted. Many of their wicked purposes they are not permitted to accomplish; often, too, the plans which they have formed against the righteous are made to recoil upon their own heads, and they are taken in their own snare. "The wicked have drawn out the sword, and have bent their bow, to cast down the needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bow shall be broken." And even when they are permitted to execute their wicked purposes, the Lord overrules all for the good of his people. Nor have they the true enjoyment of prosperity even during the short time when all seems to go well with them; for they are without the blessing that "maketh rich, and addeth no sorrow therewith." But, to see in the most striking light the contrast between the state of the righteous and the state of the wicked, we must look at their "last end." "The wicked are driven away in their wickedness; but the righteous hath hope in his death." "I have seen the wicked in great power, and spreading himself like a green bay-tree: yet he passed away, and, lo, he was not;

yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace."

Having, in former Papers, stated a variety of cases of Christian experience, all going to show that true religion, wherever it is embraced, does change the heart and the life, and becomes a powerful and active principle of conduct, I have just one other case of Christian experience to set before the reader, namely, that of a Christian in the immediate prospect of death. This is evidently a case of great importance—it is one of the most trying situations in which a Christian can be placed; it is a case, too, in which all of us must, sooner or later, be placed; and it will bring our principles to the test, and will manifest of what sort they are. A variety of circumstances occur to render this case peculiarly trying. There is the arranging of all secular concerns, so far as can be done; there is the parting with all that is dear to us in this world; there is the prospect of entering upon a new, untried, and unchangeable state; there is the enduring, it may be, of great bodily pain and languor; there may be the assaults of the tempter; it is, moreover, the last opportunity which a Christian shall enjoy of glorifying God on earth, by leaving his dying testimony to God's truth, and faithfulness, and love. On all these accounts it is desirable that our attention should be directed to this case, and that we should learn how a Christian may be enabled to encounter this last enemy, and to obtain a peaceful, if not a triumphant, entrance into the heavenly inheritance.

1. To this subject our thoughts are directed in the portion of Scripture that is quoted at the head of this Paper. Before entering, however, upon the consideration of this comfortable experience of Christians in the immediate prospect of death, it may be proper to premise, in the *first* place, that it is not meant to assert that all Christians do, in an equal degree, enjoy uninterrupted peace in the immediate prospect of death. Many do so in a very high degree. But there are cases where, from the nervous state of the body, from the weakness of faith, or, it may be, in the sovereignty of God, there may not be that full enjoyment of peace which is so desirable in the trying hour. Their sun may set in a cloud. It holds true, however, even in such cases, of all true Christians, that their end is peace. They are safe in the hands of Christ, and death puts an end to all their doubts and fears, bringing them into the immediate presence of their Lord.

2. In the *second* place, I would premise, that if any of God's people have not the full assurance of faith and hope, in the immediate prospect of death, it is not because there is any lack of provision for their peace, and comfort, and joy, on the part of God, in the revelation of the Gospel; but because they have not suitably availed themselves of that abundant provision. We are not straitened in the Lord; let us not be straitened in our own bowels. "These things," saith Christ, "I have spoken to you, that in me ye

may have peace. In the world, ye shall have tribulation; but be of good cheer, I have overcome the world. These things have I spoken unto you, that my joy might remain with you, and that your joy may be full."

3. In the *third* place, I would premise that, since there is ample provision made in the Gospel for the support of Christians under all trials, and especially for their peace and joy in the immediate prospect of death, it is of great importance that they should gladly avail themselves of that provision before-hand, that they may have the benefit of it in the trying hour, when other sources of comfort fail, and are seen to be miserable comforters all of them. This is most desirable for Christians themselves, at a time when they would wish especially to be preserved in a calm, composed, and spiritual frame of mind. It is desirable, for their friends' and brethren's sakes, that they may be encouraged to look forward to that trying hour without over-anxious solicitude. And it is most of all desirable, that thereby Christians may glorify God, by bearing dying testimony to the faithfulness and love of their God and Saviour, and may, in the lively exercise of faith, adopt the triumphant language of the Psalmist, "This God is our God for ever and ever: he will be our guide, even unto death." Keeping these remarks in mind, let us now contemplate the experience of Christians in the near prospect of death.

The description of their experience, in the words of the Psalmist, quoted at the head of this Paper, is short, but very comprehensive, interesting, and delightful. It is said of them, not simply that their end is peaceful, but absolutely that their "end is peace"—such a peace as diffuses a sweet calm, composure, and rest, over the whole frame. Nor need this be matter of wonder, when it is considered that it is peace with God, through the Lord Jesus Christ. It is "the peace of God which passeth all understanding," that keeps the heart and mind through Jesus Christ. It is peace "which the world cannot give, and which the world cannot take away." Christ hath left it as a legacy to his disciples. "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them be afraid." What renders the prospect of death alarming, is the thought of God's righteous displeasure against sin, the terror of a guilty conscience, and the awful foreboding of judgment to come. But the enjoyment of peace with God, through the Lord Jesus, delivers from such gloomy apprehensions; "for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Christ hath delivered us from the curse of the law, having become a curse for us, that we might be made the righteousness of God in him." Again, this peace of God proves a safeguard against the assaults of the wicked one. They are assured that none shall be able to pluck them out of the hands of Christ. Satan is, with regard to them, a vanquished enemy. He may

rage and storm against them, and occasion them no small annoyance, but he cannot deprive them of their peace; and they rest assured that God shall bruise Satan under their feet shortly. Again, as to their bidding farewell to this world, and all connected with it, they can the more easily be reconciled to that, because they are going to a better country—a land of perfect peace, where they shall be for ever freed from all the toils and troubles, all the trials and temptations, all the sorrows and disappointments of this weary wilderness—a land where “the wicked cease from troubling, where the weary are at rest.” Again, Is the prospect of parting with near and dear relatives and friends naturally painful?—The enjoyment of this peace with God inspires with the hope of again enjoying the company of their dear friends in Christ, in much more favourable circumstances, and where they shall never more be separated from them. Again, Have they the prospect of leaving those ordinances of God’s grace, which had often been sweet and refreshing to their souls?—It is that they may engage in the nobler services of the heavenly sanctuary. And, *finally*, Is there something revolting to the feelings, in the prospect of a separation being made between soul and body?—They who enjoy peace with God, through the Lord Jesus Christ, are assured that, “when absent from the body they shall be present with the Lord,” which is far better than any thing that can be enjoyed in this world; so that, in this blessed hope, they may say with Simeon, “Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.”

Now, whence do Christians derive this peace that proves so effectual a support to them in the immediate prospect of death? It is God who bestows it; for it is the peace of God. “I create the fruit of the lips. Peace, peace to him that is afar off, and to him that is near,” saith the Lord. And saith the Psalmist, “I will hear what God the Lord will speak; for he will speak peace to his people, and to his saints; but let them not turn again to folly.” And the Lord speaks this peace through the Lord Jesus Christ; for Christ came preaching peace, through the blood of atonement. He is our peace, who hath made both one, and who hath broken down the middle wall of partition between us. It is, then, in believing the testimony which God hath given concerning his Son, that we may be said to lay hold of God’s strength, that we may make peace with him; and then we shall make peace with him. And the Holy Spirit is eminently the agent of conveying this peace into the soul. The fruit of the Spirit is peace. And all who believe have the Spirit of Christ dwelling in them, uniting them to Christ, taking of the things of Christ, and showing them unto them, and filling their minds with all joy and peace in believing. And this peace is established and confirmed in them, by a believing contemplation of the exceeding great and precious promises, which are in Christ, yea, and amen for ever. And

it is farther established, by that near intercourse which they are permitted to enjoy with their God and Saviour in the ways of his appointment. When, in their attendance upon the ordinances of his grace, God is pleased to lift upon them the light of his countenance, this puts gladness into their hearts, more than can be enjoyed in the greatest abundance of earthly good things.

It may be remarked, too, that God is often pleased to grant special tokens of his love to his people in the near prospect of death. He knows their need of support in that trying hour, and manifests himself graciously present with them, to strengthen their faith, to establish their hope, and to unfold to them something of the unseen glory of the spiritual and eternal world. On such occasions, they seemed hardly to feel their bodily pains, all earthly objects seemed to vanish, their souls were enraptured with the glorious prospects before them; and they were ready to begin that song of triumph, “O, death, where is thy sting? O, grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.” Such we find has been the experience of God’s people, in what is recorded of their history in the Scriptures. Thus Jacob, on the eve of his departure from this world, was inspired to foretell his sons what should befall their posterity in the latter days. And in the midst of his farewell address, he pauses, to express his own happy experience in the prospect before him of coming to the full enjoyment of that salvation for which he had been waiting. “I have waited for thy salvation, O God!” Thus Joshua, when about to go the way of all living, bears his dying testimony to the faithfulness of God in fulfilling to the people of Israel all that he had promised; and engages them solemnly to renew their covenant with God. And thus David, in the near prospect of death, lays fast hold of God’s covenant. These be the last words of David. “Nevertheless God hath made with me an everlasting covenant, ordered in all things and sure. This is all my salvation, and all my desire.” And to come to New Testament times, Behold aged Simeon, with the child Jesus in his arms, exclaiming in rapture, “Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.” Thus the Apostle Paul, in the near prospect of death, exclaims in the language of triumph, “I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord will bestow on me on that day; and not on me only, but on all who love his appearing.” And there have not been wanting many testimonies of the people of God in former and in latter times, who have had special manifestations of God’s favour made to them in the immediate prospect of death. Out of many that might have been adduced, take the three following as a specimen. Mr Matthew Henry, when dying, said to those around him,

"You have been used to take notice of the sayings of a dying man. This is mine, A life spent in the service of God, and in communion with God, is the most comfortable life any one can live in this world." Mr Toplady, on his death-bed, said, "It will not be long before God take me; for no mortal man can live after the glories which God has manifested to my soul." And Mr Haliburton exclaimed on his death-bed, "Glory, glory to him! What do I see? I have never seen any thing like it. O, what of God do I see? The beginning and the end of religion is wonderfully sweet! I long for his salvation! I bless his name, I have found him! I am taken up in blessing him! I am dying rejoicing in the Lord!"

It will not be deemed unsuitable to close this Paper, and the whole subject of Christian experience, by suggesting a few hints respecting preparation for death. All, I am sure, must be convinced that it is desirable to die the death of the righteous, and to have our last end like his. There is what may be termed habitual preparation for death, consisting in our being found united to Christ by faith, and having faith in lively exercise, and in our leading a godly life, keeping consciences void of offence towards God and towards man, a life of close walking with God. Here is the great security for a peaceful end. "Great peace have they that love thy law; and nothing shall offend them." "Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee. Trust ye in the Lord for ever; for with the Lord Jehovah there is everlasting strength." But in addition to what may be called habitual preparation, it is desirable that there should be actual preparation for the approach of death. And on this subject, I would suggest those few hints. 1. Let Christians set apart some seasons for a serious contemplation of their latter end, for bringing the thoughts of death near. 2. Let them guard against being much entangled with the cares of this world; that they may be ready to quit their hold of this world at the call of God. 3. Let them treasure up in their minds some of those portions of Scripture that may be suitable for a dying hour. 4. Let them read carefully the accounts that are on record of those who have finished their course with joy. 5. Let them often contemplate the rapid flight of time—the near approach of eternity. 6. Let them often meditate on the rest that remaineth for the people of God. And finally, Let them plead earnestly with God for his gracious presence to be with them in the trying hour; that they may fear no evil, that they may rise above all slavish fear of death, that they may bear dying testimony to his faithfulness and love, and that they may rejoice in the hope of the glory of God.

#### AT PARTING.

BLESS'D be the dear uniting love  
That will not let us part:  
Our bodies may far off remove,  
But we are join'd in heart.

Join'd in one spirit to our Head,  
We wait his will to know,  
That we in all his steps may tread,  
And do his work below.

O may we ever walk in him,  
And nothing know beside,  
Nothing desire, nor aught esteem,  
But Jesus crucified!

To him still closer let us cleave,  
And all his laws embrace;  
Expect his fulness to receive,  
And grace to answer grace.

CENNICK.

#### CHIRSTY GRIEVE.

(A SKETCH.)

It was on a beautiful day in autumn, when the sky was dark blue—the sun bright and lovely, in his shining through a thin bracing September air, and the little white clouds scattered and spread here and there over the face of the heaven, to add to the beauty of the upper scene, that I went out to wind my way among the hills, and especially to visit a little lonely cottage on the moor. The heath was yet in purple, but its purple was in decay. The "dear hair" was long and shaggy, but lovely to look upon, and suggested to my fancy, by its similarity in appearance to that after which it has been named, the time when the red deer roamed or bounded among the solitary mountains of B—— now clustering around me. The "flying bent," &c., seen here and there, in spots of white on the summits of the hills, like the marks of coming decay on the head of the yet fresh man of middle age, made me say of the year in moralising mood—"it seems to have become aged before its time." The mowers, with their glittering scythes, were cutting down the *sprettis* of the bog for winter hay and fodder for their flocks, which made me think and shrink at the thought of the coming storms, which might again soon visit us in our dreary solitudes; but the words of the poet of the Seasons spoke to my remembrance, and, in something like the language of reproof, admonished me—

"These as they change, Almighty Father;  
These are but the varied God:  
The rolling year is full of Thee."

But now looking before me as I sauntered slowly along, I saw, at a little distance, the lonely cottage of "the common;" and as my visit was to an aged and only surviving sister, a few days after the funeral of her still more aged relative that had been removed from her by death, the words of the Psalmist now led me on in musing mood, and in sympathizing thoughts, to the cottage door—"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

I lifted the *latch* by a small string hanging out at a little hole in the centre of "the fence," in the shape of

a door, but I found no access. On turning to leave the little solitary abode, I felt a sort of regret, not so much at having gone so far, but at not finding her on whom my mind had been set. Having turned a few steps, however, and moving homeward, I heard the sound of a feeble female voice at a little distance behind me. On looking up the steep and towering hill that rose above the cottage, I saw two frail female figures approaching, either of which might be my aged, solitary, and mourning friend; but the foremost, carrying a few *peats* in "a plaid" on her back, motioned me to look on her frail companion following a few steps behind. That was Betty——. On our reaching the door together, I was spared the trouble of first speaking, by my old friend making, in her own peculiar manner, the following simple appeal and apology:—"Oh, Sir, we're happy to see ye. Ye'll wonder that I hae been out the day, and sae soon i' the mornin' too. But the pickle *peats* hae never been heedit syne my sister Chirsty turned ill. An they're sae wet, Sir, that Tibby, my niece, and I, thought it was our duty to gae out this fine mornin' and sort them up, though our hearts are e'en heavy." And here she gave a feeble sigh, and secretly wiped her eyes with her sleeve. "Our hearts are e'en heavy, we have had a stroke—a heavy stroke of bereavement since we last saw you; but she has been long, long lent to us. We are not to mourn as those who have no hope. While we are in the world we are to look after the things of the world, though the form and the fashion of it passeth away. Indeed, 'tis said, 'Be not slothful in business; fervent in spirit, serving the Lord.'"

By this time we had entered and seated ourselves. Betty had taken her own little old chair, in which she had always used to sit. Tibby had placed herself on a low stool close by my side, while the arm chair in which Chirsty had ever been accustomed to preside had been previously set in near the fire for me. We remained silent for a little after we had been thus seated, and the silence gave me an opportunity for putting a few questions in order to engage and lead out the conversation. Had your sister been long ailing, said I, before she had been confined to bed? for I had not seen them for a few months, as they were at a considerable distance from me; and, moreover, belonged not to me as a part of my flock. "She had been for a considerable time falling off, Sir. She had seen a long, long age, being upwards of fourscore and five; and we have had the assurance and experience of what the Scripture says, 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.' Ay, ay! that used to be a Psalm we often repeated together.

\* Threescore and ten years do sum up  
Our days and years, we see;  
Or if, by reason of more strength,  
In some fourscore they be."

She had been ailing, as I said, for some time, but had for about six weeks been confined to bed, with growing infirmity and weakness, and especially with a violent pain in her right side, and had no ease, except when a heated smoothing-iron was applied to the place; but still she was patient, very patient, and resigned to the will of Him who doeth all things well." Pleased

with this answer, and especially with the way and manner in which she expressed it, I asked her if her sister had ever said to her that she thought she was dying. "Oh!" said Tibby, who had been listening to the conversation, and looking at me shyly, "I think she thought she was in a dangerous way. It is very strange," added she, "and we couldna account for't, that when she was engaged in religious exercises she had neither pain of body nor mind; and she spent a great part of her time in bed, repeating psalms and portions of Scripture, and offering up fervent prayers and praises to God, through the merits of her blessed Saviour." "But how do you think," said Betty, roused from a fixed thoughtfulness into which she had fallen, and turning her little quick black eye with a bright gleam on me, "how do you think it happened that her pain left her on these occasions; for it was hie ordinar?" We cannot say that we can fully explain this, said I; but you know as well as I do, Betty, that the soul and the body are very intimately connected, and that what affects the one most readily and invariably affects the other. They are, in fact, sharers of one another's sufferings, and partakers of one another's joys; and we should fondly hope, that the holy delight and fervour of your sister's mind was a means, in the hand of the great Physician, for allaying the pain, and causing her at the same time to experience, and to sing, in feeble voice, as I think you said she did:—

"My flesh and heart doth faint and fall,  
But God doth fail me never:  
For of my heart God is the strength  
And portion for ever."

Betty, your sister, was the oldest descendant of the old race and "remnant" that lived here in the days of the venerable B——. Now there are but a few, and a very few, of the descendants of that ancient race residing among us. "One generation passeth away, and another generation cometh; but the earth abideth for ever." The first person who died in this place, after my coming to live among this people, was an aged, pious and devoted female; not only a descendant of the old race of your fathers, but one of the nearest relatives at the time of the venerable man whose name we have mentioned. She lay on her death-bed insensible to every sound, and apparently unconscious of every thing passing around her. While she gave no symptoms, however, of hearing or "heeding" any word addressed to her by any one, when her pious and affectionate son joined in worship with his family by her bed-side, she raised her voice in the tune, and with the same words that were sung by the rest, as in the days of her health:—

"Yes, though I walk in death's dark vale,  
Yet will I fear none ill;  
For thou art with me, and thy rod  
And staff me comfort still;"

and immediately afterwards she sunk into the same apparent insensibility and stupor as before, and continued so till she breathed her last; and we fondly hope she fell asleep in Jesus, to join in his praises before the throne. "This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." My aged friend drew nearer to me; all her reserve was now rubbed off. "Oh! Sir, I am much pleased that ye came to see us to-day. If you will but bear with me, I will tell you something about our way

of living here together,—or rather, of the way in which we have lived together, in our lonely and solitary habitation. The great work of our salvation must not be put off to a death-bed; a sick-bed has plenty to do with itself. Many are the nights that we (her that's away and I) have, in the dead hour of the darkness—for one bed was the resting-place for us both,—repeated over together the Shorter Catechism, trying to understand it by our little explanations. We have had many sweet meditations on the Word of God, after repeating portions of it to each other, when no other ear heard us but the ear of our ever blessed Father in heaven. Oh! Sir, I'm not ashamed to say, that we have often raised the psalm of praise at the still, solemn hour of midnight, and have felt and experienced a joy 'which the world cannot give, and which the world cannot take away,' when engaged in the exercise:

"When I do Thee upon my bed  
Remember with delight,  
And when on Thee I meditate  
In watches of the night," &c.

\* And we have repeated a chapter from the prophets, or from the epistles; and my sister, after it was finished, offered up the midnight prayer. O I remember well, and I hope you'll bear with my recital, and, believe me, it comes from a sincere and humble heart. I remember how she used to pray for her dear friends—for the old and the young—and for the whole Church of the Redeemer, and that its boundaries might be extended. Eut, dear Sir," added she, "let me yet speak a little more about her that's away!" In her youth, after she had been married, she went with her husband to live in the Highlands. She felt that she was far from her own home, and far from all her own dear friends. She had few she could speak to, but she had Him whose word shall ever stand, and she took his promise; and from that time, with that promise, she has often told me, she thought that she was inwardly supported, and could ever after fix all her reliance on the Lord, as her righteousness and strength,—

'And in the day of trouble great,  
See that thou call on Me;  
I will deliver thee, and thou  
My name shalt glorify.'

\*\*\* "Her husband died from home, and suddenly, at P——, about sixteen years ago. She was for a time much dejected, but these words of assurance came to her,—and they were not merely a passing support, but as a staff to her steps—'A father of the fatherless, and a judge of the widow, is God in his holy habitation.' I have detained you too long, Sir," said she; "but what I have said is a sincere and simple account of her for several years. When she took her last illness, she had a strong desire to be prayed for in the church. This was put off; and, I fear, we did wrong, on the score of prudence, as we belonged to a different denomination of professing Christians." I immediately freed her from her little gutter of embarrassment, by remarking, that I fondly hoped that on her bed of languishing, her fellowship was with the Father, and with his Son Jesus Christ!

"Precious Bible! what a treasure  
Does the Word of God afford!  
All I wait for life or pleasure,  
Food or med'cine, shield or sword,  
Let the world account me poor,  
Having Thee, I need no more!"

On the last morning of her life, she received a

little nourishment; after which, she seemed to fall into a sleep, and seemed to sleep soundly. She breathed loud, and by degrees lower and lower, till she fell asleep. Oh, 'I fondly hope she fell asleep in Jesus!

"In vain my fancy strives to paint  
The moment after death;  
The glory that surrounds the saints,  
When yielding up their breath.

"One gentle sigh their fetters breaks:  
We scarce can say, 'They're gone!'  
Before the willing spirit takes  
Her mansion near the throne.

"Faith strives, but all her efforts fail,  
To trace her in her flight:  
No eyes can pierce within the veil,  
Which hides the world of light."

## THOUGHTS ON THE RESPONSIBILITY OF MAN FOR HIS BELIEF.

BY THE EDITOR.

### PART II.

THE influence of our moral upon our intellectual constitution is exemplified in all the various subjects to which the human mind is applied; but the class of truths in which it is most apparent is moral truths, which are addressed more especially to the heart, and are fitted to affect both the moral character and feelings. To them, then, more than to any other, do the remarks in reference to responsibility apply. In our judgments, generally, with the exception, perhaps, of those which are purely abstract, we are more or less affected by our moral principles; but in our moral judgments, the influence is too obvious to escape the notice of even the most superficial observer. It is not, then, of belief as an intellectual, but as a moral act, that we assert responsibility; and it is only in so far as it is so that it can ever be liable to either praise or blame. Pure intellectual acts being mere acts of the understanding, can neither be moral nor immoral; but when the moral nature of man is taken into view, connected with its influence upon the operations of the intellect, we are driven to the belief of man's responsibility in his present state for every act of the understanding. It is not sufficient to say that had the evidence been stronger in some cases than it is, conviction would have taken the place of doubt or even of disbelief; but the question is, whether the evidence, such as it is, has been examined, and weighed with that simplicity and sincerity which ought ever to characterise the candid inquirer after truth? Has ample justice been done to the degree of evidence, which has been presented to the mind, so that nothing is wanting on our part, but all is due to the deficiency of the evidence? Could such a case occur, culpability could not be charged upon the inquirer. All that the nature of the circumstances demanded had been accomplished, and yet conviction had not resulted. There is here plainly either a defect in the man's understanding, or a defect in the evidence which is presented to it; and neither of those can render the inquirer culpable. We are supplying hypotheses, however, instead of facts. In the great mass of instances, moral truths are rejected not from any defect of understanding, but from a perversion of understanding; not from any want of evidence, but from a neglect of evidence, such as it is, which has been set before them.

While, then, evidence is the ground and the measure of belief, a certain state of mind is necessary to appreciate that evidence, and it is quite possible, that a man may so weaken and pervert his understanding by the indulgence of evil habits and feelings, that he may become incapable of seeing the force of evidence, which to another man is quite satisfactory. "Both as intellectual and moral beings," says Dr Abercrombie, in his inaugural address delivered in Marischal College, Aberdeen, "The great agent by which we are acted upon is truth. Truth derives its power from evidence; and there are laws of evidence which are in their nature as absolute and immutable as the laws of physical relations. But for the operation of them, a state of mind itself is required, and without this, even the best evidence may be deprived of its power to produce conviction. For the result of evidence upon the mind depends on close and continued attention; and this is a voluntary process, which every one may be able to perform. It is on this ground, therefore, that we hold a man to be responsible for his belief; and contend that he may incur deep moral guilt in his disbelief of moral truths, which he has examined in a frivolous or prejudiced manner; or which, perhaps, he indulges in the miserable affectation of disbelieving, without having examined them at all."

So clearly, in fact, may the responsibility of man for his belief be deduced from the structure of the human mind, that the denial of it could only have arisen from an imperfect mental analysis—so imperfect, indeed, that one of the great elements which enter into the nature of man, even as an intellectual being—his moral feelings, has been overlooked. It is impossible to keep before us the fact, that the moral feelings of man influence and modify his intellectual acts, and yet deny the responsibility of man for every process of his mind as well as for every affection of his heart, and every action of his life. Man is not thus independent of that great Being to whom he owes the high station he holds as a being endowed with intelligence. The whole aspect of his nature impresses upon us the consideration that he is throughout a moral agent. It is not in one department that he is amenable to a higher power, while in another he is independent and irresponsible. The arrangements of Providence are uniform. Man is responsible in one point, and he is responsible in all. If it is the fact that he is a moral agent, which thus renders him liable to be called to account, the morality of his constitution is apparent even in his intellectual acts; and the moral and mental nature being thus indissolubly connected, it is impossible so to dis sever them as to assert that while for the acts of the one we must render an account, for the acts of the other we will be subjected to no such scrutiny. Before this can be believed, the line of demarcation must be shown, which separates the actings of the one from the actings of the other. No such line, however, exists. We think, and feel, and act, in a manner simultaneously, and as it is impossible to point to a single action which is not the result of a mental process, it is impossible to point to a mental process, which is not more or less connected with the moral feelings. Such and so complicated is the nature of man; requiring, in order to ascertain the degree of criminality which attaches to any one act, whether mental or moral, the all-scrutinising eye

of Omniscience itself. But it is no reason surely why we should deny the moral character of our mental acts, that we are unable to state in precise terms the degree of influence which has been exercised in any one instance. That there is a connection intimate and indissoluble between the two departments of our nature, can scarcely be denied. It is apparent in the prejudices which affect all our opinions and judgments of whatever kind; it is apparent in almost every view we take of evidence. And if the mental and the moral be thus inseparably blended, it is impossible to escape the doctrine of man's responsibility.

In arguing, however, in favour of a doctrine which has of late years assumed peculiar prominence, it is right that the candid admission should be made, that we attach little importance to the argument brought by the supporters of man's responsibility, and, among the rest, by Dr Abercrombie, from the voluntary nature of attention. In Dr Brown's explanation of that power, as it is imagined to be, of the human mind, we agree, that it is simply a mental act rendered more intense by the co-existence of a moral feeling of whatever kind. It is at this point, in fact, that the influence of the moral upon the intellectual constitution of man, becomes apparent. A feeling has been excited by a mental act, which, in its turn, gives rise to a peculiarly intense mental act, which is termed attention. It is not, however, the voluntary character of the act, which connects it with the responsibility of man; it is its moral character as co-existing with, and influenced by, a moral feeling. If by a voluntary act of mind be meant an act arising from an independent self-determining power of the will, it is impossible for us to admit the possibility of its existence, believing, as we do, the law of sequence to be equally constant in mind as in matter. An independent exertion of will, therefore,—that is an exertion of will independently of an antecedent state of mind as its origin,—we conceive to be impossible. But it is not necessary to the maintenance of man's responsibility, that such a self-originating effort of mind should be conceded. It is enough for our purpose, that with all our mental acts there co-exist moral feelings, which of themselves impart a moral character to the intellectual acts, and on this fact we ground the responsibility of man for his belief, not indeed to his fellow-man, but to his God.

#### TWILIGHT.

I STILL must love the twilight hour,  
When hanging o'er the mountain's height,  
In various hues, fantastic tow'r  
The clouds, illum'd by streaked light.

Twilight! it sheds a solemn calm:  
Oh! then, alone, in pensive mood  
I love to eye the misty lawn—  
The browner shade that clothes the wood.

At such a time I oft recall  
The sportive scenes of youthful years—  
Trace back my earliest bliss; and all  
In softer, lovelier hue appears.

Twilight! it was my fav'rite time,  
E'er yet a city I had known,  
In solitary thought, sublime,  
To wander thy dim scenes alone!

When the blue hare-bell hung its head,  
The flower cup's tender leaves were closed,  
Day's broader flaunting glories fled—  
When all was tranquil and composed :

The chirping of the nest-going bird,  
The wood-dove's melancholy moan,  
At intervals alone disturbed  
The walk that Silence call'd her own.

The dew-drop on the violet—  
Mild, modest, unassuming plant,  
Where brightest tints with crimson meet,  
The yellow with the dark lines blent ;

I've brushed it, as I walked alone,  
And I have felt my sandals wet  
While coming o'er some rustic song,  
Heedless how I my steps have set.

Aye, it was pleasant, and I still  
Must love the evenings I have passed,  
When, by the Gilburn's brattling side \*  
I eyed the glories of the west,

And marked the ling'ring ruddy glow  
Playing around Dumait's head, †  
After the sun had sunk below  
The far-horizon's burnished red.

While gazing on the lovely scene,  
I thought that on the dark'ning sky  
I saw, e'en in the shadowy gleam,  
An emblem of eternity.

Eternity! how dark!—and can  
I ever thoughtlessly forget  
What awful light must burst on man  
When his last waning sun is set?

Can I forget, that 'neath that sky  
Ending or change comes never, never;  
As the tree falls so must it lie,  
In weal or wo, ever, ever?

AIKMAN.

"AN OLD DISCIPLE."

### A DISCOURSE.

By THE REV. THOMAS DOIG, A. M.,  
Minister of Torryburn, Fifeshire.

"There went with us also certain disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge."—ACTS XXI. 16.

WHILST a splendid painting will be found to attract general admiration, its minuter beauties will be appreciated only by a few. So it is that many a portion of the inspired narrative is regarded. The majority are aware of the interest which, as an entire piece, it is fitted to create; and own its power, thus considered, to rivet their attention; but they overlook a variety of minuter beauties that adorn it. The several statements, or sentiments, embodied in a connected portion of Scripture are admitted, it is true, to be worthy of the place they occupy; because each of them is known to have contributed towards the filling up of the inspired composition; just as the several touches of the artist's pencil are acknowledged to have been worthily bestowed, because they have contributed individually towards the production of

\* A beautiful streamlet in Linlithgowshire.

† The highest of the Ochil Hills, to the north-west of Stirling.

an admired master-piece. But as the minuter sketches of the painter, when viewed apart from the picture in its entire form, are often overlooked, under the impression that they exhibit little or nothing to interest the beholder; so, many of the more brief notices in the Sacred Record are imagined to be of little or no moment, apart from the connected portion of Scripture with which they are associated.

Amongst the notices in Scripture which have often thus been overlooked, may perhaps be numbered the statement in our text,—“There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.” In as far, indeed, as it concerns the name, the employment, or the general history of the individual here introduced to our notice, there may not be much room for comment or remark; but in the designation of “an old disciple,” by which he is characterised, there is undoubtedly that which is fitted to awaken our interest, and to convey to us important instruction.

Viewed even in connection with the situation of the Apostle Paul at the time, the statement regarding Mnason as his travelling companion, with whom he was afterwards to lodge, is not without its value. On every occasion, and especially amidst the more trying scenes of his life, he appears to have drawn peculiar comfort from the society of Christian friends. Thus, when the brethren came out to meet him at Appii Forum, he “thanked God, and took courage.” Their visit was the more prized by him, as a thousand sorrows must then have pierced his heart. Now, so it was on the occasion referred to in our text. He was then journeying to Jerusalem; and knew, by means of a prophetic warning, that “bonds and imprisonment awaited him” there. Thus situated, the companionship of one who stood conspicuous in the Church, as “an old disciple,”—whose conversion was not of yesterday, and who had long since risen above the station of a “babe in Christ,”—would be felt by him to be no ordinary privilege. The enlarged views which such an one must have acquired of the truth as it is in Jesus, his lengthened experience of the manner of God's dealings with his people, together with the example he had been enabled to exhibit of a steadfast adherence to the faith, would qualify him for imparting to the apostle an amount of consolation which others were not so eminently fitted to communicate; and thus an interesting illustration is afforded of the fact, that when God sees it meet to subject his people to any trial of unusual severity, he mingles with the cup of bitterness some special ingredients of spiritual joy.

The character of *an old disciple*, of one who has been long a believer in Christ, exhibits, as an object of contemplation, much that is fitted both to interest and instruct. This will appear,

I. If we advert to his superior attainments in religious knowledge.—There is such a thing as growth in grace; and, in like manner, there is



such a thing as progress in a saving knowledge of the truth. As it was with the blind man whom our Lord cured at Bethsaida, so one may be enabled, at a certain stage of his spiritual illumination, to say, "I see men as trees walking;" and, in the case of some, a considerable time may elapse before they can apply the faculty of vision to a distinct discernment of objects. There may be a period in the history of one's discipleship, as there was in that of Apollon, when it may be necessary to "expound unto him the way of God more perfectly." His eyes may have been opened to a perception of his wretchedness as a sinner, and of the grace of God in the work of his redemption, while much may still be awaiting to give to his creed the character of order and consistency; and, because of partial and ill-arranged views of the Gospel, he may be exposed to many doubts and fears, and be involved in much perplexity and distress.

But the *old* disciple, the man who has been conversant with the truth during a long succession of years, has advanced beyond the mere rudiments of the faith. With a grasp, enlarged as well as firm, of the articles which lie at the foundation of the system, he has learned so to connect these with the minor points in the evangelical scheme, as to view them in their due proportion as entering into a composition of the most perfect harmony. Whilst the young convert may have difficulty in discerning many of the parts of the revelation presented to him in any other light than that of a given number of distinct and separate truths,—the man to whom the same truths have long been familiar, is enabled to connect them all with Christ, as their grand centre. In each of them he perceives an intimate relation to the great Redeemer, on whose fulness, as Emmanuel, they necessarily depend.

Is he so struck, for instance, with the majesty of the Divine law, as to be convinced that not one jot or tittle of its requirements can pass till all be fulfilled? These, his views of the eternity and immutability of its demands, have made him aware of the impossibility of any fallen creature being justified, by his obedience, before God; but, by means of these views, his conceptions of the riches of that grace which is treasured up in Christ are enlarged; and so, in like manner, is his prospect enlarged of the sacrifice of the Cross, as the foundation of a sinner's hope; while, at the same time, a disclosure is made to him, in all its brightness, of the glory of the Most High, as it shines in the fulfilment of the law, on the one hand, whose demands the Redeemer's atonement has satisfied; and in the blessings of a free salvation, on the other, which the believing penitent enjoys through the Redeemer's imputed righteousness.

Is he arrested by the sentiment, so emphatically announced in Scripture, that "without holiness no man shall see the Lord?" He is reminded, in consequence, more forcibly than ever, of the preciousness of the work of the Holy Spirit, in applying to the soul the benefits purchased by

Christ; and is led, accordingly, by prayer, with thanksgiving for the grace imparted to him, to look for a larger measure of that which alone can quicken him in the path of duty.

Thus his heart is stayed on the Almighty. His views of God in Christ, as his reconciled God and gracious Father, have been so blessed to him, as they have advanced in consistency and clearness, that he is "filled with joy and peace in believing." His knowledge is mature, and a strength and symmetry are imparted to his sentiments, to which, in many respects, the young convert is a stranger.

II. It is interesting and instructive to contemplate the character of an old disciple, because of the experience he has acquired of the manner of God's dealings with his people.—The aspect of one at his outset in the world, especially if the profession he has embraced be of an arduous or perilous character, is associated with much that is interesting. It is thus that we look upon the sailor boy, as he embarks for the first time on the ocean, to pursue his voyage to some distant shore; yet his case does not awaken a sentiment of regard like that of the hoary-headed mariner, who for forty or fifty years has traversed the billows of the deep, and whose dark and furrowed countenance reminds us of the storms he has encountered and of the difficulties he has overcome. It is the *experience* through which he has passed that elicits our interest so powerfully in his behalf.

To be aware of that diversity which may obtain in the matter of experience, we have only to consider the case of several generations of a family, including a father, a son, and a grandson, residing under the same roof. Each of these individuals may be supposed to have a measure of experience in regard to the ordinary affairs of life. But the experience of the son will be greater than that of the grandson; while that of the father will exceed the comparatively enlarged experience of the son. Or, if our illustration be drawn from the case of a religious family, we may imagine Abraham, Isaac, and Jacob, dwelling together as heirs of the same promises. Jacob, who was about fifteen years of age at the time of Abraham's death, must ere then have known something of the manner of God's dealings with him, as a member of the chosen family; although far less than his father Isaac, who had been so much longer a sojourner in Canaan. Yet even the more extended experience of Isaac was not to be compared with that of Abraham, who, during an entire century, had been leading a life of faith in the promises, and marking, as a pilgrim, the way by which God had conducted him.

The workings of Divine grace, it is true, are wonderful; and it is difficult to say how soon one's experience, after conversion, may become deep and powerful, as well as rich and varied. For the most part, however, the young disciple is deficient in an experimental acquaintance with God's treatment of his people. It is only by degrees, as he is led by a way which he knew not, that he forms a proper estimate of this important feature

in the Christian life. Even the great apostle of the Gentiles, with all the high gifts imparted to him to qualify him for his work, was not, in respect of an experimental knowledge of the ways of God, when he first preached the Gospel in Damascus, what he afterwards became, when he had been "in labours more abundant than his brethren, in stripes above measure, in prisons more frequent, in deaths oft." It was a far more extended experience that he had acquired of the manner of the Lord's dealings with his people, when he could say, that, for Christ's sake, he had been "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." These, the manifold trials to which he was subjected, viewed in connection with that grace which enabled him amidst all his sorrows to rejoice, furnished him with matter of religious experience, to which, at the commencement of his evangelical career, he was necessarily a stranger.

It is a privilege, which none but an *old* disciple can fully enjoy, to review the many mazes of the path which he has traversed, and to feel that in all of these the hand of the Lord has been upon him for good. What a variety of scenes must have passed under the eye of him who, for forty, fifty, or sixty years, has known his God and Saviour! What dangers he must have escaped! What difficulties he must have encountered! What obstacles he must have surmounted! What mercies he must have experienced! What deliverances must have been vouchsafed to him! What special manifestations of an overruling Providence must have compassed him about! All are so many passages in his religious history, which must have given a superior tone to his sentiments, and contributed powerfully towards the development of his character. Many of the ways of God, which at one time appeared to him dark and intricate, have at length come home to his apprehension as equally necessary and gracious; and those of the dispensations of Divine Providence, which once filled him with desponding thoughts, he has since learned to regard as the most endearing testimonies of his Father's love.

The man who has newly entered on the Christian life, may doubtless have tasted much of the loving-kindness of the Lord,—in his experience of that sweetly-constraining influence which has drawn him to the Saviour, or even in connection with the terror which he felt before a view was given him of God in Christ as his reconciled Father. But it is reserved for the *old* disciple to review the subsequent care and kindness of his Lord, with a thousand illustrations of the animating truth, that He who remembered him originally in his low estate, has ever since been his faithful Shepherd, by whom all his wants have been supplied. Whilst able to declare how the

first application to his soul of God's gracious provision was adequate to quicken him to a new and spiritual life, he can also tell how it has often since restored him when ready to faint, and imparted to him strength according to his day. Under the influence of this lengthened and growing experience, he knows that the good work which the Holy Spirit has begun within him will be performed until the day of Christ; and, as his table has already been so often richly furnished, and his cup of mercies made to run over, he is satisfied that goodness and loving-kindness will follow him all the days of his life, and that the house of the Lord will be his portion for ever.

III. How interesting and instructive, as an object of contemplation, is the character of an old disciple, will appear, if we advert to the long continued *example* which he has necessarily exhibited of the power of religion over his soul.—There is much, in the season of spring, that is pleasing. The sight of the bursting clouds, and of the green herb rising above the surface of the earth, and imparting a freshness to the face of nature, is a spectacle which we delight to look upon. But it is difficult to divest ourselves of the thought, that the frosts of the night may check the vegetation; that, under a scorching sun, it may wither and die, or that the lightning of heaven may blast it for ever. However pleasing, then, the appearance of spring, with the richness of its verdure, it is not to be compared with the mellowness of autumn, when the tender plant has triumphed over accident and danger, and is seen bending under the weight of a golden luxuriance.

Although the young convert, from the commencement of his religious career, may exhibit decided evidence of the transforming power of his principles, it is not at once, perhaps, that the change is noticed; and, apart from that which may afterwards invest his character with unusual weight, and attach to it a more than common celebrity, it is often difficult at first to persuade the world of the sincerity of the convert. It is the *old* disciple—the man who, during a long succession of years, has adorned the doctrine of his God and Saviour, and has held fast his integrity amidst a thousand snares, and in opposition to a host of enemies—it is the character of this description that gives to the Gospel a resistless evidence, as fraught with a holy tendency.

Imagine, in illustration of this, the case of Caleb and Joshua, who followed the Lord fully, during the entire course of the journeying of the Israelites in the wilderness. These illustrious individuals, at the very commencement of their career, were "living epistles," that might have been "known and read of all men." But their example was unnoticed at the time because of the multitude that set out towards Canaan along with them. It was the events of the succeeding forty years, that unfolded the true greatness of their character. It was the waters of Marah, where their brethren murmured; and the graves of Kibroth, where so many of them were ignominiously buried,—it was the

trespass of Aaron, the anointed high priest, for which he was sentenced to die; and the failure of Moses, the honoured lawgiver of Israel, for which he was excluded from the earthly Canaan,—it was these memorable circumstances wherein they, in contradistinction to their brethren, held fast their integrity, that rendered their behaviour so remarkable. The course which they pursued when, strong in faith, they marched through the channel of the Red Sea, was glorious. But that which, forty years afterwards their passage through Jordan exhibited, was far more glorious: because of the host of full-grown men that quitted Egypt in their company, they alone had evinced a constancy in the path of duty, which no difficulty could overcome, and no strength of temptation shake.

It is on this principle that the example is so important, which the religion of an *old* disciple affords. By means of its duration, it is invested with pre-eminent grandeur; its stedfastness gives to it a commanding influence. The men of the world may jeer at the example of the young convert; while the footsteps of him, who has been known for many years to have walked with God, they are constrained to regard with reverence. The hoary-headed Christian, who has feared the Lord from his youth, is a spectacle which none may treat with ridicule. In the presence of the grey hairs of the aged believer, even the scoffer feels abashed; and the infidel, who has challenged the whole world to convince him, is almost persuaded to embrace that faith, whose example has outlived an entire generation.

When I look to an old disciple, I behold a living demonstration that my religion is divine. Whilst all else around me has changed, here is an object, whose elevation of sentiment, and uniformity of complexion, have continued the same. Thrones I have seen subverted, and empires overturned; and their fall has reminded me of the instability of every thing here below. Theories, and schemes, and purposes without number, have had their day of admiration; and the next have been discarded and despised. But whilst humanity in every other aspect under which I have viewed it has been only a gleam that has speedily disappeared in darkness, here is a light which, the longer it has burned, has shone with increasing brightness. Here is a monument distinct from every other that is seen around it; and which, as it towers in majesty above them all, bears the visible impress of a heavenly workmanship. Other structures have evidently, if we look to their perishable aspect, been reared by the hand of man; but here is that whose enduring strength exhibits it at once as “the temple of the Holy Ghost,”—illustrating with a clearness which none may gainsay, the momentous fact, that while “that which is born of the flesh is flesh, that which is born of the Spirit is spirit.”

1. And now, brethren, to apply these observations.—There are, I trust, amongst you, those who may justly be styled old disciples. It is now a long time since you began to know the way of

God. And, as the result of your acquaintance these many years with the truth, you are prepared, I doubt not, gratefully to acknowledge the goodness of the Lord. It is by his help that you have continued unto this day. Your frames and feelings may have been diversified, but he, who is your refuge, has never changed; he has never failed nor forsaken you; when you were weak, he imparted to you strength; when you were in perplexity, he directed your footsteps; when fears had come upon you, he removed and dispelled them; and when your sorrows were seemingly about to be multiplied, he filled you with joy and rejoicing. A thousand tokens of the Lord's goodness have surrounded you. And all, I doubt not, has led you, as you have tasted of his loving-kindness, to cleave to him more closely than ever as your covenant-God. You must soon put off your mortal tabernacle. But you know whom you have believed; and are persuaded that he is able to keep “what you have committed to him against that day.” A few more efforts in the Christian race, and the prize will be yours—a few more struggles against sin and Satan, and the battle will be over, and the victory won. “Shine,” then, “as lights in the world, holding forth the word of life; that others seeing your good works, may glorify your Father who is in heaven.” And when God, in his holy providence, shall see it meet to call you hence, may it be your dying aspiration, in the full assurance of hope, “Lord, now let thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.”

2. Are there amongst you those, who, while advanced in years, are still young in discipleship?—For a long period you were “aliens from God; enemies to him in your minds and by wicked works.” But you have been “plucked as brands from the burning.” He, by whose grace you are what you are, has redeemed your life from destruction. See then, that you “show forth the praises of him who hath called you out of darkness into his marvellous light.” Much of your time has been spent in folly and sin; and this is now the cause of your deepest lamentation. But let this very circumstance be improved, by exciting you to redoubled diligence in that work, on which, through grace you have been spared to enter. And as the lateness of the period at which your profession has commenced, may possibly, by many, be sneered at as a hypocritical display, be particularly careful to “keep yourselves unspotted from the world,” avoiding even “the appearance of evil.” As “much has been forgiven you,” strive to make your love correspond in some degree to the magnitude of the mercy shown you. Thus, even yet, during the comparatively little time that remains to you, you may rapidly advance towards “the measure of the stature of perfect men in Christ;” and when called to give an account of your stewardship, instead of being “barren and unfruitful,” you may be found to have “abounded in the work of the Lord.”

3. Are there none amongst you, who are ad-

vanced in years, who have in a manner completed the term of human life, while their discipleship is not yet begun?—Hoary-headed sinners, yours is indeed an affecting condition; on the verge of eternity, yet without an interest in the Saviour. With you "the day is far spent." The shades of night are closing rapidly around you. Your season of grace is almost gone, and soon will be gone for ever. O, then, delay not a moment longer; but "seek the Lord while he may be found; and call upon him while he is near." Your salvation, indeed, can only be "at the eleventh hour." Yet even now, if you cordially embrace the offered mercy, it will be yours. "To-day, then, if you will hear the voice of the Lord, harden not your hearts." Another day, and the Holy Spirit grieved at your obduracy, may cease to strive with you. Another day, and your season of grace may have come to an end. Another day, and the Lord may refuse to hear your prayer, and leave you to "wonder and perish."

Finally, Let not the young disciple, who is at the same time young in years, imagine that his case is deemed unworthy of notice.—"I love them," says the Saviour, "that love me; and they that seek me early shall find me." With a youthful conversion an unusual share of happiness is associated; and much sin and sorrow are thereby prevented. A field of improvement is entered upon, which those who have embraced the Gospel only at a late period of life, have in a great measure lost; while it is thus only that the hope can be cherished of arriving at those attainments which constitute the character of the "old disciple." Coming to the Saviour while young in years, you have "chosen that good part which shall not be taken away" from you. Your decision has ensured your happiness. It is true, there are trials awaiting you. But he, to whom you have committed your cause, is engaged to be with you, to sustain and comfort you under them all. Cleave to him, then, with "full purpose of heart;" and "hold fast your profession without wavering." "Be faithful unto death;" and "the Captain of your salvation will give you the crown of life." In the meantime, remembering that you are "babes in Christ, desire the sincere milk of the word, that you may grow thereby." Cultivate a spirit of true modesty. Avail yourselves of the counsel of those who have made greater progress in the divine life. Thus advancing "from faith to faith," and from one Christian attainment to another, may it be your experience to "flourish like the palm-tree, and grow as the cedar in Lebanon;" that, "planted in the house of the Lord," you may "flourish" through eternity "in the courts of our God."

#### ASTRONOMICAL ILLUSTRATIONS.

BY A CLERGYMAN'S DAUGHTER.

##### PART I.

##### GOD, THE CENTRE OF THE UNIVERSE.

THE striking and obvious analogy that may, to a very wide extent, be traced between the natural and spiritual

world, admits of a transition from the one department of God's works to the other, at once simple, beautiful, and legitimate. And though a certain degree of caution is quite indispensable, that Fancy may not wave her wing too freely, in passing from the one region to the other; yet, since our sentient natures are so constituted as to receive impressions more vividly and distinctly from material than from spiritual objects, our conceptions of the latter are often much assisted by illustrations drawn from the former; and our Saviour himself, who knew what was in man, and was intimately acquainted with all the most direct avenues to the heart of man, has, with wonderful wisdom and condescension, adapted many of his public addresses to this peculiar feature of our constitution. With these views, and with these examples, we may not be unwarranted in humbly attempting to carry out some of the grander principles of the noblest *secular* science into a close and analogical application to that which is *divine*.

In tracing this analogy, then, between the material and moral universe—between the respective arrangements and relative positions of the objects comprised under each vast system or economy—we shall first consider one or two of the more obvious and essential principles that are displayed in the manifestations and mechanism of the *material* universe, and then follow these out as they may illustrate (in so far as they legitimately do so) the system of the *moral* universe. In the prosecution of this object, however, it does not come within the reach, either of our *design* or *ability*, to investigate with critical acumen the nature of such principles, or to establish them by any elaborate and scientific demonstration; but, simply assuming as our data what has already been sufficiently established by those whose discoveries have conferred no small benefit on the rest of mankind, we shall endeavour to draw from these such illustrations as they may be calculated to afford.

But, before contemplating the universe at large, we may consider that portion of it with which we are more immediately connected, and which supplies us with a key to unlock the mysteries of more distant worlds—we mean the solar system, or that arrangement of bodies, including the globe we inhabit, which have the sun for the centre of their revolutions, and the source of that light, and heat, and vivifying influence on which they so materially depend. The principle, or rather combination of principles, by which those revolutions are uninterruptedly performed, and that influence as uniformly diffused, we conceive one of the most interesting displays of the Divine wisdom which our system exhibits, while it is of universal application throughout the innumerable systems which people the realms of space. As a specimen of beautiful contrivance, while it is now no subject of hazardous or fanciful conjecture, we bring forward that remarkable union of forces, of diametrically opposite tendency, counteracting each other with such admirably-adjusted influences, by which the planetary bodies are preserved in their circular orbits, or in that relative position to their great luminary which insures the uniformly equal supply of all they derive from him. By the laws of motion, the impetus communicated to these bodies, when first launched from the Divine hand, would have carried them forward in one direct and undeviating

course through the vast field of unlimited space; and unless this projectile or centrifugal force (as it is termed) be counteracted by another of equal influence, it is obvious that nothing like revolutionary movements can be produced. In order, then, to the production of the circular orbits in which the planets revolve, we find the opposition of the centripetal force, or the attraction of a central body, which, by continually acting against the projectile impulse, in exactly equal proportion and with uniform regularity, preserves the planet throughout the whole of its revolution, equidistant from the central point or seat of attraction, and effectually prevents it from being carried along the eccentric track to which the centrifugal force has the constant tendency to impel it. From all this, it is manifest that, if either of these opposing forces were for a moment suspended or permitted to vary in their proportion, the effects would be such as must tend to the derangement of the whole planetary system. Were the proportion to vary irregularly, the orbits or paths of the planets must vary accordingly, bearing them sometimes nearer to, and sometimes farther from, their centre, as either force may prevail. Were the proportion altered, but uniform, the circle which the planet describes round its centre must either be larger or smaller, according as the centrifugal or centripetal force is more powerful; but if one were entirely suspended, the planet must either fly off in a direct line far beyond the range of solar attraction, leaving the system to which it had been attached far behind it, in its unrestrained career through the immensity of the universe; or it must yield to the resistless influence of that uncontrolled attraction which, like the eddy of a vortex, the suction of a whirlpool, draws it in, with a fearfully accelerating rapidity, to be consumed by the scorching blaze of the fiery orb, whose moderated influence had been the source of vitality and joy to the myriads of its busy population. Thus we see how portentous would be the results of the suspension of either of these nicely adjusted powers. That there is even a suspicion of a secret process going on, whose ultimate tendency is, the final prevalence of the one, and the cessation of the other, after a period, finite, indeed, though beyond the reach of man's arithmetic, is a circumstance fraught with the deepest interest; and although we proposed to confine ourselves to the consideration of principles incontrovertibly established, yet, as the process we have adverted to bears upon it the strong impress of probability, and may also furnish an apt illustration, when we proceed to the department of the moral economy, we feel scarcely justifiable in passing it over in silence. The supposition we have referred to is simply this (simple in its elements, as it is stupendous in its consequences), that resistance, to a certain extent, is offered to all movements through space, and consequently, that all planetary motion is affected, in however minute a degree, by this resistance. This position once established (and it does seem to stand on pretty satisfactory ground\*), the inference follows, of course, that the impetus of the projectile force being weakened by such resistance, the velocity is lessened; and, the velocity and impetus reciprocally affecting each other, the force is obviously losing ground. Thus we may conceive, if the resistance were sufficient to render any alteration calculable,

after a planet's first revolution, the opposing forces equal at its outset, the projectile being weakened by resistance, the centripetal to a certain extent prevailing over it, the planet is drawn nearer to the centre of its orbit, and consequently, revolves in a smaller circle; the resistance continuing, the projectile force is weakened in the same proportion during each revolution, and the orbit in each succeeding revolution inevitably becomes smaller and smaller, till the attraction, increasing in an inverse ratio to the square of the distance, assumes a resistless power, to which the expiring influence of the counteracting force offers a vain and a puny opposition. That such a process must be so gradual and imperceptible in its operation as scarcely to come within the reach of practical demonstrability, may be easily imagined; but if the principle be established, it is at least sufficient to prove that matter, in all its variety of form and motion, in its present constitution, is not eternal.

There is another class of heavenly bodies, which, as they may appear in some degree an exception from the universal application of these principles, demand at least a passing notice,—bodies whose orbits, so far from demonstrating the uninterrupted regularity of the proportion of these opposing powers, from their extreme eccentricity, afford us an instance of an altogether contrary nature. We mean comets, whose revolution, although they may be so regular as to connect them with a system of worlds, yet exhibit such unequal distances from the centre of that system as plainly discover a corresponding inequality in the proportion of those impulses by which they are carried forward. After the comet leaves its *perihelion*, or that point of its orbit where it is nearest the sun, it is obvious the projectile or centrifugal force is permitted to gain the ascendancy, (always under the control of Him who hath said, "Thus far shall ye go, and no farther,") and, by necessary consequence, the counterforce of attraction decreases, according to its essential law, till the body has reached its *aphelion*, or remotest point, when it is recalled from its wanderings by the Hand that directs its devious path; and the attractive power increasing in the same ratio in which it had previously diminished, brings it back to the very point from which it started centuries before to set out anew on its widely eccentric career. The law to which it is subject in common with all planetary bodies, of describing equal areas in equal times, providing that when from its remoteness from its centre, the attraction or centripetal power is weakest, its velocity should be slowest, that the projectile may retain the due proportion, thus keeping up the wondrous equilibrium. Hence, we see the motions of these wanderers are merely a variety of administration in the mighty economy we have been considering.

In prosecution of our design after having confined our observation to the system with which we are more immediately connected, and which, as we have said, supplies us with a key to unlock the mysteries of more distant worlds; we proceed to remark on the analogy which is believed to subsist between what we term the solar system, and what may with equal propriety be termed the other solar systems which constitute the universe. Advancing upon the sufficiently established position that every star which can pass over the field of the most powerful telescope is itself a sun similar to

\* See Professor Whewell's *Bridgewater Treatise*.

our own, and the centre of a system of worlds, similarly dependent upon it, as are those planetary bodies with whose history we are more familiar, upon the luminary around which they so steadily revolve. What a glimpse into immensity this fact permits our straining faculties to obtain! What a vast and unfathomable idea of the stupendous fabric of the universe! There is, however, another and a deeply interesting discovery to which we hasten, another view of this sublime frame-work which represents it in a new, and, perhaps, yet more surprising aspect. Independently of the various movements of the celestial bodies, which with their causes have passed under our consideration, it has been discovered, that the whole of this vast machinery has a simultaneous motion round one grand and common centre, so that each system of worlds, independently of the minor revolutions of the individual bodies of which it consists, is moving on in a wide and mighty circle, whose centre is common to, and whose orbit is tracked by, all the other systems of the universe.\* Whether the principles of this grand revolution are exactly analogous to those which produce the planetary motions, may not have been exactly ascertained. Whether systems as well as individual worlds have a propensity to fly off into the wilds of boundless chaos, and whether there be a central attraction of sufficient force to counteract this propensity at such an immeasurable distance as we must conceive between the centre of the universe and its outskirts (if indeed it has limits at all), we are not prepared to say, but this we will hazard, even at the risk of being accounted chimerical, that if such an attraction does exist as one of the principles of this mighty movement, its force can scarcely be imagined short of *infinite*, and if so must be found in the concentration of that light which is inaccessible and full of glory—from which as from a grand and glorious centre emanate light, and life, and blessedness to the remotest boundaries of the universe; and were that universe, like its Creator, proved to be without a bound, there is enough of light, and life, and blessedness, in that exhaustless fountain, to diverge over the infinite extent.

Admitting in its fullest sense the Omnipresence of an all-pervading Spirit, we do not think we are unwarranted by Scripture, in conceiving there may be a locality where the *visible* glory of that Divine Being is more peculiarly manifested—where he dwelleth in light which no man can approach unto, where the splendours of the throne of the Godhead are displayed to those exalted intelligences, who are admitted to the nearest contemplation of it—even the upper sanctuary—the holy of holies—the presence-chamber of the Most High—and that the locality of this visible concentration of glory may be the centre of nature's mightiest revolution. . . . But pause, daring reasoner, "Who can by searching find out God? who can find out the Almighty unto perfection?"

#### CHRISTIAN TREASURY.

*A change in the Christian's views.*—Though an unbeliever may by experience perceive that the enjoyments

\* We are aware that the appearances on which this theory is built, has been accounted for by the hypothesis of a retrograde revolution of the poles of the earth's axis, but are unwilling to adopt it as a substitute for a more sublime hypothesis without incontrovertible proof.

of this world are uncertain and unsatisfactory, yet he can hardly think of any thing else of much consequence to him. But, if he ever becomes a convert to Christianity, how is he surprised to see, by the light of this faith, himself and every thing about him appear so very different from what they did before! He is amazed to see how the things of this world have been tinselled for the vain, gilded for the covetous, and aggrandized for the ambitious; and more amazed still, when he perceives into what a despicable meanness they are sunk again, by that prospect of immortality and eternal life which true faith sets before him. This sweetens and sanctifies correction; this gives calm within, when all is tempest without; this makes day-light in the mind, when there is night only in the world, confusion in the pursuits of men, and mystery in the schemes of providence; this clearly shows us our path, or safely leads us by the hand through that we cannot see. When the nature of God's works, the drifts of his providence, or the depths of his religion, become unfathomable to the scanty line of our reason, this "evidence of things not seen," lays the soul to rest on a downy resignation, in the fortress of a comfortable trust that all is right or will be well.—REV. P. SKELTON.

*Christian Consistency.*—Oh! you who are the children of God, how are we walking worthy of our high and heavenly calling? What is there in us that indicates a heavenly mind? What have we to show that we are Christ's, beyond the mere outward profession of his name, and the approval and adoption of an evangelical creed? They who have not the Spirit of Christ in the least degree, can approve and adopt an evangelical creed; can enter into religious conversation; can be very charitable, even to the giving away of all their property; can be very active and laborious in forwarding the cause of religion and religious institutions.—What have we to show, that these have not? What have we to distinguish us from those, whose religion is thus the child of the earth, the effect of nature only? Believe me, we ought to be known by something more than this; something more peculiarly spiritual; something more eminently divine. Those who see us ought to see something in us, by which they may take knowledge of us, that we are the seed that the Lord hath blessed; that we are the tree of righteousness, which the Lord hath planted; whose fruit, though it may grow from a stock in which the world may see no beauty, and which the world may despise, is yet not only more lovely, more approved in the sight of God, but more luxuriant and plentiful also, than any thing the most imposing trees of nature's growth ever bore.—REV. M. VINCENT.

*The fulness of Christ.*—Come unto me, saith your Redeemer, and all your maladies shall be remedied, all your necessities shall be supplied. What though you you have committed numberless sins? I offer to you unlimited pardon. What though the law of God, which you have violated, the law to which you can render no satisfaction, denounces its curse upon your head? Fear not, I have turned the curse from you; I have borne it myself in your behalf; I have fulfilled the law; I have made an atonement. What though you are immersed in weakness and corruption; unable to think any good of yourself; unable to will or to do; unable to discover the method of pleasing God; unable to continue in the path of righteousness were you placed in it? In your weakness my strength shall be made manifest and perfected. Your corruption I will cleanse in the fountain I have opened for uncleanness and sin. By the Holy Ghost the Comforter, whose influence is at my disposal, I will enlighten your understanding, and renew your heart. From me you shall learn the will of my Father; from me you shall have grace, whereby you shall serve him acceptably. What though

you are surrounded by present evils? I am head over all things; all power is mine in heaven and in earth. My peace I give unto you. All things shall work together for good to you in the end. I lead you to a world where there shall be neither pain, nor sorrow, nor death. Your friends who sleep in me shall God bring with me. "Your light afflictions, which are but for a moment, shall work for you a far more exceeding and eternal weight of glory."—REV. T. GISBORNE.

#### NATURAL HISTORY VIEWED IN ITS CONNECTION WITH RELIGION.

THE following valuable remarks are extracted from "A Discourse on the Study of Natural History," by W. Swainson, Esq. :—

All the advantages that result from science, are comprehended under two distinct classes:—1. Either they relate to our worldly prosperity, by opening new sources of wealth, of convenience, or of luxury; or, 2. They administer to intellectual gratification and our spiritual welfare. When, therefore, we speak of the advantages attending the prosecution of this science, we must readily admit that they chiefly belong to the latter class, although they may, in a limited degree, be applied to the former. The great characteristic, however, of natural history, is its tendency to impress the mind with the truths of religion; and thereby of improving and regulating the moral feelings. Its application to the wants of man is comparatively slight, and generally so remote as not to be immediately perceptible. It has not, like chemistry, been employed to the improvement of manufactures; nor can it contend with botany in adding to the luxuries of the table, or the elegancies of taste. It very rarely opens a new source of commerce, nor can it assist astronomy in giving power and confidence to the mariner. Neither does it lead, like other kindred pursuits, to pecuniary advantage, public employment, or academic honours. Natural history, therefore, will never assume its real station in a commercial country like this, so long as it is not protected and fostered, encouraged and rewarded, by the Government. The office of natural history is to expound the works of Omnipotence; and it becomes, from that very circumstance, one of the most dignified that can employ the human mind. It seems, in fact, to be that peculiar study, which is, above all others, most designed to bring man into communion with his Maker. In this respect, it is even superior to astronomy. The grandeur of the heavenly bodies may speak more impressively to our senses, and their periodical movements excite, at the moment, a greater degree of wonder; but all inquiry into their precise nature is futile. We know not whether those distant worlds are inhabited by mortals or by spirits; whether they are the abodes of imperfect beings like ourselves, or of spirits exempt from sin. All this is hidden from human research. But with natural history the case is different: the objects of which it treats are continually before us; we can, in a great measure, distinguish their properties, examine their structure, and explore their economy: the most minute parts of their organization can be investigated, every nerve traced, and every substance analysed. And if our knowledge of the system upon which they are formed, has hitherto borne no comparison with that which we have acquired in other physical sciences, it is only because the minds of men have dwelt upon minute details, instead of searching for universal principles.

It may be thought unnecessary, perhaps, to advert to those reflections which arise in a religious mind, on contemplating the works of nature, and which, upon some occasions, must force themselves on the notice of

the mere worldling. One of the first impressions which arises on studying natural history, but more particularly animals, is, the conviction of *design* in their creation. And this design not only relates to the formation of an animal to effect a particular purpose, but is equally manifest in the peculiarity of its structure, the season when it is most active, and the means by which it effects its allotted object. The moment we arrive at the conviction of *design* in the material world, we are persuaded that there is a *Designer*; or, in other words, the atheistical doctrines of chance, and of self-development, vanish like a mist. This design must have emanated solely from the Creator; and as *perfection* is His attribute, *design can never be partial, because it would then be imperfect*. Every thing in nature being thus formed for some specific purpose, it follows, man was created with the same object. But what this object is, unassisted reason can never discover. It requires no depth of penetration to perceive that one of the chief uses of the vegetable kingdom is, to supply food to the animal; this object being effected, the plant dies. Insects either furnish nourishment to other animals, or they assist the propagation of plants, or they hasten the decomposition of decayed matter; this done, the purposes of their creation appear to be effected, and they pass away. In like manner we may trace the outlines of *design* through every branch of the animal kingdom: each is dependent the one upon the other, and this dependence produces the most inconceivable harmony.

But when we come to MAN, who reigns over the whole—when we ask for what visible purpose, or with what design, *he* was called into being, our natural reason is baffled. No part of the economy of nature is dependent upon his existence: he assists not in one of the innumerable operations which are continually going on, by which the harmony of nature is upheld, and a mutual dependence preserved in all the parts. The fruits of the earth require not his care, nor do the beasts of the field need his protection. His power is not wanted to prevent the increase of noxious animals; for his Creator has chosen other and more humble instruments to effect such an ignoble purpose. The rapacious tribes of quadrupeds, of birds, and of insects, keep their respective classes within due limits, while it has been ordained that these animal destroyers should propagate slowly and sparingly. We find, moreover, that, in countries very thinly inhabited, there is no disproportion between those animals which are predacious, and such as live upon vegetables. Man, in short, although the noblest work of nature, is yet so unnecessary to her operations, and so disconnected with all those designs she is carrying on in the material world, that his absence from the earth would not be missed. He rather impedes than advances the free development of her works. In this point of view he is inferior to the very worm he treads upon; the extermination of whose race would render the earth unfruitful, and bring famine and death upon its inhabitants. It may be argued, indeed, that the design of the Creator, in calling into existence this last and best of his works, was to give him happiness, to fill him with delight at the wonders which surrounded him, and that he should do good to such of his creatures as he was to govern; but had he been created solely for those purposes, we should have seen them accomplished; because imperfection in the means for accomplishing the end belongs not to the Omnipotent Being. What, in short, do we actually see? Human happiness is a shadow; the mass of mankind are totally indifferent to the wonders of creation, and cruelty to the beasts of the field is to them an amusement. Seeing, therefore, that unassisted reason is totally incompetent to solve the momentous question, we are naturally led to inquire into the truths of religion, to see whether they will explain this apparent

anomaly. Here, then, we find every difficulty solved, and every doubt removed. Man discovers that the chief design of his creation is, that he should enjoy an immortal happiness in a higher region; and that he is placed upon this earth, not as necessary to its well-being, or to perform a part in its regulation, but as one who is undergoing a state of probation,—who is journeying, indeed, as a stranger and a pilgrim, but who is provided with those means, and aided by that assistance, which may finally secure the great, the glorious designs of his Maker.

It may be questioned whether the above train of reasoning, agreeable alike to logical deduction and to indisputable fact, could thoroughly be entered upon by any one who was not a naturalist, or, at least, who had not an intimate acquaintance with some of the most remarkable phenomena of the animal kingdom. Hence it is manifest how intimately the study of nature is connected with the truths of religion. Every philosophic argument which can be drawn from the material world, in corroboration of the books of Scripture, will tend to bring those who doubt, to investigate their pages more closely; while those who already believe their divine inspiration, will have that belief strengthened and confirmed, rejoicing that sound philosophy bears witness to those truths which they feel to be immutable.

Such are the evident conclusions which result from a conviction of design in the creation: and this conviction will be equally attained, whether we take an enlarged view of the subject, or descend to minutiae; whether, with the scholar or the philosopher, we discuss the question by the rules of logic; or whether, with the ordinary observer, we adopt the more simple process of contemplating those innumerable and beautiful objects of the creation which lie before us. If every thing in nature which we examine and reason upon, evinces this principle of *design*, it follows that design is universal: and as experience teaches us, that, although we can trace the principle, we know but a limited portion of its extent, it may be fairly inferred, that even of that portion which man may discover, we know as yet but an insignificant part,—and that, too, is seen “as in a glass, darkly.” How little, for instance, do we know of the manners and instincts of the common animals around us! and how little have we yet learned of the purposes for which they were created! Now, as the Author of this principle of design is himself the type of perfection, that perfection must extend to all his attributes. Hence arises the supposition, that every created thing has a twofold use; one in relation to the economy of nature, and another to the exemplification of moral and religious truths. The first is palpable to the most illiterate observer: every one, for instance, can see, that without insects, there would be no occasion for spiders; and that without swallows, we should suffer from a plague of flies. But the moral use of the book of nature is not so apparent: we can, indeed, perceive how forcibly, though silently, the duties of industry, perseverance, order, and subordination, are exemplified in the ant and the bee; yet, if this was the only moral or religious precept that could be learned from the study of nature, we might be tempted to think the application of this science to moral truths was but slight; and to spiritual, no greater than that of proclaiming the existence of their Creator.

That there is a general analogy between the different parts of the animal world, by which one object or group represents another, is a truth so universally admitted in modern science, that it need not be here advocated. It is confirmed, not only by the most profound investigations, but is perceived and is assented to by the vulgar, who, in many instances, have given to particular animals such names as express an intuitive perception of this principle, without the power of demonstrating the analogy implied by such epithets. Hence the origin

of such names as night hawk and Tern owl, as given to the goat-suckers; *chæone souris*, or flying mice, applied by the French to the bats; water hens, to the *Fulice*; sea swallow, to the Terns: and swallow butterflies, to the genus *Podalirius*. The provincial or vulgar names of well-known animals, in every language, furnish innumerable instances of the same perception of natural analogies. These resemblances, therefore, being undeniable, we must come to one or other of the following conclusions:—Are we to consider them as partial and incidental, incapable of being reduced to any definite rules, and governed by no fixed principles? or, are we to view them as the prominent features of some part of the plan of creation; as the strong indications of something beyond the surface of things, and as forming a portion of some great system of harmonious relationship? Upon this point, again, the scientific world has been set at rest. The theoretical inference which would favour the last of these suppositions, has been demonstrated to be correct both by reason and experience; and we now know that all these resemblances are to be traced to one universal and consistent plan, as similar in its laws, as it is harmonious in its results. Here, then, is opened an exalted and a boundless field of design; wherein the Christian philosopher is not only enabled to draw proofs of the Divinity from the individual objects, but from the system by which this endless diversity of forms is regulated.

The results attending the investigation of this system of representation, having been uniform in every department of nature yet investigated, we are led to inquire, what farther can be learned?—whether there be still any ulterior design, for the instruction of man, beyond those which we have discovered? and whether the knowledge thus gained by analysis, can be applied to the illustration of higher truths connected with our spiritual welfare? On this point, again, the Christian philosopher will have no doubts. He is told in that Inspired Volume, in which he at least believes, that “we see now, as it were in a mirror, the glory of God reflected *enigmatically* by the things that he has made.” He is thus assured that the book of nature is a book of symbols; and if he require farther evidence of this assurance, he finds it in the concurrent opinions of some of the greatest and most learned men whom the world has produced. The existence of an analogy between the material and the immaterial world has been a doctrine of firm belief in all Christian ages, and has been illustrated with force and eloquence by many powerful writers who were not men of science. There is one, however, now among us, who unites in himself the pious divine and the scientific naturalist, whose words are too remarkable not to be here quoted. “The instruction of man was best secured by placing before him a book of emblems or symbols, in which one thing might represent another. If he was informed by his Creator that the works of creation constituted such a book, by the right interpretation of which he might arrive at spiritual verities, as well as natural knowledge; curiosity, and the desire of information concerning these high and important subjects, would stimulate him to the study of the mystic volume placed before him; in the progress of which he would doubtless be assisted by that divine guidance which even now is with those who honestly seek the truth. Both divines and philosophers have embraced this opinion, which is built upon the Word of God itself.”

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. McCORM, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Effects of Infidelity and Christianity upon Nations Contrasted, ..... Page 369</p> <p>2.—Sacred Poetry. "Praise to Jehovah." By the Rev. John Longmuir, A. M., ..... 372</p> <p>3.—Biographical Sketch. The late Mrs Paterson, of St Petersburg. By the Editor. Part I., ..... 38.</p> <p>4.—Astronomical Illustrations. By A Clergyman's Daughter. Part II. God, the Centre of the Universe, ..... 374</p>	<p>5.—Sacred Poetry. "The Troubled Soul fleeing to God for Refuge." By Wills, ..... Page 375</p> <p>6.—A Discourse. By the Rev. Robert Wallace, ..... 376</p> <p>7.—Christian Treasury. Extracts from Good, Close, Blunt, Marsh, and Howels, ..... 380</p> <p>8.—The Necessity of Becoming Children. By M. A. Vinet, Professor of Theology in the University of Lausanne. Translated from the French,..... 381</p>
---	--

## THE EFFECTS OF INFIDELITY AND CHRISTIANITY UPON NATIONS CONTRASTED.

THE following remarks are extracted from a work to which we formerly adverted, as an excellent antidote to the pernicious principles of infidels. Its title is, "Infidelity contrasted with Christianity," by the Rev. J. Sherman of Surrey Chapel, London.

The only instance in which the avowed rejectors of revelation have possessed the supreme power and government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France during the greater part of the Revolution, which, it is now well known, was effected by the abettors of infidelity. The great majority of the nation had become infidels. The name and profession of Christianity was renounced by the legislature. Death was declared by an act of the republican government to be an eternal sleep. Public worship was abolished. The churches were converted into "Temples of Reason," in which atheistical and licentious homilies were substituted for the proscribed service; and an absurd and ludicrous imitation of the pagan mythology was exhibited under the title of the "Religion of Reason." In the principal church of every town a tutelary goddess was installed with a ceremony equally pedantic, frivolous, and profane; and the females selected to personify this new divinity were mostly prostitutes, who received the adorations of the attendant municipal officers, and of the multitudes whom fear, or force, or motives of gain, had collected together on the occasion. Contempt for religion or decency became the test of attachment to the government; and the gross infraction of any moral or social duty was deemed a proof of civism, and a victory over prejudice. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. Then proscription followed upon proscription; tragedy followed after tragedy in almost breathless succession on the

theatre of France; almost the whole nation was converted into a horde of assassins. Democracy and atheism, hand in hand, desolated the country, and converted it into one vast field of rapine and of blood. The moral and social ties were unloosed, or rather, torn asunder. For a man to accuse his own father was declared to be an act of civism worthy of a true republican; and to neglect it was pronounced a crime that should be punished with death. Accordingly, women denounced their husbands, and mothers their sons, as bad citizens and traitors. While many women, not of the dregs of the common people, nor of infamous reputation, but respectable in character and appearance, seized with savage ferocity, between their teeth, the mangled limbs of their murdered countrymen. France during this period was a theatre of crime, which, after all preceding perpetrations, have excited in the mind of every spectator amazement and horror. The miseries suffered by that single nation have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced and multiplied without a precedent, without a number, and without a name. The kingdom appeared to be changed into one great prison, the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and bayonet, the "sucking-boat" and the guillotine. To contemplative men it seemed, for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short time of ten years, not less than three millions of human beings are supposed to have perished in that single country by the influence of atheism. Were the world to adopt and be governed by the doctrines of revolutionary France, what crimes would not man perpetrate? What agonies would they not suffer? Yet republican France is held up in the present day as

an example worthy to be followed in this country! All will allow that the experiment which France made to govern her nation by the principles of infidelity signally failed; and if we are to judge from that specimen, misery and ruin must attend it wherever it rules.

We have but few instances of Christians who carry out the principles of the Gospel in ruling a kingdom. Many of those who profess to be Christian rulers are infidels in practice. Besides, Christianity, as delivered by Christ and his apostles, is scarcely adopted by any state. It is often found mixed with offices, forms, and ceremonies, to give it pomp and circumstance in the eyes of an unthinking multitude, but which have no warrant in the New Testament. Allowing for these defects, it is capable of demonstration, that pure Christianity, when incorporated with a government, sheds invaluable blessings on the community.

Let us take an instance or two. The islands of the southern sea were notorious for sanguinary wars, murders, infanticide, robbery, polygamy, ignorance, and crime. Every foul vice seemed to be nurtured and reigning there. Christianity entered those beautiful spots of our earth by means of a few devoted Christians, who left their homes to dwell among the people, and teach them the Gospel of Christ. Amidst great persecution, ridicule, privations, and discouragements, they laboured for twenty years, with scarcely any perceptible effects from their instructions; but faith in Christianity as a remedy, and in Christ as their friend, sustained them. At length God appeared for their help; the king of Otaheite, followed by many of the people, embraced Christianity, and the influence spread through the community, till the whole population renounced their false, ugly, and senseless deities. Some of them they destroyed, others they enclosed in a case shaped like a coffin, with this inscription, "Dead gods," and sent the package to England, that British Christians might see the foolish gods which Tahiti formerly worshipped. Then knowledge spread—civilization progressed—commerce flourished—clothing was adopted by the natives—houses were built and factories established—murders ceased—schools arose—domestic comfort increased—God was worshipped, and Christianity triumphed! These were bloodless conquests. No tears of orphans and sighs of widows accompanied her progress; the only regrets heard were, that she had not entered before, and saved many of their children whom they had ignorantly murdered.

The testimonies to this renovation of a people are not confined to the reports of the missionaries, but come from various sources. Captain Fitzroy, of her Majesty's navy, thus speaks:—

"A few months only have elapsed since I returned to my native land, from regions which are every day becoming more and more interesting, and where the influence of Christianity is hourly, we may say, changing the very spirit of the inhabitants. In the islands of the South Seas which I

visited, beginning, in the first place, with the Society Islands, as lying nearer, all those who were with me were astonished, as I was, to find such orderly, civil, cheerful, and happy societies as we there found. I, for one, and many of those who were with me, had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed. But I can bear the most solemn testimony that such is not the case. Never in my life have I seen a happier or more cheerful people than in the islands of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only native missionaries have been sent, what was the state of those islands? They invariably told me, that similar results have been produced. Into almost every island of the South Seas ships may now go, and their crews land, without fear of being immediately massacred by the natives. But this is invariably the case where the missionaries have succeeded in establishing themselves. Yet I am sorry to say that many seamen, who have come home from those islands, have been guilty of the basest ingratitude, in depreciating the labours of those very missionaries to whom, probably, they owed their lives. Many persons have said, that the natives only conformed outwardly to the doctrines of the missionaries among them, and only because the eyes of the missionaries were upon them, but that when they were no longer under their observation they acted in a very different manner. I have been with the natives at the tops of the mountains, when no eye was upon them, except that of a stranger, whom they might never see again, and the conduct of the natives of Otaheite was just as correct; they were as sincere in their evening and morning prayers, and the manner in which they spoke of the exertions of the missionaries among the neighbouring islands, as in the low country near the sea, where the missionaries resided."

If we turn our eyes to Africa, her degraded and oppressed sons exhibit the same results of the Gospel wherever it has reached them. Mr Campbell informs us, that some of them who inhabited a spot, called Hootte Kraal, were the most wretched beings he ever beheld: they were without clothing, except a few, who had remnants of tattered sheep-skins thrown around them: their persons were filthy in the extreme, exhibiting no symptoms of having been washed from their birth; and ignorance and misery characterised the little community. They, however, entreated him to send them a missionary, which he was enabled to do, Mr Pacalt being at that time employed at the Cape. By the prayers and labours of this servant of Christ, things soon began to assume a different appearance. In five years from the period of Mr Pacalt's arrival among them, Mr Campbell again journeyed to visit this spot. As he approached it, one and another remarked, "You will see a wonderful change for the better at Hootte Kraal;"

"and so I did," observes the intrepid Christian traveller; "for there were houses built in the European style, with gardens attached to them, in which were growing peaches, apricots, and other English fruits, with various kinds of vegetables; a wall surrounded the little town several feet high; a church reared its head above the rest of the buildings, and a school was attached to it, in which native children were teaching their companions to read, after the plan of the British and Foreign School lessons; the people were decently clad; comfort and order were observed; and a people who were once little above the brutes, now exhibited intelligence, industry, benevolence, and piety." Captain Fitzroy states respecting Christian missionaries in Africa,—“If the opinions of such a man as Sir J. Herschell—living in the calmest retirement, untied to any party, unconnected with any set of men,—if the opinions of a man of his ability and his character, are worth any thing, I have it in writing from him, to the effect, that the missionaries are doing the greatest good to their fellow-creatures, and deserve the full support of his Majesty's Government.” And if Christianity were to ascend the throne, and rule all heathen lands, the changes would be equally obvious and beneficial.

Leaving pagan countries, let us turn to our own nation. What has raised England to the elevated position she sustains among the nations of the earth? How has she acquired the prodigious moral influence she exerts over every government in the world? Simply because more of the principles of the Gospel are found incorporated in her laws and habits than in most other governments. Her administration of justice—her commercial wealth—her spirit of enterprise—her defence of the oppressed—her efforts to evangelize the world—her liberality—her magnanimous courage—she owes to Christianity. It is the glory of England, not that she has ruled so widely or conquered so splendidly, but that she has conquered to save, and ruled to bless. The evils that now exist in the nation are not attributable to Christianity, but to the want of it. Let its influence be felt in all departments of the State—among all the officers of the Church—in every mercantile pursuit—and in every relation of life, and England must become “the garden of the Lord,” in which beauty, harmony, glory, and pleasure would dwell.

America is emulating the mother land. The religion of Christ laid the foundation of the spirit of liberty and enterprise so astonishingly manifested by that rising nation. One infidel assisted in raising the cry of independence among her sons, but Christianity sustained it. If the nation had copied the example of his drunkenness, tergiversation, injustice, and filth, America had never been free. She owes all she is, and hopes to be, to the Gospel. When Christianity has wiped the foul stain of slavery from her escutcheon, and made her a true land of liberty, then glory shall dwell in her, and England and America, when

filled with the purity of the Gospel, shall rule and bless the world.

From the preceding facts, we see sufficient reasons for—

1. The confidence of Christians in Christianity as the only remedy for man.

The chemist, who makes many experiments to prove the truth of a principle which he has adopted, feels no hesitation in applying his discovery to practical purposes, when it has long and often borne the test of experiment. Christianity is no untried speculation—no enthusiastic dream—no vision of some fanciful metaphysician; experiment has demonstrated it to be every thing that fallen man needs in all the circumstances, states, and conditions in which he can be placed. Christians are, therefore, confident in its adoption. To themselves it has proved the power of God unto salvation. They see its renovating influence on others, and therefore they say to all the world, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” Many of them prove the confidence they have in it by the sacrifice which they make of property, comforts, and even life, to propagate it. When one of the Moravian Brethren offered himself as a missionary to Greenland, to teach the poor ignorant natives the knowledge of salvation, he was asked how he meant to live in that inhospitable climate? “I will,” said he, “cut down timber, and build me a house.” “But,” replied his friend, “no trees grow there.” “Then,” said he, “I will dig a hole in the earth and live there, so that I may preach the Gospel to save their souls.” Where are men of like spirit that infidelity has sent forth? on what spot of the globe are its pious, devoted missionaries? where are the sacrifices it has made to rescue man, and render him happy? where are the barren spots it has cultivated and rendered fertile? where its Pacaltsdorp and Otaheite, blooming with civilization, industry, and holiness? Alas! its course is blood, rapine, and slaughter; its effects, moral and social disorder; its end, destruction and misery. When infidels put their own systems to the test, they have no confidence in them. They are often ashamed of the principles they have avowed;—retract, expunge, deny, and curse them in the day of their trouble. Such facts illustrate the assertion of our Lord, “He that believeth on the Son, hath life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.”

If the experiments of infidelity have failed, and Christianity has every where succeeded when received, then—

2. What powerful motives have Christians to propagate Christianity! Christians, lift up your eyes, and see all the myriads of patriarchs, pro-

phets, apostles, martyrs, and disciples, gathered to heaven by the Gospel! That blessed world has been peopled by spirits made perfect by its renovating power. Many dear to us are there. We saw them live, we saw them die. Christianity adorned their character on earth, was the basis of their hope in death, and made them meet to be partakers of the inheritance of the saints in light. There they shine forth like the sun in the kingdom of their Father—there, redeemed from among men, they incessantly praise, love, and serve the Saviour whom the Gospel revealed, and enjoy the salvation which by faith they embraced. Christians, gaze on the scene around you! Many of your relatives, friends, and neighbours, proclaim the power of the truth; once they were darkness, now they are light in the Lord—once afar off by wicked works, now brought nigh to God by the blood of Christ—once aliens from the commonwealth of Israel, now fellow-citizens with the saints and of the household of faith—once indifferent to the welfare of others, now labouring to pluck sinners out of the fire. What has effected the change? They "received the Word in much affection, with joy of the Holy Ghost, and became followers of us and of the Lord!" Christians, look beyond your own seagirt isle, to lands remote, and regions in the shadow of death—there, surrounded by idolatry and vice, and once practising both, thousands have been emancipated by Christianity from the slavery of sin, and introduced into the liberty, joy, holiness, and peace of the Gospel:—

"Nations, the learned and the rude,  
Are by these heavenly arms subdued,  
While Satan rages at his loss,  
And hates the doctrine of the cross."

#### PRAISE TO JEHOVAH.

By THE REV. JOHN LONGMUIR, A. M.,  
Minister of Mariners' Parish, Aberdeen.

"Whoso offereth praise, glorifieth me."—PSALM 1. 23.

GREAT GOD, pervading time and space,  
Dispensing life and reason's ray,  
Controlling the apostate race,  
And prompting the seraphic lay;

Receive the praises of a worm—  
His life a span, his home the grave,  
The shipwreck of temptation's storm,  
The dupe of sin, and Satan's slave.

Praise for the pity of thine eye—  
The aid of thine Almighty arm,  
That rescued me when pleased to die,  
And broke the yoke and burst the charm.

Praise for the myst'ry of thy name—  
In substance one, in persons three;  
Praise for the tidings that proclaim  
The part that each sustains for me.

Praise to the FATHER reconcil'd,  
Who sent to helpless, godless man,  
Jesus, his dear and only Child,  
To execute redemption's plan.

Praise to the SON, whose love and might  
Endur'd for man reproach and toil;  
Unaided, triumph'd in the fight  
With death and hell, and took the spoil.

Praise to the HOLY GHOST, whose breath  
Revives the dry and lifeless bones;  
Who cheers amid the gloom of death—  
Makes love of hate, and flesh of stones.

Praise to JEHOVAH, Three in One,  
For love, and grace, and comfort given;  
Praise by the Spirit through the Son,  
Begun on earth, prolong'd in heaven!

#### BIOGRAPHICAL SKETCH.

THE LATE MRS PATERSON,  
WIFE OF THE REV. DR PATERSON, ST PETERSBURG.

By THE EDITOR.

#### PART I.

THE subject of the following Sketch was the daughter of Admiral Greig, who, though a native of Scotland, spent the greater part of his life in the Russian service. Early imbued with a high admiration of the Christian scheme, the Admiral continued, amid the active duties which devolved upon him, to retire regularly every morning and evening for meditation, prayer, and the perusal of the Word of God. The Bible was his constant companion, and he carefully instilled into his family a high veneration for its sacred truths. The earliest recollection which his daughter had of him, was his taking her upon his knee and hearing her repeat her infant hymns and prayers.

At the early age of nine years, Miss Greig was deprived of her mother, and thus cast upon the care of the Almighty. When informed of the severe loss she had sustained, the child retired alone into the garden to weep, and, conscious of her helpless situation, she fell upon her knees, and implored the protection of Him who is emphatically the "orphan's stay." Nor was her prayer unheard. One of her trustees, an eminent English merchant in St Petersburg, received her into his family, where she was educated and treated in all respects like his own children. To her religious training the most careful attention was paid; and while, from her natural talent, she made rapid progress in the acquisition of knowledge, and soon excelled in every female accomplishment, she displayed also a strict regard to the duties and ordinances of worship. Naturally of a sedate, reflective turn of mind, she was remarkably devout when engaged in the public duties of the sanctuary, and in the private exercises of the closet she was regular and conscientious.

To the family under whose roof she resided, Miss Greig was devotedly attached; and her obligations to their kindness and attention she never ceased to feel and to acknowledge. At the age of twenty-one, she went to England with her brother, who was then Russian Consul. The company into which she was now thrown was of a nature by no means favourable to her progress in religion. The gay and giddy whirl of fashionable life is, of all situations, the most opposed to the cultivation of vital godliness. It was not long, accordingly, before any serious impression which might have been made upon Miss Greig's mind by the education of her early days was effaced. She regarded all strictness in religion as enthusiasm. The pleasures of the world and the duties of religion she sought to combine, forgetful of the solemn warning, "Ye cannot serve God and Mammon." But frivolous amusements were not

likely to engross the whole attention of so strong and vigorous a mind as that which Miss Greig possessed. She devoted much of her time to the improvement of her understanding. Besides reading the most approved authors, both in the English and French languages, she commenced the study of Latin. About the same time, she entered upon a course of mathematics; and so much did she delight in this abstruse department of inquiry, that she uniformly rose at five o'clock in the morning, and spent three or four hours before breakfast in the solution of difficult problems. The extent of her acquirements soon attracted the notice of the most eminent mathematicians, both in England and Scotland, who paid her marked respect.

After residing in England for several years, Miss Greig suffered a very painful calamity in the death of her brother, who was cut off by consumption after a lingering illness. Though she, no doubt, felt severely the loss she had sustained, no change took place in her pursuits. She still continued absorbed in mere intellectual enjoyments. A short time after this, however, a train of providential circumstances led to a decided change in her religious sentiments and views. Having gone in 1811, to spend the summer at Ramsgate, she there became acquainted with a young lady, who had but recently been brought under the saving power of the truth, through the instrumentality of the Rev. Mr Young of Margate. To the sentiments of her new acquaintance, Miss Greig made strenuous opposition. Many a bitter controversy ensued, but so strong were Miss Greig's prejudices against evangelical religion, that she remained for a long time unconvinced by the arguments of her friend. At length she was persuaded to go to Mr Young's chapel, and hear him preach. The result was so far favourable. The excessive violence of her opposition to him and his doctrines, was somewhat subdued. She was not so exasperated as formerly, though she still continued to disapprove of evangelical doctrine. Having once begun to attend the chapel, however, she occasionally repeated her visits, more perhaps from a desire to gather arguments with which to oppose her friend, than from any strong wish to receive benefit to her soul. And yet, though brought by such unhallowed motives to the house of God, she gradually became more impressed with the importance of salvation, and the necessity of learning the truth of God on this vital point. That she might be more favourably situated for prosecuting her inquiries, she left Ramsgate, and became a boarder in the house of a pious lady, who kept a respectable seminary in Margate. Her young friend, with whom she had so often argued on religious matters, lived in the same place. Miss Greig now attended regularly on Mr Young's ministry, and declared herself pleased with his discourses in many respects, but by no means convinced of the truth of his opinions. At length she thought of conversing with him on the subject, with the view, as she hoped, of proving to him that his principles were false. An interview accordingly took place, which lasted for three hours, and the result was blessed to her soul. She became, from that time, an eager and attentive hearer of the Gospel of Christ. Her views now underwent a gradual change. No longer confiding in her own wisdom, she was much at a throne of grace, in earnest prayer to the Almighty that she might be savingly en-

lightened by the Spirit of God. Her feelings, on being led to see somewhat of the preciousness of Christ, are thus expressed, in a private record which she kept;—

“And do I see thee now, great Shepherd of my soul? and hast thou permitted me to say, ‘I see?’ Long have I heard thy voice, O Lord; but man's delusive arguments, together with my own depravity, have kept me from thee. I would not listen to my Master's voice that called; I said, I would not go. Instruct me how to praise thee—how to utter gratitude for love to me unspeakable. Why has thy mercy been so great to me? Why hast thou chosen me? Before I recognised thy presence in me, I said, O that the days of my mourning here were ended, that I might ascend to my Redeemer; but now hast thou descended unto me; heaven is in my breast, and now my song is, ‘Let me live to thy glory.’ Now first I see the wonders wrought for me. My soul is amazed by such transcendent love. But those of thy flock who have long known thy voice, say they have sometimes wandered from thee. Wilt thou also let me wander? Shall I, too, wander from my Shepherd, although I know his voice, and lose this heaven on earth which now I feel? O permit me not to quit thee! Let me not know the voice of strangers, but flee from them. And now that thou showest me how to pray, accept my prayers for those who know thee, and who prayed for me, when I in ignorance attempted to adore thee. O bless them, gracious Lord! Give them as large a portion of thy love as now thou givest me. How can I supplicate a greater blessing on them? Can greater joy exist while soul is joined to body? If greater peace may be enjoyed while here on earth, then grant them greater, for thou hast heard their prayer, and hast blessed me! Amen.”

From this time Miss Greig sought to advance in the knowledge and experience of Divine truth. Feeling her own sinfulness and depravity of heart, she was led to appreciate more highly the suitableness and all-sufficiency of Christ: and in proportion as her views became clearer, and more enlarged, she became more earnest that others also might be brought to the obedience of Christ. Her prayers, accordingly, frequently ascended in behalf of her friends, of the family in which she resided, and in behalf of Russia, her native land. An individual who had been, under God, instrumental in her conversion, thus describes her character and general deportment after the change:—

“She was now decided for God, and teachable as a little child. Her knowledge of the Gospel plan of salvation became correct, and interested all the best feelings of her heart. The New Testament was to her invaluable. The preaching of the Word, by the blessing of God, endkinded in her soul a supreme confidence in, and a supreme regard to, God, as her highest and unchangeable good. She delighted to dwell on this theme, in connection with the redemption of Christ, and the influence of the Holy Spirit. She was, from her believing persuasion of the truth as it is in Jesus, full of joy, and abounded in hope. The exercise of her judgment, and the corresponding flow of her affections, really astonished us. We knew not how sufficiently to admire her heart-affecting views of the Gospel, her deep humility, her ardent zeal, her burning love to that Saviour, who had set her soul at happy liberty from the bonds of sin and error. O how she used to breathe forth her tender concern for her friends! and how ready to sacrifice all for God! The children of the poor lay very near her heart. She wished to become their instructress. Her former delights, music, mathematics, natural philosophy, light reading, and diversions, became tasteless. ‘Ah!’ said she one day to me, ‘you have spoiled me for all these; they have lost their charms; they are all insipid. I have employment so

infinitely superior, that I have no time, no relish, for these things. I am too happy to attend to them.' When she looked back on her past profession of religion, she would lament her prepossessions against the truth, and her formal and unscriptural performance of external rites. We were much struck with observing how deeply she venerated the name Jesus. She told me she thought professors and ministers blameable in the too frequent use of the name. 'It is, I think, Sir,' she would say, 'a great name—it contains every thing. I would pronounce it with the same reverence as that of God.' Formerly she thought that praying on the Lord's day was quite sufficient for all the week; and when she found that we had religious services on the week evenings this appeared to her quite unnecessary. But she afterwards delighted in these *extra services*, as they formerly appeared to her. Her desires for usefulness rose very high; they were not the effect of any sudden flow of the affections, but arose from a deep impression of the necessity of being active for God. Her attachment to those whom she considered as sincerely loving our Lord Jesus Christ, was fervent and enlarged. It was delightful to observe, that, with a mind so strong, and active, and argumentative, she was at the same time no less interesting from her cheerfulness, condescension, frankness, affection, and readiness to give and receive information. She wished to be employed in doing good; and was, at the same time, desirous of being little known. We adventured to take her out with us one day, to spend three or four hours with a pious cottager. I wished to see how she would conduct herself in such an interview. She charmed the friends who accompanied her, and was herself no less delighted. 'It has been,' said she, 'the most delightful evening I ever spent in my life.' She frequently thought, that, from the large measure of joy and peace which she found in believing on Christ, that the Lord would soon take her home to himself; but I supposed that those enjoyments were to fit her for future conflicts on behalf of the truth,—for suffering, and extensive usefulness. She acquiesced in this suggestion. To glorify God, by being useful in the world, was her highest ambition."

Now that she had been brought out of darkness into God's marvellous light, Miss Greig thought it her incumbent duty to urge her views on the subject of salvation upon her intimate friends, both in Britain and Russia. She, accordingly, addressed letters to a great number of individuals with whom she was acquainted, inviting and beseeching them to make the great concerns of eternity a subject of sincere and earnest examination. Few of these letters were ever answered. She was now regarded by her worldly friends as an enthusiast and a Methodist; and one family, whom she had been in the habit of visiting, requested her henceforth to discontinue her visits. None of these things, however, moved her. She was contented to endure reproach for Christ's sake. Such, indeed, was the lot which our blessed Lord warned His followers to expect. "Marvel not," said He, "if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The time now approached when she must leave Margate, with the view of returning to her friends in Russia. The thought of quitting the place of her spiritual birth was painful in the extreme. She had come to that town with the strongest prejudices against evangelical religion, and now she left it rejoicing in the

humbling doctrines of the Cross, as the source of her sweetest consolation—her highest joy. From Margate she proceeded to London, where she resided with a family who attended on the ministry of the late Dr Nicol, of the Scotch Church, Swallow Street. From the solid, pious instructions of that excellent divine she derived much benefit; and she continued to be a member of his church while she resided in London. Her studies were at this period almost exclusively directed to theology; and, ere long, she acquired an astonishing acquaintance with the Scriptures.

It was well for this interesting young lady that she thus thought of arming herself with the sword of the Spirit, which is the Word of God, as she was likely to encounter formidable opposition to her principles in Russia, to which she was now preparing to return. Soon after her arrival in St Petersburg, she thus speaks, in a letter to a friend, of her feelings on leaving England, and the temptations to which she was exposed in Russia:—

"You will believe it was not without deep regret I quitted England, which has been rendered far dearer to me than the land of my nativity, by the inestimable mercies there showered down upon me. Though I am here deprived of those privileges I formerly enjoyed, and separated from the religious friends I so much loved, my faith in the fundamental truths of Scripture seems to gain strength; and the contemplation of them is a never-failing source of consolation.

"If I had not, in my past life, been guided wonderfully to a knowledge of the truth, I might now tremble, when considering the many temptations which would lead me from the path of duty; but my experience of past mercies gives me confidence in the same superintending care for the time to come. Though deprived of the inestimable blessing of hearing the Gospel preached in its purity, the consolation I derive from it in private, arms and supports me in every trial. I desire to testify this to the glory of Him "in whom I live, and move, and have my being," and without whom I could do nothing."

Separated as she now was from the Christian friends who were wont to cheer and encourage her, Miss Greig found her chief enjoyment in the perusal of some choice religious books, which she had carried with her from England. But the Bible was her constant companion. She spent much of her time in poring over its precious pages—reading it with the greatest care, along with Matthew Henry's valuable Commentary. To impress the more deeply upon her mind what she read, she accustomed herself to make extracts from the works which she perused. For some time after she returned to Russia, she felt deeply the want of religious society; but at length she became acquainted with some excellent persons, who sympathized with her in the warmth of her devotional feeling, and in her attachment to the peculiar doctrines of the Gospel. In their company she felt the highest enjoyment, and with them accordingly she passed some of her happiest hours.

#### ASTRONOMICAL ILLUSTRATIONS.

BY A CLERGYMAN'S DAUGHTER.

PART II.

GOD, THE CENTRE OF THE UNIVERSE.

WE now proceed to the second division of the task we have assigned ourselves, and pursue those natural laws

and principles we have been considering, as they may be employed in illustration of a moral system—the economy of the moral universe. We are not insensible that, in such a field, we tread a soil from which may spring up, under every footstep of a roving imagination, the gaudy, but fast-fading blossoms of a day, which, however, exuberant in their growth, and even ornamented in their decoration, yield no lasting fruit, and impoverish without repaying the ground out of which they have arisen. Not deterred, however, by this conviction, we would endeavour, with cautious step, to pass the border-line between the regions of matter and mind, and inquire, whether (to drop the metaphor) we may not ascertain, from reason and Scripture, the existence of laws and principles in the moral world very closely analogous to those of the material, which have now passed under our consideration. That the Deity is to his creatures all, infinitely more than all that can be represented by the glory of the natural sun—the centre of spiritual light, life, and every cheering influence—were sufficiently established, independently of the testimony of those creatures themselves, by the circumstance that, in the revelation he has been pleased to give of himself in the Sacred Scriptures, he has condescended to appropriate the sun as the emblem of his glory. “God the Lord is a sun and shield;” “he causeth his face to shine on us;” “the Sun of Righteousness hath arisen upon us with healing in his wings;” “His face did shine as the sun;” and of the new Jerusalem it is said, “The city hath no need of the sun to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.” Considering Him, then, in this relation to his creatures, it is obvious that those creatures are bound to regard him not only as the source whence proceed all the blessings they possess in such rich abundance, but as the centre, around which must revolve all those hopes, desires, and affections, which constitute an intelligent being. How far a sense of such an obligation is exemplified in the history of this rebel province of his dominions, let experience testify in sorrow and in shame; but, undoubtedly, such must be the *acknowledged* obligation of all created intelligences, who have not broken asunder the chain that binds them to his throne. There are daring spirits who have broken that chain, when they shook off their allegiance to the great Supreme, and there was mutiny in heaven. May we not, then, conceive that all intelligent beings, while continuing in that sphere for which they were originally designed, must have God as a centre, around which, if we may adopt the illustration, they must constantly revolve; and may we not still farther conceive, that for their security, in their due relative position, certain moral laws, illustrated by, if not analogous to, those of planetary revolutions—were originally impressed on all intelligent natures;—that, for inscrutable reasons, one of these natural tendencies was permitted to prevail, and to carry the presumptuous and infatuated subject of its influence away, in a direct line, from the centre of glory—the throne of the Eternal, and is still carrying, and will continue to carry him for ever, with all his miserable attendants, farther and farther from that God to whom, through eternity, he has no possibility of return. Descending from the history of apostate spirits to the rebel race of man, and following his eccentric career, do we not

perceive something analogous still? Do we not behold the prevalence of that tendency which leads him away from God, carrying him far from the peace and the purity of Paradise, and forward in his erring course, through a wide and waste howling wilderness of moral desolation? The tie that united him to his Creator is severed—the tendency to depart from his presence and escape from his control is unrestrained—he turns away from the manifestation of his glory, and plunges onward towards the blackness of outer darkness, for which “wandering stars” are expressly declared to be reserved. He is, however, arrested on his fatal track by the counter-force of divine attraction, put forth in renewed, and yet more vigorous exercise, and recalled like the comet from its distant orbit, to his true place in the moral universe, and his original relationship to his grand and glorious centre. That the opposing influences by which he is affected have not yet returned to that equipoise which insures his stability in this position, the experience of every individual who has come within the sphere of this divine influence at all is sufficient to attest, being a continued exemplification of the struggle between contending powers—“a law in the members warring against the law of the mind; the flesh lusting against the spirit, and the spirit against the flesh, and these two contrary the one to the other.” But there is a grand moral process at work in the history of every Christian, by which the one must ultimately, though gradually, yield to the overpowering ascendancy of the other; by which the Christian’s revolutions, so to speak, round his divine centre, becoming gradually narrower and narrower, he approximates more and more to the Source of all light, life, and blessedness, till at last he shall be admitted within the hallowed circle of the immediate presence of Jehovah, when mortality shall be swallowed up of life; and, in full possession of distinct individual consciousness (contrasted with the favourite Brahminical theory of *absorption*), he shall be received into a glorious participation of the Divine nature, and be united to Him that sitteth upon the throne by such an indissoluble bond, as to preclude the possibility of separation through eternity: “He shall go no more out for ever.” These are the leading ideas that have suggested themselves to us, as naturally arising out of the considerations we have been reviewing. We might enlarge, but we fear to give rein to imagination on subjects passing mortal ken, and which angels only “desire to look into.”

#### THE TROUBLED SOUL FLEEING TO GOD FOR REFUGE.

In deep affliction’s troubled hour,  
When sorrow rules the breast,  
And earthly soothing hath no power  
To quiet its unrest;  
And mirth but maketh jarring din,  
Where all is heaviness within;

To thee we fly, O God! to thee,  
When all denies relief;  
And still more tremulously see,  
In storms of deeper grief:  
While all around to darkness turns,  
Thy inward light more brightly burns.

Thy love which passeth mortal sense,  
 To soothe, enlighten, save,—  
 Through life-sustaining Providence,—  
 Redemption in the grave:  
 Without it, life is idle breath;  
 Without it, terrible is death.

WILLS.

THE DUTIES OF THE CHRISTIAN SABBATH :

## A DISCOURSE.

BY THE REV. ROBERT WALLACE,

Minister of the Scotch Church, Birmingham.

“Remember the Sabbath-day, to keep it holy,” &c.—  
 EXODUS xx. 8-11.

WE propose, in the present Discourse, to point out the *duties* of the Sabbath, or the manner in which it ought to be observed and kept.

I. The first and plain duty of the Sabbath is *rest*, or cessation from all ordinary worldly employment or work on that day. This is so plainly and distinctly required in the Sabbath law, that it is astonishing how so many, who profess to respect the law of God, should be found erring in this particular. What can be more plain and distinct than the words, “Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work?” And what is more plain, than that this command is especially addressed to men as heads of families, and as masters; and that they are bound by it, not only to allow, but to require of, all over whom, as heads of families and as masters, they have control, the same rest from labour on the Sabbath which God requires of themselves? “Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.” We have already proved that the Fourth Commandment, as to the substance thereof, is of perpetual and universal obligation—that it applies to and is binding upon the Christian, under the Gospel, in the same degree as it applied to and was binding upon the Jew, under the Law. What can be more plain, then, than the duty of Christians to observe, in their individual capacity, in their families, and the establishments placed under their control and influence, a strict religious rest from all manual labour and all worldly business on the Sabbath? This is what the Fourth Commandment—the great standing rule in respect of the Sabbath—most distinctly binds us to. And to the same effect we are frequently and earnestly exhorted in the Word of God; as, for example, “Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath-day, neither *do ye any work*; but hallow ye the Sabbath-day, as I commanded your fathers.” Jer. xvii. 21, 22.

It is true, indeed, the Fourth Commandment, and precepts like it, such as the one just read, are

not to be supposed precluding and forbidding works of *necessity* and of *mercy* on the Sabbath-day. Our Saviour very clearly taught us this, (Matt. xii. 1-13.) The Pharisees and other Jews had put a wrong interpretation on the law of the Sabbath, and stretched it to an unwarranted length, as is evident from this passage. They held that it put an interdict upon all work one day in seven, even upon works of necessity and of mercy; except, indeed, in some rare cases, that nearly and clearly affected their own personal and worldly interests, as that supposed by our Lord, in the 11th verse of the chapter just referred to. But, in that chapter, our Lord clearly teaches, that works of absolute necessity, such as are required to satisfy the cravings of nature's hunger; and works of benevolence and mercy, such as visiting and endeavouring to alleviate the state of the sick and the afflicted, are not only lawful, but dutiful on the Sabbath.

But great abuse, my brethren, has, from time to time, been made of these reasonable and merciful exceptions. We are free, indeed, to admit that, in some quarters, there has been manifested a tendency towards a Pharisaic observance of the Sabbath, which is at once unnatural, and at variance with the Law of God, and the precepts and example of the Saviour. But such cases are rare, indeed, when compared with the multitude of instances in which the Lord's Day is shamelessly broken and desecrated under a false pretext of necessity and mercy. It is easy for a man, if he look not beyond present advantages and conveniences, and if his conduct cease to be influenced by a sense of the future, and is only influenced by temporary views and prospects—it is easy for a man, so minded and actuated, to persuade himself that it is necessary he should *travel* on the Lord's Day—that he should transact *business* on that day—that he should tolerate on that day the *calls* of men of business and of the world—and that he should require his servants to act in a similar manner. But every one who views his conduct in the light of Divine truth and Christian principle, sees no necessity in the case at all, save what his own grasping worldliness, and his unprincipled conformity to the world, for the world's sake, and his mistrustfulness of a good and a merciful Providence, have created. It is melancholy to hear men plead *necessity* for their breach of the Fourth Commandment, when every man of common sense must perceive that the only necessity in the case is, that of making rich faster than other men. The worldling is little aware how much he *loses* by breaking the Sabbath. He loseth “the blessing of the Lord, which maketh rich; and he addeth no sorrow with it.”

But, alas! my brethren, how awfully, openly, publicly, is the Sabbath of the Lord broken amongst us, in respect of that particular duty of it we are now considering, *viz.*, *rest from work*, without any plea of necessity or mercy for it whatever! What is Sabbath travelling, so common in our day, but a most palpable, and, in the



manner and on the scale in which it is practised, systematic, and public act of disobedience to the command, "Six days shalt thou labour, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work?" The Government of that country is prodigiously to blame that tolerates such a wanton and public breach of a Divine commandment, as that which attends upon Sabbath travelling, as at present practised in our own land. And the voice of a Christian public should be most loudly raised against what is not only a nuisance to Christians, that ought in justice to them to be put down, but, moreover, a national sin, that cannot be long persisted in without bringing down upon us the judgments of Heaven. "Thus saith the Lord, If ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

But it is not on our highways alone, though there chiefly and most publicly, that we may see a flagrant breach of the Sabbath law, in respect of work; but, moreover, in our gardens, and in our workshops, and in our dwellings. All these are frequently scenes of busy work, instead of rest, on the Lord's Day—some of them more so on that day than any other. It is on this day, especially, that our gardens may be seen filled with busy labourers; and on this day, too, that the work of a week, in cleansing and putting things to order, is frequently done in the household. It is on this holy day—this day on which the Lord has said, "Thou shalt not do any work"—that our gardens frequently receive their weekly quota of dressing, and our houses and yards of scrubbing and washing. It is on this day, too, that our servants and families are required to be unusually busy in preparing for our repast. All this is but the habit of general society, more or less confirmed and manifest.\* And what is all such conduct, but a disgrace to a Christian community, and a flagrant violation of the Fourth Commandment, which says, on the Sabbath "thou shalt not do any work?"

The duty of the Christian plainly is, to use diligence and foresight in so disposing and seasonably despatching his worldly business, whatever that business may be—whether that of the market or the manufactory, the workshop or the household—that the Sabbath may be as wholly and entirely as possible a day of freedom, not only from worldly and ordinary business and occupation, but, moreover, worldly thought and care. It is the duty of every man, yea, and his interest too, to rescue the Sabbath, as perfectly as it is possible, from the encroachments of the world; and to devote it to the purposes, and spend it in the services, of religion.

\* It will be observed that this Discourse, originally composed for, and addressed to, an audience south of the Tweed, refers to some peculiar modes of Sabbath desecration, which, amid all our admitted laxity, are as yet, we have reason to be thankful, comparatively unknown in Scotland.—Ed.

II. This brings me to observe, *secondly*, that although the Sabbath is to be a day of rest from our *ordinary worldly employment*, it is not to be a day of *idleness*; but, on the contrary, is a day which ought to be especially spent by us in the worship of God, and the more solemn duties of religion—such as prayer, meditation, reading and hearing the Word of God.—Every day of our lives, indeed, we ought to engage in such service. God ought to be worshipped, and his Word read in our families and in our closets, every day, without exception. We ought continually to bear about with us a sense of the Divine presence, and in all our actions be influenced by the fear and the love of God, and a respect to his glory; and it is only by daily and earnest prayer and supplication at a throne of grace, that we are enabled, in any degree, so to live. But whilst the worship of God, and other solemn religious services, are the duties of every day, they are especially, and in an eminent degree, the duties of the Sabbath. On that day especially we are to set our hearts to seek the Lord; on that day especially we are to endeavour to stir up within us a spirit of grace and supplication; on that day especially we are to give ourselves to meditation on the Word of God, to the contemplation of heavenly things, and the consideration of whatever concerns our everlasting peace; on that day we are especially to attend to the reading and preaching of God's Word, and all the services attendant upon his worship both public and private. This is the day which the Lord hath made, on which we ought especially to humble ourselves before him on account of our great unworthiness, and our great abuse of time, and talents, and opportunities; and on which we ought especially to give God thanks for all his mercies, and to rejoice and seek to make sure our interest in his great salvation. "This is the day which the Lord hath made; we will rejoice and be glad in it."

But more particularly, the positive religious duties which, although not to be confined to the Sabbath, yet, especially belong unto it, may be divided into such as are *personal, family, public, and charitable*.—The *personal duties* of religion appertaining especially to the Sabbath, are those which we owe unto God, and the Church, and our own souls in secret. On the Sabbath morning we should carefully imitate the example of our Saviour, of whom it is said, Mark i. 35. "And in the morning," that is, on the morning of the first day of the week, which was afterwards to be consecrated by him as the Sabbath, "rising up a great while before day, he went out, and departed into a solitary place, and there prayed." A due portion of every Sabbath ought to be spent in *self-examination, and secret prayer*. "Enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret." It is when we are alone with God that we can best disburden our minds unto him, and spread out our necessities before his Fatherly eye. And they who neglect such a season as a Sabbath morning,

solemn and still, affords for purposes of secret devotion, neglect the most precious opportunity of holding profitable communion with God; such communion as gives the soul a relish for all the after solemn services of the day, and without which they are like to be insipid to the taste. It is in secret, too, we can pour out our hearts with least reserve unto God in behalf of others, our ministers, and our fellow-worshippers, and the Church in general, to the effusion of a rich blessing upon those for whom we pray, and our own individual preparation for Christian communion and fellowship. O, my brethren, neglect not the secret duties of the Sabbath, and especially of the Sabbath morning.

The *family duties* of the Sabbath are those which, as heads of families, we especially owe unto the members thereof on that holy day. Family as well as secret prayer is most solemnly and devoutly, and with special reference to the duties, and the privileges, and the temptations of the Sabbath, to be engaged in on this day. The Scriptures and other books of a devotional and religious character are to be read to our children and domestics; they are to be instructed by us in the elements and principles of religion, where this is necessary, or has not been already done. We are to endeavour savingly to interest them in the great truths of religion, and to awaken them to a concern about their souls. We are to encourage and allow them in all Sabbath duties, whilst we *authoritatively* repress and forbid whatever is inconsistent and at variance with the sacred character of that holy day. It is on this day, in short, the Christian parent and master is to take special heed to lead his children and servants to a throne of grace, and by the still waters, and in the green pastures of God's Word. And I am sure that he only needs a heart truly interested in such a work, to be enabled more or less to interest his family in it also; and that he only needs affectionate consideration mingled with solemn earnestness, to prevent the danger of his making the Sabbath a weariness, or other than a delight to those around him—those who at once love and revere him.

The *public duties* of the Sabbath consist in a regular and diligent attendance upon the public worship of God—upon the Word publicly preached—the sacraments publicly administered, and prayer publicly offered up. That men should publicly unite in the worship of God, and in doing homage to their Lord and Saviour by showing respect to his ordinances, reason and nature themselves do teach. And, hence it is, that idolaters and the worshippers of false gods, in every age, and in every country, are no way behind, but the contrary, in their public exhibitions of devotedness and blinded worship. The Sabbath is the day specially appointed for the public worship of the true God. This we learn from the example of the Jews, who, as had been appointed by God, worshipped before the Lord on the Sabbaths; from the example of the Saviour, whose custom it was to go into the synagogues on the Sabbath-day, to

read and to expound the Scriptures; and from the custom of the apostles, and first Christians, who, on the first day of the week, that is, as we have already shown, the Sabbath under the Gospel dispensation, came together to break bread, and engage in the most solemn services of our holy religion.

And, after all, it is the duty of public worship in all its parts, that is the most distinguishing, and characteristic, and important positive duty of the Sabbath. On other days as well as on this day, we have duties of a sacred character to discharge in our closets, and in our families, which we cannot neglect without sin and danger to our souls; but on the Sabbath-day alone has God positively required of us the duty of public and united worship; on that day alone has he required of us our services and presence in the sanctuary. Many Christians feel it to their advantage to meet oftener for united worship than on the Lord's Day, and the practice of doing so is most highly to be commended. But still, it is only on the Sabbath, God, in his Word, hath positively required of his people the public and united acknowledgment, and worship of himself. These, then, are not only Sabbath duties, but the most distinguishing characteristic duties of the Sabbath.

The *charitable duties* of the Sabbath, I dwell not upon. They are such services as are required of us to others on that day, and which are consistent with its sacred and religious character. As for example, alms giving to the poor and needy; instruction and advice to the ignorant, and those who are out of the way; and visiting and comforting the sick and the afflicted.

That such duties as we have been enumerating, namely, the reading of the Scriptures, meditation, prayer, and the worship of God, in secret, in our families, and in public, together with such works of necessity and mercy as we may be called to, should occupy our time, and engage our attention on the Sabbath-day, seems to me evident from the very first clause in the Fourth Commandment. What is that clause? "Remember the Sabbath-day." For what purpose are we to remember it? "To keep it holy." "Remember the Sabbath-day to keep it holy." Now how is this to be done? How is the Sabbath to be sanctified and kept holy, except in the careful observance of such duties as we have called your attention to? Except in holding communion with a holy God; and engaging in those exercises which bring us nearest unto him, and which are the nearest approximation to the services of heaven. None will dare to hold, that the Sabbath may be kept holy unto the Lord, when willfully spent for our own use and in our own service. All whose judgments are worthy of respect must at once pronounce, that so to spend it is a desecration of the Sabbath—a palpable breach of the Sabbath law. Neither will it be held, surely, that we keep the Sabbath holy by merely resting from worldly business and employment on that day, whilst we seek our own pleasure in idleness, or in other ways of self-grati-

fication. God himself has given us clearly to understand, that it is not thus the Sabbath is to be kept holy—that it is not after the fashion of an ordinary holiday, when He says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” Isaiah lviii. 13.

Now, if worldly employment, and idleness, and pleasure-hunting, be one and all forbidden on the Sabbath, in what light is it to be looked upon by us, but as a day intended and set apart for the special worship and service of God, in the most solemn duties of religion? And so the Sabbath law teaches, on the very face of it; and so the Sabbath has been observed in all ages, by God’s true people, both under the Mosaic and Gospel dispensations.

Now, my brethren, if in the duties to which we have called your attention consists the service which God requires of you on the Sabbath-day; and if our observance or breach of the law of God, as contained in the Fourth Commandment, is just dependent on the manner in which such duties are discharged by us, oh! how ought we, on each Sabbath-day, to stir and give ourselves up to prayer and devout meditation! How attentive ought we to be to the reading and preaching of God’s holy Word! How forward to “do good, and to communicate” to the wants and necessities of our fellow-men, as opportunity may offer! And how carefully and scrupulously ought we to avoid and shun whatever has a tendency to unfit our minds for these, the peculiar and solemn duties of the Lord’s Day!

1. In the *first* place, how carefully ought we to be on our guard against worldly thoughts! If these are allowed to enter and abide in our minds, they will soon destroy all devotional feeling, and render the peculiar services of the Sabbath a weariness to us, and in a great measure, if not altogether, in our case, a solemn mockery and mere form. The temptations of men of business to worldly thoughts on the Sabbath-day are no doubt great; but if conscious of this, it should only teach them to be more on their guard against such thoughts; and to be more careful and prayerful, that in all the services of the Sabbath, both at home and in the sanctuary, they may be enabled to wait upon God without distraction of mind.

2. But, *secondly*, how carefully, in order to maintain a state of mind at all fit for the solemn duties of the Sabbath, ought we to abstain from worldly and idle conversation. Worldly and idle conversation must necessarily lead to a worldly and frivolous frame of mind, utterly inconsistent with the solemn spiritual duties and character of the Sabbath. It is sinful in itself, as a breach of the Sabbath law, God having distinctly required in his Word, that on that day we do not speak our own words; and it unhinges and gives a worldly and frivolous tone to the whole mind. In

respect of conversation, professing Christians frequently err, egregiously err, on the Lord’s Day. Too often their conversation, instead of being of a heavenly and spiritual character, differs nothing from the ordinary talk of every-day life,—and not unfrequently is most decidedly and shamefully worldly. To allow ourselves in such conversation is certainly to unfit ourselves for prayer and meditation; and therefore, with our eyes open, to run in the very face of duty.

3. But, *thirdly*, to avoid worldly conversation on the Lord’s Day, it will be necessary for us also to withdraw from worldly company. To throw ourselves into the arms of the society of the world on the Lord’s Day, is to countenance what is in itself evil, and necessarily attended with a breach of the Fourth Commandment—company-keeping on the Sabbath, and to expose ourselves to influences which tend not only to unfit us for sanctifying the Sabbath, but to destroy all sense of its sanctity. In such company we must either join in conversation directly worldly, or appear in the inconsistent character of reprovers of a vice in one particular, which, in another, we countenance and commit.

4. But, *fourthly*, that we may not unfit ourselves for the duties of the Sabbath, how careful ought we to be as to what we read on that day! If our reading be of a worldly and secular character, our thoughts and habit of mind will necessarily be so too. If we spend our Sabbaths in reading newspapers, even though they come to us under the name, and with the character, of religious ones; or in reading works of ordinary history, or of science, or mere morals; by that very act we must unfit ourselves for the services of the Sabbath; whilst, moreover, we break in upon time which ought to be set apart by us for reading the Scriptures, and works of a devotional character. If we would spend the Sabbath dutifully, pleasantly, and with profit, let us lay aside on that day whatever works have not a direct tendency to exalt God, and the soul, and the Cross, in our thoughts, and give ourselves to the reading and consideration of those which have such a tendency—and especially of the Bible.

5. *Fifthly*, Let us not only guard against what may unfit us for, and is inconsistent with, the duties of the Sabbath; but, moreover, indulge those thoughts which have a tendency to solemnize and prepare us for all the services of this day. Let us think of God’s rest from his work, after the creation of all things, and his authoritatively sanctifying and hallowing the seventh day. Let us think of the rest into which Christ hath entered, having finished the work of our redemption; and of which a Sabbath on earth, truly spent, is to all his believing people a foretaste and an earnest. Let us compare the things of time with the things of eternity,—these present, perishable things, about which we are allowed six days employ, with those future and imperishable things about which God requires our undivided thoughtfulness one day in seven. Let us remember death,

and judgment, and eternity; hell, where there will be no Sabbath; and heaven, which will be an eternal one. Let us call to mind the experience of the people of God in the past, as when they said, "A day spent in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And such thoughts and reminiscences will tend greatly to the elevation of our mind, to solemnize it, to humble it, and to prepare it, in faith and love, to engage in the sacred duties of the Sabbath.

*Last* of all, my brethren, to be prepared for duty, and preserved in the way of it, on the Lord's day, ask the teaching, and the quickening, and the supports of the Spirit of all grace. Oh! it is he alone who can lead us in the right way, and keep us from falling, on any day. It is in him we stand; and without his assistance we shall prepare our hearts in vain for, and act but a poor and a miserable part in, the duties of a Sabbath-day. "The preparation of the heart is of the Lord." Let our Saturday's evening prayer, let our Sabbath morning prayer, unto him be, that his Spirit may sanctify us for our Sabbath duties—interest and support us in them. So we shall be enabled, in some degree, to "Remember the Sabbath-day, to keep it holy;" and shall have reason to live in the hope of those to whom, through grace, it has been promised, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable,.....then shalt thou delight thyself in the Lord: and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Amen.

#### CHRISTIAN TREASURY.

*Remedy for Trouble.*—For the troubles and calamities of life, there is but one remedy; and, thank God, that remedy is a specific; it has stood the test of nearly two thousand years, and has never failed in a single instance; it is the repose of the Christian upon his Saviour,—a consciousness of his perpetual presence and support: "Be of good cheer: it is I; be not afraid." The Christian lays the entire score to the charge of sin. Man had no fear, no trouble of any kind, when in a state of innocence; and when he shall be removed from his present sinful condition, he will be removed also from the sorrows and perplexities that are indigenous to it. In heaven, the heart is happy; because it is holy. There can be no tears where God is present; no anxieties to mar the pleasures that are at his right hand for evermore. The harmony of the skies has no discord; the song of the Lamb is all triumph. How can he be afraid, who has for ever sat down by the side of the great Captain of his salvation, and whose banner waving over him is love?—Dr. J. M. Good.

*The Tempting of Abraham.*—When it is said that "it came to pass that God did tempt Abraham," we are not to suppose that the expression means any thing more than that he tried him, put his faith to the test, to see whether it was genuine and firm; and certainly this trial was the most severe that was ever laid upon

a true servant of God: "Take now thy son, thine only son Isaac, whom thou lovest, and offer him as a sacrifice;" slay him and consume him to ashes as a burnt-offering unto the Lord. Every particular in this extraordinary command was calculated to put a father's feelings to the test: he was to sacrifice his son, yea, with his own hand, and that his only son, his favourite son—Isaac, the child of promise, the support of his old age, the comfort of his gray hairs; and this simply because the Lord had said it. But was he sure that the Lord had said it? Might not this be some satanic delusion? Could the holy and just God impose such a command? could a human sacrifice propitiate his favour? could he delight in seeing a father imbrue his hands in the blood of his own son? These and many other surmises might have risen in quick succession in the mind of the patriarch, and combining with the strong dictates of nature, might have urged him to disobedience. But he was sure that this was the word of the same God who had called him out of Ur of the Chaldees, and for whom he had forsaken his country and kindred and father's house; and therefore in simple faith in his wisdom and goodness he immediately obeyed: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him." There is something very affecting in the minute detail of these trivial circumstances, when taken in connection with the feelings which must have been passing through the patriarch's mind. He occupied himself in preparations for his journey with all the coolness of deliberation; he arranged the particulars himself; and even clave with his own hand the wood which was to consume his son! This was not the result of a sudden ebullition of faith; it was the effect of resignation and habitual confidence in God. During his long and painful journey he had time to consider well of his conduct; for three successive days did this affectionate father travel with his innocent victim by his side, and even then he saw the place of "trial afar off." Leaving his young men at this spot, lest they should attempt by interference to oppose the will of God, it is said, "Abraham took the wood of the burnt-offering and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." And here a touching incident is mentioned, which, if any thing were wanting to heighten the conflict of the father's feelings on such an occasion, must indeed have wounded him to the very soul. Isaac, in the simplicity of his heart, "spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?" How little did he think at that moment that he was himself the sacrifice which his father was commanded to offer! The reply of Abraham was full of faith and resignation; he said, "My son, God will provide himself a lamb for a burnt-offering." Thus they pursued their way. Reaching at length the fatal spot, we are surprised as much by the meek submission of Isaac as by the constancy of his believing father. He was now about twenty-six years of age, and therefore must have voluntarily suffered himself to be bound. His early piety, which is afterwards commemorated, gives us every reason to believe that he did so. The crisis was now arrived in which Abraham's faith was to be finally ascertained; he had built the altar, and had laid the wood in order, and had bound Isaac, and had laid him on the altar upon the wood, and as he stretched out his hand to grasp the fatal knife that was to slay his son, the angel of the Lord suddenly called to him out of heaven, saying, "Abraham, Abraham: and he said, Here am I." Yes; he was there in the path of duty, in the act of obedience: he would have slain his son

had not the Lord recalled his command; but it was enough; he had proved himself willing to part with every earthly object, however beloved, and to rend asunder the dearest human ties if God required it of him: "And the Lord said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." And God made good the words of the patriarch, for he did provide a sacrifice, a ram caught in a thicket, and Abraham offered it in the place of his son, calling the name of the place Jehovah-jireh, which means, "the Lord will provide." And God called to him a second time out of heaven, solemnly declaring that "because he had done this thing, and had not withheld his son, his only son, in blessing he would bless him, and in multiplying he would multiply him;" and that he should be the progenitor of the Messiah, for "in him all the nations of the earth should be blessed." Thus, every difficulty was removed; the trial proved the forerunner of an enlarged blessing, and the apparent harshness of the command only sweetened the mercies to which it led.—REV. F. CLOSS, A. M. (*Lectures on Genesis.*)

*Christ an example of Prayer.*—Great and unquestionable as was the inherent power of our divine Saviour, every mighty work which he performed on earth, was ushered in by prayer. Was he to be announced at his baptism as the beloved Son? We are told it was "while Jesus was praying, that the heavens opened, and the Holy Ghost descended." Was he about to ordain his apostles? "He continued all night in prayer to God." Did he intend to spend the day in preaching? We read that "rising up a great while before day, he departed into a solitary place, and there prayed." Did he design to encourage the falling apostle? "I have prayed for thee, that thy faith fail not." Did he seek consolation for himself? "Being in agony, he prayed more earnestly." Thus was it also in the instance we are considering: "As he prayed, the fashion of his countenance was altered, and his face did shine as the sun, and his raiment was white as the light."—REV. H. BLUNT.

*The value of God's Word.*—If you would grow in grace, you must let the word of God abide in you richly and wisely; it must dwell in your understanding, in your will, your affections, your memory, and your conversation, and it will thus prove to you a shield which you can hold up at all times, and a sword to fight against all your spiritual foes. Does Satan tempt you to sin? you can bring to remembrance some precept to prove it is sin; if tempted to embrace erroneous views, then call to mind some doctrinal passage; if to unbelief, some promise; if likely to fall into a snare from fear of men, then some threatening, such as, "fear not him that can only kill the body, but fear him who can cast both body and soul into hell;" and when in danger of falling away, then think of some such character as Demas, and pray for grace to resist,—remembering that all these things are written for our admonition, for it is by the word of God the Holy Spirit directs the children of God, and keeps them from falling.—REV. W. MARSH.

*A word of warning and consolation.*—Before the institution of the Passover, the Jewish year began in autumn; thenceforward it began in spring. Are any of you living in sin, and strangers to the application of the blood of Christ? It is still the autumn of your existence; your summer sun set in Eden. Death will strip you of every idol, and if you die in your sins, a winter of eternal storm awaits you. You who know what it is to eat the paschal Lamb, and feed on him by faith, it is the spring-time of your existence; your sun shall never go down. The beams of the Sun of Righteousness shall illumine the dark valley of the

shadow of death, and an eternal summer is beyond. Contrast the Israelites eating the lamb in peace and safety, with the Egyptians mourning the loss of their first-born and their gods. But what is it in comparison with the state of the friends and enemies of Jehovah, when time shall be no more?—HOWELS.

### THE NECESSITY OF BECOMING CHILDREN.

BY M. A. VINET, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF LAUSANNE.

*Translated from the French.*

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—MATT. xviii. 3.

MY DEAR HEARERS,—I have endeavoured in preceding Discourses, to commend Christianity to your reason; I have constantly connected the chain of my argument with the immutable truths of nature; I have appealed to your own consciences. I have, as it were, set you up as a tribunal, and brought before you the religion of Jesus Christ to be judged. What I have done, I believed myself at liberty to do. Nothing forbids me to treat you with the same condescension as the apostles did their first disciples; and, since God himself has established preaching as a means of conversion, so long as he shall not accompany our words with the powerful support of miracles, the method which we have followed must be considered as fully sanctioned by divine authority. Preaching will always consist in setting out from one point, upon which all are agreed, with the view of reaching together some other point on which some differ. With men convinced of the truth of Christianity, we set out with the declarations of the Gospel themselves; but with those who are not so, we must necessarily begin at a more remote point, which can be no other than some one of those convictions common to all our hearers, either bestowed by nature, or acquired by means of study. We have then, nothing to regret in having pursued the path on which we have hitherto trod: but we confess that the attitude in which we have been forced to place Christianity—the attitude, if we may so say, of culprit as to you, of client as to us,—is not the one we should in preference have given it: and we are not insensible to the danger of the position in which both you and we are, almost inevitably, placed by this method. In continually appealing to your reason, we have had to fear, on the one hand, that we should flatter its vanity; and, on the other, that we should give to Christian revelation a false air of philosophic system and theory. We may have also given some reason to think that the work of conversion to Christianity is brought about entirely by the actings of human intellect;—that one becomes a disciple of Jesus Christ in the same way that he would become the disciple of Plato;—that, in this wonderful change, reason and philosophy do all; and that, in short, the proud reasoner can make this long and important passage from the world to Christianity without losing or giving up any thing by the way.

If we have allowed such an impression to be made on your mind, we shall now endeavour to efface it. Instead of patiently listening to an advocacy of its rights before our little tribunal, Christianity shall, from

this moment, assume the tone which becomes it, and dissipate the mistakes under which you may labour with regard to its position and your own. You have, perhaps, been imagining that it desires nought but an expression of your attachment, and that it would be too happy in securing that to give you any farther trouble; and thus you may hope that it will now leave you, as if the affair had been settled amicably between you. Perhaps you think that, in assenting to the justice of its pretensions, in pronouncing, so to say, the sentence of its acquittal, you have done all that it can expect you to do, and that your relations with it should continue on the same footing of equality as before. Indeed, you are very much deceived. You must not think that, because you have yielded to the evidence—historical, philosophical, and moral—which so clearly establishes the truth of Christianity, you are converted; the proper work of conversion has not even been commenced: all that we have said, all that you have believed, is little more than the preface to it; you have not yet read one syllable of the book itself. The road to the kingdom of heaven has been pointed out to you, but you have not yet entered into the kingdom. In your natural state, you could not enter in. "Except ye be converted, and become as little children," the Master himself says to you, "you cannot enter into the kingdom of heaven."

Do you remember the reply of Archimedes to his disciple, the tyrant of Sicily, who was provoked by the slowness of his method or the difficulty of his theorems? "There is no royal road to science." We have better reasons for saying the same to you with regard to our subject. Christianity neither presents nor acknowledges any privileged road. So long, I admit, as you confine yourself to inquiries concerning the truth of the Christian revelation, the very nature of such preliminary researches leaves in you the feeling of independence and of dignity. This part of the road is large; there is space enough on it for all your pretensions; there you may, at your ease, enlarge and extend yourself, and occupy it entirely with the splendid display of your science. But this road, how wide soever it may be, you and all other men will find terminating at a door so narrow and so low, that, far from being able to take along with you all your magnificence, you cannot yourselves pass through it without lessening your size, and without exchanging, if it be possible, your stature of a perfect man for that of a little child. "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven."

Do we mean that, at the decisive moment on which entrance into the kingdom of heaven depends, man is called upon to give up his reason, to acknowledge as null and of no avail the learning which he has acquired, and that the infancy which we spoke of as being a condition of admittance could be nothing else than ignorance and stupidity? Those who think so must forget that the Gospel every where supposes the contrary—that the Christian religion includes within itself the richest source of intellectual development—that it first reduced to the level of common understandings the most sublime doctrines—that the apostles feared not to say to men already converted, "We speak to you as to men,"—and, finally, that in the Gospel we meet with this remarkable antithesis, "Be not children in

understanding; howbeit in malice be ye children, but in understanding be men."

The Christian ought to be a man in understanding; but, before he can enter the kingdom of heaven, he must be a child in heart. I presume you to be the first:—are you the second also?

During the time that you have been engaged in examining the evidences and proofs of Christianity, we have treated you as perfect men—we have regarded you as nothing less; but now that these independent researches have forced upon you such a degree of conviction as binds you to the doctrine of Christ; now that, by whatever method, you have assured yourself of the great truth that Christ came into the world to save sinners, of whom each of you may consider himself the chief; or, to speak more plainly, now that the man of reflection, the subtle genius, the scholar, has confessed that, as a child forsaken, he was picked up in the bye-paths of the world, without shelter, without raiment, without food, without even strength to walk, or voice to ask his way, does it become him to put on the airs of a being of importance, or ought he not rather to suffer himself to be treated as a child—as one become so in reality?

What, then, in the eyes of God, is he whom the world honours as learned? What but an ignorant man? What is the strong amongst men, but weakness itself? What the intelligent, but a fool? What the rich, but a very beggar? And even when he has discovered a new heaven, or founded a new empire on the earth, what is he in the eyes of God but a fool, who has forgotten the first of truths, incapable of spelling the first syllable of the name with which the heavens resound, and which angels adore; unable to discharge, or even to attempt, the first, the most sacred, the most simple of his duties; and, notwithstanding all his knowledge of nature, so estranged from nature itself, that he adores what he ought to despise, and despises what he ought to adore?

What a little child is in point of knowledge compared with the man, he himself is compared with the knowledge of God. But what the child has, he has not. All the child's strength is a sense of his weakness; all his science a consciousness of his ignorance; all his wisdom an instinct which carries him towards his natural protectors. The man of the world possesses not this wisdom; he would fain rise from the cradle where lies his weakness; he would fain discover, without assistance, his road through a country which he knows not; he spurns the hand that is offered to support him, and, always endeavouring to play his part as a man, would willingly forget that he is but a child.

This disposition, at once natural and common to all the unconverted, continues to show itself very often even in those whose reason has been subdued by the Gospel. They would fain, in their character of perfect men, set their seal to the Gospel; but they cannot resolve to become children—in other words, to become Christians. Here it is that they meet with the great stone of stumbling, which their wisdom had not foreseen. Here they make a stand, as much disconcerted as if they had been entrapped. It was not with this view that they embraced Christianity; they have been deceived; they have been led on farther than they wished to go; they will not go back, that is now impossible, but they will not advance.

We must go forward; we must unite heart and mind. Christianity is not a mere system of externals; it is a life within us. Christianity is a renewal of the soul, and absolutely, nothing less. A Christian is not a man who has dismissed from his mind one theory to make way for another; but an humbled man, who feels that it is through mercy alone that he exists, who adores and praises this mercy, who feeds upon the promises of God as his only hope, whose life is one continued act of self-denial, who presents himself every day as a sacrifice to his Saviour, living no longer to himself, but allowing his Saviour to live in him, and living the life which he now lives in the flesh by faith on the Son of God, who loved him. It would be, doubtless, more agreeable, and more flattering to self-love, to present himself to the world as a man who, from amongst many systems, has made his choice, and who is ready to justify it, by setting forth the reasons which have induced him to profess Christianity as a religion eminently rational. But something more than this is required even in profession. Look at the child. Not only does he not blush to own his father, but he glories in so doing; he never conceives the idea of his father being less respected by others than by him; in his opinion, he is exalted far above all other men; in every place he shows him respect and obedience; and even when his father is obliged to appear in a humbled attitude, he perceives not that he is not regarded by the world in the same light as by him; or, if he should perceive it, he is astonished and grieved, and openly declares his feelings. Ask of the man, who is, as yet, but a speculative Christian, these proofs of love, these avowals, this open and ingenuous profession, expect him to declare without embarrassment, and without equivocation, alike in every place, his exclusive confidence in the blood of the new covenant; let him be seen at the foot of the cross, humble, insignificant, miserable; full of the love of his Father, adoring his glorious goodness, feeling that in comparison with this divine work, nothing is grand, nothing beautiful; let him give free utterance to the sentiments of his heart, and speak of the news of salvation as of news always fresh, always interesting, claiming attention in preference to all other intelligence. You will ask him for all this in vain. He did not imagine that this was the matter on hand. Is it thus that it is understood? In truth, you greatly astonish him.

A little child can do nothing for himself; he expects all from his father. He knows that he is loved by him, and that nothing really necessary will be denied to him. He prays; the life of the little child is one continued prayer. How many reasons has man to think and to act in like manner! But, "pray!" says the wise man. "Pray! this is by no means natural to my heart; all that can be said with regard to prayer, I know, and hold it to be true; but, notwithstanding, I do not feel myself disposed to engage in it; it seems as if it were something foreign to my nature, and altogether the concern of another person. I should appear singular to myself in praying, as if I were doing what I had learned of copied. Did I think of all this in becoming a Christian?"

A little child has more philosophic views with regard to the relations of society than any philosopher. With him men are men; dress does not, in his estimation,

communicate to them any new quality; he loves them if they be good; he loves them if they love his father. In this view, also, the Christian is a child. He admits and accepts of social distinctions for a temporal use; frequently he conforms to them from motives of Christian prudence; but, in his heart, he disowns all such distinctions; Christian love levels all. He hesitates not to treat all men as brothers; for, in them, he sees the children of his father; and, if there be any towards whom his heart is drawn in preference, they are those who love his father. Not only are the distinctions of rank insufficient to restrain the outgoings of his love, but even more formidable obstacles, such as those produced by differences in cultivation, intelligence and character, are, with equal facility, surmounted. He has always something to say to the simple, something to teach the ignorant; some sympathy even with characters most unlike his own. In whatever society he may be placed, he feels neither weariness nor disgust. The bond of a common interest unites those who, without it, would be strangers to one another. To the Christian, all seem to be equally learned, equally ignorant, equally foolish, equally wise. The distinctions which exist in other spheres cannot here be remarked. They appear, when viewed in relation to the end of life, to be little worthy of regard. Wherever the Christian meets with a Christian, he finds an equal. But nothing of all this can be said by one who is merely a speculative religionist. To attach him to a Christian, something more than Christianity is required; if not equality of rank, at least of cultivation; he has nothing to say to the uneducated Christian; he feels ill at ease in his company, he shuns him. He must also have similarity of views; a mere shadow disturbs him; he does not raise himself above the impression which an unreasonable prejudice may have made on his mind. He cannot overlook the shadow, and attach himself to the substance, which is Christianity itself. He seeks equals rather than brothers.

A little child believes what his father tells him. He is his father; does he not know all that the child has occasion to know; and would he deceive him? This amiable instinct is that of the Christian. He knows that his father has spoken, and that is enough for him. He will not submit the authentic communications of Divine wisdom to the control of man. After having believed that the Gospel is of God, he believes what the Gospel says. The theoretic Christian, on the other hand, continues to be actuated by the pride of reason, even within the sacred enclosure, at the doors of which he ought to have relinquished it. He would still like to judge and choose for himself, apply to his own use, prescribe to God what he ought to say, reform the maxims and the truths of revealed religion, and fashion the Bible according to his own taste after having accepted of it. Do we speak to him of submission? Do we remind him of what he has promised—of the inconsistency of meddling with those mysteries the sacredness of which he before acknowledged? His reason, accustomed to enter every where, is surprised to find one door shut against it: he had not considered the tendency of his engagements, he experiences the vexation of it, and, thinking it impossible either to retreat or advance, urged on by pride, and restrained by fear, he remains immovable and inactive, upon the very

ground which separates between Christianity and the world.

The transition from knowledge to possession, from belief to life, is what our Saviour represented by the image, at first sight so singular, of a return from mature age to childhood. Whilst, then, in the world the teacher says, "Come, behave as a man;" Jesus Christ, our divine Master, says to the man, "Conduct yourself like a child: be in heart, in all your relations with God and with men, like a little child in its conduct towards its father, and towards those around it." Child-like simplicity of heart is the characteristic which distinguishes the true from the speculative Christian. But what is this simplicity of heart but humility? What is it that distinguishes the child from the man, but a kind of natural humility? It is humility, then, which forms the line of demarcation between the speculative and the living Christian; it is humility which he chiefly needs; it is humility which he must possess before he can enter into the kingdom of heaven.

Let us be more explicit, my brethren; let us not excite the notion, that one virtue is, more than another, a condition of salvation. Jesus Christ has only given us to understand, that his religion is of such a nature, that, unless we consent to humble ourselves, we cannot obtain an interest in it. He might, in like manner, have said, that without love we cannot enjoy it; and this he has also declared, and his disciples have repeated it. But humility itself is a proof of love; he who loves has no difficulty in humbling himself; he who is not humble, loves not. He who has seen the Son of God descend from heaven to earth, share in all our sorrows, degrade himself to a level with the malefactor, and drink up reproach like water, in order that he, a sinner, might enjoy eternal glory in the bosom of the Father;—he who has seen these things, who believes them, and yet thinks that the disciple is above his master, or the servant above his lord; he who cannot make up his mind to drink but one drop out of the cup from which Jesus Christ drank in long draughts; he who, at the foot of the cross, cannot resign his frivolous pretensions, his pride, his self-confidence, his little glory, his vanity; he who expects to sit upon a throne in presence of Jesus nailed to the accursed tree,—certainly loves not. And, on the other hand, he whom so much love cannot move, who can believe in it without loving; he who will not suffer his heart to be caught in this net of mercy—certainly will not humble himself. Love and humility become, by turns, antecedents one of the other; but never exist separately in the heart. Look there, and you will find them united and blended into one sentiment, whose different qualities manifest themselves in concert, by one motion, and by one virtue.

Reason may tell us, that the Gospel is of such a nature that one cannot, without becoming a child, receive it in deed and in truth; but it does no more: it leaves us in this case, as in so many others, at the very point where the true difficulty begins. Reason is not the efficient cause of any of the emotions which spring up within us; all that it can do, is to introduce us to the facts fitted to excite these; it then retires, and leaves the facts themselves to convince us. It is thus that it places us in the presence of the great fact of redemption; a fact which is connected with this peculiarity,

that, however fit it may appear in its nature to touch the heart, it meets in this very heart with the most formidable obstacles. Theoretically, we say, that in this fact every thing is so combined as to charm and elevate the soul; in practice, we seem to reject it as altogether revolting. Accordingly, the Gospel does not attribute to our natural faculties the power of believing and applying ascertained truth to themselves. "No one can believe," it tells us, "that Jesus is the Son of God, but by the Holy Spirit." The meaning of which undoubtedly is, that no man can, without the aid of the Holy Spirit, put on the dispositions of a true disciple of Jesus Christ. No man can enter the kingdom of heaven "except he be converted, and become as a little child."

So, then, you cannot of yourselves become children; it is your part to act upon the conviction, that, being proud and self-sufficient by nature, it behoves you to ask of God to humble this pride, to bring you down to the stature of little children, and to give you their hearts. And it is not only you who are learned, and men of genius, who have need of this; your pride is not much greater than that of other men, although your intellect may be superior to theirs. They, too, in their mediocrity, are haughty and proud; and they are so regarded by God, even when they appear before their fellow-men humble and modest. Their reason is as presumptuous as yours, their dignity not less easily offended; it costs them as much to become abased as if they were, like you, exalted to the skies. To be children, little children in leading-strings, not daring, for one step, to let go the hand which supports them, depending on his mercy for the supply of their daily wants, walking with the humble, being seen in the company of the lowly, united with the simple-hearted—what abasement!—what disgrace! Happy, however, he who accepts of this shame, and covers himself with it! The shame of the earth is the glory of heaven. If it be still repugnant to your feelings, if you choose not to become children along with the children of God, depend upon it, notwithstanding the sincerity of your profession, you are not yet in the kingdom of heaven; you are upon the very threshold of a door open before you, through which you dare not pass. You must pray God to humble your pride by giving you a lively sense of your state as a sinner, a deep view of your misery, an implacable hatred of yourselves, such as sin has made you, and a serious conviction of your danger. Ask him so to humble you, and to bring you so low in your own estimation, as that you shall believe yourselves supremely happy in being received again as mere children under his paternal care. Then alone will the religious convictions which you have acquired profit your soul; they will no longer be a burden, a source of perplexity, a sad thought, of which in vain you try to rid yourself; they will form the ground-work of your peace, the foundation of your happiness; a life within you, a life in death; your hope in time, your glory in eternity.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 18, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'CONN, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Remarks on the Millennium. Extracted from Lectures on the Revelations. By the Rev. Henry Grey, A.M., Part I., Page 285</p> <p>2.—Sacred Poetry. "Happiness." By Toplady, ..... 289</p> <p>3.—The Jews in Modern Jerusalem, ..... <i>ib.</i></p> <p>4.—Sacred Poetry. "Hope." By Watts, ..... 290</p> <p>5.—The Origin and Character of the First Book of Discipline, <i>ib.</i></p>	<p>6.—A Discourse. By the Rev. John Hope, ..... Page 293</p> <p>7.—Sacred Poetry. "Reflections on the Death of a Christian Friend." By Wesley, ..... 295</p> <p>8.—The Order manifest in the Arrangement of Creation, .... 6.</p> <p>9.—Biographical Sketch. The late Mrs Paterson, St Petersburg. By the Editor. Part II., ..... 397</p>
---	---

## REMARKS ON THE MILLENNIUM.

EXTRACTED FROM LECTURES ON THE BOOK OF REVELATIONS, DELIVERED IN ST MARY'S  
CHURCH, EDINBURGH.

BY THE REV. HENRY GREY, A.M.,

Minister of that Parish.

### PART I.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—REV. xx. 4, 5.

THIS remarkable passage has given rise to much discussion, and not a little controversy; having, from a very early period, divided the opinions of the Christian Church, or, at least, of those who have made prophecy their study. On these words chiefly is founded the doctrine of those who contend for a *personal reign of Christ and his saints upon the earth*; a doctrine surrounded with so many attractions to susceptible and sanguine minds, yet beset with so many difficulties, that it has naturally become the subject of much zealous and interesting argument; a doctrine, we add, which deserves the more serious attention, on account of the influence it is fitted to have on the expectations and desires, and, therefore, on the character and pursuits, of those who embrace it. In investigating this subject, our aim should simply be, to *ascertain the meaning of the Inspired Word*. The fancies of an inventive imagination have nothing to do here; and *reason*, though still indispensable as our companion, cannot be our *guide*, on the holy ground appropriate to Him who "dwells in the bush that burned and was not consumed."

The doctrine of the personal reign of Christ's faithful servants, raised from their graves, and dwelling anew for a thousand years upon the earth, has been held in different forms, and with various modifications. Some have restricted this reign to those who suffered martyrdom from Pagan or Papal persecution; others have joined with these all who adhered to the truth under the reign of Antichrist; others have extended the privilege to

the apostles, the prophets, the patriarchs, and, in fine, to all saints from the beginning of the world to the era of the millennium. Some have supposed that the persons destined to this privilege, be their number greater or less, shall rise *together* at the commencement of the millennium, and live together to its close; others have thought it more probable that they will rise *in succession*, throughout the whole period, and take their several parts in it. Some few conjecture that Christ and his saints, though reigning upon earth, may be *invisible* to the men then living in a probationary state; but the far greater number are of opinion that they must be *visible*, as having resumed their own resuscitated bodies.

To these illustrious denizens, the advocates of a personal reign have assigned the distinctions of *dignity*, and *office*, and *authority*,—as *teachers* and as *rulers*; as *priests*, conducting the worship of God; and as *kings*, guiding the affairs of men. They have surrounded them with such forms of happiness and enjoyment as their own tastes have led them to esteem; pleasures of the body as well as of the mind, of the senses as well as of the intellect and the affections; pleasures derived from *nature*, in all its beauty and fruitfulness,—from *art*, in all its inventions,—from *science*, in all its discoveries,—from *friendship*, in its closest intimacies from *devotion*, in its most elevated communion.

The grosser conceptions of the early heretics, who disgraced their millennium with licentious pleasures, were rejected by the purer minds of the orthodox fathers; many of whom adopted the

doctrine of the personal reign. These appear to have held, that the first resurrection was to embrace *all the just* from the beginning of the world, some rising sooner, some later; that Jesus Christ was to *come down in person* from heaven, and to *reign in visible majesty* with his servants; that the *temple and city of Jerusalem* were to be rebuilt with great splendour, and the land of Judea to be the special seat of the Government; that the earth was to enlarge its fertility, and produce spontaneously all manner of fruits, so that the table of the happy guests was to be prepared of God, and loaded with the richest gifts of his providence; and that, while the faithful exercised rule and authority, the nations of the aliens were to be their servants in all manner of servile labour,—interpreting literally the sayings of the prophet, “The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers; but ye shall be named the priests of the Lord; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” (Isa. lx. 10, 12; lxi. 5, 6.)

Other views of the early writers, more open to objection,—as that the saints, restored to the earth, should marry, and multiply a holy progeny,—I pass by, being willing to regard them as individual follies, and exceptions from the current opinions; but the doctrine of the personal reign, embracing the views before stated, is asserted by many of the fathers, and seems to have been the popular belief of the three first centuries. Its reception, it is true, was far from universal; since it was rejected by the many commentators who, in opposition to *the disciples of the letter*, contended for a *figurative interpretation* of the prophecies, and was condemned by the most distinguished names of the immediately succeeding centuries. Still it may claim, to a considerable extent, the sanction of tradition and antiquity; and in modern times, down to the present day, has been held and defended by men of great learning, as well as eminent piety. But with all my respect for its advocates, and with, I trust, a perfect readiness of mind to receive whatever the Word of Inspiration may reveal, I cannot discover, either in the words before us, or in any other part of the Scriptures, any solid foundation for this doctrine.

The language of prophecy, as we have often remarked, is *essentially figurative*; and therefore, a literal interpretation, if required in any particular case, is not the rule, but the exception, the *figurative* being, in fact, the *natural* and *appropriate* construction. Thus, the prediction of Malachi, “Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord,” might be regarded by the Jews as very precise, specifying both the name and the office; yet they *erred* in understanding it literally, for it was meant to describe one who should come

“*in the spirit and power of Elias*,” and our Lord himself, speaking of John the Baptist, declared, “If ye will receive it, *this is Elias* which was to come.” That an interpretation is *literal*, is therefore no argument in its favour, but rather the reverse. Moreover, *the figures before us* are of frequent recurrence, and well known signification. Why, then, entangle ourselves gratuitously in innumerable difficulties, by *departing from the ordinary rules of interpretation*?

The language of the text and context, when accurately examined, will, I think, be found to be inconsistent with the idea of a *literal resurrection* and a *personal reign*.

It is admitted on all hands that those who were “*beheaded*,” or, literally, “*slain with the axe* for the witness of Jesus, and for the Word of God,” signify *the martyrs*; and that those “*which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*,” are those who kept themselves pure from idolatry, and the other deadly errors of an apostate Church. The question is, Whether the text affirms a *literal* or a *figurative* resurrection,—a *resurrection of their bodies*, or a *revival of their principles in men of like temper with themselves*? I observe, *first*, that the expression, the “*souls* of them that were beheaded,” suggests the idea, not of their bodies as raised from the dead, but of the *living, animating principles*, of the characters referred to. The term employed in the original is never used in connection with a proper resurrection. In all the other places of this Book where it occurs, six in number, it signifies either *the soul while yet in this life*, or *the soul in a separate state*; being never employed as descriptive of the resurrection of the body. In chapter vi. 9, the apostle “*saw the souls* of those that were slain for the Word of God lying under the altar,” where they were directed to rest till their fellow-servants, destined to be killed as they were, should be fulfilled; a description, manifestly, of souls in a separate state. In the other passages, (chap. viii. 9, xii. 11, xvi. 3, xviii. 13, 14,) the word means *life*, or a *living principle*. It must be used in a sense altogether peculiar if it denotes, not the soul, but *the whole man*, including specially *the body*, which alone can properly be said to rise and live. A resurrection of the body is never in the New Testament expressed by *the living of the soul*, but by *the raising of the body* out of the dust, or out of the grave. Thus, of those who rose with our Lord at his resurrection, it is said that “*many bodies* of the saints which slept arose, and came out of the graves.” Matt. xxvii. 52. To interpret *souls* as meaning *bodies*, is surely unnatural; and is also an inversion of the laws of parabolic instruction, which employs *things seen* to illustrate *things unseen*; while, on the other hand, to interpret it as meaning *the animating principles of the martyrs, or their representatives and successors of the same spirit*, is altogether agreeable to the genius of symbolical and prophetic language.

I observe, *secondly*, that to rise from the dead and to live again, with many similar expressions, are continually used in Scripture to denote a *revival*, whether in communities or in individuals, of *political, moral, or spiritual existence*. Thus, in chapter 13th of this book, when one of the heads of the beast was wounded to death, after the healing of the wound the beast is said to live again. (Verses 12-14.) So in the 11th chapter, where the two witnesses had lain dead for three days and a-half, we are told that, after that period, "the spirit of life from God entered into them, and they stood upon their feet," and afterwards "ascended up to heaven." Now, as the two witnesses cannot be supposed to mean two individuals, but a competent number for attesting the truth, their resuscitation must be understood of a *succession of men* of the same faith, energy and fidelity. In the prophets the *revival of religion* and the *restoration of the church* are frequently spoken of as a *new life* and a *resurrection*. (See Psalm lxxi. 20, lxxxv. 6; Isa. xxvi. 19; Hos. vi. 2.) Nothing can be more graphic than the language of Ezekiel (chapter xxxvii.), where being set down among dry bones, he is asked, "Can these bones live?" and is then commanded to prophesy to them; when suddenly the bones come together, are clothed with sinews and flesh, are animated with breath, and live, and stand up, an exceeding great army. Now, mark the explanation of the symbol (xxxvii. 11-14), "Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." The very word used by the apostle to express the first resurrection, "they lived," is used by the prophet to express the *revived glory of the Church*.

If it be said that the *first* and the *second* resurrection must be presumed to be of the same kind, and since the second, which is usually called simply "the resurrection of the dead," is believed to be a resurrection of the body, so also must the first, — I answer that it is quite common with inspired teachers to use the same expression in different senses, leaving the sense to be deduced from circumstances. Observe, for example, our Lord's words (John v. 25.), "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Here he speaks of those *spiritually dead*, who at that very hour were made to hear his voice, and to live *spiritually*. But look forward to the 28th verse: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of damnation." Here he speaks of those literally dead and of a literal resurrection. Above all, remark the apostle's words with respect to the restoration of the Jews (Rom. xi. 15.), "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*?" that is, the restoration of the Jewish Church is a *resurrection from the dead*; yet none has ever imagined for it any other than a spiritual resurrection.

*Thirdly*, From the expression, "they lived and reigned with Christ a thousand years," it is inferred that Christ will personally descend at the beginning of the millennium and reign upon earth. This was the general opinion of the ancient millenarians, and though rejected by the ablest advocates of the doctrine in the last age, is by later writers restored to its place as the *centre and glory* of the system; as, indeed, if there be any truth in the doctrine, it unquestionably is. But this opinion seems inconsistent with the prophecies that relate to our Lord's *second coming*, and connect that event with the final judgment of the world and perfected salvation of the saints. There are different events, it is true, in which he is said to come; as in the effusion of the Spirit on the day of Pentecost, in the destruction of Jerusalem, and in other signal dispensations; but no intimation is given of his *proper personal coming again* till that day of his "glorious appearing," so often spoken of in the New Testament, when he shall come "the second time without sin unto salvation." "The heavens," as St Peter tells us, "must receive" and retain "him until the times of restitution of all things," when the purposes of God shall be completed, and the "Son shall deliver up the kingdom to the Father, that God may be all in all." (Acts iii. 21; 1 Cor. xv. 28.) If this time of restitution be supposed to coincide with the millennium, as the advocates of Christ's personal reign hold, still the difficulty remains; for if Christ then come to reign upon earth, that is his *second coming*, spoken of by St Peter; and his coming at the end of the world must be his *third coming*, in opposition to St Paul's assertion that "unto them that look for him, he shall appear the second time without sin unto salvation." (Heb. ix. 28.)

To escape this difficulty it is supposed that the *second coming* of Christ commences with the millennium, and continues through that period, and onward even to the end of the world. But how, in this case, shall we account for the termination of Christ's reign on earth at the close of the millennium? If he go away and return, this will still make a *third advent*. If he remain, it seems strange that the progress of the general judgment, which is supposed to be all the while going on, should be interrupted, or at least assailed, by the invasion of hostile powers encompassing the camp of the saints.

Further, it is supposed that the *martyrs and confessors* rise at the beginning, or during the

progress of the millennium ; that *the rest of the good* assumed to be referred to in the 5th verse, rise at its close ; and then that *the wicked* rise after the destruction of Gog and Magog. Does not this make *three* resurrections ? whereas the Scriptures constantly represent the resurrection as *one great event*, embracing all classes of persons, "both the just and the unjust," and as *effected instantaneously*, "in a moment, in the twinkling of an eye." (Acts xxiv. 15 ; 1 Cor. xv. 52.)

*Fourthly*, Another argument against a literal resurrection of the saints may be drawn, I think, conclusively from what is said in the 5th verse, the referring of which to *good men, not martyrs*, appears to be unwarranted, and contradicted by the context. *The dead*, described in the 4th verse, include expressly not only the martyrs but all who had not worshipped the beast nor received his mark ; "*the rest*" must therefore mean those who had worshipped and obeyed him ; who, indeed, are spoken of under this very term in the last verse of the preceding chapter ; "The remnant," or *the rest*, "were slain with the sword of him that sat upon the horse." Now the expression in the 5th verse, that they "*lived not again until the thousand years were completed*," implies that they shall then *again begin to live*. None, however, can imagine that the rebellious remnant that had fallen by the stroke of death, and the sword of judgment, shall be literally raised from their graves to live in the flesh. But, as Mr Mede, though for a different purpose, remarks, "It would be a harsh and violent interpretation to say, that the expressions, *the dead* and *the living again of the dead*, should not be taken in the same sense," in two consecutive verses, there being no intimation of a change of meaning. If, then, "*the rest of the dead*," the enemies of the Church, *live again* only in a *metaphorical sense*, when Satan is loosed and gathers them together to battle, so we must conclude that it is only in a metaphorical sense the martyrs and the faithful live again and reign.

Further, it appears that during this millennial period the saints *owe their safety*, not to their being securely and for ever confirmed in holiness, but to *the restraint imposed upon Satan* ; for when he is loosed, he again deceives the nations and pours his hostile forces even upon *the camp of the saints*. It is the absence of temptation, the imprisonment of the adversary, that leaves them in peace : when the wolf is let loose again, he scatters the flock. Is this state of insecurity and danger consistent with the condition and character of "the spirits of just men made perfect," whose reunion with the body, whensoever it takes place, must be supposed only to advance their perfection ?

And this suggests another remark, namely, that *the body* ascribed to believers at their resurrection is of a character that appears unsuited to a continued residence upon earth. "Raised in incorruption, in glory, in power, a spiritual body"—for the bodies of the martyrs, if raised to life in

token of the peculiar honour given them, will surely not be inferior to those of other believers—it seems ill fitted for the common offices of human life, and the necessary accompaniments of animal existence ; while the purity of a perfected spirit seems still more unsuitable for admixture and association with fallen and sinful men. For the earth is not to be swept of her existing inhabitants, to make room for the resuscitated saints, but is still to nurse a progeny of men born in iniquity, who, after struggling with temptation themselves, whether they conquer or be overcome, transmit a corrupt nature to each succeeding generation. The union of perfect and sinless souls, that have finished their probation, and are now incased in bodies incorruptible, glorious, powerful, spiritual—their union, I say, in the various offices and relations of life, with sinful, tempted, dying men, involves difficulties and incongruities innumerable and insuperable. How could sinful men endure the presence of these glorified saints ? How could glorified saints find pleasure in companions so imperfect and corrupt ? Are they really to be brought down from the pure enjoyments of heaven, in the presence of the Father, to mingle in the affairs of this world, in association with sinning men ?

These difficulties apply with equal, or still greater force to the idea of Christ's *personal residence* upon earth ; and, in this view, have led some of the ablest advocates of the literal resurrection of the saints to reject this part of the theory, though, as I before hinted, the very centre on which it hinges. For "that Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body," says one of them, "is a thing I never could digest." "I dare not imagine," says the learned Mede, "of this presence of Christ in his kingdom, that it should be a visible converse upon earth ; for the kingdom of Christ ever hath, and ever shall be, *regnum cælorum*—a kingdom whose throne and kingly residence is in heaven."

Without enlarging upon difficulties which it were easy to multiply, I shall only add this grave objection to the doctrine of a literal resurrection and reign of the saints on earth—that it appears to be inconsistent with the *spiritual character of Christ's kingdom*, which "is not of this world ;" with the many *precepts* that require us to "set our affections on things above ;" and with the *promises* that direct our hope to "a better country, that is, an heavenly." For, if this reign with Christ upon earth—in the exercise and enjoyment of honour, power, and pleasure—is indeed to be the portion of all believers, and is set before them as a high and glorious distinction, how can they do otherwise than set their hearts upon it ? Is it not even their duty to aspire after it ? Is not their ambition thus brought down from heaven to earth, and from everlasting to temporal things ? In looking at the actual influence of this doctrine upon those who embrace it, while we smile at

the puerile conceit of familiar and even convivial intercourse with apostles, prophets, and patriarchs, we apprehend the doctrine necessarily serves to lessen the spirituality and lower the aims of the mind, inducing a spirit more akin to *Judaism*, with its promises of long life and prosperity, than to Christianity, with its better and more spiritual promises. To you, my brethren, I say, "Lay not up for yourselves treasures on earth, but lay up treasures in heaven; for where your treasure is, there will your heart be also." "Set your affection on things above, where Christ sitteth at the right hand of God; that when Christ, who is our life, shall appear, ye may also appear with him in glory." Be "dead to the world," that ye may "live to God." "Let your conversation be in heaven," and look for your reward there, even that crown of glory which fadeth not away.

The considerations now stated, compel me to reject the literal interpretation of this passage, and to acquiesce in that interpretation which is, I think, sanctioned, and even required, by the well known *character of prophetic language*, as not simple, but figurative; by the *analogy of many other passages*; by the *scope of the context*, showing that the kingdom of the beast was to be succeeded by that of the saints; in fine, by the *genius of the Christian faith*, and the nature of those "exceeding great and precious promises," on which God hath taught us to hope. The passage teaches us that, Satan being bound and restrained from deceiving the nations, there shall be a wonderful and glorious revival of the Church; so that the spirit of her most honoured sons, martyrs, and confessors, faithful in times of greatest tribulation, shall animate the general body of her members, who, in intimate communion with their Lord, shall enjoy the blessings and extend the power of that "kingdom of God which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." For successive ages the generation of the righteous shall flourish—shall rule the councils of men, and govern their affairs. Then "the mountains shall bring peace to the people, and the little hills by righteousness. He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "The saints of the Most High shall take the kingdom, and possess the kingdom;" yea, "the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "*This*," then, "is the first resurrection," namely, this revival of the Church, including, specially, that restoration of the Jews which the apostle describes as "*life from the dead*." Its characters are specified in the following verse, "*Blessed and holy is he that hath part in the first resurrection*." Those who share in the abundant effusion and re-

viving energy of the Spirit in that glorious period of the Church are *happy* indeed, and not less *holy* than happy. "On such the second death," the punishment prepared for the enemies of truth and righteousness, "hath no power," either to destroy or to alarm them, for they are secure from its approach. "But they shall be priests of God and of Christ," as ministers consecrated to his glory and employed in his service, "and shall reign with him a thousand years."

## HAPPINESS.

HAPPINESS, thou lovely name!  
Where's thy seat, O tell me where?  
Learning, pleasure, wealth, and fame,  
All cry out, "It is not here!"  
Not the wisdom of the wise,  
Can inform me where it lies:  
Not the grandeur of the great,  
Can the bliss I seek create.  
Object of my first desire,  
Jesus, crucified for me!  
All to happiness aspire,  
Only to be found in thee:  
Thee to praise, and thee to know,  
Constitute our bliss below!  
Thee to see, and thee to love,  
Constitute our bliss above.  
Lord, it is not life to live,  
If thy presence thou deny:  
Lord, if thou thy presence give,  
'Tis no longer death to die:  
Source and giver of repose,  
Singly from thy smile it flows;  
Peace and happiness are thine,  
Mine they are, if thou art mine.  
Whilst I see thy love to me,  
Every object teems with joy;  
Here, O may I walk with thee,  
Then into thy presence die!  
Let me but thyself possess,  
Total sum of happiness!  
Real bliss I then shall prove;  
Heaven below, and heaven above.

TOPLADY.

## THE JEWS IN MODERN JERUSALEM.

In a volume of "Travels in Palestine and Syria," by George Robinson, Esq., published three or four years ago, the following remarks occur, on the present state of the Jews who inhabit Jerusalem. To read of the degradation of the children of Abraham is deeply touching, and ought to draw forth our prayers and efforts on their behalf:—

Decidedly the most interesting population of Jerusalem is that of the Jews themselves. Here, as in all other Eastern towns, they are confined to a particular quarter. The part they occupy in Jerusalem is the hollow space lying between the site of the ancient temple, and that part of Mount Zion which is included within the walls. It is called *Harât-el-Yahoud*. Their habitations have a mean appearance from without, being generally built of unpolished stones, hastily put together, without any attempt at architectural embellishment. This affected simplicity does not arise from poverty, for most of them are in easy circumstances, but entirely from prudential motives, it being found necessary not only to conceal their wealth, if they have

any, from the jealous eye of their rulers, but even the appearance of comfort, which might lead to a suspicion of its possession. The interior distribution of these houses is nearly uniform throughout. A gateway opens into a quadrangular court, round which several distinct families often reside.

The approach to the several apartments, which are usually on the first floor, the court being common to all, is by a stonestair running up the outside wall. In one of these we visited the *Khakham*, or chief rabbi. On entering a small low chamber, but neatly furnished, we found an aged patriarchal-looking gentleman, seated on a divan, surrounded by a family of several generations. As we advanced, he made an effort to rise up to salute us, which we prevented. His aged eye, nevertheless, glistened with pleasure, as he welcomed us to his house—a welcome that was immediately put in practice; for no sooner had he ceased speaking, than, making a sign to the younger females looking on, they retired, and in a few minutes afterwards returned with sweetmeats, *rosolio*, coffee, and pipes. Our conversation was necessarily restricted to trivial subjects, the more interesting topics, such as religion and politics, not being touched upon, out of respect for our host and the persons present. We all felt more or less embarrassment, but if all had dared to speak out what they felt, what an interesting revelation of feelings would have been here put forth!

Our party was composed of French and English, and they complimented us upon our nationality, in a way that made it evident, without saying it, that they looked upon us as the instruments, in God's hands, of their speedy deliverance from the yoke of their enemies. Would that it may be so! for there is something peculiarly affecting in the sight of this devoted race, living as strangers and slaves in the land of which they are the rightful owners; and he must have a cold heart, indeed, that can look on, and not sympathize with their sufferings. For my own part, I could not help, as I retired, uttering a prayer to the Almighty, that he would hasten the moment of reconciliation with his once chosen people, and remove the obstinacy that surrounds their hearts, by way of preparing them for its blessed results.

The well-known peculiarities of this *people*, for they have long ceased to form a distinct nation, are observable in the Jews residing at Jerusalem; but, in addition to these peculiarities, they have adopted others, belonging to the countries they respectively inhabited, previously to their coming to settle here. The more apparent feature contrasting with those of their brethren of the Levant, is a certain freedom of manners between the sexes, particularly observable in social intercourse; nevertheless, their women go veiled when abroad, a practice universally followed by their sex in the East, females of loose morals alone forming the exception. It consists in a white piece of muslin thrown over the head, which falls over their shoulders, leaving the features, however, more exposed than is customary with Turkish women to do. The number of Jews resident in Jerusalem has been greatly exaggerated by some travellers. There being no trade or commerce whatever, they must necessarily be limited to the few families that are attracted here for devotional purposes. I do not think they exceed three thousand. Of this estimate a large proportion are females. The synagogues in Jerusalem are both poor and small, not owing to the poverty of the possessors, or the want of alms from abroad, but from the prudential motives mentioned above.

I was moved almost to a tear, by seeing just outside the great mosque, which stands on the site of their ancient temple, four or five Jews, apparently rabbis, with books in their hands, in the attitude of prayer, and their faces directed towards the wall. I fancied I

heard them saying, "How long, O Lord, how long shall we be the objects of thy just anger?" "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39. In this part of the wall are several large stones, evidently hewn at a very remote period, being cut in a peculiar fashion. Some of them measure twelve or fifteen feet in length, by four or five in height. Can these be some of the stones about which the disciples inquired, "Master, see what manner of stones are here?" &c. Mark xiii. 1.

Similar stones are worked into other parts of the modern walls, particularly at the south-east angle. They do not bear upon them any marks of the action of the fire that consumed the original temple, at the time of the destruction of the city by Titus; which has made some travellers suppose they formed part of the materials prepared by Julian for the rebuilding of the temple, in the course of which he was interrupted, it is said, by flames issuing from amongst the ruins.

### HOPE.

THERE is a thought can lift the soul  
Above the narrow sphere that bounds it,  
A Star, that sheds its mild control  
Brightest, when grief's dark cloud surrounds it;  
And pours a soft, pervading ray,  
Life's ills can never chase away.

When earthly joys have left the breast,  
And ev'n the last fond hope is cherish'd  
Of mortal bliss—too like the rest—  
Beneath woe's with'ring touch has perished,  
With fadeless lustre streams that light,  
A halo on the brow of night.

And bitter were our sojourn here  
In this dark wilderness of sorrow,  
Did not that rainbow beam appear,—  
The herald of a brighter morrow,—  
A friendly beacon from on high,  
To guide us to ETERNITY.

WATTS.

### THE ORIGIN AND CHARACTER OF THE FIRST BOOK OF DISCIPLINE.

We have just received the First Part of a new History of the Church of Scotland from the pen of our able and accomplished contributor, the Rev. William M. Hetherington of Torphichen. If we may judge of the character of the work from the portion of it in our hands, we are inclined to hail its appearance as an enlightened, accurate, and, on the whole, impartial history of our national Church. There is an elegance, and vigour, and graphic power, about his delineations of the stirring scenes of an eventful history, which is likely to render the work a favourite with the public. We select the following passage, as giving a view of a document which has been too little understood both in its nature and design:—

The first meeting of the General Assembly of the Church of Scotland was held, on the 20th of December 1560. The number that convened was but small: it consisted of forty members, only six of whom were ministers; but they were men of great abilities, of deep piety, and of eminent personal worth, fitted and qualified by their Creator for the work which he had given them to do. The very next step which was taken proved both their qualifications and their zeal. It was very clearly seen by the reformers, that the power of discipline was essential to the wellbeing of

a Church, since without it purity could not be maintained, either among the people or the ministers themselves. They determined, therefore, to draw up a book, in which there should be a complete system of ecclesiastical government; and the same eminent men by whom the Confession of Faith had been composed were appointed to undertake the new and scarcely less important task. This, indeed, they had been previously desired to do by the privy council, as appears from the preamble of their production. They applied themselves to their task in the same spirit as before, having respect, indeed, to the circumstances and the exigencies of the time, but looking to Divine direction and authority alone. "They took not their example," says Row, "from any kirk in the world; no, not from Geneva;" but drew their plan from the Sacred Scriptures. Having arranged the subject under different heads, they divided these among them; and, after they had finished their several parts, they met together and examined them with great attention, spending much time in reading and meditation on the subject, and in earnest prayers for Divine direction. When they had drawn up the whole in form, they laid it before the General Assembly, by whom it was approved, after they had caused some of its articles to be abridged. At the close of the brief records of the first General Assembly, there is an intimation that the next meeting was to be held on the 15th day of January following; but no record appears to have been kept of that meeting; yet, as we find the Book of Discipline referred to in the next meeting of May the same year, we may conclude that it was in January that it was approved and ratified by the Assembly. It was also submitted to the privy council; but although many of the members highly approved of the plan, it was keenly opposed by others. "Every thing," says Knox, "that repugned to their corrupt affections was termed, in their mockery, 'devout imaginations.' The cause we have before declared; some were licentious, some had greedily gripped the possessions of the Church, and others thought that they would not lack their part of Christ's coat." This points out clearly enough the cause of the opposition made to the Book of Discipline,—partly aversion to the strict discipline which it appointed to be exercised against vice, and partly from reluctance to comply with its requisition for the appropriation of the revenues of the Popish Church to the support of the new religious and literary establishments. But though not formally ratified by the privy council, it was subscribed by the greater part of the nobility and barons, members of the council, and thereby virtually ratified. The document deserves to be recorded:—

"At Edinburgh, 17th January 1561.

"We, who have subscribed these presents, having advised with the articles herein specified, as is above mentioned, from the beginning of this book, think the same good, and conform to God's Word in all points; conform to the notes and additions hereto eiked; and promise to set the same forward to the uttermost of our powers. Providing that the bishops, abbots, priors, and others prelates and benefited men which else have adjoined themselves to us, bruike [enjoy] the revenues of their benefices during their lifetimes; they sustaining and upholding the ministry and ministers, as herein is specified, for the preaching of the Word, and ministering of the sacraments."

To this,—termed by several writers "an act of the secret council," which indeed it was, being subscribed by a large majority,—there were affixed the names of the Duke of Chatelherault, the Earls of Arran, Argyll, Glencairn, Rothes, Marischal, Monteith, and Morton, Lords James Stewart, Boyd, Yester, Ochiltree, Lindsay, Sanquhar, St John of Torphichen, the Master of Maxwell, the Master of Lindsay, Drumlauring, Lochinvar,

Garlies, Bargannie, Cunninghamhead, Alexander Gordon, bishop of Galloway, Alexander Campbell, dean of Murray, and others of less note.

As the Book of Discipline contains the deliberate opinions of the Scottish Reformers, respecting what they regarded as the fundamental principles of the Church which they are labouring to establish in Scotland, it seems necessary to give a brief abstract of those principles, that the reader may the better know what the Church of Scotland, from its beginning, has either been or striven to be.

The ordinary and permanent office-bearers of the Church were of four kinds: the minister or pastor, to whom the preaching of the Gospel and administration of the sacraments belonged; the doctor or teacher, whose province it was to interpret Scripture and confute error, including those who taught theology in schools and universities; the ruling elder, who assisted the minister in exercising ecclesiastical discipline and government; and the deacon, who had the special charge of the revenues of the Church and the poor. To these permanent office-bearers, there were added two others of a temporary character. It has been already stated that, in the arrangement entered into previous to the first General Assembly, there were only twelve Reformed ministers to preach the Gospel throughout the whole kingdom; and that to accomplish the utmost possible amount of duty by so small a number, seven were placed in the chief towns, and large country districts were assigned to each of the remaining five. These five were called superintendents; and their duty was to travel from place to place throughout their districts, for the purpose of preaching, planting churches, and inspecting the conduct of the country ministers where there were any, and of another temporary class of men termed exhorters and readers. This latter class consisted of the most pious persons that could be found, who, having received a common education, were able to read to their more ignorant neighbours, though not qualified for the ministry. When the readers were found to have discharged their duty well, and to have increased in their own knowledge, they were encouraged to add a few plain exhortations to the reading of the Scriptures; and then they were termed exhorters. If they still continued to improve, they might finally be admitted to the ministry. To search out, employ, and watch over the conduct of such men, giving them instruction from time to time, was the chief duty of the superintendent, from which, indeed, he derived his name, so naturally expressive of his duty—a duty, the very nature of which shows it to have been temporary, and intended to expire whenever the necessities which called it into being should have been removed by a sufficiency of qualified ministers.

No person was allowed to preach, or to administer the sacraments, till he was regularly called to this employment. "Ordinary vocation [calling] consisteth in election, examination, and admission." "It appertaineth to the people, and to every several congregation, to elect their minister." "For altogether this is to be avoided, that any man be violently intruded or thrust in upon any congregation; but this liberty, with all care, must be reserved to every several Church, to have their votes and suffrages in election of their ministers." The examination was appointed to take place "in open assembly, and before the congregation," to satisfy the Church as to his soundness in the faith, his "gifts, utterance, and knowledge," his willingness to undertake the charge, the purity of his motives, and his resolution to discharge the duties of the office with diligence and fidelity. Admission then took place by the person being solemnly set apart by prayer, at first without imposition of hands, which, however, was afterwards appointed to be done. Superintendents were admitted in the same way as other ministers, were

tried by the same Church Courts, liable to the same censures, and might be deposed for the same crimes.

The affairs of each congregation were managed by the minister, elders, and deacons, who constituted the kirk-session, which met regularly once a-week, and oftener if business required. There was also a meeting, called the weekly exercise or prophesying, held in every considerable town, consisting of the ministers, exhorters, and educated men in the vicinity, for expounding the Scriptures. This was afterwards converted into the Presbytery, or classical assembly. The superintendent met with the ministers and delegated elders of his district twice a-year, in the provincial Synod, which took cognizance of ecclesiastical affairs within its bounds. And the General Assembly, which was composed of ministers and elders commissioned from the different parts of the kingdom, met twice, sometimes thrice, in a year, and attended to the interests of the National Church.

Public worship was attended to in such a manner as to show the estimation in which it was held by our Reformers. On Sabbath days the people assembled twice for public worship; and, the better to instruct the ignorant, catechising was substituted for preaching in the afternoon. In towns a sermon was regularly preached on one day of the week besides the Sabbath; and on almost every day the people had an opportunity of hearing public prayers and the reading of the Scriptures. Baptism was never dispensed unless it was accompanied with preaching or catechising. The Lord's Supper was administered four times a-year in towns; the sign of the cross in baptizing, and kneeling at the Lord's table, were forbidden; and anniversary holidays were wholly abolished.

Education was very justly regarded as of the utmost importance, and deserving every possible encouragement. It was stated, as imperatively necessary, that there should be a school in every parish, for the instruction of youth in the principles of religion, grammar, and the Latin tongue; and it was farther proposed, that a college should be erected in every "notable town," in which logic and rhetoric should be taught, along with the learned languages. It was even suggested that parents should not be permitted to neglect the education of their children; but that the nobility and gentry should be obliged to do so at their own expense; and that a fund should be provided for the education of the children of the poor, who discovered talents and aptitude for learning.

To carry these important measures into effect, permanent funds were requisite; and for these they naturally looked to the patrimony of the Church. The hierarchy had been abolished, and the Popish clergy excluded from all religious services, by the alteration which the Parliament had introduced; and whatever provision it was proper to allot for the dismissed incumbents during life, it was unreasonable that they should continue to enjoy those emoluments which were attached to offices for which they had been found totally unfit. No successors could be appointed to them; and there was not any individual or class of men in the nation, who could justly claim a title to the rents of their benefices. The compilers of the Book of Discipline, therefore, proposed that the patrimony of the Church should be appropriated, in the first instance, to the support of the new ecclesiastical establishment. Under this designation they included the *ministry*, the *schools*, and the *poor*. For the ministers they required, that such "honest provision" should be made as would give "neither occasion of solicitude, neither yet of insolence and wantonness." The stipends of ministers were to be collected by the deacons from the tithes; but all illegal exactions were to be previously abolished, and measures taken to relieve the cultivators of the ground from the oppressive manner in which the tithes had

been gathered by the clergy, or by those to whom they had farmed them. The revenues of bishoprics, and of cathedral and collegiate churches, with the rents arising from the endowments of monasteries and other religious foundations, were to be divided, and appropriated to the support of the universities, or of the churches within their bounds.

The Reformers were well aware of the necessity of establishing and maintaining a systematic course of discipline. "As no commonwealth can flourish or long endure without good laws, and sharp execution of the same, so neither can the Kirk of God be brought to purity, neither yet be retained in the same, without the order of ecclesiastical discipline; which stands in re-proving and correcting of the faults which the civil sword either doth neglect, or may not punish." "To discipline must all the estates within this realm be subject, as well the rulers as they that are ruled; yes, and the preachers themselves, as well as the poorest within the Kirk." These quotations may alone serve to show, that there was nothing in which the Scottish Reformers approached nearer to the primitive Church, than in the rigorous and impartial exercise of ecclesiastical discipline; the relaxation of which, under the Papacy, they justly regarded as one great cause of the universal corruption of religion. "In some instances they might carry their rigour against offenders to an extreme; but it was a virtuous extreme, compared with the dangerous laxity, or rather total disuse, of discipline, which has gradually crept into almost all the Churches that retain the name of Reformed; even as the scrupulous delicacy with which our forefathers shunned the society of those who had transgressed the rules of morality, is to be preferred to modern manners, by which the vicious obtain easy admission into the company of the virtuous."

There is one almost casual expression in that part of the Book of Discipline which treats of Church censures, of too much importance to be passed by without notice, tending, as it does, to throw a flood of light on the character of the age, and to vindicate the Reformers from one of the heaviest of the accusations brought against them,—“Correcting of the faults which either the civil sword *doth neglect*, or may not punish.” Every person at all acquainted with the history of those times will see the deep meaning of these very pregnant words. Rent, as the kingdom had long been, into feudal factions, there was scarcely any thing in it deserving the name of public justice. Every ambitious nobleman was ready to defend the most notorious criminals, for the purpose of strengthening his “following,” by the accession of fierce, lawless, and unscrupulous adherents. Impartiality in the administration of justice and the suppression of crime neither did exist, nor was possible in such a state of matters; and the Popish clergy, being themselves as licentious and unjust as either people or nobles, were not disposed to attempt enacting or enforcing laws by which they might themselves be condemned and punished. There was, therefore, an absolute necessity that the Reformed Church of Scotland should take decided measures, not only for the teaching of truth, but also for the suppression of vice and immorality, as far as its authority could possibly reach,—and much farther than in a better state of society would have been either necessary or desirable. Yet, even when impelled by these urgent considerations, the Church of Scotland never attempted to dictate in civil matters, nor even called upon the secular authorities to inflict civil penalties for the purpose of enforcing discipline purely ecclesiastical. That the Church called upon the Parliament to suppress *idolatry*, and to abolish the *Papal jurisdiction* in the kingdom, is admitted; but this cannot justly be regarded as any thing more than the public voice of the Church, calling upon the civil magistrate to do his own duty in his own province, as *idolatry* is a violation of natural religion,



and even of reason itself, and the Papal jurisdiction involves the national crime of allegiance to a foreign secular power, which no well governed country can safely tolerate. A slight apparent confusion between the secular and ecclesiastical jurisdictions arose from the fact, that the Parliament, or the magistracy of particular burghs, had enacted punishments of a corporal kind against certain crimes which were ordinarily tried in the Church courts; but the infliction, as well as the enacting of them, pertained to the civil magistrate.

THE GRACE OF GOD THE AUTHOR AND FINISHER OF THE CHRISTIAN'S ATTAINMENTS:

### A DISCOURSE.

BY THE REV. JOHN HOFFE,

*Minister of the Chapel at Leadhills, Lanarkshire.*

'But by the grace of God I am what I am.'—1 COR. xv. 10.

THESE are the words of Paul, and they ascribe to Divine grace all that was valuable in his character, whether as an apostle or professor of the Gospel. That portion of the chapter with which they are more immediately associated constitutes no part of the argument which he was laying down for the conviction of the Corinthian converts. His main object with them was, to establish to their satisfaction the certainty of Christ's resurrection; and for this purpose he appeals, not merely to Old Testament predictions, but also, and especially, to the testimony of many eye-witnesses, who saw him after he was risen from the dead. Having introduced at the eighth verse the subject of his apostolic character, as a chosen witness of our Lord's resurrection, he takes occasion to make a humble digression, to speak of his own unworthiness of such an honour, and to magnify the grace of God, in having made and fashioned him what he was. "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am." And having made this digression, upon matters altogether personal, he resumes his argument, which he continues throughout the remainder of the chapter.

In attributing to Divine grace all that was valuable in his character, either as an apostle or professing Christian, he was giving utterance to a truth, not merely in accordance with the testimony of God's Word, but also with the remarkable circumstances of his own conversion. Every reader of the Bible is acquainted, I presume, with the miraculous and instantaneous manner in which Paul became a Christian man, and a Christian minister. All may recollect how the Lord appeared to him on the way, as he journeyed to Damascus, to persecute the Christians in that celebrated city. He was not converted in the ordinary way by which sinners are brought "from darkness to light, and from the power of Satan to serve the living God." It was not the candid examination of the evidence of the truth; it was not the persuasive preaching and pleadings of the

Gospel; it was not any thoughtful meditation upon the sublime doctrines of God's Word; it was not the effectual workings of a conscience lifting up its testimony against sin, and in favour of holiness; it was not the sanctified improvement of any painful dispensation of Divine Providence, that changed him from being a persecutor, to become a preacher of Christianity; from being a sinner, "without God, and without hope," to become a saint, and heir of immortal life; from being "dead in trespasses and sins," to become a new creature, endowed with spiritual life, and adorned with spiritual loveliness;—it was by the immediate and almighty interposition of the Lord Jehovah, and without the application of any of the outward and ordinary means of grace, that he was raised to the honour and privilege of being an apostle, and exalted to the hopes and happiness of a genuine believer: and well and truly might he declare, that all that was valuable in his character as a minister of Christ, and all that was virtuous in his conduct as a reclaimed subject of the Divine moral government, and all that was cheering and delightful in his prospects as an immortal creature, was solely to be ascribed to the mercy and grace of God.

Paul could not, by any possibility, attribute his conversion to his own diligence in improving the means of grace; for up to the very moment that the light from heaven shone round about him, and the voice of the Lord from "the most excellent glory" broke upon his astonished ear, he was a bitter and unrelenting enemy of the Cross, and had obstinately resisted all the evidence and overtures of the Gospel. He could not plead, that he had become a preacher and professor of Christianity by the guidance of his own reason and judgment; for although the truth of the Gospel would commend itself to his understanding after he was converted and enlightened, yet, up to the very moment of his hearing the voice of Christ, saying unto him, "Saul, Saul, why persecutest thou me?" his mind was blinded by prejudice and passion, to the irresistible evidence of Divine revelation. Moreover, he could not declare that it was a conviction of the great honour attending the office of an apostle, or of the inestimable advantages resulting from being an humble believer, that led him to embrace the faith of the Gospel, and to be instrumental in bringing others to believe and obey it; for nothing can be more clear than that Paul, before the Lord appeared to him on the way to Damascus, despised the humble apostles of the faith, and firmly believed that no earthly advantage whatever was to be obtained by becoming a Christian. The whole circumstances of his conversion precluded him from taking any credit to himself; and although he was conscious of his own zeal and diligence in the cause of Christ, after the happy change had been effected in his heart and character—although he well knew that, both by his preaching and practice, he had been happily instrumental in planting the standard of the Cross in many a heathen vineyard, and in converting

multitudes of dying and destitute sinners to the faith of a crucified Redeemer; yet, on these accounts he conceived himself all the more a debtor to Divine grace. "By the grace of God I am what I am;" as if he had said, By the grace and mercy of Jehovah I was first snatched as a brand from the burning, and raised to the honour of being an apostle, and to the happiness of being a Christian. By the same grace I have lived and laboured as a servant of the Redeemer, and spread his name to earth's remotest bounds. To this inexhaustible source of holy principle, and spiritual gift, and religious attainment, I owe all that is good in me; and, by the help of its constant and strengthening outpourings, I hope still to persevere in my labours as an apostle, and to proceed in my course as a Christian, and candidate for heaven.

The declaration thus made by Paul is applicable to the spiritual state and religious character of every converted sinner. What he said of himself, we may say of ourselves: "By the grace of God, we are what we are." Whatever we feel of the power of the Gospel in our hearts, whatever progress we may have made in Christian excellence, and whatever services we may have rendered to the cause of Christ, it is to God, and to him alone, that we must give the praise and glory. True, none of us may have been converted to the faith of the Gospel, by the same miraculous means that were employed to snatch Paul as a brand from the burning. The change effected in our hearts may not have been accompanied, or marked by any striking manifestation of Divine interposition; and our progress in the path of Christian holiness may have been slow and gradual, like the morning light, that "shineth more and more unto the perfect day." Yet it is true, that all that is valuable in our character, and all that is cheering in our hopes as Christians, must be ascribed to the grace of God.

The following reasons, I trust, will render this apparent to all:—

I. The means by which we have attained to any progress in Christian excellence, are the gifts of God's free grace; and therefore, "by the grace of God, we are what we are." It is an undeniable truth, that no sinner can hope to be converted and saved, unless he avails himself of the appointed and corresponding means; and hence, if we are really and truly changed in our character, as depraved and polluted beings—if sin has no longer dominion over us, and we have "put off the old man, with its affections and lusts," and are now walking in the faith and fellowship of the Redeemer, it is because we have been led to give heed to the means provided for accomplishing these blessed ends, and to profit by the opportunities placed within our reach. "Faith cometh by hearing, and hearing by the Word of God;" and, if we are Christians indeed, it is because we have heard the Word in the faith and love of it, and with humble and teachable spirits have received its doctrines as faithful sayings. As no mortal man can continue to exist, unless he

daily uses the means for preserving and sustaining the principle of life within him; so no soul, dead in trespasses and sin, can live anew, unless the means for its regeneration and sanctification are improved. And it is just as true, that we have become Christians, because we have been influenced to use Christian means, as it is true that we live and have our being, because we, day by day, use the means for the preservation and nourishment of animal life within us. But, is it not to the free grace of God that we owe the various means by which we, and others of our fellow-sinners, have been converted, and redeemed, and raised to the hopes of immortal life? Is it not because He hath made the day-spring from on high to visit us, and given us the knowledge of his gracious mind and will, by the revelation of his own eternal Son, "that we are what we are?"

What, I would ask, would have been our spiritual state and condition, had not the blessed God vouchsafed to us the revelation of the Gospel, and given us his Holy Word, which is "able to make us wise unto salvation?" In the absence of that Sacred Volume, which tells us of a Saviour to redeem our souls, and of a Holy Spirit to sanctify our hearts, and of an eternal heaven and habitation, with its unceasing joys, to animate our spirits in the path of holiness, would we have been what we now are? Would the mere light of nature have made us Christians? Would the guidance of mere reason have converted us to that holiness and happiness, the revelation of which constitutes the peculiar value and excellence of the Holy Scriptures? Had we been left to the teaching and training of our own unaided faculties, could we ever have arrived at these attainments to which, as Christians, we especially lay claim? Ah! no; if God had not favoured us with the light of Divine truth, and vouchsafed the other means of religious improvement, now happily within our reach, we must have been in the same state of deplorable ignorance, moral destitution, and spiritual death, that we find these nations and people to be to whom the Gospel has not yet been published, or, if published, by whom the Gospel has not been believed. And, brethren, when we reflect that we are Christians, because God has given us the means of being so—when we consider that we cherish the hopes of Christians, because he has revealed to us the knowledge of heaven, and the way to reach it, through the mediation of Christ—when we thoughtfully meditate upon the fact, that we are raised to the dignity and privilege of being called the sons of God, because the everlasting Father hath "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—truly may each of us say, with the apostle in the text, "By the grace of God, I am what I am."

II. "By the grace of God, we are what we are," because it is by his Spirit that he inclines and enables us to implore the means of grace, in order to our becoming Christians.—There are many in the

world who imagine, that when once the means of salvation are placed within the reach of a sinner, and he is invited to submit himself to the obedience of the truth, his own desires and inclinations will lead him to become a Christian; and, consequently, that all the merit of his practical Christianity, both in its commencement, progress, and perfection, is due to himself. "All that is necessary," such persons say, "for God to do is to reveal the means, and the sinner will do the rest." But there cannot be a greater, a more dangerous mistake; for it goes upon the supposition that the heart of man is not at enmity with God, and that it is not averse to the reception of spiritual truth. It involves the supposition, that we, in our fallen state, though ignorant, are not depraved; that, though destitute of the knowledge of salvation, we are not destitute of the will and wish to be saved, if once the means of redemption were made known to us; that we still have the principle of love to God in our hearts, although we are unacquainted with the way by which it may be practically and profitably manifested. Besides, such a doctrine is at variance with the lessons of observation and experience; for, if the sinner's own desires and inclinations will lead him to be a Christian, upon the mere presentation to him of the means of grace, how does it come that such multitudes in the world live unmindful of them, and die as they have lived, without God and without hope? If God has nothing more to do but furnish the means, the result would be very different from what is now presented to our contemplation; for as all, according to this doctrine, wish to be saved, so all would be saved without exception.

But this is not the doctrine of the Bible, neither is it the doctrine of experience. "The carnal mind," says Paul, "is enmity against God; for it is not subject to the law of God, neither, indeed, can be." "Without me," says Christ, "ye can do nothing." And the same infallible authority declares, in speaking of those who believe in his name, and become the adopted sons of God, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." There is a natural and rooted repugnance, in the heart of fallen and sinful man, to receive any spiritual truth. He cherishes a strong aversion to every thing that pertains to God; and unquestionably this hindrance to the practical influence of the Gospel, must be removed, before the sinner can earnestly and cordially apply himself to the work of being a Christian; and, moreover, it must be removed, not by the will of the flesh; not by the will of man, but by the power and Spirit of God.

If, then, we have attained to the character, privilege, and happiness of being Christians, by improving the means of grace, it is because God has taken away the enmity of our hearts, subdued the perversity of our wills, and given unto us the wish and desire to be saved. It is because "he hath worked in us both to will and to do of his own good pleasure," that we are "giving all diligence

to make our calling and election sure." Had we been left to our own inclinations and desires, the mere knowledge and offer of salvation, and the means of becoming Christians, would have proved unavailing; and if the power and Spirit of God had not called us from darkness to light; had our natural inclinations not been sanctified by Divine grace, and turned into a channel advantageous to our best interests, we must have been still "in the gall of bitterness and bond of iniquity." True, we cannot with the eye of sense discern and trace the operation of the Spirit in our hearts; for "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Moreover, the operation of Divine grace in our conversion, may not have been accompanied by any striking and wonderful feature. Still, if we have cordially and diligently improved the means of grace, we have evidence that the Spirit has been at work within us. If we are really and truly Christians, walking in the faith and obedience of the Gospel, we have the sure testimony, that we have been born not of the will of the flesh, nor of the will of man, but of God. And if we have the evidence that the Holy Ghost thus dwelleth in us, moulding our souls after the Divine image, and filling our hearts with the hope of an eternal and unfading inheritance; then, each of us may truly say with the apostle, in the text, "By the grace of God I am what I am."

III. Our present attainments in religion are the work of God's sanctifying grace; and, therefore, "by the grace of God we are what we are." If it is the power and Spirit of God, that converts a sinner, and makes him a Christian, assuredly, by the same power he must make progress as a Christian, and reach that measure of religious perfection, to which every believer is called upon to aspire. It is the same in the moral and spiritual constitution of man, as it is in the history of his animal existence. That principle of life which is imparted to him, at his birth, by Divine goodness and power, must be preserved and maintained by the same Almighty agency throughout every stage and moment of his subsequent being. He is not independent of God, and dependent upon himself or others, for existence, the moment that he breathes the breath of life. In advancing through all the successive stages of childhood, and youth, and manhood, and old age, it is the Providence of Jehovah that sustains him. In him, he "lives, and moves, and has his being," until he moulders and mixes with the dust out of which he was originally formed. And in like manner, when the soul of man is made to live anew, by the life-giving power of Divine grace; when the principle of spiritual existence is revived within it, and all its faculties and feelings, formerly dead to the love and service of God, are quickened into holy and lively exercise; it cannot advance to the strength and maturity of the perfect man in Christ Jesus, independent of the power that first caused

it to breathe the breath of life. The means of its regeneration must also be the means of its sanctification. The same power from on high that sowed the seed in the spiritual field of the heart, must give it fertility, and bring it to rich and abundant fruitfulness. He that is the Author of life in the soul, must necessarily preserve and sustain it in all the subsequent stages of its progress and perfection; and, hence, whatever may be the attainments which now distinguish our Christian character; whatever may be the service which we have rendered to the cause of the Redeemer; whatever may be the measure of holiness to which we may happily and humbly lay claim, it is to the sanctifying power of Divine grace, and to it alone, that we are the debtors. And when the thoughtful reflect and meditate upon this undeniable fact, well and truly may each of us say with the apostle in the text, "by the grace of God, I am what I am."

Oh! let every Christian humbly, and reverently, and gratefully hold by this truth. It will effectually subdue that spiritual pride, which many are too apt to cherish, in meditating upon the progress which may have been made by them in the path of holiness, as if all the credit was due to their own diligence and exertions. It will put down that vanity and self-sufficiency which we are too ready to indulge in, as we advance in religious attainments, and probably excel others of our fellow-Christians in religious excellence. And whilst we become more and more humble-minded under the faith and feeling, that we owe all to God, let our hearts kindle into all the fervency of the warmest gratitude towards him; and let our dependence rest entirely upon him, for reaching the stature of the perfect man, and being presented blameless before him at the coming of our Lord and Saviour Jesus Christ. Amen.

#### REFLECTIONS UPON THE DEATH OF A CHRISTIAN FRIEND.

How blest is our brother bereft  
Of all that could burthen his mind?  
How easy the soul that has left  
This wearisome body behind!  
Of evil incapable thou,  
Whose relics with envy I see!  
No longer in misery now,  
No longer a sinner like me.

This earth is affected no more  
With sickness, or shaken with pain;  
The war in the members is o'er,  
And never shall vex him again:  
No anger henceforward, nor shame,  
Shall redder this innocent clay;  
Extinct is the animal flame,  
And passion is vanish'd away.

This languishing head is at rest,  
Its thinking and aching are o'er;  
This quiet, immovable breast,  
Is heav'd by affliction no more;  
This heart is no longer the seat  
Of trouble and torturing pain;  
It ceases to flutter and beat,  
It never shall flutter again.

The lids that so seldom could close,  
By sorrow forbidden to sleep,  
Seal'd up in unbroken repose,  
Have strangely forgotten to weep;  
The fountains can yield no supplies,  
These hollows from water are free;  
The tears are all wiped from these eyes,  
And evil they never shall see.  
To mourn and to suffer is mine,  
While bound in a prison I breathe,  
And still for deliverance pine,  
And press to the issues of death.  
What now with my tears I bedew,  
Prepare me, great God, to become:  
My spirit created anew,  
Ere I am consign'd to the tomb.

WESLEY.

#### THE ORDER MANIFEST IN THE ARRANGEMENT OF CREATION.

[From the Second Series of Jesse's 'Gleanings in Natural History.']

"And often by the murmur'ing rill  
Hear the thrush, while all is still."

I now and then visit a copse of young trees and under-wood, sometimes of an evening, and never at this time of the year (the end of September) without being struck with the variety of pleasing sounds which I hear as soon as I enter. It is on the slope of a rising piece of ground—a path or two has been cut through it, and a little purling rill trickles gently between two mossy banks. With whatever silence I may enter the copse, a note of alarm is immediately given, and this is generally by the blackbird, except, indeed, a wood-pigeon happens to have settled in a tree close to me, in which case the loud flapping of her wings as she takes flight, is sufficiently understood by all the inmates of the wood. The rabbits scud away from the path—the pheasants quit it at the same time to seek shelter in the underwood, while the jay screams in notes which are any thing but melodious, and which are answered by the whole family as they fly from one tree to another. The magpie, that most cautious and cunning of birds, may be seen quitting the neighbourhood while I am there, chattering now and then, and communicating all her forebodings of evil as she flies along. If I stand still for a few minutes, the disturbance which my presence had excited soon ceases. I am stationed under an old decayed oak—

"——— On whose sprays,  
The throistle chaunts her roundclays,"

and I can then see and listen to all that is going forward. The pheasants return to the ride, and at the same time the rabbits make their reappearance, rising on their hind legs, and looking about in every direction to see if danger is near. After they have grazed for a short time, little skirmishes take place between them, two or three meeting and springing up together, and then chasing each other in circles. Above my head a family of tit-mice are seeking for insects upon the branches of trees, hanging with their backs downwards, and now and then uttering a note which is understood by all the party. They are odd, amusing birds. The heavy flight of the wood-pigeon is again heard as she returns to her favourite tree, followed at intervals by numbers of her congeners; and a large flock of starlings settle in the alders which grow in the lower part of the copse. The sudden whirrs they make, and their chattering noise, may be heard at some distance, and the latter is kept up till late in the evening. The distant call of the partridge, the abrupt crow of the pheasant as he goes to roost, and the cawing of rooks as they return—

"To fly in circles o'er yon distant wood,"

are amongst the pleasing sounds of a fine autumnal evening.

Returning from my walk, I am struck with the varied shades one sees on the trees at this season of the year, the beauty and elegance of the foliage, the richness of the colours, those golden tints which a painter dare not attempt to imitate. They are seen under the arch of yonder bridge, and sparkle on the top of that embrowned beech-tree.

"Who can paint  
Like Nature? Can imagination boast,  
Amid his gay creation, hues like these?  
And can he mix them with that matchless skill,  
And lay them on so delicately fine,  
And lose them in each other?"

I enjoy these "sylvan strolls." They awaken all ones best feelings. The "gleams and glances of nature," leave a sunny recollection on the mind, which can only be appreciated by those who have felt them. The dreary wild, the sedgy pool, parks, chases, heaths, all in their turn either entertain the imagination, or afford new subjects for contemplation and enjoyment.

The more I reflect upon the order and arrangements of Providence in the works of creation, the more reason I find to admire them. My friend Mr Yarrell has the credit of being the first to bring under the notice of naturalists the fact that the tips of the bills of birds, before they are hatched, are strengthened by a deciduous scale, which enables them to perforate and burst the shell more rapidly. The apparently useless fungus which I see near me affords food for the beetle, and the dry tuft of grass growing against the trunk of an old oak is a place of retreat and security for the chrysalis of a moth. Yonder woodpecker is enabled to run up trees perpendicularly in search of those insects which are necessary for its existence, in consequence of being furnished with peculiarly stiff, sharp-pointed feathers in its tail. These feathers are bent inwards, and the bird, having besides strong claws which are much hooked, two of which are placed forward and two backward, is able to cling to trees with perfect ease.

I am aware that these remarks may appear to some persons minute and trifling, but I must confess that little facts and circumstances, in the economy of Almighty God, have irresistible charms for me, and serve, like others more prominent, to show the perfect and beautiful manner in, and for, which every thing has been created. In contemplating them, what a delightful lesson may we not learn! We may find in them the strongest testimonies of the truth of revelation, and the superintendence of an all-wise and benevolent Creator. It has been well said that in the Book of Nature is written in the plainest characters the existence of a God, which revelation takes for granted—of a God how full of contrivance; how fertile in expedients! how benevolent in his ends! At work every where—every where, too, with equal diligence; leaving nothing incomplete—finishing "the hinge in the wing of an insect," as perfectly as if it were all he had to do—unconfounded by the multiplicity of objects, undistracted by their dispersion, unwearied by their incessant demands on him, fresh as on that day when the morning stars first sang together, and all nature shouted for joy.

#### BIOGRAPHICAL SKETCH.

THE LATE MRS PATERSON,

WIFE OF THE REV. DR PATERSON, ST PETERSBURG.

BY THE EDITOR.

PART II.

A SHORT time before Miss Greig returned to Russia, the Russian Bible Society had been instituted; and, deeply interested as she felt in all that concerned Christ's cause and kingdom, she was naturally desirous to procure information in regard to an institution which

had for its object the dissemination of the Scriptures. Her wishes in this matter were soon gratified. Dr Paterson, who had been on a visit to England, carried with him to Russia, on his return, a letter to Miss Greig from one of her friends. This circumstance led to a correspondence, which brought her acquainted with the religious state and prospects of her native land, whose welfare she had so much at heart. She now dedicated herself, with the utmost ardour, to works of benevolence and piety. She distributed copies of the Scriptures among the poor; and it was her anxious desire to build a school, and to support a schoolmaster, for the education of poor children. This latter design, however, she was compelled to abandon, in consequence of the malicious reports of some evil-disposed persons, who wickedly invented and circulated the charge of a design to turn the people from the persuasion of their fathers. The persecution and reproach to which she was subjected at this period of her life was painful and distressing. She repaired frequently to a throne of grace, and found much relief in communion and fellowship with her Father in heaven. The consciousness, besides, of suffering in a good cause tended much to support her in this hour of trial. Nay, such was the peace and consolation which the Spirit of God poured into her soul, that she was enabled to understand and to feel the blessedness which is promised to the believer under persecution: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake. Rejoice, and be exceeding glad; for great is your reward in heaven." It is interesting to notice her state of mind, as described in her own words, during the season to which we now refer. Thus she remarks, in her Journal, under date September 19, 1815:—

"How much pride and self-love rankle in my heart, since the conduct of others can occasion me so much uneasiness! The dissimulation and falsehood I experience from friends, pierce me through with many sorrows. But is not the same dissimulation practised in the presence of the God of truth? and does not he much more abhor a lie than I do? Yet he patiently waits to be gracious, while I anxiously look to the right and to the left to escape from the trials appointed me, dreading future consequences of present evils, and forgetting past deliverances. O merciful Redeemer, sanctify my trials to thy glory and my good. Let me come out of these trials, purified and fitted for thy service, and then vouchsafe to employ me in it. Grant me wisdom from above; teach me how to act as becomes thy servant. Extirpate self-love and pride from my heart. Let love to Thee be my ruling passion—the actuating motive of all I do, say, and think. Comfort me, by impressing upon my mind that no creature has any power over me to hurt me, but what thou MY FATHER givest it. Grant me faith and strength to persevere in asking from thee the conversion of —, and to support me in wrestling for deliverance from sins."

And again, in the following month:—

"Glory be to thee, most merciful Lord, for the graces received! O enable me to look to thee completely to subdue my fears and anxiety in times of trial; and let me recognise a Father's love in every dispensation of thy providence. I am amazed at the composure of my mind, under a trial which a few weeks ago plunged it into the most distressing anxiety. I bless thee for the grace which makes me now to differ from what I was, and entreat thee to communicate more grace, until I become what I ought to be. Sanctify the past dis-

penactions of thy providence to my good—to my furtherance in holiness; and may all events which yet await me, transform me more and more into the image of my blessed Master. For his sake, leave me not to myself, nor in the power of my spiritual enemies. Grant me more faith, more charity, more humility, more deadness to things temporal, and more energy in seeking those which are eternal. Amen.”

These extracts are sufficient to indicate that this interesting Christian female had been mercifully supported under all her trials, and was undergoing a purifying process by the blessing of Him, who had cast her into the furnace, and was thus preparing her for the duties, which, during her brief career, were yet to devolve upon her.

Early in the year 1816, Miss Greig paid a visit to her friends in England, and on arriving in London, she learned that her younger brother in Devonshire was far gone in consumption. Having been invited to come and live with him, she hastened to his place of residence, anxious to tend the sick-bed of one so near and deservedly dear to her heart. Her fears in regard to the state of his health were but too sadly realized. Little expectation was entertained of his recovery. During her stay in Devonshire she regularly attended the ministry of the Rev. Mr Small of Axminster, and as the distance was considerable, she walked thither on the Saturday evening, and returned on the Monday morning. Under Mr Small she made rapid progress in her knowledge of the truth. On the death of her brother, which happened a few months after her arrival, she removed to Axminster, and took up her residence in the house of a pious lady with whom she contracted a very intimate and mutually profitable friendship. At this period she experienced much rational enjoyment in the study of the Scriptures. Some information in reference to her mode of acting was furnished to her excellent biographer. We extract a few passages:—

“Her evenings were generally employed in visiting the cottages and asylums of the poor. Neither rain nor cold ever prevented her from going to administer to the spiritual and temporal wants of her poor fellow-creatures. It was an interesting sight to see her in a work-house, surrounded by fifteen or twenty children, whilst, with a cheerful and engaging countenance, and in simple language, she endeavoured to win their attention, and direct their minds to God—instructing them in the first principles of Christianity, and giving them little rewards for learning hymns, &c. At other times she was found kneeling by the beds of the poor, and afflicted, and dying, and pouring out her heart before God for them. These were her recreations, her enjoyments; and, however low or vulgar they may be deemed by some, and derogatory to the rank she held in society, they are pleasures in which the angels of God delight. These are scenes which ennoble and purify the mind. ‘Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.’ James i. 27.

“The injurious sentiment which is often expressed concerning vital godliness, that it alienates the affections from relatives, was totally contradicted by her daily practice. No one possessed stronger affections than she did towards her friends; but, like all other sanctified passions in the renewed mind, they were under the direction and regulation of the Word and Spirit of God. The love she bore her relatives, and other dear friends, was exceeded by nothing in her affectionate breast, but the love and duty she owed to the God of her salvation. With delight have I seen her come from

her secret chamber, and mention what she would not have done, but in the ear of friendship—the enlargement of soul she felt in prayer, whilst daily pouring out her soul for the dearest relatives she had upon earth. ‘Is not this,’ she would say, ‘a token for good? Is it not a scriptural evidence that the God who has thus excited prayer, will answer it in his own time?’ Her seasons for secret worship were regular. Sometimes for an hour or two she would secrete herself in her chamber by calm moonlight, and then from that ‘Bethel’ she would descend to unite at the family altar, with her countenance and manner all cheerfulness, animation, and peace.

“There is one circumstance which I forgot to mention before. It occurred, as she told me, soon after her conversion to God. A Bible Society meeting was to be held, I think, at Henley; and never having witnessed such an assembly, and having felt so recently the effects of the Scriptures, she was delighted in the prospect of having an opportunity of being present. She went full of expectation, and her raised hopes of gratification were fully answered. She felt the force of the animated appeals for help; but being nearly at the end of her half-yearly remittance, she, of course, was short of money; and as her next supply was to come from Russia, its arrival was somewhat uncertain. I think the whole sum she had on hand was twenty-five or thirty pounds. Strong in faith, and relying on Providence, she put a twenty-pound note into the collector’s plate. This being the first offering she had presented in the glorious cause of the Bible, it afforded her unspeakable pleasure; and, no doubt, the grateful incense of that offering instantly ascended to God, and was graciously accepted through her Redeemer. She soon after returned to London; her little remaining stock just exhausted—and what to do she had not determined; but in her necessity she trusted in her all-sufficient God, who alone knew the circumstance which had occasioned it. Almost the first news which reached her delighted ear was that of a dear friend’s unexpected arrival in England, from whom she immediately received an ample supply.

“This incident she ever remembered with peculiar pleasure; and it encouraged her in the persuasion, that as this her first expression of attachment to the cause of the Bible was the occasion of much secret enjoyment to her soul, and thanksgiving to God for his goodness, all that she should be enabled to do in the same spirit, would be equally marked with tokens of the Divine favour and approbation.”

While at Axminster, Miss Greig, in the prospect of returning to Russia, devoted a considerable portion of her time to the study of the Russian language. She had been able to speak it from her infancy, but she wished to acquire an accurate and grammatical knowledge of it.

We have formerly mentioned that an acquaintance had already been formed between Miss Greig and Dr Paterson. A correspondence commenced which continued for some time, and, at length, in April 1817, she was married to that respected minister and missionary. The society in which she now moved was in complete harmony with her feelings of piety and devotedness to God. Shortly after her marriage she paid a visit to Mrs Hannah More, with whom she continued to maintain an interesting correspondence during the remainder of her brief career. The large circle of acquaintances into which Mrs Paterson was introduced in London, was by no means so favourable to her progress in the Divine life, as the calm retirement which she had once enjoyed. Her opportunities for meditation and prayer

were much abridged, and her spiritual views in consequence became dark and clouded.

In the month of June, Dr and Mrs Paterson made a tour to Birmingham and several other places, in company with Dr Steinkopff and Mr Hughes, to visit the auxiliaries to the British and Foreign Bible Society. Towards the end of the same month Mrs Paterson, with her husband, bade farewell to England, and sailed for Russia by way of Sweden. The voyage was short and pleasant, and on reaching Gottenburg, the first place of their destination, they started for Stockholm, spending a night on the road at the country seat of the pious and venerable Archbishop of Upsala. In Stockholm, George, Dr Paterson's son by a former marriage, was committed to her care, and she acted towards him through life as if she had been his own mother. On arriving at Petersburg, which was to be Dr Paterson's head-quarters as agent for the Bible Society, Mrs Paterson was received by her former friends with great kindness. She was delighted to find, that an entire change had come over the spirit of the place. By the express permission of the Emperor, the Gospel was preached in the English language. She now associated with the small but noble band of Christians around her, who strove to promote the cause of their Lord. She took a lively interest in the prosperity of the Bible Society; and from her knowledge of the Russian and other languages, she was enabled to assist in the good work. A Society for the Improvement of Prison Discipline having been established in Petersburg, she lent her aid in promoting its important object. She was chosen treasurer of the Ladies' Committee, and entered with the utmost enthusiasm upon the duties of her office, striving to advance in every possible way the temporal comfort, and the spiritual improvement of the poor prisoners.

It was soon evident both to her husband and her Christian friends and associates, that Mrs Paterson was exerting herself beyond her strength. In vain did they remonstrate with her on the subject; she counted it her privilege no less than her duty to spend and be spent in the service of her Lord and Saviour. On the first Sabbath of January 1820, she was able, though weak, to be present at the dispensation of the Lord's Supper in the small English congregation. She experienced great enjoyment in the ordinance. After the service, she complained of being unwell, and was unable to attend chapel in the evening. During the night she was very feverish, and medical assistance was called in. Her illness continued for some days to be almost stationary, but on the Thursday evening she was decidedly worse, and the symptoms assumed a typhous character. The following day she felt herself so much worse, that she was persuaded death was approaching. On the morning of Saturday she dictated a letter to Mr Swan, the missionary at Selingsinsk, whom she held in high respect and cordial esteem, and who afterwards compiled the interesting memoir on which the present Sketch is founded. She then sent for her husband, and stating to him her apprehension that she was dying, she gave him directions about the education of her infant daughter, about her interment, and other things. Seeing that her husband was deeply affected she stopped, but her mind was calm, peaceful and resigned. An account of her last moments is thus given by two Christian female friends who were present:—

"It was on Friday, 7th January (N. S.), that I called to see my sweet friend (knowing that she had been indisposed), and found her in a very high fever, lying on the sofa, which she preferred to the bed. I felt greatly concerned, and asked her if she would allow me to come and remain with her till she was better. She cheerfully accepted my proposal, but added, 'whether I shall ever be better in this world is only known to God. I had such enjoyment at the table of the Lord on Sabbath morning, it was almost too much for me. Perhaps the next time I shall drink 'new wine' in my Father's kingdom.' The next day I went to nurse my dear friend, and never left her day nor night, till she slept in Jesus. If I have any thing to reproach myself with, on the retrospection of that period, it is my *extreme* anxiety to have retained her here, which made me incline too scrupulously to the wishes of her physicians, that she should be restrained from speaking. This occasioned me to lose many precious sentiments that ought to have been recorded, but which were swallowed up in the solicitude of my mind for her recovery.

"When I came to her on Saturday, the dear invalid was in bed, but apparently not worse. She asked me to read a few verses of the Bible. Do you wish to hear some particular chapter? 'Yes; read the 14th chapter of John—'In my Father's house are many mansions,' &c. She repeated, as I read, the 2d verse, and with an emphasis that marked the rich satisfaction afforded by the assurance. I read on to the close of the 19th verse; at the words, 'because I live, ye shall live also,' she said, 'That is enough—read the rest in the afternoon; now, let me think a while.' On Sabbath morning she said, 'Why do you not go to chapel to-day?' A friend replied, 'It is a duty to attend upon you in your sickness; God requireth merry, not sacrifice.' 'If you think to oblige me,' was her answer, 'by staying away from the house of God, you are very much mistaken. I do not wish to keep any body at home on my account; I entreat you will go immediately.' At this time the physicians began to apprehend symptoms of a regular fever, but of what kind they could not pronounce. A considerable degree of delirium succeeded, and continued for several days; but even the wanderings of her brain were sweetly tinged with the peace and joy that the Gospel imparts. At one time, she spoke of conversion to God. 'Those idle fancies,' said she, 'never produced a *real* change, and it is impossible they should.' Then she would seem to be directing sinners to the Saviour; and her language was, 'Let them only take the Bible, and there they will find good news—glad tidings of a Saviour which is Christ the Lord!' Soon after, she seemed to be reasoning with some subtle opposer of the truth; and expressed in these words her rejection of his arguments, 'I just want the simple Gospel; not the logic taught in the schools. I want clear views—a simple system; nothing but the Gospel will do for me.' I cannot help mentioning these sentiments, although she was by no means in a capacity, at the time, to speak quite coherently; but I mention them, because it struck me how much more *sense*, and *reason*, and *wisdom*, and *propriety*, are to be discovered in these aberrations of her unhinged mind, than are to be found in the conversations of many persons who yet consider themselves in their right senses. On the Friday preceding her death, she became more collected, and at times perfectly sensible. The tranquil enjoyment she had in communion with her God knew little interruption, except when grateful slumber closed her eyes for a few moments. From such slumber she more than once awaked refreshed, and turning to a friend (Mrs F.) observed, 'He giveth his beloved sleep.' Upon which she raised her eyes to heaven, in acknowledgment of the favour she had received. At another time, when all was silent, and we thought she was falling to sleep

again, she uttered the feelings of her heart in the following lines of a hymn, that she was fond of in the days of health,—

'Lord I come to thee for rest,  
Take possession of my breast;  
Here thy blood-bought right maintain,  
And without a rival reign.'

'Grant this, O my Saviour!' she added. 'Grant this, O my Father!' she again repeated, in a tone of deepest earnestness and holy delight. And more than once she repeated, in the same spirit of ardent devotion and holy joy, a verse of another hymn,—

'Sweet as rest to pilgrims weary,  
Light to newly opened eyes,  
Or full springs on deserts dreary,  
Is the rest the cross supplies,  
All who taste it  
Shall to life immortal rise!'

"Another thing delightfully intimated what was ever uppermost in her mind, even at those times when the disease prevented her from otherwise showing it. She thought every day was a Sabbath; and appeared always most satisfied, when she thought her friends were employed in those exercises to which that day is more peculiarly devoted. She wished to have none about her but such as she considered the children of God, by faith in Christ Jesus. It being necessary to call in a sick-nurse, as soon as she saw her, she asked who that person was, and whether she was a child of God. It was replied, she was a good woman who had come to help to nurse her. On this she smiled to her, bidding her welcome. But she soon found that this woman was not like-minded with herself, and often pleaded with dear Mrs F. to send her out of the room, that they might enjoy undisturbed that conversation about divine things in which she delighted. She complained bitterly that this beloved friend was so reserved in speaking to her of the Saviour, which she was not wont to be, and said she could not comprehend the cause. 'You used to speak to me of the Saviour—why not now? O feed me, feed me!' A little sago being offered her, she took it, saying, with one of her expressive looks, 'That is not the food I want.' We well understood her meaning; but being enjoined to keep her very quiet, it was necessary to converse as little as possible. Some drink was then given, and this she received as before, saying, 'That is not the drink I want.' It was thought proper to tell her, that we would speak more with her when she was better, but that at present it would hurt her to talk much. To which she replied, 'Why all this care about my body? I am sure it is a poor diseased body. Why so much more care taken of my body, than of my mind?'

"On the Sabbath morning she appeared somewhat depressed in mind. She wept, and said, 'I am afraid my sins are not forgiven. I do not doubt,' said she, 'that I shall be saved, but I am afraid that my sins have provoked God now to withdraw his face from me.' She then proposed to Mrs F. that they should join in prayer. 'It is promised,' said she, 'That if two shall agree on earth, touching any thing that they shall ask, it shall be done for them;—unite with me in asking that the light of my heavenly Father's countenance may be restored unto me.' After they had accordingly engaged in prayer, Mrs F. proposed that Dr Paterson, who came in, should pray. He did so, and also said something appropriate, as well as his feelings would permit him, to the afflicted saint. She spoke of the exceeding sinfulness of sin, of herself as a great sinner, and of what her sins deserved. She seemed at a loss how to conceive how a holy God could pardon so great a sinner as she was. Her husband then said, 'You know what the Redeemer has done for poor sinners.' 'And can I hope for forgiveness through him?' She was answered in the affirmative. She then exclaimed, 'O blessed Redeemer; speak to me about the Redeemer! O speak to me about the Redeemer!'

At the mention of his name, these 'morning clouds' vanished away.

"From this time her mind seemed engaged in a train of reflection; in the course of which she rose to an ecstasy of joy, from the rich views of grace and mercy that filled her soul. For the space of about two hours she continued uttering the most delightful expressions; but it was impossible for her friends, who were mingling tears of joy and grief, to remember much of what fell from her lips. She began in this way:—'I was a poor, silly, wandering sheep, and the Good Shepherd caught me, and laid me upon his shoulders, and brought me into his fold.—What a poor, foolish, ignorant creature I was; and yet he entered into covenant with me!—O wonderful! Christ Jesus came into the world to save sinners, of whom I am chief.' Here she paused; then resumed, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—Eternal salvation! Eternal salvation!—Eternity we cannot comprehend. Ages we may comprehend; but eternity has no bounds, no limits.' Here she lay a considerable time in prayer—her lips moved—her eyes were uplifted—but her strength seemed exhausted; and the petitions she uttered were only heard by that Ear which not a word, a sigh, a breath, escapes. At length, breaking out in a fervent petition for one who never ceased to be dear to her, she pleaded thus: 'Heavenly Father! I come to entreat thee for ———. He has no Saviour, and he has never sought one. All things are possible with thee! O grant him repentance unto life.' I am sure it must have melted his heart, could he have heard a once loved, ever amiable, and dying ———, praying for him in her last hours.

"From this time I do not recollect that she spoke much. Her weakness rapidly increased; but never one murmur, one fretful word, one impatient look, escaped her. ———. Thus was her mind kept in 'perfect peace.' She suffered agonizing pains a few hours before her departure. Her friends were afraid lest this should affect her inward serenity, and make the valley of death seem dark to her; but of this there were no indication. Once she was heard to whisper, 'Many mansions,' which showed where her thoughts were reposing. After the pain had subsided, I perceived that she looked round, as if wishing for something. Imagining what it might be, I asked her if Mr Paterson should pray with her. This was what she wanted, and she signified her acquiescence. It was a solemn hour. Our friend was on the threshold of heaven; and some of us were willing to 'depart' with her, 'and be with Christ, which is far better.' I believe our dear Saviour was very near us all; and soon He took one of his beloved disciples from among us. I watched every breath as I sat by her side, moistening each moment her dear parched lips. She breathed—and stopped—drew another breath—again a pause—the next gentle breath was her last! Not a finger moved, not a feature changed. 'O Death, where was thy sting? Thanks be unto God, who gave her the victory, through Jesus Christ our Lord!'

Thus fell asleep in Jesus a devoted Christian female, who, both in life and death evinced a warm attachment to the religion of Jesus, and manifested its purifying influence in her whole character and disposition. "To her to live was Christ," therefore, "to die was gain."

Printed and Published by JOHN JOHNSTON, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 15, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Jnr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—Remarks on the Millennium. Extracted from Lectures on the Revelations. By the Rev. H. Grey, A.M. Part II., Page 401</p> <p>2.—The Past and Present State of Christianity in Belgium, .. 404</p> <p>3.—Sacred Poetry. "These make Death Terrible." By A. Park, ..... 406</p> <p>4.—Lilias Chisholm; or, Grace magnified in the Conversion and Peaceful Death of an Unhappy Female, ..... 406</p> <p>5.—Sacred Poetry. "Sabbath Chimes." By C. Swaine, .... 409</p>	<p>6.—A Discourse. By the Rev. Robert Wallace, ..... Page 409</p> <p>7.—The Customs of the Ancient Egyptians in cases of Sickness and Death, ..... 413</p> <p>8.—Christian Treasury. Extracts from Meikle, Adam, and Cunningham, ..... 414</p> <p>9.—The Purposes of Affliction, and the Character and Condition of Man, as presupposed by them. By a Clergyman's Daughter, ..... 415</p>
---	---

REMARKS ON THE MILLENNIUM.

EXTRACTED FROM LECTURES ON THE BOOK OF REVELATIONS, DELIVERED IN ST MARY'S  
CHURCH, EDINBURGH.

BY THE REV. HENRY GREY, A.M.,

Minister of that Parish.

PART II.

"They lived and reigned with Christ a thousand years," &c.—REV. xx. 4, 5.

THE millennial reign of the saints is a scene so attractive in its character, and so important in the Divine dispensations, that the mind loves to rest upon it. Let it not be thought that, in preferring the figurative to the literal interpretation, we would deprive this illustrious period of the Church's history of any share of the glory, purity, and blessedness so emphatically attributed to it. The strength and vividness of the imagery under which it is presented have *truth* for their foundation, being designed to convey a just and right impression of its real character. It is ever to be remembered that figurative language, in the Sacred Scriptures, is not the less *essentially and substantially true* for not admitting a literal interpretation; and that figures are often resorted to, because direct language would not adequately express the importance, the glory, or the terror really belonging to the subjects treated of. The metaphors of prophecy are a veil which, in part, conceals the object it enwraps, yet adds to the effect of its disclosures, by the prominence it gives and the vivid light it sheds on them. Let us, then, look back, for a moment, upon the wonderful annunciations of the preceding verses, and endeavour to mark some of their more distinctive features.

1. *The binding of Satan for a thousand years* is an event mysterious, indeed, but of the most auspicious character. From the beginning of the world, to this day, he has been the contriver, author, and promoter of all wickedness; being permitted, in the depths of the Divine councils, to be the tempter, and, as it were, assayer of human virtue—too often, alas! the despoiler and destroyer. And his object has been nothing less

than the ruin of the human soul, and the entire overthrow of the kingdom of Christ. His attempts have still looked beyond their immediate objects to larger and greater results. He tempted Eve to eat the forbidden fruit, that through her he might seduce Adam, and secure the fall of all his posterity. He tempted Judas to betray Christ, that he might "kill the Prince of life;" and this Divine victim he sought, that he might defeat all God's purposes of mercy, and leave mankind without redemption and without hope. Who can describe or conceive the extent of his influence over human affairs, in private and in public life, in the conduct of individuals, and in the councils of communities? How incalculable the benefit secured to mankind when he is *bound and imprisoned for a thousand years!*—when the subtily of the "old serpent" is defeated, the malice of the "devil" chained, the hostility of "Satan" arrested and made of no avail! One end of his restraint is marked emphatically, namely, "that he should *deceive the nations* no more, till the thousand years should be finished." The *nations* intended are, I apprehend, those of the *Roman earth*; spoken of under the same appellation in chapter xi. 2, as the *Gentiles* (for though christian in name, they were heathen in character), who were to "tread" or occupy "the holy city for forty-two months." But now his power to deceive shall be taken from him; his "lying wonders" shall be detected; the "strong delusion" shall be broken, that led men to "believe a lie." They shall no longer "depart from the faith, giving heed to seducing spirits, and doctrines concerning demons; through the hypocrisy of liars, having their conscience seared with

a hot iron; forbidding to marry, and commanding to abstain from meats." 1 Tim. iv. 1-3. The impositions of idolatry and superstition, the worshipping of angels and of images, the pretences of a crafty priesthood to absolve men from their sins and admit them into heaven, shall be discarded as impious deceptions. Yet, I apprehend, the *binding of Satan* must be understood not absolutely, but in a limited sense, and with reference to communities rather than individuals; for, as partakers of a fallen nature, men must still, even to the end of their probationary state, have a conflict to sustain with the world, the flesh, and the devil. But this last enemy, during his period of restraint, shall no longer maintain his former mastery over the opinions and customs of the nations. Error shall no longer be imposed and upheld by decrees of councils and senates, nor iniquity "established by law."

2. *The succession of a righteous to an unrighteous authority, even the reign of Christ and his saints* to that of Satan and his instruments, is a revolution of the most glorious character. "I saw thrones, and they sat upon them; and judgment was given unto them." A wicked ruler is a curse to the people, but "a king sitting in the throne of judgment scattereth away all evil with his eyes." And his example and influence are not less effective than his power. The minds of men are subject to authority no less than their bodies. The government of opinion is not less influential than that of force. The multitude are guided by their superiors, and individuals are carried along by the current of widely-prevailing sentiment, almost as necessarily as the straw by the water on which it floats. It is impossible to estimate how beneficial must be the influence exerted upon the character and fortunes of mankind, by the establishment of wise and good men in the seats of authority—by the prevalence, in all the influential classes of society, of just and right principles—by the ascendancy, in practice as well as speculation, of truth, uprightness, and public virtue. Let the power of Satan be suppressed, and the throne of uprightness established, and the earth shall be blessed with peace and enriched with the fruits of righteousness.

3. *The revival of religion in a succession of men coming in the spirit and power of those "who were slain for the witness of Jesus, and for the Word of God"*—fit representatives and worthy successors of the holy prophets and apostles, martyrs, confessors and reformers—shall be another glorious feature of the millennium. We admire the ancient pillars of the Church, the burning and shining lights in the firmament of the spiritual heavens; but is God's hand shortened, his power diminished, or his grace contracted, that he cannot raise up men of kindred spirit, of equal attainments? The last-called of the apostles, was "not a whit behind the very chief." And, then, how shall the testimony of Jesus be revived in the mouth of many witnesses! How shall the Word

of God run and be glorified! The truth shall then prevail, and falsehood, and sophistry, and infidelity shall be put to shame. A zeal, courage, and faithfulness, not inferior to that of the martyrs, shall be exercised in better circumstances, and with happier results.

4. *The suppression of idolatry, of persecution, of mere worldly religion, and the vicious example associated with it*, shall be another invaluable advantage enjoyed in the millennial reign. The "image of the beast," with all the emblems of idolatry, his "mark" also, and the symbols of his tyranny, shall be destroyed. His wicked adherents, "the rest of the dead," as opposed to the faithful, shall not live again during this period—shall have no successors to propagate their perverse doctrines and pernicious ways.

In fine, the presence of Christ vouchsafed in remarkable spiritual communications, perhaps, even in occasional miraculous manifestations, will give a peculiar glory and lustre to the Church. "Blessed," therefore, "and holy," shall be the subjects of this spiritual reign, that have part in this first resurrection: *blessed*, as being put into conscious possession of the choicest gifts of divine love; *holy*, as being renewed after the divine image, and made "priests of God and of Christ."

But shall this reign of the saints be spent in indolent repose? Shall the Church, when "fair as the moon and clear as the sun," confine her light within her own bosom? When "terrible as an army with banners," shall she form no schemes of noble ambition, of generous conquest? Animated with the spirit of apostles and martyrs, can she forget the command, "Go to all the world and preach the Gospel to every creature?" We cannot doubt that her heavenly ambition, "seeking not its own profit, but that of many, that they may be saved," will aim at the conquest of the whole world; and, that going forth in alliance with omnipotence, her victories shall be rapid, extensive and universal. This, we apprehend, is the period appointed for the fulfilment of the countless prophecies of Christ's universal, everlasting kingdom. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him." "There shall be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." (Psalm lxxii. 8, 11; Dan. vii. 14.)

Before quitting this subject, it may be proper to advert to certain questions that may naturally be asked with respect to the times of the millennium; particularly the date of its commencement and the term of its duration. As to the date of its commencement, it is generally admitted that the one thousand two hundred and sixty years, during which the witnesses prophesy in sackcloth, must be brought to a close before it begins. Now, according to some writers these years are to be dated from the

year 538, when Justinian issued his edict acknowledging the Roman Pontiff as *universal bishop*; which would make them terminate in 1792. According to others they are to be dated from the year 606, when Phocas renewed the name, and the Pope actually assumed the power, of *supreme head of the Church*; which would make them terminate in 1866. According to others, they are to be counted either from the year 727, when the Pope obtained the government of Rome as a temporal prince, or from 755, when he was invested with the exarchate of Ravenna; which would bring them down to about the year 2000. But though all admit that that term of one thousand two hundred and sixty years must first expire, many writers suppose that the millennium will not follow immediately, and that two periods mentioned by Daniel must intervene. That prophet, in chap. xii. 7, specifies the very period mentioned by St John, "a time, times, and half a time," that is, three years and a half; which is the same as forty-two months, or one thousand two hundred and sixty days; but to this period Daniel adds thirty days, in the 11th verse of that chapter, making one thousand two hundred and ninety days; and then, in the following verse, he adds another period of forty-five days, making the sum of one thousand three hundred and thirty-five days. These distinctions of time have unquestionably an important meaning; there must be something to mark these successive periods. It has been conjectured that the first additional period, of thirty years, will embrace the conversion of the *Jews*; and the second, of forty-five, the conversion, in whole or in part, in either case *conspicuously*, of the *Gentile world*.—According to a different view, the one thousand three hundred and thirty-five years mentioned by Daniel commence at the same time with St John's millennium, and, extending beyond it by three hundred and thirty-five years, mark the time of the final destruction of Gog and Magog, and the peculiar blessedness of those who shall witness that event.—To me it certainly appears, that the one thousand two hundred and sixty days are not yet expired; but whether they shall terminate so soon as the year 1866, or shall extend to about the close of the following century, must be left, I believe, to be decided by the event. "It is not for you," said our Lord, "to know the times and the seasons, which the Father hath kept in his own power." It is an old Jewish tradition, that, after six thousand years of weakness, toil, and corruption, there shall be a *Sabbatical millennium*, of peace, truth, and happiness; but a Jewish tradition will scarcely be considered as a solid foundation to calculate upon. The days, however, hasten on, and the time for fulfilling the prophecy with respect to Christ's reign on earth is undoubtedly at hand.

As to the question relating to the *duration of the millennium*, a brief answer must suffice. The analogy of prophetic language might suggest that the *thousand years*, according to the principle of *putting a day for a year*, should be interpreted to

mean three hundred and sixty-five thousand years; but this space of time is so much out of all proportion to all other periods belonging either to the word of prophecy, or to the life and experience of man, that it appears altogether inadmissible, and has accordingly been rejected by nearly all interpreters. Besides, the admission of such an endless series of ages before the second coming of Christ, appears to contradict the many passages of the New Testament which warn us that *his coming is at hand*; a warning perfectly consistent with the intervention of a few thousand years, for "with the Lord a thousand years are as one day," but not, surely, with a period of such immeasurable length. Further: *the instant out-breaking of wickedness after the millennium* may well enough consist with its being held down and suppressed among the nations of the Roman earth for a thousand years; but will scarcely be credible, if that suppression had continued for three hundred and sixty-five thousand years, and this space had been allowed for the thorough evangelization of the world. We speak not, it must be remembered, of those sins to which a corrupt nature might ever have been obnoxious, but of that open and daring impiety foretold as consequent on the loosing of Satan again,—indicating obstinate prejudice and determined habits of wickedness. It may further be remarked, that the term *year*, as used by the prophets in several passages of the Old Testament, in predicting future events, signifies simply *the natural year*; particularly in repeated predictions of the seventy years' captivity in Babylon. Jer. xxv. 12, xxix. 10; Dan. ix. 2. Nay, more than this, the word here translated *year*, is not used in prophetic language to denote three hundred and sixty years, *time* being used instead of it when that period is intended. There is a passage that may seem an exception. In chapter ix. 15, it is said, "The four angels were prepared for an *hour*, and a *day*, and a *month*, and a *year*—and the word translated *year* does here signify a prophetic year, or three hundred and sixty years; but it is a different word from that in the verse before us, and is expressive of a revolution, or involution. The exception, therefore, is only apparent. In the passage before us, the thousand years may be regarded as denoting either *exactly that period of time*, or more generally, *a very long and extended period*. It has been remarked, that, for the comfort of the Church, promises of spiritual blessings are usually given in the largest and most animating terms.

With this whole passage respecting the millennium, many of Isaiah's predictions, especially in the closing chapters of his prophecy, which seem to have a special reference to the conversion of the Jews, and its happy consequences, are strikingly correspondent. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many genera-

tions. Thy people also shall be all righteous, and I will take of them for priests and Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain." Isa. lx. 1, 15, 21; lxvi. 21, 22. As a *community*, the Church shall remain, even to the end of the world; as *individuals*, its genuine members shall inherit eternal life.

While we rejoice in the promises made to the Church, and take encouragement from them in our efforts to bring the whole human race to participate in her privileges, let us make it our first care that we ourselves possess the character of her faithful children—that we live with Christ in vital union; yea, that "Christ live in us, so that the life we lead in the flesh be by the faith of the Son of God." Let us "follow after that holiness without which no man can see the Lord." This attained, *we* shall share in the happiness of the millennium; for there is joy in heaven over every convert to the Church on earth. And when the day of the resurrection comes, the Lord shall "change even our vile body, and fashion it like unto his glorious body, according to the energy whereby he is able even to subdue all things unto himself."

#### THE PAST AND PRESENT STATE OF CHRISTIANITY IN BELGIUM.

WRITING regarding the progress of Christianity toward the latter part of the seventh century, Mosheim says, "Many of the British, Scottish, and Irish ecclesiastics travelled among the Batavian, Belgic, and German nations, with the pious intention of propagating the knowledge of the Truth, and of *erecting churches*, and forming religious establishments every where. This is the true reason which induced the Germans, in after times, to found so many convents for the Scots and Irish, of which some are yet in being." This is the earliest occasion on which this learned historian mentions the disseminating of Christianity in the "Belgic nation." As that enterprise was conducted by the Scottish and the other ecclesiastics of our empire, and as some monuments remain in memorial thereof, we trust the mentioning of such facts will not be uninteresting to our readers. Surely, in these days of revival of theological learning, of devotion, and piety, and of missionary zeal in Scotland, Scottish ecclesiastics will be found ready to emulate the zeal of their ancestors of the seventh century. So far as we know, it was a disinterested zeal to extend the knowledge of religion to foreign lands that prompted the missionary spirit among the ancient Scottish clergy. They had not the motive, probably, of carrying the tidings of salvation to their own countrymen gone to reside abroad, as many in our own times have done, and whose spiritual wants loudly call for sympathy and relief. It is pleasing to know, that these ancient Scottish Churchmen not only propagated the Gospel on the Continent, and among the pagan invaders of England, but also maintained a stout contest for the spiritual freedom and independence of the Native British Churches, and resolutely resisted the innovations in-

roduced by Augustine and other monks of Rome. Consistently with this praiseworthy conduct, they are characterised by Henry, in his "History of Great Britain," upon the authority of the venerable Bede, as men of "great learning, piety, and virtue;" as distinguished for their "contempt of riches, and for their great diligence in their ministerial offices;" taking as their directory "only the prophetic, evangelical, and apostolical Writings." What benefit might be again conferred on Belgium, were the doctrines contained in these Sacred Writings promulgated throughout its length and breadth, either by its own Evangelical Society, or, as of old, by missionaries from Scotland, accomplished with all the improvements of biblical knowledge which this age can impart!

In no country blessed with civil freedom has bigoted and intolerant superstition got a firmer hold, than in Belgium. The Reformation, when it had got a footing in Germany and France, soon spread into the Low Countries. There the scriptural theology of Calvin gained a wide and favourable reception. To arrest the progress of defection from the Church of Rome, Charles V. published an edict (1550), prohibiting any books censured by the University of Louvain, upon pain of death. His successor, Philip II., erected archbishoprics and bishoprics, to prevent the spreading of the opinions of the Reformers; and, for the suppression of the Protestantism that already existed, ordered the establishment of the fearful Inquisition. A celebrated Romish author (Dupin) informs us, "that Cardinal Granville, Councillor of State, caused those *suspected* to be of the new religion to be severely punished, and the places in which it was supposed they held their meetings to be *burnt*." When application was made to the Government of Philip at Madrid, for a mitigation of the rigours exercised on his Protestant subjects, it met with no better success, than that *burning* was exchanged for *hanging*. Perceiving that no safety could be obtained, either from justice or clemency, the Protestants *determined* to maintain the Reformation faith at all hazards. They, therefore, caused it to be preached publicly in all the Provinces, attended the ordinances in full armour, and concluded a league with the Protestants of Germany. There was no city or town in which there were not Protestants enough to form a numerous congregation. Thus far Dupin. Open warfare soon ensued; and Edgar, in his "Variations of Popery," tells that inquisitorial and military executions aided in the work of death, in all its shocking forms. The Duke of Alva boasted of having, in six weeks, caused the execution of eighteen thousand for their Protestantism. Paola reckons the number who, in the Netherlands, were in a few years massacred, on account of their religion, at fifty thousand; while Grotius raises the list of Belgic martyrs to one hundred thousand.

The result of the contest between Protestantism and Popery in the Low Countries, was the establishment of the former in the Seven United Provinces under the government of the Prince of Orange, and the continuance of Popery in the Ten Provinces that remained subject to Spain. These Southern Provinces were ceded by Philip III. of Spain, in 1714, to Austria, as the portion of his daughter, who had married the Archduke of that country. Being thus always under bigoted Popish masters, unfortunate tributary Belgium continued in as slavish and

subject superstition as did its rulers; nay, more so. Joseph II., Emperor of Austria, being deeply convinced of the manifold evils arising to his dominions in the Low Countries from the intolerance of the Romish Church, and being willing to promote toleration throughout his territories, was obliged to abandon these liberal and tolerant reforms he had attempted to introduce, in consequence of the sedition raised among the Belgians, by the accusations of heresy and despotism made against him by the priesthood. It may be interesting to note the fact, that the too-celebrated Peter Dens was then lately deceased, and that the influence of his intolerant principles was thoroughly manifested in the determined resistance offered by the Belgians to the Emperor's efforts to introduce toleration. It may gratify the curiosity of our readers to see one of the Emperor's proposals, and the response which the priests made to it. "Although the Emperor was firmly resolved to maintain and protect the Catholic religion, his Majesty, nevertheless, deemed it consistent with Christian charity to extend civil tolerance to the Protestants, whom he could consider in no other light than that of citizens, without regard to their faith." Mark the extraordinary answer returned by the University of Louvain. "Tolerance would be the source of dissensions, hatred, and interminable discord; because the Catholic religion regards all heretics, without distinction, as victims devoted to eternal perdition." This is the maxim that the Popish religion impresses upon her children, as an essential dogma and invariable article of their faith. This is the undisguised utterance of the spirit that breathes in Dens, and in the Rheinish Notes to the Bible. This spirit of intolerance hath not yet departed from Belgium, if we may believe the Bishop of Ghent, who asserts, that "the Belgians, inviolably attached to the faith of their fathers, are known through all Europe for their extreme aversion to heterodox principles, and for their opposition to every worship different from their own." How corrupt the Belgian theology is, may be evident in one sentence. "The theology of Dens," says the Bishop of Ghent, "is taught in almost all the seminaries of Belgium."

No one can travel in Belgium, without seeing the most public proofs of the grossness of the reigning superstition, in the crosses and groups of images set up by the highways. The Cathedral at Brussels has St Gudule for its patroness, a great miracle-worker. She was a nun, and while at her prayers the devil blew out her candle, which was instantly lighted again by a higher power. A picture, representing this fact, hangs still in the Cathedral. In the same place are preserved three consecrated wafers, which, being stabbed with a dagger, poured forth a quantity of blood! But this is not so marvellous as the worship of the Manikin, a little bronze image which is placed over a fountain. This bronze boy is a kind of protection of Brussels. Enemies have often stolen him, but he always came back again! The Emperor Charles V. gave him a suit of new clothes, and a pension! Other sovereigns have honoured him in a similar way; and, within the last twenty years, a lady bequeathed him an annuity! He has a servant, who is paid four hundred francs for dressing him on feast-days. We only add farther, that we have seen in another church at Brussels a miraculous image of the Virgin Mary, and that we possess a

book, published by a Romish priest, showing that, to increase the devotion of the Belgians toward this image, the present Pope granted an indulgence in 1833, which was gained by upwards of three hundred and twenty thousand coming to visit her wonder-working ladyship.

The corrupt doctrine, and gross, debasing superstition which thus spreads over Belgium, is upheld and propagated, amid a population of little more than four million, by about *eight thousand priests*. How are these strongholds of iniquity to be assailed? By the preaching of the Gospel. The Belgian Evangelical Society have already effected a breach; but it has not resources to enable it to sustain the attack. It is languishing for want of pecuniary aid. Let Scottish Christians come promptly forward, and grant a generous assistance. Moreover, we think, the time is come, when the General Assembly must send some of her clergy to the British residing on the Continent in great numbers, and by awakening a religious concern among them, and by restoring them to the habits of attendance upon religious ordinances, may thus remove one of the greatest hindrances to the progress of Protestantism.

## THESE MAKE DEATH TERRIBLE!

BY A. PARK,

Author of "A Vision of Mankind,"—"Bridegroom and Bride,"—"Blindness, a Poem," &c.

LIFE'S princely homes, superb with towers,

And gold-enamelled halls,  
Where breathe sweet Oriental flowers  
Round highly sculptur'd walls;  
While gorgeous guests assemble gay,  
Their sun, the pale and waxen ray,  
And all that wealth and wit can buy  
To please each sense, and charm the eye,  
In broad profusion smile,  
Are but the chains that link the soul  
More firmly to this lowly goal,—  
This world of endless guile!

*These make Death terrible!*—for, oh!

'Tis surely awful to resign  
The glowing goblet brim'm'd with wine,  
And sink in death below!

To leave each cherish'd joy behind  
The bounding steed, the hound of chase,  
Which used to far out-lee the wind  
Across the mountain's face!

The courtiers great, the ladies fair,  
The ease, the luxury of life;  
Where Grandeur, in her easy chair,  
Knew not the poor man's strife.

To die, to bid these joys farewell,  
To sink into the narrow tomb,—  
Oh! who can half the horrors tell?  
Who paint the soul's sad gloom?

When the film'd eye is closing fast  
On all the joys it loved so dear;  
When each pulsation seems the last,  
And noble friends stand near!

To die, to give all up!  
To drink Death's bitter cup,—  
To leave those gorgeous halls,  
And in a few short hours,  
Over a path of flowers,  
Carried without the walls!

To mix with clammy clay,  
Where nothing is that's gay!

There ever more to lie,  
Cold, mouldering, forgotten, dead!  
As though no gem e'er decked the head,  
Or pleasure lit the eye!

*These make Death terrible!*—the poor,  
The weary wretch, who day by day  
Solicits alms from door to door,  
Feels Death more kind than they!  
Why should a poor man fear to die?  
He has few hopes to bind to this  
His tortured soul; let him not sigh,  
The grave's calm rest is bliss!  
Weary, and worn with endless cares,  
Half kept, half clad, why should he dread  
To leave a fruitless world of tares,  
And rest his weary head?  
If old, and frail, and broken down,  
Too long perplexed on Fortuna's wheel;  
*If disregarded by his own,*  
What right has he to feel?

Yes, joyless man! ye need not mourn,  
Like those rear'd up in palace gay;  
Well may they dread the noblest urn  
That smiles their crowns away!  
Their swelling titles lose their power,  
And fall in mockery on the ear;  
What charms have they at life's last hour  
Of sorrow and of tear?  
Around him lie earth's sweetest things,  
Each human bliss is at his call;  
His liveried vassals, as on wings,  
Glide through the pictured hall.  
Wine in his veins, might on his lip,  
A thousand pleasures 'fore his eyes,  
What are they all? He cannot sip—  
"Tis thus the rich man dies!

#### LILLIAS CHISHOLM;

OR, GRACE MAGNIFIED IN THE CONVERSION AND PEACEFUL DEATH OF AN UNHAPPY FEMALE.

"Short was her bloom, her happiness was short:  
One saw her loveliness, and, with desire  
Unhallow'd burning, to her ear address'd  
Dishonest words;  
Thus he upon her womanish nature won,  
And age suspicionless, ruin'd and foresook."

Few instances have occurred which have more strikingly illustrated the mercy of God, and the power of Divine grace, than that of the individual a brief sketch of whose life, conversion, and peaceful departure is now about to be narrated. And as the Apostle Paul was commissioned to declare that it was "for this cause he obtained mercy, that in him first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting;"—we may regard this, with similar instances of the divine compassion and patience, as so many *patterns of mercy* to a sinful world, inviting and encouraging transgressors to return and to come to the knowledge of the truth, "that their souls might be saved in the day of the Lord Jesus."

Lillias Chisholm was born in Edinburgh, and in early life received a decent education. Her mother died when she was very young; and being without the benefit of any religious restraint, she became exceedingly wild and wicked. At an early age, she left her father's house, and entered into the service of a lady named Welsh, a useful and distinguished member of the Wesleyan Methodist Society, who has since gone to her reward in the skies. Here she was provided with suit-

able raiment, of which she was very destitute, and was instructed in the fear of the Lord, and the principles of our holy religion. She became delighted, according to her own account, with the devotional exercises in which the family daily engaged, and "never was so happy in her life as here." After six months' residence in this situation, in order to obtain higher wages, she unfortunately went into another family,—a step which she regretted to the last moments of her life. In this family, a medical student resided as a lodger, with whom she formed an improper intimacy, on the discovery of which her mistress dismissed her; and the young man ultimately abandoned her to the mercy of the world. It is melancholy to state that her evil habits, which had thus been formed, led her on to a course of abandoned and reckless profligacy, from this time until a few months before her death, which took place in her 27th year. Reckless, however, as she was about the interests of her soul, she was nevertheless more provident in reference to a provision for the body than the generality of such unhappy creatures are;—for she entered a Benefit Society, in which she insured five shillings weekly in the time of sickness, and a sum of money sufficient to inter her decently when she died. And, abandoned as she had become, her conscience ceased not to smite her from time to time; conviction for sin pursued her wherever she went; and so wretched was the state of her mind, that she would frequently drink to intoxication in order to get rid of the terrors and anguish of a guilty conscience. One day, as she was walking along Adam Street, she saw a number of people congregated together, and listening to the pious exhortations of Dr Coldstream, a medical gentleman of great respectability, who had retired from practice, and was a member of the Wesleyan Society,—whose zeal for the glory of God and for the salvation of souls induced him frequently to stand up in the streets to call sinners to repentance, and to point them to "the Lamb of God which taketh away the sin of the world." As she was passing by, the Doctor was remarking, that "those who persisted in rejecting salvation, were in the way to hell, and would assuredly be damned!" This sentence made an indelible impression upon her mind, and was like "a nail fastened in a sure place" by the Master of assemblies. She immediately thought within herself, "What that gentleman says is right, and I am wrong. I reject salvation. I am in the way to hell. I shall assuredly be damned!" To get rid of these appalling convictions, she fled to her usual expedient—intoxication; and whenever afterwards she caught a glimpse of the Doctor engaged in his self-denying labour of love for perishing souls, she ran away with the utmost speed, unwilling to be reminded of her dreadful condition and melancholy prospects; for "had I listened to him," she said, "I could not have carried on my evil courses." In this state of wretchedness and misery, she continued until the Lord laid his hand upon her, and she was so reduced as to be obliged to take to her bed. Her complaint proved to be a confirmed consumption, most probably induced by her intemperate habits. In proportion as her illness increased, the burden of sin became more and more intolerable; and, at length, with great earnestness, she entreated those around her to send for the gentleman whose admonitions had made so deep an impression on her mind. "On entering her apartment,"

the Doctor states, "I found an interesting young woman apparently near death. I observed to her, 'You seem very ill.' She replied in the affirmative." After ascertaining the nature of her disease, he inquired into the state of her mind, and asked her whether she was prepared to die. "O no, Sir!" she replied, with deep emotion: "I cannot come to God; for I have been a very bad—bad woman!" She then gave him the outline of her sad history, and confessed, with every aggravating circumstance she could recollect, the iniquities of her life. Dr Coldstream told her that he was sorry to hear the account she gave of herself; but assured her that, wicked as she had been, there still was salvation for her, if she came to God through faith in his Son. He then represented to her the infinite value of the Atonement; and assured her, on the authority of the Scriptures, that "though her sins were as scarlet, they should be white as snow; and though red like crimson, they should be as wool;" if she sincerely repented, and looked to Christ for mercy:—that He received the vilest of sinners on their coming to him; and that persevering unbelief was the only sin that would prove the ruin of her soul. On his second visit, he again directed her to the Saviour, explained more fully the plan of salvation, assured her that to disbelieve was to render the truth of God a lie, and to dishonour God; whilst faith in the sacrifice of Christ glorified God; and that if she thus believed, and cast her soul upon the Saviour, she would obtain a "peace which passeth all understanding," and become a child of God, and an heir of the kingdom of heaven. She listened with the deepest attention and the liveliest interest to all that was said; faith seemed to spring up at once in her heart; and, though overwhelmed with a sense of her guilt and unworthiness, she ventured her soul upon the Saviour.—"her chains fell off, her heart was free," and she sprang into the glorious liberty of the children of God. During the succeeding night, so great was her peace and joy of mind, that she awoke her sister, to tell her how wonderfully happy she was while resting her soul upon the merits of Christ. The next day her spiritual friend, the Doctor, encouraged her to hold fast her confidence, and cautioned her against doubting or calling in question what the Lord had done for her soul. She replied, "O Sir, from what you have told me, I dare not doubt. I believe the Saviour died for me. I feel that he loves me. I have a solid foundation to build upon. O! I will never doubt his love!" From this time to the end of her life, she was kept in a serene and happy state of mind. Her faith became more and more steadfast and vigorous, and her hope bloomed with immortality. "The death of Christ on Calvary," she said, "was a solid foundation to rest on;" and she loved to hear about the Saviour, and what he was doing before the throne. At the thought of meeting her first mistress, who had been so kind to her, she was in an ecstacy of spirit. "Wonderful—wonderful mercy of God!" she exclaimed. "What a meeting! What a meeting! After I have almost broken her heart by my sins, to meet her in heaven! What a gracious God! O, how can I praise him enough!" Some worldly people having been conversing with her, she became discouraged and cast down. The thought of meeting her Judge to give an account of the deeds done in the body, oppressed and overwhelmed her. "Who am I," she said, "to

give an account of such a life?" But on being reminded that her iniquities had been forgiven through believing in Christ, she became again calm and happy. "O!" she exclaimed, with her hands clasped, and her eyes uplifted to heaven, "O, the height, the length, the breadth, and depth of the love of Christ to me, the chief of sinners! If God were to restore me to health, I would live, through his grace, a life devoted to his glory; for he has changed my heart, and turned me from darkness to light, and from the power of Satan unto God. His people should be my people; their Lord, my God. I would go to the chapel in Nicholson-square, and join the Doctor's class, and strive, through the grace of God, to lead a blameless life." "But," she added, "I would rather die than live, if it be the will of God." To a female friend, who attended her during her illness, and smoothed her dying pillow, she gave a small present as a token of her gratitude and Christian love, desiring her to "keep it in remembrance of one of the greatest sinners that ever walked the streets of Edinburgh, though now, blessed be God, washed in the blood of Christ, and made white!" "And while you," she continued, "are thinking of me, I shall be before the throne, casting my crown at the Saviour's feet; holding a golden sceptre in my hand, and singing the wonders of redeeming love. I will be the first," said she, "to meet you on the shores of Canaan, and to welcome you to glory. I'll be there, waiting till you come." Then she called her father and sister to her bed-side, beseeching them to seek the salvation of their souls in health, and to "take warning from her." She begged her parent, especially, "to hear the voice of his dying child," and earnestly importuned him to "forsake all sin, and to turn to Christ while it is called to-day;"—reminding him that "if he died in his present state, though old and grey-headed, he would die in his sins, and be lost for ever!" With these and similar words, she addressed all around her. At length, exhausted by the effort she had made, she observed, "Now I have said all I can to you. See that you are not found at the left hand, when we meet at the judgment-seat of Christ!" She then begged every one of her relations to give her their hand; and said, in a tone of affectionate earnestness, "Will you do this? Will you forsake sin, and come to Christ?" and on their engaging to attend to her dying wishes, she became composed and satisfied. She also implored the kind friends who had visited her during her illness, and thus led her to the Saviour, to visit her relations after her decease, and to speak to them as they had done to her, that, through the blessing of God, they might be brought to the knowledge of the truth, and be induced to tread the narrow path that leads to heaven. This request she repeated several times. To the last, she assured her friends that "she enjoyed perfect peace, and was not, for one moment, afraid of death." When she was unable to speak, though quite sensible, and fully alive to the solemnity of the occasion, a friend was sent for to pray with her, who gave out also a hymn she had previously requested should be sung when she was entering the valley of the shadow of death. It was a paraphrase upon 2 Tim. i. 12, from the Scotch version:—

"Jesus, my Lord! I know His name,  
His name is all my boast;  
Nor will He put my soul to shame,  
Nor let my hope be lost."

" I know that safe with Him remains,  
Protected by His power,  
What I've committed to His trust,  
Till the decisive hour.

" Then will He own His servant's name,  
Before His Father's face,  
And in the New Jerusalem  
Appoint my soul a place."

Subsequently she had several severe spasmodic attacks, during which she conjured the doctor not to deceive her, but to tell her faithfully if they were not the fore-runners of death. On his replying that they were, she thanked him, and, with a placid smile upon her countenance, said, "O then I am happy. It will soon be over; I shall soon be with my Lord in heaven." "O Sir!" she said at one time to him who had been, under God, the instrument of her conversion, "the Lord will bless you. But for you, my soul would have been lost!" She then exclaimed, with her eyes filled with tears of gratitude, "Perfect peace! perfect peace!" Yet, though delivered from the dread of death, the fear of dying sometimes harassed and distressed her. "O!" she would say, "O, the dissolution of the body!—the separation of the soul and body!" The thought occasionally clouded the sky of her peace and happiness; but when reminded that this was "the last enemy," and that Christ had conquered him, she replied, with much composure, "O yes;" and at length this fear was entirely removed, and she spoke of dying with the utmost calmness and serenity. When she felt assured that her end was near, she made the entire arrangement for her funeral, and ordered mourning to be made immediately, at her expense, for her father and sister, that there might be no confusion after her departure. In this peaceful and happy frame of mind she continued till the messenger arrived, when "calm at length, she breathed her soul away," and immediately sunk into the arms of death.

" A smile divine illumed her face,  
And threw a radiance round her bed;  
She triumph'd in the strength of grace,  
And softly sunk among the dead."

There was one feature in the character of Lillias Chisholm that deserves attention. During the whole career of her profligacy, she never dared to tell a lie, and never recollected having told one in her life. This, she said, procured her many friends, as her word could be depended upon. It appears that a fondness for dress early led her astray. Her person, when in health, was beautiful; and she often remarked, that "her good-looking had been her ruin." O let the young guard against vanity and pride! Among the seven things which God is said emphatically to "hate," a proud look is mentioned as the first and the most prominent. Prov. vi. 17. Remember that beauty is but clay refined, and is often made to consume away like a moth.

" Let not gay clothing captivate the sight;  
Shun tawdry ornaments, as vain and light;  
Let sense and modesty thy dress prepare;  
Th' immortal mind demands the utmost care."

Should this Sketch fall into the hands of *servants*, the writer would earnestly admonish them to avoid the too prevalent and baneful evil of frequently and unnecessarily changing their places. It was a subject of much pain to Lillias Chisholm, after her conversion, that she had never lived more than six months in one family. "O Sir!" said a young woman once, to a minister, when he visited her in goal, "had I not left *that mistress*," naming one who had restrained her from

evil company, and instructed her in divine things, "had I not left *that mistress*, I would never have come here." Guard against taking offence at trifles, and resemble not those who are "given to change." The value of a good situation in a pious family is incalculable. The blessing of God rests upon such a residence, while a curse cleaves to the habitation of the wicked.

It may be that the reader of this Sketch is one who never, in common phrase, "fell from the paths of virtue," and may ask the question, What concern have I with such a narrative as this? The question is not an unnatural one. The remainder of the Sketch shall be devoted to it.

*First*, The narrative suggests the duty of the *virtuous* even to the *vicious*. Their vices are to be hated. Nothing is to be permitted to lessen our abhorrence of sin. We must guard against this with the utmost care. Criminals are sometimes spoken of in language that shows there is not, in the mind of the speaker, a due sense of the fearful evil of transgression. But it is *bitter* as well as *evil*; and therefore, while *sin* is to be hated, *sinner*s are to be pitied, and every opportunity to be embraced of bringing them to repentance and salvation. If thou standest thyself, raise up them that are fallen, that they may stand with thee, and that both may glorify God.

But, *Secondly*, They who stand should give God the praise of their preservation. That preservation may be distinctly traced up, not to any superior excellence and strength in ourselves, but to a series of providential circumstances, for which we can never be too thankful. We were favoured with early instruction and admonition, our habits were carefully formed in favour of virtue, good principles were implanted, salutary restraints imposed,—we were so early reminded of God, that we find it difficult to remove the impression, even if we unhappily should wish to do so. Are we indeed safe? Let us acknowledge, that it is because "mercy hath compassed us round about."

*Lastly*, If, in one or two points, there has been freedom from outward transgression, yet on others a very different judgment must be recorded; and, what is still more necessary to be remembered, the law of God refers to the heart, as well as to the life; forbidding, for instance, not only murder in the outward act, but all those principles and tempers which, followed to their natural issue, produce the external act of transgression. The law that forbids murder, forbids malice, and hatred, and envy. Now, keeping this spiritual character of God's law in view, begin with the First Commandment, and proceed to the Tenth, trying yourself by each. Ah! my friend, thus understanding the matter, thou hast broken them all, and art verily guilty before God. Dost thou ask what thou art to do? Meditate on these three short directions; they will point out to thee the proper path:—1. Humbly confess thy sin before God. Attempt not to dissemble nor cloak it. Say, "Enter not into judgment with thy servant, O Lord; for in thy sight shall no flesh living be justified." 2. Earnestly implore the mercy of God to forgive thy past sins, for the merit of his Son. Come, not boasting of thy goodness, "the rich he sendeth empty away;" but saying, "God be merciful to me a sinner!" for "he filleth the hungry with good things." 3. Seek from God the grace which shall incline thee to obedience



and enable thee to render it to him, as a sacrifice acceptable to him, by Christ Jesus. Say, from thy very inmost soul, "Lord, have mercy upon me, and write all these thy laws in my heart, I beseech thee!"

SABBATH CHIMES.

THERE'S music in the morning air,  
A holy voice and sweet,  
Far calling to the house of prayer  
The humblest peasant's feet.  
From hill, and vale, and distant moor,  
Long as the chime is heard,  
Each cottage sends its tenants poor  
For God's enriching Word.

Still where the British power hath trod,  
The Cross of faith ascends,  
And, like a radiant arch of God,  
The light of Scripture bends!  
Deep in the forest wilderness  
The wood-built church is known;  
A sheltering wing, in man's distress,  
Spread like the Saviour's own.

The warrior from his armed tent,  
The seaman from the tide,  
Far as the Sabbath chimes are sent  
In Christian nations wide,—  
Thousands and tens of thousands bring  
Their sorrows to His shrine,  
And taste the never-failing spring  
Of Jesus' love divine!

If, at an earthly chime, the tread  
Of million, million feet  
Approach where'er the Gospel's read  
In God's own temple-seat,  
How blest the sight, from Death's dark sleep,  
To see God's saints arise;  
And countless hosts of angels keep  
The sabbath of the skies!

C. SWAINX.

SCRIPTURAL ARGUMENTS FOR THE STRICT RELIGIOUS OBSERVANCE OF THE SABBATH:

A DISCOURSE.

BY THE REV. ROBERT WALLACE,

Minister of the Scotch Church, Birmingham.

"Remember the Sabbath-day, to keep it holy," &c.—  
Exodus xx. 8-11.

In the present Discourse I propose to adduce a few of the more plain and scriptural arguments and motives to a strict and religious observance of the Sabbath.

And of these I would place first and foremost the authority of God. He hath commanded us to "remember the Sabbath-day to keep it holy;" he hath challenged a special property in the seventh day; and he himself hath set us the example of resting on that day. Now this ought to be enough to influence the practice of all who profess to be God's people; of all who would not be thought to live in wilful disobedience to his commands. It should be enough for all such to know, that God addresses them in the Fourth Commandment; there commands them to rest from business and labour, and to sanctify one whole day in seven; and that the day appointed under the Gospel for that purpose is the first day of the

week; to know this ought to be argument and motive enough in favour of a most strict and religious observance of the Sabbath to all the professed people of God. Their motto ought to be, "Lord, what wouldst thou have me to do?" With Samuel they should always be prepared to say, "Speak, Lord, for thy servant heareth;" and to whatever course the Word of God calls them, that course they should instantly pursue. "As the eyes of a servant look unto the hand of his master, so their eyes ought to wait upon the Lord their God," for an intimation of his will in respect of them; which will they should at once recognise as the Law of their lives—the rule of their conduct. It is only because man is sinful, and because the Divine authority has lost that hold over even the best men it ought to have, that it is necessary at any time to add motives of obedience to a Divine command, beyond and above what are in the command itself. That it is the will and command of God, is motive enough to all perfect beings. The angels who surround the throne above need no other, and can have no higher motive than this. And so the will of God, and the command of God, ought of themselves sufficiently to influence the practice of all his professed people, whether in respect of the observance of the Sabbath, or any other duty whatever.

But the Divine authority and sovereignty have, as just remarked, lost their legitimate power over even the best men. And in order to influence our obedience to the Divine will, God condescends to use many arguments, and various sorts of motives with us—arguments and motives suited to men in a very imperfect, a very sinful, a very corrupt and rebellious state. Sometimes he addresses arguments to our guilty fears; sometimes to our fond and selfish hopes; all to influence us to an obedience to his will, to which his will in itself ought to be motive and argument enough.

God appears to us in his Word, not only in the character of sovereign Lawgiver, but, moreover, in that of a kind and condescending Parent, in mercy to our frowardness and ignorance, accompanying his commands with many motives and arguments, which we can at once appreciate and understand.

And in respect of no duty does he more clearly appear to us in his Word in this character than the remembrance and sanctification of the Sabbath, for he hath again and again enforced this duty by the most precious promises, and by the most awful threatenings.

1. The most precious promises have been made to those who honour and duly observe the Sabbath. They are as follows:—Isaiah lviii. 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and

feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it." (See also Isaiah lvi. 2, 6, 7.)

Such are the precious promises made unto those who truly sanctify the Sabbath ;—they shall be blessed—they shall be made joyful in the house of God—they shall be fed with the spiritual heritage of Jacob—their burnt-offerings and their sacrifices shall be accepted of the Lord.

We are not to suppose that these promises apply to the Jews alone. Promises made to obedience to a Law of perpetual and universal obligation are as universal in their application as the Law itself. Besides, one of the promises just referred to, that from Isaiah lvi. 6, 7, is directly made to the Gentiles, under the name of "the sons of the stranger," and with manifest reference to the time of the present, viz., the Gospel dispensation—the time when God's house is called an house of prayer for all people.

We are fully warranted then, my brethren, all who truly sanctify and observe the Sabbath, are fully warranted, to appropriate the precious promises we have just read unto themselves. Every one who observes the Sabbath, not in a self-righteous spirit, as if therein he did a work of merit, but in the fear of God, and the faith and hope of the Gospel, has abundant warrant for saying, Such are the promises which God, through and for Christ's sake, hath made to me. And is there not herein, my brethren, a strong and powerful motive to Sabbath observance and obedience ?

2. But God seeks to influence us to this duty, not only through our hopes, but also through our fears. He has enforced it, not only by promises, but also by threatenings ; as in the following passages,—Jer. xvii. 27. "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." See also Amos viii. 4–12.

Such are the awful judgments threatened against those who profane God's ordinances, and desecrate his Sabbaths. Let no one say, These are threatenings which applied to the Jews alone. No such thing. As the blessings promised to an obedience required of all are of universal application, so are the judgments denounced against the breach of a Law that is of universal obligation. And we may rely upon it, that, for us, as individuals, or this country, as a nation, to be found in the ways of Sabbath desecration, is to be found on the high road to such national, and family, and personal judgments, and calamities, as those of which the Prophet Hosea speaks in the passage we have just referred to. And, O, have we not in this a motive to Sabbath obedience and duty ?

But although we dare not say that the Divine judgments threatened against Sabbath-breaking are applicable to the Jews alone, we may at once allow, that, as yet, such judgments have chiefly and most markedly lighted upon that people ; and

well may the judgments, not only threatened, but executed against them for their disrespect to the Sabbath of the Lord and other sins, teach us the evil and danger of all sin, and of this sin in particular, and that in respect of it God will be true to all the threatenings of his Word. The Jews have been a highly favoured people ; but in every age they have proved themselves a stiff-necked and rebellious people ; and in every age, consequently, they have been visited more or less with condign punishment. Previous to their final dispersion, for their last and crowning sin, in rejecting and crucifying the Son of God, they were several times led captive to distant lands, and visited with the curse of famine, and pestilence, and foreign invasion, and civil war, in their own land. Their prophets, in language of lamentation, acknowledge their country's backslidings and rebellion ; making mention of the judgments of heaven upon them as the consequence of their sins. And amongst the sins enumerated as the cause of Israel's punishment and chastisement, we find that of Sabbath-breaking frequently mentioned ; for example, in the following passages,—Nehemiah xiii. 15–21 :—"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day : and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel, by profaning the Sabbath. And it came to pass, that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath ; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath-day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath." See also Ezek. xx. 12, 13, and xxii. 26–31.

My brethren, such passages as these, in which the judgments of God, with which the nation and people of the Jews were from time to time visited, are clearly attributed, amongst other sins, to that of Sabbath-breaking, ought to be a solemn warning to all nations and to all individuals. They ought to speak in a voice of loud and solemn warning to the rulers of our own land, to our families, and to each one of us. The judgments threatened against Sabbath-breaking are as applicable to us as they were to the Jews ; and

if we wilfully expose ourselves to them, why should they not be as fully executed against us as in the case of God's ancient people? Why should not Sabbath-breaking contribute to the judicial eclipse of Albion's glory, as it did to that of Judah? Why should it not bring trembling and mourning into our land and families, as it did into those of the Jews? In our case, the guilt is as great—nay, greater; for the Cross has laid us under stronger obligations to honour the whole law of God, than even the Shechinah laid the Jews; why, then, should our punishment not be as great and exemplary? The mercy of God only prevents. Judgment lingereth; God is long-suffering—he waiteth to be gracious: but still, Britain, and each of its inhabitants should know, that the day of vengeance will come—that “damnation slumbereth not,” but will yet certainly light upon the nation and the people who despise God's Word, and profane his ordinances.

But let us now turn from the direct consideration of the authority, and the promises, and the threatenings of God, as regards the Sabbath, and argue for this Divine institution from its *uses*, its *importance*, and its *pleasures*.

1. It is of great present use and importance to man—of great use and importance unto him, if considered only in his relations to this world.—What a blessing is the Sabbath to men of business, if they would only observe it as a day of entire cessation from their worldly avocations, as they ought! Then it would be a day of relaxation to minds kept on the stretch during the previous six days of the week, and of rest to bodies wellnigh worn out by the incessant drudgery of this busy world. It would be a day of seclusion from the calls either of the compeer, the customer, or the creditor, and of undisturbed retirement within one's self. And surely they, who are most accustomed to live in the din and noise of the world, ought to be best able to appreciate a present use and advantage in such a day as this.

What a blessing is the Sabbath to the industrious and working classes of society! To the wearied and worn out in body, it brings a day of wholesome rest and refreshment, for which they have to thank no man. The Sabbath is the poor man's, not through the indulgence of an earthly employer, or the decisions of merely worldly politicians, but by the command of Heaven. It is his birthright, which nothing but injustice, leagued with impiety, can wrest from him. And whilst he rests his weary bones on the Sabbath-day, he does so free from all feeling of obligation to any but the Great Supreme—the Lord of the Sabbath; so that the Sabbath is of use in cherishing a lawful and invigorating independence of mind in the case of the poor man, as well as in recruiting his bodily strength. It tends to bring him on a level with his superiors, and is a gift which he holds from God equally with them. But deny the *Divine obligation* of the Sabbath, and, if a day of rest he allowed him at all, the poor man has to thank his earthly rulers and

superiors for it; whilst, as their caprice, or covetousness, or notions of expediency may dictate, he may be deprived of it altogether. And yet they, according to some, are the poor man's enemies who insist on the obligation of the Sabbath law; whilst they are his friends who deny its obligation, and for his day of rest—a day which is his by Heaven's command—would leave him dependent on the tender mercies of his earthly master!

What a blessing is the Sabbath to the lower animals! See them toiled and laboured, in ministering to man, during six days of the week, often cruelly and beyond what reason could endure, and surely every benevolent mind must at once admire the wisdom, and adore the goodness, that sanctified the seventh day even for them! And do away, in as far as human law could do away, with the obligation of the Sabbath, as some infidel pamphleteers would, and leave it a day to be spent for man's profit or pleasure as man willeth, and by so doing you inflict a most cruel and deadly blow on that portion of the animal creation, which already groaneth enough under the heavy weight of man's oppression and injustice. Those who call out “cruelty” to the advocates of a strict observance of the Sabbath, would do well to consider to what monstrous cruelty and oppression their own notions on this subject, if fully acted up to, would lead. They are the true friends of humanity, as well as the true interpreters of Scripture, who maintain the full obligation of the Fourth Commandment, and insist on the Christian's duty strictly to observe the Sabbath as a day of rest, both to man and beast.

2. But, *secondly*, it is to man, as a moral and religious being, as a responsible and immortal being, that the Sabbath is of chief use and prime importance. If it only affected temporal interests, it would, comparatively, be little worth contending for; but affecting, as it does, most nearly and closely the spiritual and eternal interest of men, it is impossible that it can be too earnestly advocated.

From the institution of the Sabbath immediately after the creation, and before the fall of man, it would seem that God deemed it a special season for his more immediate and solemn worship fit even for Adam. His ordinary employment, indeed, in his state of innocence and perfection, was necessarily no interruption to his happiness and communion with God. Yet it may have afforded temptation to this, to a finite and fallible being like Adam; and therefore, even to him, before his fall, a day undisturbed by worldly avocations was appointed, for the more immediate contemplation and intense worship of God. And if Divine Wisdom saw that such a day was needed even by Adam, in a state of innocence and perfection, how much more necessary and important must such a day be to us in our fallen and degraded state!—a state in which we have a strong natural propensity to neglect the worship of God altogether, to live without him, to employ our

whole time and thoughts about things that pertain solely to this life, and to place our affections on the creature more than the Creator!—a state in which even the best men have to acknowledge their corruptions, and lament their worldly-mindedness, the predispositions and tendencies of their mind to *rest* in things seen, and to be immersed in worldly cares and anxieties! Oh, of what unspeakable use and importance to men thus situated is the weekly Sabbath, with the obligation under which it directly lays men to God, to cease for one whole day from all worldly employment, and engage in all the more solemn duties of religion, both public and private. It is an ever-returning check upon worldly-mindedness; it is a break in the ordinary current of human life, whose tendency is to convert it into the channels of virtue and of godliness; it regularly calls, and leads the unconverted under the most wholesome and heavenly influences; and it is a weekly impetus to all the holy desires of a renewed and a sanctified heart, which may continue to be felt until again renewed.

And what would the world be without a Sabbath? What would then become of the unconverted and impenitent? Supposing that our Sabbaths and their religious duties were abolished, would not the fountain of grace to them be in a great measure shut up, opportunities of faith and repentance in a great measure denied them, and the downward way to hell made more downward still? Nay, what would become of the people of God themselves, if the Sabbath were abolished? Could *they* live without it—live spiritually, and unto God? I believe the thing, humanly speaking, impossible to man, as at present constituted and circumstanced, even to the best man living. I believe, without the season which the Sabbath stately supplies for solemn religious reflection, and the undisturbed worship of God, instead of growing in grace, grace would die in his heart, and he would be amongst the number of those who “go back.”

And we speak not speculatively when we thus speak. A sad experience has impressively taught to what a neglect of the Sabbath naturally leads, both in the unconverted and the converted. In the former, it has often led to the most villanous and bloody crimes. How many condemned malefactors have themselves traced their capital offence and ignominious end to the sin of Sabbath-breaking! In the latter, in the case of the converted, it has often led to humbling falls and mournful backslidings. Let the backslider examine his ways, and I could almost promise him, that he will trace his declension to a neglect, in one way or another, of Sabbath duties. He has first allowed himself to decline in the duties of the closet, the family, or the house of God. But, on the other hand, how many are there who can trace their first religious impressions to a Sabbath-day! And how many who have to acknowledge, that it is on that day especially they have been nourished by “the sincere milk of the word!”

Doubtless, we have instances innumerable of men who seem to have enjoyed Sabbath opportunities in vain,—whose privileges, in this respect, will, if they repent not, increase their punishment, as they have aggravated their guilt; but what good thing will men not abuse? There are thousands who make the Gospel of God’s grace a “savour of death unto death” unto their souls; and no wonder that such persons also should abuse, unto their own undoing, the institution of the Sabbath. But still, it has been a day of grace and mercy, the accepted time, and the day of salvation, to many, many souls. And whilst it is only in heaven the use and importance of the Sabbath will be fully seen, we may derive some faint idea of what society and the world would tend to without a Sabbath, from the general character of those who live in the continued and wilful neglect and profanation of it.

The pleasures of the Sabbath are of the highest and most enrapturing kind; I mean its pleasures to the people of God,—to those who, heart and soul, engage in its solemn and peculiar duties. The pleasures of the Sabbath are the nearest approach to those of angels, and to those of “the spirits of just men made perfect.” They are the Christian’s most distinct foretaste of heaven, and earnest of the inheritance that is prepared for him in light and glory. They are spiritual in their character. It is not the soft stillness of the Sabbath morn that constitutes the pleasure of the Christian on that day, though it may contribute to it; but it is God manifest and reconciled, in the face of Jesus Christ. It is not the bodily rest the Sabbath allows that constitutes its pleasures to a Christian mind, though that, too, may contribute to them; but it is the rest the pious soul, in the exercise of a lively faith, that day enjoys in Jesus. It is not communion with friends and relatives that constitutes the delight of the Sabbath to the Christian; but it is the communion of the soul with God, and with Christ, and with heavenly things, and with the saints on earth. It is not worldly amusement and sensual gratification that give a charm to the Sabbath in the mind of God’s people; but it is the sweet songs of Zion, and the feast of fat things, which God hath prepared in Christ for them that love him. Christians delight in the Sabbath, not because it is a holiday, but a holy day; not because it is a day of amusement, after the fashion of this world, but a day of rejoicing, after the fashion of heaven; not because it is a day of surfeiting, after the manner of men, but a day of banqueting, after the manner of angels. Their Sabbath joy is in communion with God in Christ.

But those who are altogether ignorant of this pleasure, those who have no relish for it, those whose thoughts seldom rise above the surface of the earth on which they tread, and are incapable of the purest delights of the soul,—they are ready to cry out, “Cruelty!” when we desire the poor man to cease from his work, and to give over seeking his mere carnal pleasure on the Lord’s

day; that, by giving himself to the solemn religious duties of the Sabbath, he may taste the happiness of heaven and of angelic minds. The Sabbath demands of the poor man the sacrifice of no necessary comfort; and it promises him, in the observance of its solemn duties, "peace with God in Christ, and joy in the Holy Ghost,—joy unspeakable, and full of glory,"—joy such as fills the highest created minds. But what do the enemies of the Sabbath say? They tell the poor man to seek all manner of sensual gratifications on that day; they indulge him in these to a degree that is utterly inconsistent with the proper and the higher exercises of the Sabbath; and they say, *they* are his friends! Truth declares, and hell will demonstrate, that they are his worst enemies.

May each one of us, my brethren, be enabled more and more to experience and taste the pleasure of the Sabbath! By the blessing of God we shall be so enabled, if we give ourselves more and more fully to the discharge of Sabbath duties. It is by diligently and regularly waiting upon, and serving God, in our closets, and in our families, and in his house in public, on the Sabbath, that we shall know more and more the pleasures of doing so. Let us truly engage in a Sabbath's services, and we shall taste a Sabbath's blessedness; let us faithfully do a Sabbath's work, and, through the merits of him who is Lord of the Sabbath, we shall enjoy a Sabbath's reward. And that the Discourses delivered to you on this subject may be the means of rendering you all more faithful and regular in the discharge of the duties of the Sabbath; and that, through Christ, our Sabbaths here may be to us delightful (though very imperfect) foretastes of an eternal Sabbath, is my earnest prayer. Amen.

#### THE CUSTOMS OF THE ANCIENT EGYPTIANS IN CASES OF SICKNESS AND DEATH.

THE ancient Egyptians were highly celebrated for their skill in surgery and medicine. As was customary in Europe until a late period, the profession of a surgeon appears to have been united with that of a barber. The Egyptians were almost the only oriental nation that shaved the beard; and this minute circumstance has not escaped the notice of the author of the book of Genesis,—for it is recorded, that Joseph, when summoned from his dungeon by Pharaoh, "shaved himself." (Gen. xli. 14.) Great importance was attached to a beautiful head of hair; and therefore Solomon says to the daughter of Pharaoh, "Behold thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead." (Cant. iv. 1.) And Isaiah threatens the ladies of Palestine, "It shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isa. iii. 24.)

This was, however, not exclusively confined to women; we find that men took pride in the length and thickness of the hair; it forms the most conspicuous part in the description given us of the beauty of Absalom: "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of

his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight." (2 Sam. xiv. 25, 26.) The hair was regarded not only as an ornament, but as a symbol of strength; for it came to pass, when he was pressed by Delilah, "that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven then my strength will go from me, and I shall become weak, and be like any other man." (Judges xvi. 17.) When deprived of his hair, the hero of Israel became shorn of his strength; but his prowess returned when his hair grew again, and he was enabled to take signal vengeance on his enemies.

Ointments and unguents were prepared by medical men, not only for healing wounds, but for preserving and beautifying the skin. We find, that when Moses was directed to prepare spices for perfuming the tabernacle, he was further commanded, "Thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." (Exod. xxx. 25.) Solomon, in his Song, frequently alludes to the unguents with which the "Egyptian princess perfumed herself." Isaiah also takes notice of the use of ointment for mollifying sores: "From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isaiah i. 6.)

Baths were used both for luxury and health; and it seems pretty certain, that the Egyptians and Israelites were acquainted with the use of medicinal springs in cutaneous diseases. The healing of Naaman, the Syrian, by simply washing in the river Jordan, was probably a miraculous cure; but the prophet's prescription, nevertheless, might have been derived from observations on the saline mixtures which rendered part of that stream very brackish. "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings v. 10-14.)

It is not easy to determine from the monuments whether the Egyptians, like the Israelites, connected the medical art with conjurations and magic; but it is not an improbable conjecture, that they, like most oriental nations, regarded sickness as a supernatural visitation, somewhat like possession by devils, for the priests were the chief practitioners in medicine.

The death of a noble Egyptian was followed by a general mourning of all his family, connections, and dependents. The body was embalmed by the sacerdotal physicians, after which the ceremonies of lamentation commenced, which seem to have been of two kinds—one set lasting forty days, and the other seventy days. "Joseph commanded his servants the physicians to em-

balm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." (Gen. 1. 2, 3.)

The funeral procession was generally very magnificent; it was attended by all the friends and relatives of the deceased; and at the burial of a king, or a man of rank, all the nobles of the land accompanied the corpse. Thus we read in the account of Jacob's funeral, "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company." (Gen. 1. 7-9.)

Hired mourners attended at these funerals, as is still the custom in many Eastern countries, and also in the remote rural districts of Ireland. They not only were loud in their wailings, but they rent their garments, and cast dust upon their heads. The melancholy cries of the professional mourners are noticed by Solomon: "Man goeth to his long home, and the mourners go about the street." (Eccles. xii. 5.) Wearing sackcloth, rending the clothes, and casting dust upon the head, have ever been the outward signs of sorrow in the East: they are mentioned in Jeremiah's description of the misery of Jerusalem, at the time of the captivity. "The elders of the daughter of Zion sit upon the ground, and keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground." (Lamen. ii. 10.)

Although the Jews do not appear to have practised the art of embalming to the same extent as the Egyptians, there is no doubt that they endeavoured to protract the time when the body should yield to the process of natural decay, by spices and fumigation. Thus we read, that "Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." (2 Chron. xvi. 13, 14.)

From the accounts given of the funerals of Jacob and Joseph, it is manifest that great importance was attached to the circumstance of being buried in the family sepulchre. Indeed, kings were more anxious about their tombs than their palaces; and hence we see the great force of Isaiah's denunciation against the haughty rulers of Babylon: "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned." (Isaiah xiv. 18-20.)

This deprivation of sepulchre was also denounced as a punishment against Jezebel, the wicked wife of the wicked Ahab; and we find that the prediction was fulfilled, although Jehu, by whose command she was slain, directed his servants to give her interment: "He said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, this is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall

dogs eat the flesh of Jezebel: And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (2 Kings ix. 34-37.)

Ordinary persons were, for the most part, interred in the earth; but sepulchral chambers were erected for kings and nobles, which were kept carefully closed. The portals of these tombs were viewed with reverential awe, and they were frequently quoted as the symbols of the power of death. They were called by the Jews "the gates of hell," meaning by the word "hell," not the place of torment, but the invisible world, or residence of disembodied spirits. This enables us to explain a passage in St Matthew, which has been strangely misrepresented. Christ promised St Peter that the gates of hell—that is, the portals of the tombs, should not be able to prevail against his church (Matt. xvi. 18.); but this expression, on account of the change in the signification of the old Saxon word Hell, is commonly and erroneously supposed to have a reference to the powers of darkness and the evil spirits.

There can be little doubt that the Egyptians believed in the immortality of the soul; but this important doctrine does not meet us as a prominent article in the Jewish faith, until after the return of the Jews from Babylonian captivity. The ancient patriarchs did not, however, look for temporal blessings only; they knew that "their Redeemer liveth, and that in the latter days he shall stand upon the earth;" they trusted in the promise so finely enunciated by Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea xiii. 14.)

It deserves also to be noticed, that the Sadducean heresy made no progress among the Jews who settled in Egypt under the Ptolemies; they rather fell into the contrary, of speculating widely on the world of spirits, and the nature of the future state of existence. But men of so many various nations, sects, and creeds, were blended together in the schools of Alexandria, that it is impossible to determine which originated or developed any of the visionary theories that were so rife in Egypt from the days of the Ptolemies to its conquest by the Saracens.\*

#### CHRISTIAN TREASURY.

*The spiritual advantages of the poor.*—Poverty gives a claim on the compassion of God. None could ever go to a throne of grace, and say, I am rich and prosperous, therefore hear my request. Indeed, chief favourites, and great noblemen, have their requests granted in the courts of kings; but the King eternal "looks to the man that is poor and of a contrite spirit," and who can plead, "But I am poor and needy, make haste unto me, O God!" And well may the poor plead with that God, who, by his prophet Ims said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord;" and, says the apostle, "Has not God chosen the poor of this world rich in faith?" O the vast odds between heaven and earth, between God and men! Here "the brethren of the poor go far from him; he follows them with words, but they are wanting to him." Thus "the destruction of the poor is his poverty." But what a sweet relation commences between God and the poor! He is their help, their shield, their kind provider; so that, both in a temporal and spiritual sense, "When the poor and needy seek water, and there is none, and their tongues faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them." He

\* From an admirable little Work, entitled "Illustrations of the Bible from the Monuments of Egypt." By W. C. Taylor, LL.D.

puts himself down as surety in the poor man's bond, and declares, that "he that giveth to the poor lendeth to the Lord;" and, as a good surety, he will not fail to repay him. Now, if this noble connection, and divine relation, will not balance all the perplexity, pain, and reproach, attendant on poverty, to the pious soul, what will do it? In a word, at the general judgment in the great day, the final sentence to the righteous and the wicked will be awarded, though not for, yet according to, the kind or unkind usage of his poor, needy, and persecuted followers in the world.—**JAMES MEIKLE. (Solitude Sweetened.)**

**Godliness.**—Godliness can have no being, but in a heart warmed with a sense of redeeming mercy.—**ADAM.**

**Religion a living principle.**—Religion is not a mere nominal and empty profession,—the running a round of lifeless ceremonies, the adoption of a new theological creed, or the outward adherence to a particular church, however admirable; but it is a new life, the first spark of which is from above; of which a state of grace upon earth may be considered as the infancy, and a state of glory as the manhood and maturity. Let your own religion then, display all the vitality and vigour which such an image implies. Endeavour to die to the world, and live unto God; to "present your bodies a living sacrifice, holy and acceptable unto him." Consecrate every power and faculty of the new man to his service. Let it be seen that you "have passed from death unto life," not merely by your love of the brethren, but by your active resistance to every sin, and active pursuit of every duty. Amidst the struggles and pains involved in such a career of self-denial, purity and devotion, console yourselves by the remembrance, that if the morning of spiritual life be heavy and lowering, it will in the end brighten into perfect day. And how rapidly is that day approaching! How rapidly are disease and death accomplishing the hopes and joys of others! "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—**REV. J. W. CUNNINGHAM.**

**THE PURPOSES OF AFFLICTION, AND THE CHARACTER AND CONDITION OF MAN, AS PRESUPPOSED BY THEM.**

By A CLERGYMAN'S DAUGHTER.

MUCH has been said, and said well on the subject of affliction. It is a chord on which many changes have been rung, and some of these have no doubt often soothed, and comforted, and consoled under one or other of the various forms in which affliction has presided over human destiny. But the very variety of these forms seems to justify the number of those attempts, which, from time to time, have been made to mitigate its bitterness, or to extract its sting. And while every day, perhaps, as it wings its flight, witnesses a new aspect of suffering, it would only betoken surely a fitting proportion in the amount of sympathy, should every day witness a new endeavour to alleviate the sufferer. We are aware, it is one thing to contemplate, and to moralize from the calm regions of theory, and another and very different thing to writhe under the rod—to agonize in the very fire of endurance, and to practise the lessons of an untroubled hour. Yet we are not without the hope that we may be able to offer some improving or consolatory suggestion to meet the case of one or other of the sons and daughters of affliction. With this view we would endeavour to enumerate some of the more obvious purposes which,

in the wise economy of Providence, afflictions seem intended to subserve, and by remarking those features in our character and condition, which those purposes presuppose, and to which they have relation, we may discover somewhat of the mercy as well as the wisdom of those arrangements which at first sight may appear, at the best, but dark and mysterious.

The character of the first purpose to which we shall advert is *discovering*, of the next *subduing*, and of the third *purifying*.—Affliction may be first considered as *discovering*, or opening up to us clearer views of our own character and that of the great Being with whom we have to do. It is, indeed, a sword in our bones, but may be compared to the sword that divideth between joints and marrow; discerning the thoughts and intents of the heart. The world, ourselves, our position, our pursuits, and our prospects, appear to us in a new and altogether different light from the bright hues they wear in the hey-day of health and prosperity, resigning the glow of ideal radiance for the sober colouring of truth. And as our views of things which are seen and temporal, shrink into their relative proportion, our conceptions of things unseen and eternal, expand towards some measure of their real importance till we are at length enabled to say with a tried sufferer of old, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

As the corresponding feature of our constitution to which this tendency of affliction has respect, we remark our natural ignorance, both of our own hearts, and of the divine Being, aggravated as it is by our propensity to self-deception. The heart is deceitful above all things, who can know it? We are prone to see all objects through a false and distorting medium. We have "eyes of flesh." The world appears to us deserving of our most engrossing attention—its opinions worthy of our most profound respect—its wealth—its power—its honours meriting our most unwearied exertions. The world is our God—its smile our highest reward—its frown our greatest dread. Our own characters are beheld with the jaundiced eyes of partiality and self-esteem. Their failings gilded—their faults extenuated—their virtues magnified. Nay, we call darkness light, and good evil; we put bitter for sweet, and sweet for bitter. Our false estimates extend to the nature and character of the great Author of our being, and the obligations and requirements under which we are laid by him; "Thou thoughtest that I was altogether such an one as thyself." On this point, indeed, we can attain to no ideas but what are *vague*, general, and indefinite, without the intervention of an express revelation. This, however, is provided, and we remain ignorant still. We are blinded by prejudice, and a carnal mind, by which the things that be of God cannot be known, because they are spiritually discerned. Our wishes frame our creed; our vitiated desires warp our judgments, and darken our understandings. The veil is on our hearts and on our eyes, and merciful is that dispensation of our lot that will rend it asunder, though it should convulse every nerve and sinew of our mortal frames. We "feed on ashes, a deceived heart hath turned us aside, and we shall go down to the grave with a lie in our right hand," unless some Heaven-commissioned stroke shall dash the scales

from our eyes, unmask the awful severities of truth,—reveal us to ourselves in all the hideousness of sinners, and our God in all the immaculate holiness, the indexible justice, the inexhaustible mercy, that meet in the cross of Christ.

But, *2dly*, Affliction may be considered as *subduing*. It is the hammer that breaketh the flinty rock in pieces. It possesses a softening influence, that brings down every high thought, and every imagination that exalteth itself. It humbles the pride of man, it lays the mightiest low; affording an impressive comment on the Scripture lesson, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exerciseth loving-kindness, judgment, and righteousness, on the earth." It confounds human policy, it frustrates human plans, it makes way for impressions against which, in brighter hours, and more prosperous days, the heart will close in cold and careless indifference,—from which, in the record of its past history, it has oft-times turned away in proud or sullen disdain.

Answering to this subduing influence of affliction, we find our natural position of enmity against God. There are perhaps few things we are more unwilling to admit, than the natural enmity which every child of this rebel world bears in his heart, and evinces by his life, to his almighty Sovereign; but if there be any truth in the Bible, any veracity in God, then is there not a declaration founded on a broader basis, than that the natural man is at enmity with his Maker; and whether this be exhibited in the excesses of impiety, in the most open and daring defiance of the Divine authority, in the most profane violation of the most express precept of the decalogue; or whether it be concealed amid the courtesies of society, within the hypocrite's mantle, under the formalist's garb; the mode of its manifestation affects not the principle,—it lies there still, deep in the heart, like the "dead men's bones in the whited sepulchre,"—like a worm at the root, withering the fairest exhibitions of human virtue, the amiabilities that adorn human character, which, originating from no heaven-born influence, are like flowers that spring from corruption and the grave. The heart, unrenewed by Divine grace, is "hard as the nether millstone," whatever be the tenderness of its human sensibilities; and gracious, unspeakably gracious, is the stroke that lays it, broken and contrite, humbled and abased, at the Redeemer's feet.

Again: *3dly*, Affliction may be further and more particularly considered as *purifying*. It is the furnace in which the gold and the silver are purged from their dross; while the Refiner sits by, regulating its intensity, watching the important process, and waiting only till the precious ore is pure enough to reflect his image. It is the fire that is to try every man's work, and to burn up "the wood, hay, and stubble;" but it is also the crucible in which all that "abideth the fire" must be melted down, that every alloy may be separated; and that which is destined for "the vessels of honour" in the Master's house, must be refined with the greatest care, even "seven times purified," for which, if need be, the furnace must be sevenfold heated: "I will surely purge away all thy dross, and take away all thy

tin." And truly there is much base admixture left behind in that furnace. The sordid, and the earth-born, and the carnal of our nature is consumed. All the nobler and more ethereal elements of the unfallen spirit, which once bore the Refiner's image, are recovered from the dross, and fitted for bearing it anew—for reflecting it, in untarnished splendour, to the gaze of an admiring universe throughout eternity; when changed into "the same image from glory to glory," it shall continue to shine, and to brighten with increasing lustre, for ever and ever.

In connection, then, with the purifying effects of afflictive dispensations, we notice the imperfections that cleave to our best estate. "What man is there that doeth good, and sinneth not? The flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other, so that we cannot do the things that we would." It is, indeed, a hopeful symptom when we feel any thing of this struggle within, when the torpor of spiritual death begins to be disturbed by the stirrings of a vital principle, faint and feeble as its first movements may be. Nor is it always when we advance in our Christian course that this struggle becomes less painful, this contest less keen. The very approach of our final deliverance nerves our great adversary (the instigator of all evil) to more desperate efforts to retain his prey, and he combats the more fiercely when in danger of relinquishing his hold—when his victim is eluding his grasp. But the more we know and experience of the severity of this struggle, the more earnestly must we desire to be set free. "Oh, wretched man that I am! who shall deliver me from this body of sin and death?" was the language of a highly-gifted believer, and has been the language of many a tried follower of his faith. "Who shall deliver me?" Christian, are you prepared for the answer? Are you prepared to meet and to welcome your Deliverer? Receive him. You know his errand. Receive him gladly; nay, start not at his messengers, his heralds, or his train! *Sighs, and tears, and sorrows* are among them; "days of pain, and nights of waking;" *severed brow, and tortured frame*. "For He is like a refiner's fire, and who shall stand at his appearing?" Yes, it is your Deliverer's train. Darkly and heavily they move along, and one on a pale horse brings up the rear; yet fear them not. That *severed brow, that tortured frame, those days of pain, those nights of waking, are the furnace* whence you shall come out seven times purified. Fear them not; for while "no affliction for the present seemeth joyous, but grievous, afterward it bringeth forth the peaceable fruits of righteousness in them that are rightly exercised thereby." But let this be heeded; for it is the savour of life unto life, or of death unto death. Where it does not *enlighten*, it seals up in judicial blindness; where it does not *subdue*, it hardens in final impenitence; where it does not *purify*, it burns up with fire unquenchable.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. E. MACNAIR & Co., 18, Glassford Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

---

---

## CONTENTS.

1.—The Union which subsists between all Intelligent and Moral Beings in the Universe. By the Editor. Part I., Page 417	5.—A Discourse. By the Rev. George Burns, D.D., . . . Page 424
2.—Sacred Poetry. "The Suffering Redeemer." By Madden, 419	6.—Christian Treasury. Extracts from Meade, Massillon, Wilson, and Noel, . . . . . 426
3.—Life and Martyrdom of Polycarp, . . . . . 430	7.—The Respective Offices of Reason and of Faith in regard to Revelation. By the Rev. John Fairbairn, . . . . . 427
4.—Sacred Poetry. "Sovereign Mercy." By Steele, . . . . . 423	8.—A Missionary Visit to Aitutaki, . . . . . 429

---

---

## THE UNION WHICH SUBSISTS BETWEEN ALL INTELLIGENT AND MORAL BEINGS IN THE UNIVERSE.

BY THE EDITOR.

### PART I.

IN physics it has been universally admitted, since the days of Bacon, that the facts and phenomena of external nature form the only secure and established groundwork of a decided and certain philosophy. The intellectual principle, or tendency to generalize, in virtue of which the isolated objects of perception are converted into a regular and connected system, is, to a certain extent, inherent in the mind of every man; but the classification and arrangement of those facts which are connected by remote and more recondite analogies is the high attainment of a philosophic genius. It required, we conceive, the powers of no higher than ordinary intelligence in Linnaeus, combined with the habit of diligent and unwearied observation, to unite the individual productions of the soil into the families, and species, and genera, of an accurate and systematic botany; but it was only the mighty intellect of a Newton which could arrange, under the operation of one and the same law, facts apparently so dissimilar as the fall of an apple to the ground and the revolutions of the planets in their orbits. This single achievement in the science of nature has brought to light a principle of connection among all the objects in the physical universe, so intimate, that some have even hazarded the assertion, that if one particle of matter were annihilated, the mechanism and movements of the whole system would be deranged. Each particle, according to this hypothesis, coheres so firmly, not only to the particles in its immediate vicinity, but to all the particles composing the material frame-work of the universe, that such a consequence would certainly follow. Without, however, investigating the truth or falsehood of the deduction thus drawn from the admitted universality of the law of gravitation, we feel ourselves justified in affirming, that a connection no less intimate, though not, perhaps, so palpable, obtains among all the beings composing

the moral universe of God. The parallelism may not at first be apparent, but a more minute and careful investigation of the subject may perhaps convince us of its truth.

To affirm, that, in so far as this province of God's moral empire is concerned, each individual of its successive generations stands separate and apart from every other, were to betray lamentable ignorance of the constitution of man, whether viewed in his physical relations, or in his intellectual and moral capacities. For the supply of his natural wants, and the gratification of his natural appetites, he is dependent on other and different individuals from himself; but his connection with the whole species becomes more strikingly apparent when we reflect on his mental constitution,—and especially on that beautiful chain of human thought reaching from the beginning of the world to the present hour; a chain neither less mysterious nor less grand than that which unites all physical existences. Ages have influenced ages,—nations have operated upon nations,—truths have dispelled errors, and errors have in turn given origin to truths. The intellectual history of the world, however, is far from presenting that regularity and uniformity in the progressive advancement of the species which might have been expected; periods, on the contrary, have often occurred when the tide of human thought, after having rolled on for ages with majestic grandeur, has been suddenly arrested in its course; but, trampling over every obstacle, it has resembled, in its after-progress, some mighty river, which has disappeared amid the sands of the desert only to emerge many leagues distant with greater impetuosity than before. Thus it is, that, from the impulse which the mind of man has received since the revival of literature, many brilliant discoveries have been made, which were, at least, obscurely suspected in ancient times. In the meagre astro-

nomy of Pythagoras, for example, was concealed the germ of that true system of the heavens which Copernicus discovered; and even the law of gravitation itself, so fully demonstrated in modern times by the immortal Newton, appears to have been obscurely hinted at in the days of Lucretius. This chain of intellectual conception, which unites us so closely to the men of ancient times, affords us a beautiful illustration of the principle, that, viewed even in his intellectual character, man must not be considered as a mere isolated being, but connected with the men of every age and of every clime.

When we advert to his moral constitution, however, the connection alluded to appears not only to be more obvious, but replete with a moral accountability deeply impressive. The moral responsibility of every man is great, possessed as he is of talents and opportunities and privileges, for the use or the abuse of which he must give an account unto God; but the view of his responsibility becomes wider and more affecting, when we reflect upon that intimate connection by which he is bound, in moral influence, to his fellow-men. In this sense no man liveth to himself, for, by his whole deportment, he is operating, with an unseen but direct agency, upon the minds and the morals of all around him. The character of every man is in some degree modified, by the character of those whom he admits into close and habitual intercourse; and, though in its grand and palpable features his moral constitution may not be for a time subjected to any remarkable change, the influence of outward example may be so effectually modifying some of the minor details of his character, that its traces may soon be apparent, even on his external conduct.

But it is not only the openly avowed influence of example which illustrates the connection referred to; there is also a secret imperceptible influence which all our opinions and words and actions have upon human beings the most remote from us either in space or time. To affirm that any one individual, even the humblest and most obscure, will exert a decided effect on the beings of this earth long after his body shall have been committed to the dust, may perhaps appear extravagant, but it is not the less true; and equally undeniable is the fact, that the character and opinions of the same individual, unacquainted though he may be with the geographical position or characteristic manners of any distant region of the globe, may modify, in no small degree, the opinions and habits of some,—nay, perhaps of all its inhabitants. It is not only the man whose deeds, whether heroic, or useful, or benevolent, emblazon the page of history, that operates with moral power upon the mass of this world's inhabitants, but every, even the smallest integral portion of that mass, possesses in itself a power to modify the whole.

From the interesting position which every man may thus be considered as holding in regard to his fellow-men, might be deduced an ethical principle,

co-extensive in its operation with the relations subsisting among the individuals of the human family. I allude to benevolence, or the desire of benefiting every member of that vast community with which he stands connected. Not only are they children of one common parent, partakers of one common nature, and inhabitants of one common territory, but their spiritual interests are so interwoven together, that the problem of human responsibility, in all its intricacies, will never be solved, until that great day shall arrive when He who is the Alpha and the Omega, the beginning and the ending, will look along the whole series of human beings who have inhabited our globe from the creation to the consummation of all things, and determine the actual situation of each man in point of responsibility.

The fact that a connection so intimate exists throughout the vast community of mankind, is sufficient to bear us out in our demand, that a principle of benevolence ought to operate in every heart, controlling our conduct in reference to others, and impelling us forward in our endeavours to promote, to the utmost extent of our ability, the best interests of the whole human race. The mode in which the principle is exercised must necessarily depend on the peculiarity of those relations from which it originates. On one occasion it assumes the form of filial affection; on another, of patriotism; and, on a third, of general philanthropy, or extended benevolence.

Friend, parent, neighbour, first it will embrace;  
Our country next, and then all human race.

From the universality of the relationship we have endeavoured to illustrate, we are entitled to expect that the law of benevolence be in universal operation throughout the whole earth; and any defect in this respect must argue either an original defect or a subsequent derangement of the moral constitution of man. The inference from the existence of moral relations to the existence of a corresponding moral principle, which either is, or ought to be in operation, is warranted by the principles of a sound philosophy, just as the great German philosopher, more celebrated for his profound speculations in mental than in physical science, could with safety announce a *priori* from a calculation of the relative motions and distances of a portion of the planetary system, the existence of a planet which was discovered some years after by the telescope. We are far from asserting that benevolence is a characteristic feature in the depraved constitution of man; it is sufficient, if, in the present stage of our argument, we have demonstrated that there lies upon every individual of the human race a paramount obligation to the habitual exercise of this principle.

In establishing the predominance of a law of benevolence through the whole moral universe, our purpose in the present argument will fail of its accomplishment, unless we shall be able to prove that the same law obtains in every other department of God's moral government. For it must be obvious, that could a single instance be dis-

covered in the physical universe in which, though constituted in all respects the same with other gravitating bodies, and placed in similar circumstances, a body does not gravitate, we would be fully warranted to deny the existence of the great Newtonian principle as a regulating law of universal nature. In prosecution of our plan, therefore, we might argue from the benevolence of man to the still higher and purer benevolence of God. The perfection of his nature, too, and the relations in which he stands to his creatures, bears out in asserting the existence of such a principle in the Divine mind; but may there not be a condition of the creature in which the benevolence of the Creator is restrained in its exercise, and may not ours be precisely that condition? The character of man, from its opposition to the Divine purity, must bring the justice into collision with the goodness of God, but his benevolence hath never ceased to operate. It still holds true, that "his tender mercies are over all his works," and he causeth the "sun to arise upon the evil, and upon the good, and his rain to descend upon the just, and upon the unjust,"—thus evincing an extent of benevolence and liberality well befitting the character of Him who constitutes the first and the highest link in the chain of moral being. Though a violent disruption hath taken place of the feelings and affections of the human family from their great and gracious Creator, He hath still maintained towards them the tender care of a kind and indulgent parent. Their eternal interests especially are the objects of his anxious solicitude; and hence originated that astonishing scheme of mercy framed in the councils of eternity,—a scheme strikingly illustrative of the existence and operation of a law of benevolence, connecting the Creator with even his rebellious creatures. It were easy, by unrolling the annals of the human race, to show the unceasing operation of this principle on the part of God, from that hour when the ingratitude and rebellion of man first estranged him from his Maker, down to that joyful period when descending angels proclaimed the jubilee of the moral universe,—“Glory to God in the highest, peace on earth, and good will to men.” Now, if not before, was the Divine benevolence displayed in all its transcendent lustre; for “herein indeed was love, not that we loved God, but that he loved us, and sent his Son to die for us.” A fact so important in the Moral History of the human race, is sufficient to convince us, that the Benevolence of Deity has hitherto been unrestrained in its exercise towards the sinful children of men. God is essentially love; and no indignities or insults, on the part of man, have hitherto been capable of arresting in its progress that full tide of Benevolence, which hath by its fertilizing streams enriched the past, and will continue to enrich the future, generations of mankind, even to the end of the world. The utmost extent of human guilt and ingratitude has never invalidated the truth of the declaration, that “God is love”—a truth which is engraven as with a

pen of iron on all the varied arrangements of Nature’s operations, as well as on every page of man’s individual, domestic, or social history—a truth which the eternal councils of the Father, as far as they have been revealed, the obedience and expiatory death of the Son, and the mysterious operations of the Holy Spirit, fully and irrefragably attest. To such a degree of certainty are we led by Divine Revelation, in regard to the existence and exercise of Benevolence in God towards guilty man, that any apparent exceptions to it, only enhance our admiration of that lofty and inscrutable principle in the Divine Mind, the height and the depth, the breadth and the length of which, we cannot, nor shall ever, comprehend. The apparent discrepancies in the operations of external nature, it is in innumerable cases impossible for us to solve; how then can we expect to reconcile in every point, the facts and phenomena of the Moral Universe, with the perfections of that Being, who is unsearchable in His greatness, and whose ways are past finding out? In this the infancy of our Moral being, we know but in part, and we understand but in part, and therefore it becomes not us even to attempt a solution of many of the problems involved in that sublime philosophy which regards the perfections and the character of God. Proofs of His benevolence are profusely scattered every where around us, and these alone are sufficient to convince us, not merely of the existence, but of the extended operation of this principle towards this distant province of His wide domains

## THE SUFFERING REDEEMER.

BY W. H. MADDEN, M.D.

COME, poor sinner, weak and weary,  
Burdened with a load of clay,  
As along the dark and dreary,  
Toilsome, path you wend your way;  
Come, and take a passing view,—  
See what Christ hath borne for you.

See Him now, the “Man of Sorrow,”  
Crossing Cedron’s sacred brook;  
Slowly his disciples follow,—  
Slowly, with dejected look:  
Hark! their sad foreboding sighs  
Herald coming miseries.

Oh! behold Him, crushed with anguish,  
Standing there apart, alone;  
See His drooping eyelids languish,  
Hear that bosom-rending groan:  
Mark! the bloody sweat drops now,  
Trickling from His pallid brow.

Low in supplication bending,  
Hark, He breathes the fervent prayer,—  
“Father! mercy never ending,  
Spare me this, this torment spare;  
Yet, O Father, be it done  
As thou wiltest to thy Son.”

O what wondrous resignation!  
Heaven’s eternal Majesty  
Yields to this severe probation,  
Bears this load of agony:  
On His head the vengeance hurl’d  
For a guilt-polluted world.

Who such mighty love can measure?  
 Who its compass can define?  
 Yet, my heart, this noble treasure,  
 None could purchase, may be thine!  
 Haste, thy readiness to prove,—  
 Haste to claim this proffered love!

#### LIFE AND MARTYRDOM OF POLYCARP, BISHOP OF SMYRNA.

It is worthy of remark, that the early history of the most eminent of the first converts to Christianity is traditionary and obscure; so that, in most instances, we are acquainted only with their career after they had become Christians. We first see them only at the period when they emerge from darkness into light; and their path becomes brighter and more distinct, as they continue in their course, until the whole effulgence rests upon the history of their martyrdom. May it not be, that the early Christians, regarding conversion as their real birth, and the life of faith as their only veritable existence, were indifferent to chronicle their anterior history; and that they thought it enough to say, like the poor beggar in Scripture, whose eyes had been miraculously opened, "One thing I know, that, whereas I was blind, now I see?"

These preliminary remarks apply to the early biography of Polycarp, one of the most illustrious of those who have been distinguished by the title of Apostolic Fathers, because they had been taught by the apostles, or their immediate disciples. Smyrna has been generally accounted his birth-place, and he was probably born towards the latter end of the reign of Nero. The tradition most worthy of credit is, that he was the disciple of St John himself, and that he enjoyed the high privilege of conversing with many who had seen our Lord in the flesh. The parentage of the illustrious Polycarp must have been sufficiently humble, if what has been related be true, viz., that being exposed to sale as a slave, he was redeemed by Calista, a noble lady, distinguished by her deeds of piety and charity. It is added, that finding him possessed of an amiable disposition and promising talents, she caused him to be carefully educated at her own charge, after which she promoted him to the stewardship of her household. When he had attained the proper age, he was ordained a deacon and catechist by Bucolus, the watchful and active Bishop of Smyrna, who also predicted that the young office-bearer would become his successor. This was fulfilled on the death of Bucolus; and Polycarp, being elected in his room, was consecrated to the office of bishop by St John, his illustrious preceptor. There is every reason, also, to believe that Polycarp was that angel of the Church of Smyrna, of whom "He that liveth, and was dead," bore so high a testimony, when he sent him that impressive warning contained in the Apocalypse: "I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison; that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Seventy-four years had elapsed since the time of Polycarp's consecration when this eulogium was pronounced: and

the history of that interval—it has vanished, indeed, from the records of the Church upon earth; but we cannot the less conclude, from the foregoing attestation of the Great Head of the Church, how imperishably and brightly it has been transcribed in the annals of heaven!

Amidst the very brief notices which have come down to us of the administration of Polycarp, as Bishop of Smyrna, we learn that he came to Rome, to hold a conference with Anicetus, the Bishop of the Western metropolis, touching the proper time of observing Easter. The Eastern Churches, adhering to the Judaic reckoning, observed this solemn festival on the fourteenth day of the first Jewish month; while those of the West were accustomed to hold it on the night which preceded the anniversary of our Lord's resurrection. It was objected by the Western, against their Eastern brethren, that the latter, by their scrupulous adherence to the letter of observance, were obliged, in general, to hold it upon other days than the Sabbath, and that this was a manifest impropriety. Such was the ground of schism which, even at this early period, was keenly contested as a matter of vital importance. But the venerable Polycarp, and the faithful Anicetus, had too much Christian love to commence a rancorous controversy upon the subject; and, perhaps, they considered and deplored those more deadly matters of division which were already eating into the core of the tree of life. The two bishops met; and, as often happens between good men, each was unable to convince his brother that he was in the wrong. They met and parted, however, in peace and affection, feeling that the spirit of Christian charity was of more importance than observances; and each, therefore, adhered to his own period of celebration, without condemning his neighbour. While he abode at Rome, however, on this occasion, the gentle Polycarp showed that he could enter into no compromise with those who violated the important principles of Christian faith. He reasoned earnestly with those who had been led astray by the heresies of Marcion and Valentinus; and reclaimed many in Rome from these pestilential errors, to the communion of the true Church. On one occasion, he accidentally met with Marcion himself in the streets; upon which the latter, indignant that Polycarp did not salute him, or politically desirous of being countenanced, although in the slightest degree, by one so eminent in the Church as the Bishop of Smyrna, earnestly exclaimed, "Polycarp, acknowledge us!" "I do acknowledge thee," said Polycarp sternly, "to be the first-born of Satan!" In our own day, when Christianity itself is so unscrupulously sacrificed to the established code of courtesy and liberality, such conduct would, no doubt, be deemed ungentle, and even brutish. But Polycarp had not learned to associate in friendly intercourse with the enemies of Divine truth, or even to hail them with the common salutation of "God speed you." His conduct, while he abode in Asia also, was very different from that of a polemic. Instead of plunging into a storm of controversy, of which the wrathful elements were most abundant, it was his delight to assemble his friends around him, and repeat to them what he had learned in conversation from the companions of his Divine Master. His favourite theme on these occasions, was the Apostle John, and all he had told him of the miracles and doctrines of our

Saviour. When Polycarp would be informed, also, of the heresies that were springing up, and the monstrous doctrines they embodied, we are told that, on such occasions, he stopped his ears, and cried out in horror, "O God, to what times has thou reserved me, that I should hear such things?" It was from him that Irenæus heard, in the course of these amiable prelections, the following anecdote of St John, which Polycarp seems to have adopted for his example in similar occasions. The most gentle and affectionate of the apostles, while at Ephesus, repaired one day to the bath; but, on entering, he found there Corinthus the Heresiarch, who had taught such pernicious doctrines respecting Christ's divine and human nature. St John immediately started back, and exclaimed to his companions, "Let us be gone, my friends, lest the bath that contains Corinthus, the enemy of the Truth, should fall upon our heads!"

It was some time after the return of Polycarp from Rome that he was visited by Ignatius, Bishop of Antioch, who had been educated with himself under the ministry of St John. This meeting was under circumstances which, to men of the world, would have been fraught with nothing but sorrow; but to them they were subjects of holy joy and congratulation, for Ignatius was on his way to Rome, to receive the crown of martyrdom, at the award of the Emperor Trajan. The ship which conveyed the good Bishop of Antioch to the imperial city was obliged to cast anchor at Smyrna, and thus the two fellow-disciples met, to confirm each other with mutual exhortations. Here they conferred also upon the welfare of the Churches, which both had so much at heart. After Ignatius had been carried to Troas, he sent back a letter to the Church of Smyrna, in which he warned them against the prevalent heresies upon the subject of our Lord's humanity, and admonished them to pay a due regard to the pastorship and instructions of their bishop. He also wrote to Polycarp an epistle, containing an interesting summary of the duties of the Episcopal office.

Such are the scanty materials which we are able to glean, at the present day, of a long and well-spent public life; but it is at its close that we particularly learn its usefulness, in the history of the martyrdom of Polycarp—all the particulars of which have been minutely detailed in an ancient encyclical epistle, written in the name of his Church and under the character of eye-witnesses, to the Church of Philadelphia. It appears from ecclesiastical history, that, in the seventh year of the reign of Antonius (A. D. 167), the Emperor resolved to conduct an expedition against the Marcomani; and, in order to propitiate the divine powers, no better method could be discovered than a fierce persecution of the Christians, who were supposed to be the enemies equally of heaven and earth. How a person like Antonius, so famed in the various capacities of politician, philosopher, and philanthropist, could have been directed to such a conclusion, we would be wholly unable to guess, were we not taught by our Divine Instructor the real nature and worth of earthly wisdom, and philanthropy.

In consequence of the Emperor's decision, and the edicts which were issued against the Christians, the storm of persecution raged with great fury, and it soon reached Smyrna, where many were put to death for the

cause that was dearer to them than life. The letter to which we have alluded, gives a frightful picture of the various tortures to which these victims of Pagan zeal were exposed; but it also gives us an animating picture of their piety, their zeal, and their devotedness. None of them, we are told, uttered a sigh or a groan: the fire of their tormentors was cold to them, while they endeavoured to avoid the fire that is eternal. Every torture was successively employed to make them renounce their Lord and Master, but in vain: their heaven-born magnanimity triumphed over all. But these exhibitions, instead of softening, only hardened and maddened the hearts of the idolaters; and the war-whoop of the persecution of these ages against the Christians was raised, "Away with the Atheists!" It was natural that the name of the great ringleader of the Christians of Smyrna should also be uttered in such a juncture; and there was soon heard, amidst the popular shout, "Let Polycarp be sought for!" The venerable bishop, undismayed at the cry, resolved to remain in the city; but his friends, knowing his usefulness, and afraid to lose him at such a crisis, remonstrated against his purpose, and reminded him of the permission of our Lord to his followers, that when persecuted in one city they should flee to another. Polycarp yielded to their affectionate arguments, and withdrew to a neighbouring village, where, with a few followers, he spent the day and night in prayer, beseeching, according to his wonted practice, that God would give peace and tranquillity to the Christian Churches. He had not long been here, however, until he received a premonition of his approaching death. Three days before his apprehension, he was in prayer at night, during which he fell into a trance, and dreamt that his pillow was on fire, and was consumed to ashes; upon which he told his friends, when he awoke, that he should be burned alive for the cause of Christ. In the meantime, the pursuit after him was hotly urged; upon hearing which, his friends anxiously entreated him to retire to another village. He complied; but his enemies soon arrived there also, and having seized two youths belonging to his household, they compelled them, by stripes, to show where their master was concealed. When they entered the house, he was in bed in an upper room; and even yet he might have escaped, by getting upon the flat roof, and thus emerging from some other habitation. But the activity of his pursuers was too keen to be eluded by a feeble old man, and a very few hours of farther existence was the utmost that could have been obtained by the attempt. He calmly awaited apprehension, saying, "The will of the Lord be done!" and, understanding that his persecutors were below, he descended, saluted them with a mild and cheerful countenance, and delivered himself into their hands. His behaviour on this occasion softened their rugged hearts; his venerable appearance filled them with reverence and compassion; and they could not help observing to each other, what little need there could be to hunt so fiercely after a poor, old man. He ordered a table to be spread, and provisions to be laid upon it, for them to eat, and requested them to allow him one hour for prayer, without interruption. This they granted; and such was the fluency and fervour of his devotions, that he continued praying nearly two

hours, during which he commended to God all his individual friends and acquaintances, as well as the state of the Christian Church throughout the world. His captors, who listened, were now struck with grief and remorse, that a man so divine and venerable should be put to death through their agency.

The devotions of Polycarp being ended, the officers set aim upon an ass, and conducted him towards the city; but by the way they were met by Herod the Irenarch, a magistrate whose functions consisted in maintaining the public peace and apprehending seditious persons; and by Nicoetas, his father;—the two magistrates who had instigated this persecution of the bishop. At present, however, Herod concealed his rancour, and took Polycarp up into his chariot. As they rode towards the city, Herod and Nicoetas urged their prisoner with great earnestness to recant. "What harm was there be," they observed, "to say, Lord, Cæsar? What harm to offer sacrifice, and thus escape punishment?" This recognition of the divinity of the emperor was the test by which the early Christians were tried. Polycarp returned no answer to their repeated entreaties, upon which they gave him abusive language, and thrust him so roughly out of the chariot, that he fell, and severely bruised his thigh. But he rose without a murmur, and proceeded onward to the city with a cheerful countenance, as if nothing had happened. As soon as the guards had brought him into the stadium, there was a noise and tumult among the crowd; but at that moment a voice from heaven, which was heard by many, exclaimed, "Courage, Polycarp, and behave thyself bravely!" He was brought before the public tribunal amidst the clamours of the mob, who exulted at his apprehension; and the proconsul Quadratus, the chief magistrate of Asia, who sat in judgment, demanded of the prisoner if he was Polycarp; to which the latter answered in the affirmative. The proconsul then endeavoured with great urgency to persuade him to recant. "Have pity," he said, "upon your great age: swear by the fortune of Cæsar,—change your purpose,—say with us, Away with the Atheists!" The venerable martyr looked at the crowd, sighed, and, stretching his hand towards the multitude, exclaimed, "Away with the Atheists!" Quadratus must have seen the meaning of Polycarp, so different from the spirit of recantation; but he still persevered. "Swear," he said; "reproach Christ, and I will release thee!" With a burst of noble scorn the martyr replied, "Fourscore and six years I have served Christ, and he never did me harm; how, then, shall I now reproach my King and my Saviour?" The proconsul still continuing to urge him to swear by the fortune of Cæsar, Polycarp said, "Since you are so vain as to urge me to swear by the fortune of the emperor, pretending to be ignorant who I am, hear me plainly and frankly make this confession,—I am a Christian. If, now, you are desirous to learn the doctrines of Christianity, grant me a day and you shall hear them." The proconsul urged him to persuade the people. "To you," replied Polycarp, "I rather choose to speak, for we are commanded, by the precepts of our faith, to give to princes, and the powers ordained of God, all that due honour and reverence that is not contrary to the laws of religion; but as for these men, I think them not competent judges to whom I should apologise, or give an account of my faith." We know

the character of the holy bishop too well to conclude from this answer, that he despised what is called the common herd; and thought them unworthy to bear, or unfit to appreciate, the doctrines of Divine truth: the whole tenor of his life and labours had been a continual proof to the contrary. But what was the multitude which Quadratus would have him to address? A ferocious mob, ravenous for slaughter, and who wished to hear nothing but his dying groans—a crowd to whom a deed of martyrdom was a holiday spectacle, and who would have regarded every word as an interruption to their amusement!

When the Proconsul found that he could not prevail by lenient exhortations and entreaties, he had recourse to sterner arguments. "I have wild beasts at hand," he said, "to which I will throw you, unless you recant." "Command them to be brought," replied the bishop, "for we are unalterably resolved not to change the better for the worse; esteeming it fit and becoming only to turn from vice to virtue." "Nay, then," cried the judge, "since you make so light of the wild beasts, I have a fire that shall tame you, unless you repent." To this Polycarp answered, "You threaten me with a fire that burns for an hour, and is then extinguished; but are ignorant, alas! of the fire of eternal condemnation, and judgment to come, reserved for the wicked in the other world. But *wherefore delay?* Command whatever punishment you will!" All this was uttered by the venerable bishop with noble slacity, and a cheerful countenance, so that the proconsul was astonished. He saw, however, that there was no hope of recantation, and therefore he ordered the public crier, according to established custom, to proclaim thrice in the midst of the Stadium, "Polycarp has confessed himself a Christian!" At this announcement, which was tantamount to a sentence of death, the whole assembled multitude set up a shout of triumph. "This," they cried, "is the great teacher of Asia, the father of the Christians; this is the destroyer of our gods, who teaches men not to do sacrifice, or worship the deities!" It was not the heathens alone who raised this wild outcry of exultation. Many Jews were also present, who joined in the shout, and aggravated the common fury. When the din had partially subsided, the people applied to Philip the asaruch, one of those priests whose office it was to furnish the public spectacles, and besought him to let loose a lion upon the criminal; but this was refused, as the popular show of exposing men to wild beasts had been already exhibited. Upon this, they clamoured to have Polycarp burnt alive; and their desire was granted. Immediately there was a hurrying to and fro in quest of combustibles, and each was eager to collect and pile up the wood and fagots; but of all the throng, none were so active on this occasion as the Jews, whose intense hatred of Christianity, neither the destruction of their country nor their own persecutions could soften.

While the pile was thus preparing, the aged martyr betook himself to prayer; and when the fire was kindling his prophetic dream was remembered, which told him that he should be burnt alive. He now untied his girdle, laid aside his garments, and attempted to take off his shoes,—offices which, for a long time, had been unusual with him; for such was the reverence in which he was held, that the Christians had been wont to per-

form for him these menial services, even before he became grey-headed; thinking themselves honoured by such an opportunity of only touching his body. All being in readiness, the officers, according to the usual practice, were about to fasten him to the stake with nails; but he besought them to omit this last preparation. "Let me be as I am," he said; "for He who gives me strength to endure the fire, will also enable me to continue within the pile unmoved, without the aid of your nails." Instead, therefore, of making him fast in the usual way, they only bound him to the stake. It was then that, clasping his hands, which were bound behind him, he poured out his soul to Heaven in the following affecting prayer:—"Thou Father of thy well-beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee; thou God of angels, and principalities, and all creation, and the whole generation of the just who live in thy presence; I bless thee that thou hast graciously vouchsafed to bring me to this day and hour, that I may receive a portion in the number of thy martyrs, and drink of Christ's cup, for the resurrection both of soul and body in the incorruption of the Holy Spirit. Let me be received this day into that number, being found in thy sight as a sacrifice fair and acceptable, such as thyself hast prepared; so that thou mayest accomplish what thou, the true and faithful God, hast promised and appointed. Wherefore, also, I praise thee for all these things; I bless thee, I glorify thee, through the eternal High Priest, Jesus Christ, thy well-beloved Son; with whom to thyself, and the Holy Ghost, be glory both now and for ever. Amen."

When Polycarp had uttered "Amen," which he did with a loud voice, the officers lighted the pile; a large volume of flame arose, and then a prodigy occurred, which it is perhaps best to describe in the words of the epistle from which we have adopted the foregoing account. "When there arose a great flame, we, who were permitted to see it, and who are preserved alive to relate what then happened, saw a marvellous spectacle. For the fire, composing itself into the form of an arch, or half circle, like the sail of a ship bellying with the wind, enclosed within a vacant space the body of the martyr; which being in the midst of it, appeared not like burnt flesh, but gold or silver refining in a furnace; and presently we smelled a most fragrant odour, as if it had been that of frankincense, or of some other of the precious sweet-scented spices. In short, therefore, when these impious wretches saw that the body could not be consumed by the fire, they ordered the confector\* to approach, and transfix it with his sword; which when he had done, there issued forth such a quantity of blood that it extinguished the fire; and the whole multitude wondered, to see so great a difference manifested between the unbelievers and the elect." † What shall we make of this miracle? Cold and calculating readers stumble at it; but shall we be justified in lightly disregarding it? We see no reason to do so. The progress of Christianity during the first and second centuries was itself the greatest of miracles; and when we admit this, the miracle that accompanied the martyrdom of Polycarp is but a minor difficulty. Besides,

\* An officer appointed to despatch the wild beasts in the circus, when they became so unruly as to endanger the safety of the spectators.

† Epistol. Euseb., Smyrn., in Euseb. Pamphil.

let the epistle itself be examined, and it will be seen how incompatible with a pious fraud it is, in its style and spirit. It is no wonder that Sculiger was so moved by its perusal; or that he declared, that nothing more affecting could be found in the whole history of the Church.

The rage of persecution was not extinguished with the flames that spared the martyred bishop of Smyrna. The Christians wished to bestow upon his body, thus miraculously preserved, the rites of sepulture; but in this pious purpose they were thwarted by the malignity of the Jews, who instigated the idolaters to represent to Miletas, the father of Herod, that the Christians only wished to have the remains of Polycarp, for the purpose of worshipping him, instead of Christ. What an undesigned satire upon the Christians of a later period! The insinuation of the Jews, and their emissaries, was repudiated by the Christians of Smyrna with horror. "They were ignorant," says the epistle, "that we could never at any time abandon Christ, who suffered for the salvation of all those throughout the world who were to be saved; nor yet worship any other. For we adore him as being the Son of God; but we have a proper affection for the martyrs, as being the disciples and followers of the Lord, because of their surpassing love shown to their own King and Master; whose companions and fellow-disciples we also by all means desire to be." When the centurion, who superintended the execution, perceived the obstinacy and perverseness of the Jews, he ordered the body to be consumed to ashes, in the usual fashion; after which, the Christians gathered the charred bones, and decently interred them. Such was the end of Polycarp, which occurred A. D. 167. At the time of his death he must have reached a very great age; some, indeed, say that he was not less than an hundred and twenty years old. But if we recollect, that in his answer to the proconsul he declared that he had served Christ eighty-six years; and also, that he had conversed with the apostles, and been consecrated as bishop of the very important Church of Smyrna by John himself, who would not have appointed a mere youth to that office; he must have been at least an hundred years old when he sealed his testimony with his blood. How amiable a picture does this give us of one ready to endure and suffer to the uttermost, at an age when the affections are generally so cold, and when the love of ease and safety is so prevalent!

#### SOVEREIGN MERCY.

ALMIGHTY God, before thy throne

Thy mourning people bend;

'Tis on thy sovereign grace alone

Our humble hopes depend.

Tremendous judgments from thy hand

Thy dreadful power display;

Yet Mercy spares this guilty land,

And still we live to pray.

Great God, and why is Britain spar'd,

Ungrateful as we are?

Oh! make thy awful warnings heard,

While Mercy cries, "Forbear."

What numerous crimes increasing rise

Through this apostate isle!

What land so favoured of the skies,

And yet what land so vile?

Oh! turn us, turn us, mighty Lord,  
By thy all-powerful grace;  
Then shall our hearts obey thy word,  
And humbly seek thy face.

Then, should disease or foes invade,  
We shall not sink in fear;  
Secure of never-failing aid,  
If God, our God, is near.

STEELE.

THE DUTIES OF BELIEVERS AS THE DISCIPLES OF CHRIST:

### A DISCOURSE.

By THE REV. GEORGE BURNS, D.D.,

Minister of Tweedsmuir, Peebles-shire.

“One is your Master, even Christ.”—MATT. xxiii. 8.

PRIDE, ostentation, and vain-glory, were leading features in the character of the Pharisees; hence theirs was a religion of show and ceremony,—a “form of godliness, denying the power thereof,”—a zeal for external observances, not kindled by a live coal from off the altar of God. Instead, however, of rising in indignation against them, or consigning them over to the hypocrite’s doom, the Teacher who came from God, faithfully denounces their conduct, holds them forth as beacons to warn his disciples of their danger, and makes their example the foundation of a most useful and important admonition. Charging them with a love of “greetings,” or salutations, “in the markets,” and such places of thoroughfare; and of being “called by men, Rabbi, Rabbi,”—a title of honour which they would have continually sounding in their ears,—he says to his disciples, “Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.” As if he had said,—These arrogant men vainly claim that respect from their fellow-creatures to which they have not the shadow of just pretensions. Beware ye of following their example. Renounce every claim to superior knowledge in spiritual matters. Remember that I, as a Teacher sent from God, have an unalienable right to the title of Master; and that all ye, as my disciples, are placed in the same circumstances, and are equally dependent on me for Divine instruction.

“Whatsoever was written aforetime,” brethren, “was written for our learning.” The words of the text, though originally addressed to the primitive disciples of our Lord, and bearing reference to the conduct of a sect peculiarly notorious in his days, are by no means limited in their application. If attended to with seriousness, they cannot fail to suggest matter of salutary instruction to all in every age who profess to acknowledge Christ as a Prophet sent from heaven, to “guide their feet into the ways of peace.”

It may be necessary to remark, that the word translated *Master*, literally signifies a *Leader*, or *Guide*. Of consequence, the text must be understood as representing Christ bearing to his people the relation of a Teacher to his disciples or scholars, rather than that of a Master to his servants. In this sense, our Lord fully verified his title to

the appellation of Master. By his personal instructions, he conducted his disciples to regions of knowledge hitherto undiscovered, or unexplored; and by his bright example, he led the way to the mansions of celestial bliss. His qualifications as a spiritual guide were peculiarly estimable. “Never man spake like this man.” “He taught as one having authority, and not as the scribes.” Without the least hesitation or labour of thought, he illuminated subjects which men of the greatest erudition and penetration had hitherto misapprehended. With that coolness and firmness of mind which ever attend true greatness, he exhibited religion untainted by rabbinical pollution; and, notwithstanding the storm of persecution which the folly of ignorance, or the malice of detected error, frequently excited against him, he persevered to declare freely the whole counsel of the Father. Possessed of such qualifications as these, and supported by all the majesty and authority of a Divine Instructor, he might well claim the attention and submissive veneration of men, and address his professed disciples in the language before us, “One is your Master, even Christ.”

What, then, is our duty, as those who profess to be the genuine disciples of Christ, and to acknowledge him as our *only* Master?

I. We should receive with submission the instruction which our Master communicates. His instructions are conveyed to us through the medium of his Word. In the sacred page we have the most important of all truths clearly revealed, and the whole compass of our duty to God, to our neighbour, and to ourselves, plainly set before us. When employed in reading the Divine Word, or in hearing its truths illustrated and enforced by the ministers of the Gospel, we are to consider ourselves as attending the school of Christ, and listening to his instructions. Hence it is evidently our duty to remember whose disciples we are, and to whom we are bound to give an undivided attention. We are too apt to overlook the authority of Scripture, and too prone to treat it as we would treat the production of a human author. Too high an idea of our own powers is apt to render our minds impervious to the light of truth; and our natural love of ease tends to make us fastidiously repel the most solemn admonitions of Inspiration, as stale and unmeaning declamation. To make the truths of Revelation coalesce with our preconceived opinions, they are frequently so distorted, that, as rays of light are refracted in their passage from a rarer to a denser medium, they seldom reach the heart in their direct and authoritative form. In these cases, Reason is exalted to the honourable station of master, and is made our guide in matters of pure revelation. Is this the legitimate conduct of Christ’s disciples? No; having come from heaven to instruct us, because he knew that we stood in need of an instructor, Jesus is entitled to our highest veneration. His instructions should be embraced with the humblest submission of the understanding and heart; his doctrines should



gain access to our minds, whether or not they correspond with our preconceived or favourite opinions; his injunctions should command our unfeigned assent, and our implicit obedience. "It is our part," says a distinguished writer of our own Church, and in our own day, "It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions, or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial; but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe." "Our business is not to guess, but to learn. After we have established Christianity to be a message from God, upon those historical grounds on which the reason and experience of man entitle him to form his conclusions, nothing remains for us but an unconditional surrender of the mind to the subject of the message. We have a right to sit in judgment over the credentials of Heaven's ambassador; but we have no right to sit in judgment over the information he gives us. We have no right either to refuse or to modify that information till we have accommodated it to our previous conceptions. It is very true, that if the truths which he delivered lay within the field of human observation, he brings himself under the tribunal of our antecedent knowledge. Were he to tell us that the bodies of the planetary system moved in orbits which are purely circular, we would oppose to him the observations and measurements of astronomy. Were he to tell us, that in winter the sun never shone, and that in summer no cloud ever darkened the brilliancy of his career; we would oppose to him the certain remembrance both of ourselves and of our whole neighbourhood. Were he to tell us that we were perfect men, because we were freer from passion, and loved our neighbours as ourselves, we would oppose to him the history of our own lives, and the deeply-seated consciousness of our own inferiority. On all these subjects we can confront him; but when he brings truth from a quarter which no human eye ever explored; when he tells us the mind of the Deity, and brings before us the counsels of that invisible Being whose arm is abroad upon all worlds, and whose views reach to eternity; he is beyond the ken of eye or of telescope, and we must submit to him. We have no more right to sit in judgment over his information than we have to sit in judgment over the information of any other visitor who lights upon our planet from some distant and unknown part of the universe, and tells us what worlds roll in those remote tracks which are beyond the limits of our astronomy, and how the Divinity peoples them with wonders."\*

\* See Chalmers on the Evidences, pp. 245, 252, 253.

Our own minds, however, are not the only masters who may claim our attention and obedience. Other teachers may, in the spirit of rabbinical usurpation, hold themselves forth as infallible dictators, and may claim our assent to their systems of belief and of practice. In a case of this kind, what is the line of conduct we ought to pursue? Are we to give a cordial reception to their authoritative dogmas? No; this would be to act the part of benighted heathens, who give a blind assent to their oracular responses; it would evince a spirit of pusillanimity and of irrational credulity unworthy of independent agents. "One is our Master, even Christ." Convinced that his Word is all given by Divine inspiration, we must give its doctrines that cordial assent which infallibility alone can command. Other masters must be listened to in complete subordination to him; and their doctrines must gain influence over our minds only in so far as they correspond with those of his Gospel. Whilst the blinded Pharisees gave their unequalled assent to the dictates of their rabbis; whilst the Corinthians were divided into different sects, one saying, "I am of Paul,"—and another, "I am of Apollos,"—and another, "I am of Cephas;" and whilst the deluded members of the Romish Church yield a despicable submission to the authority of an exorbitant priesthood; we should remember that we are the disciples of Christ, and that as such we are bound to take our religious sentiments only from his Word; in opposition to all the unauthorised dictates of men who are weak and fallible as ourselves, and in conformity to his own injunction, to "call no man master on earth."

II. As the disciples of Christ, we should imitate the example which our Master hath set before us.—It is seldom that precept and example are found in perfect unison. Men are generally very ready in enjoining upon others the practice of duties which they themselves habitually neglect. The disciples of Aristotle, Plato, and even of Socrates, possessed not the advantage of beholding the duties to which they were called, transcribed into the lives of those who enjoined them. This privilege was reserved for the disciples of Christ. What *their* Master taught, he invariably practised; and his whole life was a commentary on his instructions. Would we, then, act the part of his faithful disciples? Let us "imitate him in all his imitable perfections." Let that brilliant track which he has left be the sphere in which we move; and let us swerve neither to the right hand nor to the left. The path is extremely narrow, and on every side are "the ways of death."

Professing Christians are like cities "set on a hill, which cannot be hid." They are "spectacles both to angels and to men." Superior purity is justly expected of those who pretend to have learnt of Jesus. Every eye is upon them, every motion is observed, every action is marked. The tongue of malevolence is barbed to assail them. How, then, are the disciples of Jesus to verify their high pretensions? Undoubtedly it must be by

being followers of their Divine Master. His character alone is fit to be a standard; for the sun never beheld another completely free from imperfections. Where is to be found exhibited such a bright pattern of that ardent, rational, and elevated piety,—disinterested and expansive benevolence,—uniform and unbending self-command,—which are the ornaments of the Christian character, as is displayed in the life of Him whose meat and whose drink it was, to do the will of his heavenly Father,—“who went about doing good,”—and who was “holy, harmless, and undefiled, and separate from sinners?” Formed on this model, we cannot fail to exhibit to the world an example eminent for its uniformity, consistency, and dignity,—an example so becoming the professors of Christianity, as to lead men to “take knowledge of us, that we have been with Jesus,” that we are his genuine disciples, and that we acknowledge no other Master.

III. As the disciples of Christ, we should be earnest in promoting the interests of our Master.—The disciple who is indifferent to the cause of his master, gives a decisive proof of the insincerity of his greatest professions. He who is earnest to profit by the instructions of his teacher, will be earnest also that these instructions may be beneficial to others. Whilst, therefore, the disciples of Christ listen with attention to the instructions which their Master communicates, and make his example the object of their constant imitation, they must likewise make the advancement of his glory in the world the grand aim of their most strenuous exertions. On the fidelity of his disciples on earth, the success of the Redeemer's cause materially depends. The circumstances connected with their conduct, which hinder or promote the progress of the Gospel, are numerous and diversified. If they are not animated by an ardent zeal to disseminate those doctrines which they profess to believe, the reality of their faith will be suspected, and “the love of many will wax cold.” *Indifference* in the cause of Christ is *real* in the cause of Satan; and the most apparently trifling opportunity of usefulness neglected, may have an important effect on the interests of religion.

The field for the Christian's exertion is wide as the universe of God. Even in the country where we dwell, the opportunities of usefulness which present themselves are beyond calculation. Christian! on every talent and opportunity which you possess let these words be engraven,—“Holiness to the Lord.” Do you hear the name of your Divine Master bandied about by the profane, or introduced into conversation without reverence? Fail not to evince a becoming indignation. Does “gross darkness cover the people,” even when surrounded with the full blaze of the “the Sun of Righteousness?” Labour to impart the instructions of your heavenly Teacher. Does the torrent of immorality threaten to overwhelm in its desolating tide every thing sacred and dear to man? Strain every nerve to arrest its progress.

Does the chilling influence of a lukewarm spirit unnerve the arms of your fellow-disciples? Strive to rekindle the expiring flame. Thus, in this land of Gospel light, calls on your exertion are constantly made,—your Master's service has increasing demands on you.

But cast your eye for a moment around the globe on which you dwell, and what do you behold? Ignorance, superstition, and idolatry, stalking abroad, exulting in their malignant triumph. Yes! there are “dark places of the earth, which are full of the habitations of cruelty;” there are “lands of darkness, and of the shadow of death;” there are six hundred millions, of the eight which compose the inhabitants of our globe, who are ignorant alike of their exalted nature and high destiny, because strangers to the religion of Jesus Christ; there are millions of immortal beings expiring on the burning pile, without one gleam of hope to cheer their departing spirits; and, disciple of Jesus, shall you be a cold and unconcerned spectator of the melancholy spectacle? Do the disciples of earthly teachers labour to propagate the tenets of their masters? And shall the disciples of a heavenly Teacher be indifferent whether his cause flourish or decay? No; if you believe the doctrines of the Gospel to be of everlasting importance, you must be animated by an irresistible zeal to promote their unbounded circulation. If you are the genuine disciples of Christ, his cause must be ever dear to your hearts; and for its advancement, you will account no expense too great, and no exertion too severe. If you have an eye to shed a tear over the distressed; if you have an ear to listen to the sigh of the wretched; if you have a breast to heave for the victim of despair; the universal diffusion of the spirit and power of the Gospel will be the grand object of your existence.

#### CHRISTIAN TREASURY.

*The believer united to Christ.*—True union to Christ makes a true Christian: many close with Christ, but it is upon their own terms; they take him, and own him, but not as God offers him. The terms upon which God in the Gospel offers Christ, are that we shall accept of a broken Christ with a broken heart, and yet a whole Christ with a whole heart. A broken Christ with a broken heart, as a witness of our humility; a whole Christ with a whole heart, as a witness of our sincerity. A broken heart respects our sense of sin; a whole Christ includes all his offices; a whole heart includes all our faculties. Christ is a king, priest, and prophet, and all as mediator. Without any one of these offices, the work of salvation could not have been completed. As a priest, he redeems us; as a prophet, he instructs us; as a king, he sanctifies and saves us. Therefore the apostle says, “He is made to us of God wisdom, righteousness, sanctification, and redemption.” Righteousness and redemption flow from him, as a priest; wisdom, as a prophet; sanctification, as a king.—REV. M. MADE.

*Frequently contemplates death.*—The first step that man makes in life, is also the first that brings him nearer the tomb; as soon as his eyes open upon the light, the sentence of death is pronounced upon him, and as if it were a crime for him to live, it is sufficient for him to

live, that he merits death. This was not our first destiny, the Author of our being had at first animated our clay, with a breath of immortality. He had placed in us a germ of life, which the revolutions of time and of years would neither have weakened nor extinguished. This world was converted with so much order, that it could have defied the duration of ages, and nothing could ever have dissolved, nor altered the harmony of it. Sin alone dried up this Divine principle of life, overthrew this happy order, and armed the inferior creatures against man, and Adam became mortal, as soon as he became a sinner; it is by sin, says the apostle, that death entered into the world. It seems that we have sucked in the entrails of our mothers, a slow poison, with which we come into the world, which makes us languish here below some more others, less, but which invariably ends in death. We die every day, every instant takes from us a portion of our lives, and we advance one step nearer the tomb, the body perishes, all that surrounds us destroys us, force corrupts us, remedies weaken us, the spiritual fire which animates us within, consumes us, and our whole life is but a long and painful agony. Now, in this situation, what image ought to be more familiar to man, than that of death? A criminal condemned to die, wherever he casts his eyes, what can he see, but this sad object, and the more or less that we have to live, is the difference so great, that we should look upon ourselves, as immortal upon the earth? It is true, that the measure of our days is not equal, some attain a peaceful old age, like the heirs of the blessings of the ancient times, they die full of years in the midst of a numerous posterity, others arrested in the middle of their career; see, like King Hezekiah, the portals of the tomb open for them, while in the vigour of manhood, and seek in vain, like him, "for the remainder of their years." And lastly, there are those, who only appear on the earth, and are no more, like the flowers of the field, so they perish. The fatal moment for each one of us, is a secret written in the eternal book, which the Lamb alone may open. We live, then, uncertain of the duration of our years; and this very uncertainty, which ought to render us vigilant to prepare for the approach of the last enemy, is the cause of our vigilance. Going to sleep, we do not think of death, because we do not know where to place it in the different ages of our life. Now I say, my brethren, that of all dispositions this is the most rash and foolish.—I appeal to yourselves, a misfortune which may happen any day, it is more to be despised than another, which threatens you at the end of a certain number of years? What? because your soul may be required of you, at every instant, shall you possess it in peace as if you were never to lose it; because danger is always present, should attention to it be less necessary; and in what other affair, than that of salvation, does uncertainty become a reason for security and negligence? Ah, my brethren, if the hour of our death were marked to each of us—if the kingdom of God came with observation—If, at our birth, we saw written on our foreheads the number of our years, and the fatal day which was to see them finish,—this point of view, fixed and certain, however distant, would occupy all our thoughts, and would not leave us a moment in tranquillity. We should always find the interval before us too short. This image would be ever present to our minds, in spite of ourselves. It would disgust us with every thing—would render pleasure insipid, fortunes indifferent to us. This terrible moment, of which we could never lose sight, would repress our passions, extinguish our hatreds, and disarm our vengeance—it would mingle in all our projects; and our lives, thus determined to a certain number of precise and known days, would only be a preparation for this last moment. Are we wise, my brethren? Death seen from afar, at a sure and marked point, would frighten us—would

detach us from the world and from ourselves—would recall us to God—would occupy us incessantly; and this same death, although uncertain, but which may surprise us at every instant, when we least expect it, and when we think of it least, and is perhaps at the door, leaves us tranquil and thoughtless. What do I say? Leaves us all our passions, our criminal attachments—all our love for the world, for pleasures, for fortunes; and because it is not certain that we shall die to-day, we live as if our years were eternal.—*MASSILLON. (On Death.)*

*Behold Christ.*—Rise, then, to the true dignity of your nature. Repulse the suggestions of a depraved heart. Adhere to the great revelation of mercy in the Gospel. Behold your heavenly Father reconciled. Behold all his love exhausted in the amazing gift of his own Son to die as a sacrifice for your sins. See around the person of the Son of God, all the truths of revelation concentrated. Behold every part of the divine doctrine casting its glory on the face of Jesus Christ. Let the authentic and credible records of your faith lead you up to the feet of this Saviour incarnate for your sakes, performing his mighty works, promulgating his healing doctrine, fulfilling all the ancient prophecies concerning himself, delivering new and most august predictions, promising his Holy Spirit to his disciples, and ascending up to heaven to carry forward all the designs of redemption, to accomplish all the other prophecies of the divine word, and to close the whole dispensation of his mercy at the final tribunal of his judgment.—*REV. D. WILSON.*

*A warning to the wicked.*—How terrific will be the vision of eternity to those who have never sympathized with the wishes, or clung to the promises of the Son of God! What a fatal and dreadful discovery will such make of the nakedness of religion, when the time to clothe themselves with the robe of redemption shall have for ever passed away! Oh! for the warning voice which might plead effectually God's cause in their bosoms, and awaken them from the dream of levity and of self-indulgence! "Awake, awake, thou that sleepest in thy sins, and Christ shall give thee light." Use the present moment. Seek the courage which belongs to wisdom—the courage which human ridicule cannot daunt, nor many inward conflicts destroy. Dare to be on God's side. Pursue, as the great end of life, the salvation of the soul. In a few fleeting years, all that now attracts the attention and beguiles the imagination will disappear. Death will introduce the soul to new scenes, and new modes of existence. Oh! be prepared for such a change. Live in the contemplation of eternity. Take pains to be happy, and make serious efforts to be safe.—*REV. G. NOSL.*

#### THE RESPECTIVE OFFICES OF REASON AND OF FAITH IN REGARD TO REVELATION.

BY THE REV. JOHN FAIRBAIRN.

MAN possesses two internal sources of knowledge. There is a certain class of propositions which have only to be stated to be acquiesced in, providing always, of course, that the terms of them are understood. There is another class of propositions, the truth of which is not immediately seen, but whose truth can be brought out very clearly through the intervention of another series of propositions. That two and two make four: that a whole is greater than any of its parts, are propositions of the first mentioned class. That the three angles of a triangle are together equal to two right angles, is a proposition of the latter class. The principle by which the truth of the first of these kinds of propositions is perceived is called Intuition:

the faculty by the exercise of which we are made to perceive the truth of the second kind, is Reason. Intuition is immediate, Reason intermediate; the former gives instantaneous perception, the latter perception not less clear, but more remote. Analysis shows us that the process in the two cases is different. State a proposition of the first class; its truth is instantly perceived, nor can it ever be made clearer by subsequent explanations. State a proposition of the second class, and its truth is not so readily perceived. The phrase "we reason from," when reflected upon, conveys a proper idea of the process by which we arrive at the truth of propositions of the second class. We reason from facts which we do know, to some truth which we did not previously know. Take away the intermediate facts, and the conclusion is taken away with them. Without facts, reason cannot be employed. Were there none it would be suspended.

There are two kinds of belief. These are not different in essence, but in mode. The mind reposes upon both with equal confidence. The one is generally termed *belief*, the other *faith*. What we know either by intuition or by reason, we are said to believe; what we, upon the testimony of others, give full credit to, but which we are not in circumstances to know, either by intuition, or by the exercise of pure reason, we are said to have faith in.

In what remains, it is intended to be shown, what the province of Reason is, in regard to Revelation;—and what of Faith.

And first, of Reason. The exercise of Reason, it has been said, always implies the existence of facts. In regard to Revelation, the facts or *data*, about which Reason is to be employed, are of two kinds, external and internal. The evidences which Revelation produces in attestation of its heavenly origin, are of the first kind. What constitute the facts of the second kind will be mentioned afterwards.

With respect to Revelation, Reason is legitimately employed, when it is employed in the examination of evidence. It is here that Revelation must, in the first instance, rest its claims. As Reason shall decide upon the historical, and other branches of external evidence, we are fully warranted to make up our minds upon the subject, whether that which claims to be a Revelation from Heaven, be so in fact. Reason has been bestowed for purposes the wisest and best. What we know by intuition is comparatively little. It would not carry us respectably through life. Reason is the director and governor of man. It is ever philosophizing upon past experience, and thence evolving maxims for the conduct of life. It is jealous of every novelty. Any other impossibility may as well be attempted, as to carry conclusion in its face—to make that which it contradicts act upon the mind with the force of a principle; to respect, and to confide in that, as a Revelation from Heaven, in the external evidence of which, a manifest imposition is detected.

Care, however, must be taken not to abuse the privilege we have of examining evidence. Here especially, where the subject, upon the evidence of which the investigation proceeds, from its very claims and pretensions (so different from all others) gives us a prejudice against it. We cannot here state the rules by which Reason is to be regulated in the investiga-

tion. Such a statement would lead into details; the principle, however, by which it is to be governed can be expressed in a sentence. All that is required is, that prejudice being removed, Reason shall be kept steadily at its law; and the process conducted in the same way, with the same pains-taking, impartiality, and candour, as when merely literary or historical questions are the subjects of inquiry.

But neither does Reason step out of its domain, when it employs itself about the contents of Revelation. To examine these is also its prerogative. And, first of all, when a Revelation is announced, there are two distinct classes of propositions which we naturally expect it to contain,—a class of propositions coinciding with our experience, and a class which does not coincide with our experience. If it contained none of the former, it could be of no use to us. Without the latter, it would be no revelation. We expect, then, to find in it many things which our experience shall confirm; many things of the existence of which we were beforehand perfectly aware,—though of their first causes and their ultimate consequences we may be ignorant. We know that we are sinners. We can gather, it may be, from natural grounds, that something must be done, which we cannot do, before God can be reconciled to us. A Revelation would be expected to affirm the same things, and so far it and our experience are coincident. But farther, we would expect to find it stating precisely in what respect, and to what extent we are sinners; and also, if God can be reconciled to us, and how? Here would be something of which we had no previous experience.

As the contents of Revelation are twofold, so also the office of Reason in regard to these contents is twofold.

We shall here mention what constitutes that which, at the commencement, was called the internal facts or *data* connected with Revelation. These are our experience. Experience furnishes us with *data*, which enables us to come to a decision regarding the first of the two classes of propositions into which we have generalized Revelation. If experience bears them out, they must be received. If it gives them a direct and uniform contradiction, they must be rejected. This part of Revelation intends to define the precise condition of our moral nature; and Reason must decide upon its merits, as it would upon the merits of any other system which undertook the same task.

Of this portion of Revelation, Reason is competent to judge. In regard to the truth of the other portion, viz., that which does not come within the range of our experience, we can never arrive at a demonstration. For here we have no direct *data*,—facts of experience to reason from. But demonstration being impossible, probability may be arrived at. If an accurate examination of our moral nature has borne out that description of it which the former class of propositions embody, the conclusion regarding these propositions at which we come is, that they are true; and this conclusion furnishes (not facts, but, if the term be allowed,) hypothetical *data* sufficient to warrant this decision in regard to the other part (viz., that which falls not within the sphere of experience), that it may be true. And farther, in such circumstances, all the likelihood lies on the side of its being true.

And keeping this in view, let us now consider, what is the exact office of Reason respecting this department of Revelation which treats of subjects beyond our experience; for it is precisely here that Reason is most apt to step out of its province. Here it would willingly rationalize. It is always ready, by supposing resemblances and running analogies, to reduce the propositions of this transcendental portion into coincidences with human experience. All, then, that it has to do in the matter, is, to observe that nothing axiomatically, or necessarily false, be proposed for our assent. It is necessary that there be nothing of this in what assumes the high title of a Revelation from heaven. It must have difficulties; but no contradictions.

Three things about Revelation which Reason has to examine have been stated. First, the external evidence. Second, the truth of those parts which describe our moral nature. Third, the examination of that part which falls not under experience, to ascertain whether there be any thing predicated in it which involves a contradiction. It has still another duty to perform; for the examination of the sense and meaning of what Revelation teaches, or rather the inquiry into it, is a branch which comes under its cognizance. When Reason has applied itself to these several particulars, it has exhausted its duty; and the result of its inquiries (supposing these to have been satisfactory) is Belief.

A few sentences will suffice to state the province of Faith with regard to Revelation. It is very distinct from that of Reason. The province of Reason lies entirely within the *known*. It terminates where the *unknown* commences. It is supreme in its own domain. It has no power, because it has no office, in the domain which lies beyond it. Faith is conversant with the objects of that higher domain. The calling of Faith is, not to inquire but to receive. Suppose, then, that Reason has assented to all of Revelation which lies within its sphere: and how do matters stand? We, in consequence of this, are plainly brought under a necessity to receive every thing it (the Revelation) teaches. There is a demand made upon our faith by every doctrine the record contains. There is to be no comparison, and adjustment between what we preconceived God *would* do, and what it declares he *has* done. As soon as the sense of the Revelation is (by a sufficient number of passages, or otherwise satisfactorily) made clear, all our own theories must be abandoned, and our faith reposed upon the new and unanticipated doctrine.

We conclude by remarking, that it is the Theist who rejects Revelation that is unreasonable, not the Christian who receives it. The Theist rejects Revelation, not because flaws, breaks, and faults interrupt, and run through the whole series of historical evidence, and those portions of Revelations which come under the cognizance of Reason. No Theist has yet been able to show that that evidence is not complete, and invulnerable; or that that portion of Revelation which delineates the moral nature of man, is not verified by experience. His objection rests upon another foundation. It rests upon certain preconceptions, and *prior* speculations. The Christian who believes the Bible to be the Word of God, can defend his faith by the same kind (whatever other kinds of evidence he may have, which, though most satisfactory to a converted man,

cannot be made use of in ordinary argument) of evidence which the Theist employs to show that the world is the work of God. The word and the world are both manifestations of the same incomprehensible Being. The one chiefly of his moral nature, the other chiefly of his power. The unbeliever will have every thing in Revelation which he cannot understand to be a contradiction. A contradiction is that which, according to the constitution of our nature, we cannot believe: A difficulty that which we cannot understand. Of the one, we say it *cannot* be; of the other, it *may* be. Reason can never acquiesce in the one; to the other it may well bow. In a Revelation from heaven we expect not contradictions; we are unwise, if we look not for difficulties. Do we hope to comprehend all the laws which uphold, and all the details which complicate the moral government of him, the contemplation of whose material universe every where presents insuperable difficulties. When we have solved all these, we may reject whatever problem in the moral world we cannot explain. Reason is not to be advanced to a supremacy in the one department, to which we refuse to advance it in the other. In the moral world, the same necessity lies upon us to be Christians as to be Theists in the material. Theism is as monstrous where there is revelation, as Atheism is where there is none.

#### A MISSIONARY VISIT TO AITUTAKI, ONE OF THE SOUTH SEA ISLANDS.

THE following beautiful and graphic description is taken from that truly fascinating volume, "Williams' Narrative of Missionary Enterprises in the South Sea Islands."

After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, "Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!" Finding, however, that we did not repose entire confidence in their assertions, some held up their hats,\* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the marae were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, indeed, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added, that the Sabbath was regarded as a sacred day, no work of any kind being done on it; that all the people, men, women, and children, attended Divine service; and that family prayer was very general throughout the island. At hearing this good news, joy beamed in every counte-

\* The European-shaped hat was worn only by the Christian party, the idolaters retaining their heathen head-dresses, war-caps, &c.

nance, and gratitude glowed in every heart. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and having to drag it a considerable distance, they amused and delighted us; for, instead of the unsightly gesticulations and lascivious songs with which I was greeted on my first visit, some were now spelling long words, and others were repeating portions of the catechism, or a prayer; another asking a blessing on his food; and others singing a verse of a hymn; indeed, every one appeared anxious to show what progress he had made in the new religion.

Shortly after landing, we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their marae, embraced the Gospel of Christ, and erected so fine and large a house for the worship of the one living and true God. We also informed them that we had brought two more teachers, who, with their wives, would reside with them, and to whom they must show kindness. We further intimated, that, if agreeable, we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean, and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said No, but wished that we would continue to talk with them, for they were delighted to hear us. After this interview, we went to see the chapel. It was a fine building, from one hundred and eighty to two hundred feet in length, and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raiatea. The pulpit was rather singular, both in its size, construction, and appearance, being about two yards square, made of wattling, and plastered with the same materials as the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teachers' house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set to the people. Posts, for houses on a similar plan, were collected in every part of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth, in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people I had ever witnessed; now they had become mild and docile, diligent and kind.

Next day, while in the midst of an interesting conversation, our attention was arrested by a ringing sound. This was produced by striking an axe with a stone, which contrivance was their substitute for a bell. The ringer, or rather striker, was followed through the settlement by a number of men and women, decently dressed in white cloth, and, when the congregation was assembled, we entered the spacious chapel. The six teachers, with their wives, together with Papeiha and Vahapata, took their seats in front of the pulpit. As they were all clothed in European dresses, their appearance excited much surprise and interest; indeed, it was to the Aitutakians an ocular demonstration of the beneficial effects of Christianity. My esteemed colleague commenced the service with reading, singing, and prayer. I then preached my first sermon to them, from one of the most delightful texts in the Bible, "God so loved the world," &c.; and I may add, at all the islands I have visited, from that time to the present, my first address has invariably been founded, either upon that passage, or upon 1 Tim. i. 15, "This is a faithful saying," &c. It was, indeed, a delightful sight to behold from one thousand five hundred to two thousand people just emerged from heathenism, of the most uncultivated appearance, some with long beards,

others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending, with glistening eyes and open mouth, to the wonderful story, that "God so loved the world, as to give his only-begotten Son." Many of them, however, were dressed very neatly; and I could not help contrasting their appearance with that which they presented on our first visit. At that time, also, they were constantly killing, and even eating each other, for they were cannibals; but now they were all, with one accord, bending their knees together in the worship of the God of peace and love.

The grandfather of the young king expressed a wish to accompany us to Raiatea; and, as it would afford him an opportunity of witnessing the beneficial effects of the Gospel in the Society Islands, and be a source of much gratification to our own people, we thought it desirable to accede to this request. We were desirous also that the young king, his grandson, might accompany him; for we had an impression that they might be of great service to us at the various heathen islands which we intended to visit.

The natives of Rarotonga also were desired to prepare themselves for their voyage. The Aitutakians endeavoured to dissuade us from going to Rarotonga, by assuring us that the Rarotongans were a most ferocious people, that they were horrid cannibals, and exceedingly treacherous; and they feared, if we went, that we should lose our lives. This was very important, although discouraging information.

Wishing for a few quiet hours to consult respecting our future proceedings, we determined to spend the evening on board the ship. The gods and bundles of gods, which had escaped destruction, thirty-one in number, were carried in triumph to the boat; and we came off to the vessel with the trophies of our bloodless conquest, "rejoicing as one that findeth great spoil."

After much consultation on the subject, we determined, at all events, to go in search of Rarotonga, concluding that the work must have a commencement; that it would, at all times, be attended with danger; that natives of the island had been providentially thrown in our way; that we had come for the purpose of attempting to introduce the Gospel among them; and that, therefore, after taking every precaution which prudence suggested for our own safety, we would commit ourselves to the protection of Him in whose work we were engaged. We concluded, also, to take Papeiha with us, as he would be of great service in our intercourse with the people.

During the time we spent at Aitutaki, many incidents occurred, of which the following is a specimen:—

While walking through the settlement, we saw two grim-looking gods in a more dishonourable situation than they had been wont to occupy, for they were sustaining upon their heads the whole weight of the roof of a cooking-house. Wishing to make them more useful, we offered to purchase them from their former worshipper. He instantly propped up the house, took out the idols, and threw them down; and, while they were prostrate on the ground, he gave them a kick, saying, "There—your reign is at an end."

On receiving two fish-bents, he was highly delighted. What a revolution of sentiment and feeling! A few months before, this man was a deluded worshipper of these senseless stocks!

After giving the teachers such advice and instructions as we deemed necessary, and exhorting the chief and people to abandon all thoughts of war, to treat captains and crews of ships with kindness, to be upright and honest in their dealings with them, to be kind to their teachers, and diligent in attending to their instructions, we took our leave of Aitutaki with feelings of the liveliest and most devout gratitude to God, hav-

ing derived from the visit great encouragement to proceed in our work.

We traversed the ocean for several days in search of Rarotonga, but without success. During this time I received from Papeiha an interesting detail of the dangers to which the teachers had been exposed, the labours in which they had been engaged, and the circumstances by which the people of Aitutaki had been induced to abandon idolatry. It would occupy too much space to narrate more than a few particulars. On landing, they were led to the marae, and given up formally to the gods; the poor deluded people, little imagining that, in a few short months, by the instrumentality of the very persons they were thus dedicating to them, "their gods would be famished out of the land." Subsequently, war had thrice broken out, and all their property had been stolen from them. But, when I asked Papeiha if they were not discouraged by these frequent wars—"No," he replied, "we knew that all was in the hand of God; and we believed that he would make it a means of overthrowing idolatry in the island."

The first favourable impression appears to have been produced by a tour which the teachers made of the island. They stayed a few days at every district, conversing with the inhabitants, and teaching them the alphabet, and the Lord's Prayer. On reaching the district of Tautu, they held, in the presence of a great assemblage of people, an argument with an old priest, who vociferated, "Te-erui made all lands, he made Aitutaki; and after he had made it he gave it its present form, by moulding it with his hands." The teachers answered that it was not so; that God alone had power to create, and that he made Aitutaki, and every other land. The priest continued vociferating about the greatness of Te-erui, and asserted that he was the first man. The teachers asked him who was Te-erui's parent. He replied, "O Te-tareva." They then inquired of him whence Te-tareva came: he said, "From Avaiki." Wishing to know where Avaiki was; he said, "It is beneath: Te-tareva climbed up from it; and because he arrived at the top he was called by that name;" whereupon the teachers said "This land, then, was made before Te-tareva arrived?" "Most certainly," replied the priest. "Then," continued they, "how can Te-erui be the maker of a land which you say was made before even this parent Te-tareva came up from beneath?" This appeared to perplex the priest, and he was silent. They then addressed the assembled multitude, upon the being of God, affirming, that before any thing was made He only existed, and that He was without beginning, and is without end. From this topic they proceeded to speak of angels, and of one portion of them falling from their original happiness, which was followed by a detailed account of the creation of the world. All this was new to the people; and the interest excited by the announcement appears to have been intense; for, if the slightest noise was made, there was a general cry of "Be still, be still, let us hear." Thus encouraged, the teachers went on to describe the creation of our first parents; their being placed in the garden of Eden; their transgression, with its consequences; and the love of God in giving his dear Son to die a sacrifice for sinful man. On hearing which they exclaimed, with one accord, "Surely this is the truth; ours is all deceit." From that time many began to listen attentively, and to believe what they heard.

The progress of Christianity at Aitutaki appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December 1822, rather more than a year after my first visit; when two circumstances contributed to the utter overthrow of idolatry in this island. The first was the arrival of the vessel from Raiatea, which

we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare, and to bring them presents and information from their friends. This was believed by a few; but the greater part called them "Two logs of drift-wood, washed on shore by the waves of the ocean," and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and, as the captain showed kindness to the chiefs, and made several of them presents of axes and other useful things, their opposition to the teachers was not a little subdued.

There being no quadrupeds in the island, but a few millions of rats, we sent from Raiatea a number of pigs and goats; with a variety of useful articles, which our people had contributed. The teachers gave the pigs and goats to the king's grandfather, and he, on the following morning, distributed them among the various chiefs of the island. A powerful impression was thus very generally produced in favour of Christianity. "Behold," said the people, "we called these men drift-wood, and they have rich friends, who have sent an English ship to inquire after them, and bring them property, such as we never saw before! We ridiculed and called them liars, and behold, they are men of truth!" A few days after the vessel had sailed, a general wish was expressed by the people to renounce heathenism, and place themselves under Christian instruction. The old grandfather of Tamatoa, however, was firm in his determination to adhere to his heathen superstitions; for being, at the time, in the midst of an idolatrous feast, which was of several weeks' continuance, notwithstanding the wishes of the people, the old chieftain determined to remain at the marae and complete the sacred ceremonies. While yet there, a beloved daughter was taken dangerously ill. The priests were immediately on the alert, presenting numerous offerings, and invoking the gods from morning to evening, day after day, in order to induce them to restore the child to health. The disease, however, increased, and the girl died. The chief was so much affected at the death of his daughter, that he determined at once to abandon the gods who were so ungrateful as to requite his zeal with such manifest unkindness, and therefore sent his son early next morning to set fire to his marae. Two other marae near it caught fire, and were also consumed. From thence the son, enraged with the gods for destroying his sister, proceeded to a large marae, before which the people were presenting their offerings, and attempted to set it on fire; but was prevented by the worshippers, who seized and dragged him away.

By such circumstances does God, in numberless instances, work upon the minds of men. This remark may be illustrated by two important incidents which occurred at Tahiti; one of which resembled that which took place at Aitutaki.

When Pomare, the king of Tahiti, first determined to embrace Christianity, and attempt the introduction of it among his people, before taking any decided steps, he convened a number of powerful and influential chiefs, and stated his wishes to them. Very many made strong objections to the proposed innovation; but Tenania and his wife, who were reigning chiefs of a neighbouring island, cordially approved of the king's proposition; stating, that they themselves had almost come to a determination to burn their god. This feeling had been induced by the death of a beloved and only daughter, who was to inherit their titles and estates; and, as might be expected, was the object in which their affections centred, and on whom their hopes were placed. She was a fine girl, about fifteen or sixteen years of age; and when she was unexpectedly taken ill, every priest of note, far and near, was applied to, and every god propitiated with the most costly offerings which it was in the power of this mighty chief to command.

Still the disease increased, and the child died; and as this happened only a short time before Pomare made his important proposition, Tenania and his wife were well prepared by it to enter most cordially into the king's wishes; for they were bitterly enraged against the gods they had in vain endeavoured to conciliate. Thus Pomare had the influence of a powerful chief on his side, on the very first announcement of his intentions. Tapoa, another chief of equal name, was present at this important consultation. He was a mighty warrior, the Buonaparte of the Tahitian and Society Islands; and, having conquered all the latter, had come to Tahiti, ostensibly to assist Pomare in regaining his ascendancy in that island, but actually to conquer it for himself. Tapoa was a bigoted idolater, and, at the meeting in question, expressed his full determination to oppose, in every possible way, so impious an innovation as the destruction of the gods. Although ill at the time, he removed immediately to Tahiti, for the purpose of making arrangements for the battles he expected to fight; but disease made rapid inroads upon his constitution, and he died very shortly after he had attended the meeting of his brother chieftains. It is the general opinion of intelligent natives to the present day, that, had Tapoa lived, Christianity could not then have been introduced among the people. These events, therefore, show us that, although the age of miracles has ceased, God has ample means of effecting the purposes of his love by the ordinary interpositions of his providence, which are equally mighty to the pulling down of the strongholds of heathen superstition, and in removing obstacles to the progress of his truth.

As at Tahiti, so at Aitutaki, the downfall of idolatry was accelerated by ordinary occurrences; in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people at Aitutaki, by the circumstances I have narrated, that, on the Sabbath-day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professional idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the one living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of *Burritonia* and *mape*, or chestnut-trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour the whole of the inhabitants of the island assembled, and, after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes in the worship of their false gods, he exhorted them to let their "strength, devotedness, and steadfastness in the service of the true God, far exceed." He then made the two following propositions:—First, "That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the Word." The second proposition was, "That they should commence immediately building a house in which to worship Jehovah." To both these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and

so complete was the destruction, that on the following morning not a single idol temple remained unmutilated.

The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the Gospels and elementary books. Thus were the labours of two comparatively weak instruments rendered mighty through God in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the by-gone generations of this verdant little island, and held them bound in its fetters.

They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the framework was up, they took a reed's length of thatch and thatched up the ridge pole; and, when the people saw how it was done, they were so diligent in their good work, that in two days the whole roof, two hundred feet in length, was completed.

Having been taught at Raiatea the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of fire-wood; and when this was done, they requested them to send to the sea for a quantity of coral rock; which was brought to the shore, and piled upon the wood. The natives did as they were desired, but could not imagine what all this singular process of preparation was to effect. At length, the teachers requested them to set light to the fire-wood; and as soon as it began to blaze, they could contain themselves no longer, but commenced shouting, "O these foreigners, they are roasting stones! they are roasting stones! Come, hurricane, and blow down our bananas and our bread-fruit; we shall never suffer from famine again, these foreigners are teaching us to roast stones." The missionaries told them to wait patiently, and they would see the result. At daylight the following morning they hastened to the spot, and, to their utter astonishment, the burnt coral was reduced to a beautiful powder; and they were so surprised and delighted at its softness and whiteness, that they actually white-washed their hats and native garments, and strutted about the settlement admiring each other exceedingly. A space in the chapel being wanted, the teachers mixed up a portion of the "roasted stone" with some sand, and plastered it on the space which had been prepared, taking care to cover it up with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning they all hastened to see this wonderful sight. The chiefs and common people, men, women, and children, hurried to the spot; and, when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired, "Wonderful, wonderful! The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God, and regard his good word." Thus singular and beneficial was the impression produced by the introduction of useful arts among this people.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CUNRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Union which subsists between all Intelligent and Moral Beings in the Universe. By the Editor. Part II., Page 433</p> <p>2.—Sacred Poetry. Lines by W. H. Madden, M. D., ..... 435</p> <p>3.—The Day of the Men, ..... 436</p> <p>4.—Life of Justin Martyr, the Early Christian Apologist, ..... 436</p>	<p>5.—Sacred Poetry. "The Boy's Last Request." By Mrs Sigourney, ..... Page 441</p> <p>6.—A Discourse. By the Rev. W. M. Hetherington, A. M., 4b.</p> <p>7.—Christian Treasury. Extracts from Wilson and Cecil, ... 447</p> <p>8.—The Sabbath in Sweden, ..... 448</p>
---	--

THE UNION WHICH SUBSISTS BETWEEN ALL INTELLIGENT AND  
MORAL BEINGS IN THE UNIVERSE.

BY THE EDITOR.

PART II.

**THERE** is an intermediate link in the chain which we suppose to connect the Source of all intelligence and purity with the lowest of his intelligent and moral creatures,—there is an intermediate link of this chain which to human reason is shrouded in impenetrable mystery. The region which is the habitation of the angelic hosts is far beyond the reach of human perception; but Revelation, which hath been given as a "light to our feet, and a lamp to our path," hath shed a dim, impalpable gleam over that department, also, of the moral universe. It shadows out to us beings of lofty intelligence, and of high moral power, enwrapped in glorious majesty and unutterable felicity. These pure intelligences, encircling the throne, experience the ceaseless kindness and the wondrous love of Jehovah; and they tune their harps to celebrate his praise. That Infinite Purity must delight in contemplating the emanation of itself, is undeniable: and what a reciprocity of feeling, then, must subsist between the angelic hosts and the Great Original of all their purity! For us, who are so far inferior to the "ministers of God, who do his pleasure," it is difficult to contemplate their purity as distinguished from the immaculate holiness of the Divine nature. It was said by Copernicus, and the truth of his observation has since been confirmed, that to the eye of an observer situated in one of the fixed stars, the distance between the earth and the sun, vast as we know it to be, would dwindle to an insensible point: so we, far removed in point of purity even from the angelic hosts, are liable so far to forget their infinite inferiority to the Source of all perfection, as to imagine the moral excellencies of both equally remote from us. That the principle of benevolence or love is exercised by these holy beings towards Him who is the centre of all their enjoyment, it were inconsistent with their alleged purity to deny; but with what feelings do they contemplate a world which has thrown off allegiance to its God? We might

have supposed, perhaps, that their love to God would have prompted them to look with abhorrence upon creatures who had dared to wage war against the Omnipotence of heaven; Scripture, however, represents them as casting an eye of most intense interest upon this rebellious province of God's moral empire. How often, in the early ages of the world, did they wing their way to this distant planet, on errands of mercy from the throne of the Eternal! Theirs was the exalted privilege of first announcing to our guilty world the glorious advent of the Son of God; and theirs is still the delightful employment of ministering to those who shall be heirs of salvation. Extended, in the range of their conceptions, far beyond the narrow limits of the human intellect, they view all the objects and events of the physical universe as subordinate to the development of moral dispositions, and feelings, and affections, in the creature. Their happiness is augmented, not by the contemplation of those objects which engross the attention and the interest of degenerate man; but "there is joy in heaven over one sinner that repenteth." No sooner has the first spiritual desire been awakened in the breast of even the humblest and the most obscure of the human family, than heaven's lofty arches ring with their sublimest notes of praise. The creation of a world where moral order, and beauty, and harmony prevail, they view as much less illustrative of the Divine glory than the recovery of one lost soul to the favour and the image of its God. To man's perverted judgment, the salvation of a sinner is an object of minor, to them, of paramount, importance. In the exercise of their sublime benevolence, they contemplate with joy the revenue of glory which accrues from it to the Creator, and the exalted and ever-during benefits which it confers upon the creature; and the moment that the first sincere prayer ascends from even the most degraded inmate of a Caffrarian kraal to the God and Father of our Lord

Jesus Christ, these beings of pure and universal benevolence swell a louder and still louder note of praise "to Him who sitteth on the throne, and to the Lamb, for ever and ever." "And I beheld," says John, in his Apocalyptic vision, "And I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The existence, therefore, of disinterested benevolence in its sublimest exercise among the angelic hosts is undeniable; but, is there within the limits of the moral universe a single department, where, whether from reason or revelation, we are authorized in affirming, that no such principle can be traced? We know that the apparently capricious wanderings of comets was long supposed to form a singular exception to the universality of the law of gravitation; but, by a more extensive acquaintance with the peculiar orbits which these bodies describe, the alleged exception was reduced under the general law. To the great regulating principle of the moral universe, also, there is a remarkable exception. In one dark and dismal region of the universe, revelation discovers to our view a mighty host of apostate angels, from whose accursed dwellings benevolence hath for ever fled. Theirs is the awful doom, to endure the unmitigated torment of God's righteous indignation; and ever and anon does the maddening thought recur to these infernal spirits, that in the wide expanse of the universe there exists not a single being whom they love, and none by whom they are loved. Into their cheerless prisons the faintest ray of hope can never enter, for they have excluded themselves from all participation in the Divine benevolence; and their foul and fiendish malignity renders them the objects of horror, not of pity, to all the other beings in the universe. Instead of being related to, they stand disjoined from all the other creatures of God; and, gratifying only their own hellish propensities, they are not in a condition adapted either to experience from others, or to exercise of themselves, the principle of pure benevolence. Like a body which has been projected beyond the sphere of the earth's attraction, and, therefore, no longer gravitates to the same centre as before, these apostate angels have cast themselves beyond the operation of that law of benevolence, to which they were of old subjected, in all its purity, and in all its power. All the beings in the universe, possessing a sound moral constitution, are connected in one vast community, which these malignant spirits would in vain attempt to dissolve. In this dark and de-

solate territory which we inhabit, these deceitful machinations have been too successful; but no sooner was the creature, by the stratagems of the arch-apostate enemy of souls, alienated and estranged from his great Creator, than the glorious scheme was announced, by which Jehovah proposed to defeat the machinations of the Evil One, and to bring men nigh unto himself by the blood of his Son. In the gradual development of this mighty plan, which forms the sum and substance of all written revelation, we are presented with innumerable exhibitions of the Divine benevolence; which, when brought to bear with efficacy on the mind of man, are calculated, under the blessing of the Spirit, to effect the renovation of his whole nature; and no sooner has the mind been enlightened to a cordial belief of the truth, and the heart awakened to the experience of its power, than a principle of benevolence is called into exercise. Many are the counterfeit imitations which are every day to be met with in the world, approximating more or less in resemblance to this heaven-born affection; but pure and lovely as its Great Original, it knows no dwelling upon earth, save in the bosom of the pious and humble disciple of that religion, which not only commands, but inwardly constrains us, to do good to all men as we have opportunity.

Wherever we look around us in the world, we recognise the members of that great family to which we belong all bearing more or less the impress of that melancholy change which sin hath wrought upon the soul. The whole world we inhabit is lying in wickedness; all is barrenness and desolation. The curse of God hath gone over the length and the breadth of our earth, and little or nothing remains of that moral order and beauty which once characterized this fair portion of the universe. It is cursed in its productions, for briars and thorns must it bear; it is cursed in its inhabitants, for cursed is every one that continueth not in all things which are written in the book of the law to do them; it is cursed, in short, in its every circumstance and relation. The laws and the processes of nature, it is true, still preserve their wonted regularity; the sun still arises, and the rain descends, but man, ungrateful man, recognises not the God from whom they come. This scene of moral desolation and deformity is deeply affecting to the heart of every true Christian. It reminds him that he too was once a child of wrath, even as others, and while the grateful thanksgiving ascends to heaven for the distinguishing mercy of his reconciled Father, his earnest desire and prayer for the whole human race, whom he now recognises to be his brethren, is, that they all may be saved.

The accomplishment of this magnificent design, — the salvation of a lost world, — calls forth the unwearied exertions and the persevering prayers of all who are actuated by the pure benevolence of the Gospel. To preach among the heathen the unsearchable riches of Christ is the delightful employment reserved for those men of God who

count not their lives dear unto themselves, so that they may win souls to Christ, and extend the boundaries of his kingdom. It is impossible to deny our mead of praise to a Clarkson and a Howard; but what shall we say of those nobler, and purer, and more devoted benefactors of our species, the Elliots, and Brainerds, and Martyns of the missionary cause? They require not the approbation of man,—their reward is on high; but we cannot refrain from saying, that we know not finer exemplifications than those of the pure, and lofty, and powerful benevolence of the Christian faith. Under its gracious influence, their minds were habitually elevated to the contemplation of objects the most sublime and ennobling,—their hearts were purified from all that is earthly and grovelling,—and their whole nature dedicated to the service and glory of that benevolent and merciful God who hath framed

"Mankind to be one mighty brotherhood,  
Himself our Father, and the world our home."

## LINES.

BY W. H. MADDEN, M.D.

WHERE'er I am, where'er I roam,  
In pleasure or in pain;  
Should Afric desert be my home,  
Or India's scorching plain;  
Should it be mine to dwell alone,  
In solitude afar,  
Where howling winds together moan,  
And wage eternal war;  
Yet teach me, Lord, with stedfast eye,  
To mark thy gracious presence nigh,  
And say,—“Thy will be done.”

Should Sickness, with his with'ring dart,  
And pestilential breath,  
Curdle the life-blood of my heart,  
And herald coming death;  
When Friendship fails, and Love in vain,  
With eager, anxious care,  
Attempts to smooth my bed of pain,  
And fain my pang would share;  
Oh! teach me still, with stedfast eye,  
To mark thy gracious presence nigh,  
And say,—“Thy will be done.”

## THE DAY OF THE MEN.

From a periodical work published a short time ago in England, we have selected the following vivid and accurate description of a Northern peculiarity which will interest our readers:—

The day of the men—*la nan daorna*, as it is called in the Gaelic language, is not an observance which is enjoined by the formulary of the Scottish Kirk; neither is it common to Scotland, or, indeed, known at all in the more populous or wealthy parts of the country; it is, in a great measure, confined to the counties of Inverness, and Ross, and Cromarty, which is spotted like a piece of patchwork over the latter. Easter Ross, which is in great part both fertile and populous, may be considered as its head-quarters, and it has probably spread thence into all the districts which it has penetrated.

The people of Easter Ross have long been remarkable for strong attachment to the Presbyterian doctrines, sturdy disputants upon doctrinal points, and equally given to the polemics and the practical exercises

of their religion. One cause is usually assigned for this, namely, the number of Monroes, and other clansmen from that part of the country, who joined the armies of Gustavus of Sweden, the lion of the north, when he was battling in Germany, as the champion of the Reformation. A good many of these found their way back to their native country, and are understood to have imported a spirit of zeal on religious subjects, which has not abated even at the present day. That such is the fact is probable; but be it as it may, the district to which we have alluded is the one in which the Day of the Men is considered as a very important and highly essential part of the sacred observances of the year.

Every one who knows any thing about the practices of the Kirk of Scotland, must be aware that the sacrament of the Supper is dispensed only once a year in country parishes, and rarely more than twice in towns: The time for dispensing it has reference to nothing commemorated in the calendar, but is chosen when the weather is most likely to be good, and the labours of the people are not pressing. In towns these are less attended to, but in the country the celebration never takes place in seedtime or in harvest, but generally during that portion of the summer when nature is bringing forward the fruits of the earth with the least assistance of human labour. At this particular season the weather is generally settled, the nights are short, and, in the northern parts, there is pretty bright twilight all night long. These circumstances enable parties who are so inclined, to travel twenty or thirty miles, or even more, in order to be present at the sacrament. Thus there are very often gatherings of the people far more numerous than one would suppose, in a country so thinly peopled in proportion to its extent. In the south, the gatherings are not generally so numerous; but they are considerable in some places.

The regulations of the Kirk enjoin public worship for four days: *First*, Upon the Thursday, which is considered to be a day of fasting and humiliation, ordered to be kept as a Sabbath, and having the same extent and form of service as on the Lord's day; *Secondly*, The Saturday, which is considered as a day of preparation, but not kept as a Sabbath. The service is not begun till after the noon of this day, and the people are not enjoined to abstain from their ordinary labours any longer than the service lasts. *Thirdly*, The Sabbath, which is the day of communicating, and by far the most solemn day of the whole; and, *fourthly*, The Monday, which is a day of thanksgiving, with morning services only, after which the people are supposed to return to their ordinary employments, or to meet with their friends, and commune respecting what they have heard. It will be seen that, in this arrangement, Friday is a blank day, upon which there is no public worship, though, in some parishes, the young, and especially those who are to communicate for the first time, assemble in the church, and are examined as to their religious knowledge, and admonished with respect to their general, and especially their religious, conduct. This, however, is not very common; and as the Friday is one day only, and regular employment cannot be very profitably resumed upon it, some spend it in idleness, and some, it is to be feared, in dissipation.

Friday is “the day of the men” in all parts of the country where such a day is kept, and it is a day of very peculiar and often very interesting character. It is usually the longest single sederunt on the whole occasion; and there is often a vast deal of knowledge of the Scriptures and acumen displayed at it: The men consist not only of the seniors of the parish, but of many who come from a distance to take a part in the business of the day. These consist of catechists, or men who are appointed to look after the religious knowledge of districts where the parish is too exten-

sive for being perambulated by the minister, or when the state of the season renders such perambulation unnecessary; and along with them there are many others who are eminent for their religious knowledge.

It sometimes happens that these men are unable to read, or even to speak the English language; but they all have a great deal of theological knowledge, and their acuteness shows that they are not men of mere rote, but that they have thought deeply upon all the subjects upon which they speak. The greater number of them, too, speak very fluently, more especially those who speak in Gaelic; and they can pray a long time extempore, without pause or hesitation. The Gaelic is well adapted for this purpose, because its whole structure is poetical, and many of its figures are lofty and impressive. It also harmonizes well with the phraseology of the Bible, with which it is copiously mixed. It may be that some of these men attend such meetings, partly through desire of showing off their knowledge, for it is difficult to find any human exhibition without some of the leaven of human vanity in it; but there is an earnestness and sincerity of manner about a vast majority of them which no hypocrite could possibly assume. Our present business, however, is description, and not criticism, though we feel quite sure that the men would have little to fear from the latter.

They meet in the church at rather an early hour on the Friday, and many are in waiting before the doors are open; and when this takes place, the church is soon filled by a miscellaneous assemblage of speakers and hearers. The parish minister himself presides, but he occupies the preacher's desk and not the pulpit; and those ministers who are to assist him on the other days, usually mingle with the congregation, apart from each other, as is also the case with the principal speakers among the men. A psalm and prayer always begin the day, and with the latter the official duty of the minister closes, and the men take up their subjects state their opinions, their doubts, and their perplexities; and always, now and then, interpose a prayer. The subjects are for the most part doctrinal, often involving the most nice and intricate points; but it is astonishing with what acumen the more experienced manage these. There are very many professional ministers, where religious discussions are not common, and who consequently get every thing their own way without contradiction, who would find "the men" most formidable antagonists. This, indeed, sometimes happens to the minister of a parish, especially if he is a young one, and has been appointed contrary to the wishes of his people. This occasionally happens, and when it does, "the men," who generally have a very strong feeling for each other, muster from all quarters, ready prepared on all the difficult points, and work him without mercy. They are enabled to do this in consequence of the position which he occupies on the occasion. We have mentioned that he presides, and that after he has read the psalm, and offered up the prayer in the morning, his formal duty is at an end, until a prayer and psalm again close the day. But although, during the intermediate part, the employment "of the men" is out of his direction, he is by no means out of the power of "the men." Whenever a difficulty arises which they cannot solve, or do not choose to solve, an appeal lies to the parish minister, who is understood to be both able and willing to help them out of every difficulty: if he is disliked, as we have stated, they weigh him in the balance to the nicest scruple; and he must be an acute man indeed, if he is not found wanting in some particulars. If he is a favourite they let him alone, and discuss their knotty points with each other; though, in these cases, he often strikes in of his own accord, and gently brings them back when they are getting beyond their depth.

To make a figure on "the day of the men" is a matter of considerable emulation; and therefore there are always a certain number of novices, catechumens, who make their appearance on every such occasion. These, generally speaking, have been under the training of some catechist, and have been tutored on the subjects of their first displays. They usually begin in a louder tone than the men of experience, but they fall off by degrees, and many of them break down so completely as to be incapable of rallying again: these are cases in which the parish minister is understood to interfere, and give encouragement and assistance; and if this fail, some one stands up to pray, and after prayer a new subject is taken up by a new speaker.

This may seem a singular mode of procedure to those who are not accustomed to it, or the character of the people among whom it obtains; but, notwithstanding this, it is a scene of much instruction, and appears to have no small influence in preserving the zeal for religion, and the consequent uprightness of conduct, for which those shrewd, but sober and simple-minded people are so very remarkable. Scattered widely apart from each, cut off from intercourse for a considerable portion of the year, strangers to what the inhabitants of more wealthy places call the comforts of life, and without any amusements within their reach, religion is to them all in all. It is blended with their every day occupations; it is their resource in the hours of relaxation; it is their consolation under privation and pain; and it is their hope and stay on the bed of death: and, we may add, that "the day of the men" tends much to keep it alive.

#### LIFE OF JUSTIN MARTYR.

##### THE EARLY CHRISTIAN APOLOGIST.

JUSTIN, who has been so honourably distinguished by the title of Martyr, which was given to him as a surname, was born at Neapolis, a distinguished city of Palestine, supposed to have been the ancient Sichem. His father, whose name was Priscus, was a Gentile; and it is supposed, with some probability, that he belonged to that Greek colony which had been settled in Samaria. After having been carefully educated in Greek literature and philosophy, Justin betook himself to travel, in order to perfect his studies; and in prosecution of this design, he came to Alexandria, the chief emporium not only of learning, but religious and philosophical investigation.

The youthful traveller had been always distinguished by an ardent and inquiring spirit, and the intellectual character of the Egyptian capital was well qualified to excite such a temper to the utmost. Next to the inhabitants of ancient Athens, the Alexandrians, perhaps, occupied the first rank in the characteristics of mental excitement and investigation: their city was crowded with Mystagogues and Magians, wise men and pretenders, empirics in every science, priests of every creed, and philosophers of every system. This profusion, which would have sated a weaker intellect, only strengthened the resolution of Justin to discover what was divine truth, and he resolved to search for it carefully and patiently amidst this immense diversity. The account which he has himself delivered of this important part of his career is natural, and interesting in the extreme. His first application was to a Stoic, one of that haughty sect who pretended to be superior to all human weakness, as well as to be possessed of all excellence and wisdom; but he found that he could

learn nothing from this preceptor concerning the great object of his inquiries, viz., the nature and character of God. Nay, the teacher even told him, in answer to his anxious inquiries, that such knowledge was by no means necessary. Justin then betook himself to another guide, who was of the school of the Peripatetics, and who thought himself a person of no ordinary acumen; but the young inquirer had not been with this follower of Aristotle many days, when the latter began to propound some very close questions upon the subject of pecuniary remuneration. A Pythagorean was next applied to; but this sage rebuffed his applicant with the following characteristic questions: "Ha! are you skilled in music, astronomy, and geometry? or do you suppose you can understand any thing of those matters that conduce to the soul's weal, unless you first know those sciences that detach the mind from sensual objects, and fit it to perceive what is intelligible, so that it may settle upon the contemplation of what is fair and good?" After eloquent laudations upon these steps to divine truth, the Pythagorean dismissed his applicant, who despaired of ever becoming a Musician, Geometrician, and Astronomer. But, determined still to persevere as long as a hope remained, Justin betook himself to the Platonists; and among these men he thought that divine truth had taken up her abode. He now devoted himself to the study of their peculiar tenets; and, amidst his contemplations upon the seductive mysticisms of Plato, he felt as if he were raised, as upon wings, above the grossness of materialism, and would even be transported into the visible presence of divinity. In this mood he shunned society, and delighted to be alone, that he might meditate and dream undisturbed. But the period of his awakening was at hand. As he was walking near the sea, absorbed in lonely contemplation, he was met by an aged man of venerable appearance, who powerfully arrested his attention. "Dost thou know me?" said the senior, gently; and when Justin replied that he did not, the stranger rejoined, "Why, then, do you regard me so earnestly?" "I wonder," said the other, "to see you here alone with me, for I had no thought to see any man in this place." A friendly conversation soon led to the cause of Justin's solitary wanderings upon the sea-shore, and to a discussion upon philosophy in general, in which Justin asserted the superiority of Platonism in teaching the way of happiness, and the manner in which we should know and see God. But the old man soon unfolded a wisdom transcending that of Plato. After refuting these rash assertions, and showing the futilities of the heathen sages, he adverted to the Hebrew Prophets. He told his wondering auditor, that, long before the time of these philosophers, there had existed certain blessed and holy men, lovers of God, and divinely inspired, who alone understood the truth, and had revealed it to the world in their writings. After this, he afforded certain glimpses of the character and evidences of Christianity, such as were calculated to interest an inquiring mind, and then concluded with these impressive words:—"Above all things, pray that the gates of light may be opened to thee; for these things cannot be perceived and understood by any one, unless God and Christ enable him to know them." The long conversation having been ended, the stranger went away, and Justin never saw

him afterwards. "But a fire," he adds, "was immediately kindled in my soul, so that I was filled with love for the Prophets and those men who are the friends of Christ, and are beloved of him; and after revolving in my mind the discussion, I found that this was the only certain and practical philosophy."

Such was the manner in which the accomplished mind of Justin received the knowledge of divine truth, and did homage to its authority. He has given us no farther detail of his conversion; but that it was complete, we know by its fruits. The precise period when the event took place cannot now be ascertained; but, from a passage in Eusebius, we may conclude, that it occurred during the reign of Adrian. As may easily be imagined, his secession from Gentile studies occasioned no little surprise, and his contemporaries were unable to account for the change. But he did not keep them long in suspense. Earnestly desirous that others should participate in the heavenly treasure he had discovered, he wrote an oration to the Greeks, in which he exposed to them the errors of their systems, and expounded the truth, while he revealed to them the causes of his altered sentiments. "Do not imagine, ye Greeks," he thus addresses them, "that I have rashly, and without thought, and deliberation, abandoned the rites of your faith. For indeed, I could find in it nothing sacred, and worthy of the Divine acceptance. The doctrines among you, as your poets have framed them, are monuments of nothing but madness and licentiousness; and as soon as a man addresses himself even to the most learned among you for instruction, he is entangled in a thousand difficulties, and involved in utter confusion." We have seen the justice of this bold accusation in the history of his own career. After a farther exposure of the futilities of Paganism, he concludes with this affectionate exhortation:—"Come hither now, ye Greeks, and partake of a most matchless wisdom: be instructed in a divine religion, and acquaint yourselves with an immortal king. Become as I am, for I was sometime as you are. Such were the arguments that prevailed with me; such was the efficacy and divinity of the doctrine; a doctrine that frees the soul from corrupt and pestilential affections; banishes that lust, the source of all evil, from which proceed enmities, strifes, envy, emulations, anger, and such other evil passions; and having driven them out, enables the mind to enjoy delightful calmness and tranquillity. The soul, being thus freed from the evil yoke that lay upon its neck, aspires and mounts upward to its Creator; as it is meet that it should return to that source from which it derived its existence."

Although Justin had renounced the vain spirit of philosophy, he did not abandon the exteriors of the philosopher; but, clothed in the *pallium*, or cloak, by which the sages of the period were distinguished, he went about advocating the cause, and illustrating the doctrines, of Christianity. Such, also, was becoming a usual practice in the Church, among those who had been reclaimed from philosophy to divine truth. But was such a compromise right, or even expedient? From the history of the second and third centuries of the Church, we are warranted in answering in the negative. This species of tolerant and cloaked Christianity, however, instead of being a dress of conciliation, as it was

intended to be, became a badge of popular contempt; and when a Christian passed by, so arrayed, the crowd were wont to exclaim in derision, "There goes a Greek impostor!" With the garb also, it was natural to retain some portion of the spirit and principles of philosophy; and thus the purity of Christian doctrine was gradually leavened, until the whole mass was at last pervaded with corruption. In the results of the labours of such men, so highly endowed as they were, and so sincerely devoted to the truth, what an impressive comment we read of the necessity of becoming "as little children"—of desiring the sincere milk of the word "as new-born babes"—new-born, naked, helpless! It appears that Justin could never wholly divest himself of that philosophizing spirit, which is always so eager to intrude into the illustration of Christian doctrines; and hence the unfortunate phraseology which he sometimes uses in speaking of the *Logos*, as having been manifested to the heathens, and the semi-Christianity of such men as Socrates and Heraclitus. Had he but given his literary predilections and his Platonism wholly to the winds when he became a convert, his life, in all probability, would have exhibited a more harmonious picture of Christian excellence, and his writings a more persuasive apology for the Christian faith.

From this ungrateful topic we gladly pass to the active and devoted labours of Justin in the service of the sacred cause. He came to Rome, and took up his permanent dwelling upon the Viminal Mount; his zeal and active talents were soon in requisition; and he devoted himself with ardour to his great vocation of refuting error, and extending the cause of Christianity. Among the heresies which then prevailed, and which he assailed with powerful arguments, that of Marcion was particularly distinguished. This Heresiarch, the son of the Bishop of Pontus, having forfeited all hope of obtaining influence in the Christian Church, from which he was ejected, in consequence of a scandalous crime, repaired to the Roman capital; and having adopted the Gnostic heresy for his groundwork, he raised upon it a system of error, which he proceeded to propagate with great success. Justin wrote a work against the dogmas of this apostate, and ably exposed and refuted them. But the labour by which he was more highly distinguished was his celebrated *Apology* for the Christians; a work urgently required, in consequence of the obloquy with which they were every where assailed. It was addressed to the Emperor Antoninus the Pious, and in allusion to the gross misrepresentations that were generally received, he offers the following refutation, than which nothing could be more conclusive. "As for myself, while I was still in subjection to the Platonic institutions, when I heard the Christians vilified and reproached, and yet saw them hurrying fearlessly to death, and venturing upon all that is most dreadful and startling to human nature, I concluded with myself, that it was impossible that such men could wallow in sin, and be enslaved with sensual indulgences. For what man, the slave of lust and intemperance, and that looks upon the eating of human flesh as a luxury, can cheerfully welcome death, which he knows must terminate all his pleasures and delights? Would he not rather endeavour, by all means, to prolong his life as much as possible; and delude his adversaries, and conceal himself from the magistrates,

rather than voluntarily betray, and offer himself to immediate execution?" It was not enough, however, for Justin simply to exonerate his brethren from such monstrous charges. He also adverted to the manifest purity of their lives, the beneficial effects of their example, and the divine nature of that faith, for which they so lived and died.

It is gratifying to add, that this cogent *Apology* was not without success. Amidst the uproar excited against Asiatic Christians, it was alleged that they were the cause of those calamitous earthquakes which had occurred in several places; and in consequence of this charge the popular fury was excited, and the statutes of former emperors against the worshippers of Christ were revived, and enforced with severity. This was soon stopped by the following proclamation of Antoninus, in which, by the way, the sneer of the philosopher is curiously blended with the provident care of the magistrate:—"I should have thought, indeed, that the gods themselves would take care that this kind of men shall not escape; for it is more their concern than yours, to punish those who will not worship them. You do but confirm these persons the more in their own sentiments and opinions, when you harass them, accuse them of atheism, and bring other charges against them which you are unable to prove. It indeed is convenient for them to be accused, so that they may give themselves to death: in this way, they conquer you by throwing away their lives, rather than comply with your wishes. As for the earthquakes which have already happened, or may yet happen, it has seemed advisable to us to admonish you whose minds are ready to despond upon such accidents, to compare the circumstances of your case with that of the Christians. They, at such a period, are far more secure and confident in their God; while you, appearing to disown God, neglect both the rites of other gods and the religion of that Deity; nay, even persecute and pursue to death those people who worship him. About these men, several governors of provinces wrote to my father of most sacred memory; to which he returned for answer, that no molestation was to be offered them, unless they attempted something against the State of the Roman Empire. Many, also, have written letters to me upon the subject, to whom I answered according to the tenor of my father's enactment. Now, if any one shall still persevere to molest them merely because they are Christians, let the indicted person be discharged, although a Christian, and let the informer himself undergo the punishment."

Not long after he had finished his first *Apology* for the Christians, Justin left Rome, and visited the East; and while he was at Ephesus, he held that long dialogue with Trypho, a Jew, the substance of which formed the subject of another of his works. This masterly production (from which our account of his conversion has been taken) contains a defence of Christianity against the subtle and malignant misrepresentations of the Jews. The condition of this people at the present period was a mournful illustration of their intense and abiding hatred to the cause of Christ. In the preceding reign, being instigated by a false Messiah, named Barchochebas, they rose in the East against the Romans, and accompanied their rebellion with such atrocities as could only be equalled in their punishment.

After being conquered, they were subjected to a massacre that threatened to extirpate them from the face of the earth. They were commanded never to enter Jerusalem, or even to look at the beloved city of their fathers; and to make the prohibition more effectual, as well as to embitter their sufferings by insult, Adrian caused a temple of Jupiter to be erected on Calvary, and images of swine to be engraven on the city gates. Thus was the bruised reed broken,—the expatriated people more completely doomed to hopeless banishment and wandering. But murder or suffer as they might, the bitterness with which they regarded Rome, their oppressor, was light, compared with their hatred to Christianity. It was upon this that the whole energy of their fierce spirits was concentrated, and no calumny could be too bitter with which to vilify and endanger a cause which seemed to rise on their ruin. Trypho, too, was no mere logical man of straw, introduced into the argument for the purpose of being overthrown; but a man of flesh and blood, and learning and talent, and Jewish feeling to boot,—one who was no grantor of propositions, and who stoutly waged the controversy, inch by inch, for the space of two days. But Justin triumphantly refuted the calumnies of the Jewish nation against the Christians, demonstrated the *effete* nature of Judaism itself, and showed the truth and superiority of that faith which the Jews were so accustomed to hate and revile. At the close of the contest, Trypho expressed himself highly gratified with the course of argument, declaring that he found more in it than he could have anticipated; and expressed a wish that he could enjoy such an opportunity more frequently, as it would conduce more effectually to his understanding the Scriptures; he also begged, in conclusion, that he might enjoy the friendship of his opponent, in whatever part of the world he might reside.

After Justin had returned to Rome, he resumed his wonted advocacy of the truth, and soon saw occasion to write a second Apology for Christians, which he addressed to Antoninus the Philosopher, the successor of Antoninus the Pious. The motive that occasioned this new production originated in a circumstance characteristic of the times. A certain woman at Rome, and her husband, had lived in a state of great profligacy; but the former being converted to Christianity, laboured to persuade her husband to abandon his excesses. The man, however, was deaf to all her arguments, and only became more depraved; and the wife would have forsaken her unworthy partner, but for the counsel of her Christian friends, who advised her to bear with him a little longer, in the hope that he might yet be reformed. But their expectations were in vain; for the man, proceeding from evil to worse, became so utterly abandoned that the woman was obliged to procure a divorce from him. The wretch was infuriated at her departure, and resolving to be revenged, he accused her of being a Christian; but on her appeal to the emperor, a respite was granted, until she should have time to settle her household affairs. The man, thus disappointed for a time, turned his rage upon another victim, who was Ptolemy, a centurion, the person who had converted his wife to the Christian faith. This soldier being thrown into prison, was kept there for a considerable time, and put to torture, merely because he was a Christian. At last he was brought

before Urbicus, the prefect of the city, by whom he was condemned to death. Upon this, Lucius, a Christian, who was standing by, observed that it was iniquitous for an innocent man, charged with no crime, to be sentenced merely because he was a Christian; and that such a procedure was discreditable to the government of their emperors, and the august Senate of Rome. "You, too, appear to me to be of the same sect," observed the prefect, drily; and when Lucius confessed that such was the case, Urbicus forthwith ordered him to be led to execution. Lucius went to death as to a triumph; declaring that he was departing from unrighteous judges to God, his righteous Father and King. This spectacle aroused the solicitude of Justin for his brethren and the Church, and the result was, his second Apology; in which he adopts the train of argument which Lucius himself had suggested before the tribunal. He lays down the simple merits of the case, and then proceeds to show the iniquity and absurdity of condemning men to death unconvicted of any crime, and merely upon the charge of their being Christians. He also answers the popular charges that were brought against them, and desires nothing more than an open trial and fair hearing, that a just judgment might be pronounced.

It is scarcely to be supposed that the active exertions of Justin in behalf of a cause so obnoxious could escape the prevalent malignity. His secession from the schools had excited the resentment of the philosophers; his Discussions and Apologies provoked those who were unable to answer his arguments, and his enemies were eager to silence a man whom they could not refute. On his arrival in Rome he had held, among other controversies, a discussion with one Crescens, a Cynic philosopher,—a personage of that class of fashionable pretenders with whom the writings of Lucian have made us so thoroughly acquainted. He was a loud advocate for virtue and holiness, while he indulged in every kind of excess; and he was eager to refute the doctrines of Christianity, although he was wretchedly ignorant of the subject. Such an antagonist was not likely to aggrandise his intellectual popularity by a debate with Justin; and the second Apology, in which the latter challenged him to a public disputation before the emperor, was sufficient to confirm his hatred. Bent upon revenge, the Cynic accused his adversary of being a Christian; and this was enough for the condemnation of the Apologist. Antoninus, a profound philosopher, was also a persecutor, and it was not difficult to obtain from him a confirmation of the sentence. It is worthy of observation, that the emperor, who was a follower of the Stoical philosophy (that system which pretended to teach men endurance, and make them insensible to pain and suffering), yet hated the Christians for those very qualities which his creed should have taught him to admire the most. Their tranquillity under suffering, their alacrity in going to death, and cheerfulness under its infliction, he branded with the title of sullen obstinacy. But might not this feeling arise from envy? In his heart there might have lurked, unknown, perchance, to himself, a conviction that Stoicism was no match for Christianity; and that the latter, humble and unpretending as it was, could inspire a patience, a fortitude, and endurance, which Zeno never taught, and which his followers could not rival.

The close of Justin's history, from which he derived the glorious title of "the Martyr," is fraught with no ordinary interest. He had himself expected such a termination to his labours; and in his second Apology, he had announced this impression to the emperor himself, declaring that he supposed either Crescens, or some other pretended philosopher, would lay snares to undermine, torment, or crucify him. He, and six other Christians were apprehended, and arraigned, at the instigation of Crescens, before Rusticus, the city prefect, himself a stoical philosopher of high repute, and in great favour with the emperor, whose preceptor he had formerly been. This magistrate expected that Justin would be induced to recant; and he therefore tried to persuade him to worship the gods, and obey the emperor's edicts. The martyr replied, that no man would be justly considered worthy of blame, or an object of condemnation, who obeyed the commands of our Saviour Jesus Christ. The prefect then proceeded to inquire in what learning and discipline he had been brought up. Justin replied, that he had tried all kinds of learning, and had endeavoured to understand every form of discipline, after which he had finally taken refuge in Christianity, although it was so lightly esteemed by those who were led astray by error and delusion. "Wretch," cried the magistrate indignantly, "art thou then taken up with that religion?" "I am," said the martyr, "for with a right faith I follow the Christians." Rusticus then inquired what kind of faith that might be. "The right faith which we Christians piously profess," said Justin, "is this, we believe the one only God to be the Creator of all things, visible and invisible; and we confess our Lord Jesus Christ to be the Son of God, who was foretold by the prophets of old, and who shall hereafter come to be the Judge of mankind—a Saviour, preacher, and master, to all those who are duly taught of him." "As for myself," continued he, "I am too mean to be able to say any thing becoming his infinite Divinity: this was the office of the prophets, who many ages ago foretold the coming of the Son of God into the world." "Where," inquired the prefect, "do the Christians usually assemble?" "The God of the Christians," replied Justin, "is not confined to any particular place." "Where, then," said the judge, "are you wont to instruct your disciples?" The martyr informed him of the place where he dwelt, and told him that there he preached the doctrines of Christianity to all who repaired to him. A short consultation followed, in which the six Christians who were arraigned with the martyr were severally examined. Rusticus, whom his pupil Antoninus has so highly eulogised in his writings for the lessons of placability and forgiveness he had taught him, then turned to Justin, and exclaimed in a burst of angry impatience—"Mark me, thou, who hast the character of an orator, and thinkest thyself to be in the truth, if I cause thee to be scourged from head to foot, dost thou suppose thou shalt go to heaven?" To this the brow-beaten Christian meekly, but firmly replied,—“Though I should suffer what you have threatened, yet I hope to enjoy the portion of all true Christians; knowing well that the divine grace and favour has been reserved for all such, and shall continue to be reserved as long as the world endures.” “Dost thou think,” repeated Rusticus insultingly,

“that thou shalt go to heaven, and enjoy a reward?” “I not only think, but I know it,” said Justin, fervently; “and am so certain, that there is no cause for doubt.”

The judge soon became weary of a discussion in which he was evidently no gainer, he therefore abruptly closed the proceeding, by ordering Justin and his companions to go together and unanimously sacrifice to the gods. But the Christians were not thus to be taken at unawares, and hurried into apostasy. “No man in his right mind,” said Justin, readily, “will desert true religion for the sake of error and impiety.” They were threatened to be tortured without mercy, if they refused. “There is nothing we more earnestly desire,” said the martyr, “than to endure tortures for the sake of our Lord Jesus Christ, and be saved; for it is this which will promote our happiness, and give us confidence before that dreadful tribunal of our Lord and Saviour, at which the whole world must appear, according to Divine appointment.” The other six Christians assented to his words, and exclaimed to the magistrate, with holy alacrity, “Despatch quickly what thou purposeth to do, for we are Christians, and cannot sacrifice to idols!” Upon this, the following sentence was pronounced:—“Those who refuse to sacrifice to the gods, and obey the imperial edicts, let them first be scourged and then beheaded, according to the laws.” The seven condemned men, rejoicing, and blessing God for the high honour to which they were thus called, were led back to prison, where the sentence was executed upon them; after which the Christians took up their dead bodies and decently interred them. This event is supposed to have occurred about the year 163.

Such was the end of Justin Martyr, one of the brightest ornaments, as well as one of the most eloquent advocates, of the early Christian Church. It is unfortunate that several of his works have been lost, and that others attributed to him are evidently spurious; but in those which are genuine, we perceive the deep impress of a pure and elevated character, combined with great natural talents, improved by cultivation and study. After having sounded the depths of ancient philosophy, and tried the comparative merits of the various schools, he was enabled to perceive, in their emptiness and futility, the incalculable value of that truth to which he was called; and therefore his subsequent life was a continued course of grateful devotedness to that sacred cause to which he owed so much. Surrounded, as he constantly was, by obloquy and peril, and liable every moment to the stroke of the assassin or the executioner, yet he was not afraid to “die daily,” by a course of daily active service in the cause of Christianity. At home or abroad, stationary or in travel, by oral communication and in his numerous writings, he shows that he felt this to be the great work to which he had been called by Him who had led him from darkness to light. It was natural that a mind so trained as his had been, should particularly devote itself to the conversion of those whom he might especially term his brethren; and therefore his most earnest desire was, that the learned and accomplished should be won from their delusions to the realities of the Christian faith. For this he retained their garb, frequented their society, and invited them, by argument and example, to the study of



the truth. It is melancholy to think how fruitlessly the experiment was made, and what return was yielded by the illiberal and persecuting spirit of ancient philosophy. A philosopher accused him,—it was a philosopher who unjustly tried and sentenced him,—and by the sentence of an emperor who gloried in the title of philosopher, he was put to a cruel and ignominious death.

#### THE BOY'S LAST REQUEST.

HALF raised upon his dying couch, his head  
Dropp'd o'er his mother's bosom—like a bud  
Which, broken from its parent stalk, adheres  
By some attenuate fibre. His thin hand  
From 'neath the downy pillow drew a book,  
And slowly pressed it to his bloodless lip.  
"Mother, dear mother, see your birth-day gift,  
Fresh and unsoiled. Yet have I kept your word,  
And ere I slept each night, and every morn,  
Did read its pages with my humble prayer,  
Until this sickness came."

He paused—for breath  
Came scantily, and with a toilsome strife.  
"Brother or sister have I none, or else  
I'd lay this Bible on their heart, and say,  
Come read it on my grave, among the flowers;  
So you who gave, must take it back again,  
And love it for my sake." "My son! my son!"  
Whispered the mourner, in that tender tone  
Which woman in her sternest agony  
Commands, to soothe the pangs of those she loves,—  
"The soul! the soul!—to whose charge yield you that?"  
"To God, who gave it." So that trusting soul,  
With a slight shudder, and a lingering smile,  
Left the pale clay for its Creator's arms.

MRS SIGOURNEY.

#### AFFLICTION NECESSARY AND BENEFICIAL TO MAN:

#### A DISCOURSE.

BY THE REV. W. M. HETHERINGTON, A. M.,

Minister of Torphichen, Linlithgowshire.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 16-18.

THERE is not, perhaps, any proverb more frequently on the lip, than that prosperity is more difficult to be borne than adversity; and yet we hazard little in saying, that there is none which so seldom reaches the heart. Whence springs this insincerity? If we believe adversity and affliction to be more advantageous than prosperity and enjoyment, why do we so carefully shun the former, and so eagerly court the latter? There is implanted in every mind an instinctive love of happiness, and consequently a corresponding repugnance to suffering. But there is not, at first sight, any necessary connection between affliction and happiness—very much the reverse. Hence the sudden and instinctive workings of nature impel us to

avoid what, after a slow and deliberate process of reasoning, we may be induced to choose. This is the natural view of the subject, and sufficiently explains our instinctive aversion to suffering of any kind, practically considered; but it does not account for our theoretical assent to the advantages of affliction. This is furnished by viewing our present condition as one of *probation*,—as one in which we are placed for the purpose of undergoing a certain course of training, and a process of moral culture, to prepare us for other and higher duties in a future and more elevated stage of existence. And when we combine the idea of a state of probation, with the belief, that all is under the providential superintendence of Him who created, preserves, and will hereafter judge us, we very readily arrive at the conclusion, that all things must be so arranged as to produce the intended effect upon our minds; and that this arrangement must be formed chiefly with respect to futurity,—that is, that things present are to be valued, not for themselves, but for their ultimate results; consequently, that if present affliction be necessary to future happiness, and present adversity to future prosperity, while the converse is equally true, then the wisest choice of man would be, present and brief affliction, to be followed by future and everlasting happiness. It is for want of having this view of our condition and destinies deeply, and firmly, and constantly fixed in our minds, that our language and our practice so frequently and so widely differ. Having a dim belief that we are in a state of probation, we admit theoretically that trials are both necessary and beneficial; but when they come we resist, and murmur, and bemoan ourselves, as if some thing strange, unnatural, or unjust had befallen us,—so unwilling are we to submit, in our own persons, to that discipline which yet, in the case of others, we are so ready to call "a salutary though painful dispensation." Having thus attempted to obtain a clear conception of the principle chiefly involved in the subject before us, we shall now proceed to the farther elucidation of the subject itself, and shall direct our attention chiefly to three topics of leading importance. 1<sup>st</sup>, In the first place, we shall attempt to point out what it is in the nature and condition of man which renders affliction necessary; 2<sup>d</sup>, In what manner affliction operates in the production of good; 3<sup>d</sup>, And conclude with some reflections on the inconceivably glorious result of this most wise and gracious discipline, arranged and guided by the very God of peace, of mercy, and of love, for his own glory, and the good of his people. Before proceeding farther, however, it may be expedient to state, that it is our intention at present to consider the passage before us chiefly, if not exclusively, in its application to the Christian. This, it is obvious, will have a very essential influence upon the tone of the Discourse; because of the very different character which affliction bears in its reference to the Christian, from what it does as regards the unregenerated and obstinate sinner. To the one, it is the means of correction and im-

provement; to the other, it is merely penal, and is, in reality, a foretaste of the endless misery awaiting the impenitent. Remembering, too, that the forms of human trials are like the lineaments of the human countenance, boundlessly diversified, we shall content ourselves with stating principles, and sketching outlines, the individual and specific application of which every person will find no difficulty in bringing home to his own bosom, and applying to his own case. And may the Searcher of hearts assist both speaker and hearers in their solemn duties.

I. We are to consider, then, what it is in the nature and condition of man which renders affliction necessary.—If this earth were the abode of perfect innocence and peace; if there were no storms to blacken the brow of heaven, and scatter desolation and dismay over sea and land; if the bosom of man were undisturbed by one rebellious passion, and his mind unpolluted by one guilty thought; if sin, and misery, and death, had never shed their pestilential blight upon creation; and if it might still be said, as upon the first day of their completed existence, that *all things were very good*;—then might it be said, that this was no state of probation, and that here man might take up his place of rest for ever. But since the state of the world, and of man himself, is the very reverse of all this,—since sinful and mortal man finds himself in a “world lying in wickedness,” of which all the beauties and pleasures are still more mortal than himself, it plainly follows, that this *cannot* be his ultimate condition and his final home. Still more obvious does this become, when it is found that the extent of his desires and capacities far outgo the possible means of gratification furnished by earth and time,—giving evidence of a higher origin and a nobler destiny than can be confined within the span of human life, or satisfied with its perishing enjoyments. In such a condition, and endowed with such faculties and powers, it is very plain, that man ought never to consider this world as his home,—never to debase himself by its pleasures,—never to encumber himself with its goods; but keeping his hopes and desires steadily fixed on that world towards which he is so swiftly journeying, make no farther use of the scenes and things around him, than may suffice for his nourishment by the way, or be in some measure instrumental in preparing him for the scenes and duties of futurity. Instead of this, fallen and corrupted man has nearly lost all consciousness of his high origin, and all desire for a more holy and exalted state of being,—clings to the earth, and wallows in its pollution, clasping its debasing pleasures to his bosom, though they perish in his embrace,—confines his hopes and wishes within the narrow limits of this life, while selfishness becomes his ruling spirit, and his own gratification the sole object of all his cares. This is to pervert the very purpose of his being, and to sink himself beneath the level of the beasts that perish, instead of acting in a manner consistent with the dignity of a rational and moral creature, capable in some

measure of knowing, of loving, and of serving his God. In such a state of things there seem to be but two modes of acting towards the perverse sinner,—either to leave him alone to perish in his wilful iniquity, sinking, sinking, sinking for ever deeper and deeper beneath his constantly accumulating guilt; or, to dash from his lip the fatal and intoxicating cup, even while his hot and fevered heart is thirsting to drain it to the dregs,—to wrench from his embrace that idol of his soul to which he clings with fondest tenacity, and to compel him, faint, wounded, and mourning as he is, to resume his painful and toilsome pilgrimage. If he *will* make earth his home, and the things of earth his possession, as fallen man is so prone, so very prone to do, *he* must either be left to perish with them, or *they* must be torn away, and he taught, by the stern discipline of affliction, that there is no home for man but heaven, nor any pleasures capable of satisfying his immortal soul but those that are hallowed and exalted by the approbation of God. It would be very easy to extend this view of man's perverse tendency to frustrate the use of this life as a state of probation, by producing a variety of illustrations of the principle thus briefly stated. We might describe the proud man, and show in what manner this strong passion fetters him to earth; or the vain man, who lives but in the flatteries of his fellow-worms, and becomes the slave of even his own sycophants; or the ambitious man, in whom the love of power, or of fame, is a spell confining even his aspiring soul to earth and time, as the place and the period in which alone it can be gratified; or the sensualist, whose enjoyments and desires extend not beyond the range of his animal appetites, and to whom the idea of a different state of existence would present little else than a dream of annihilation;—but as all such illustrations can be very easily imagined, and will readily present themselves to the mind of every thinking person, it seems enough to have merely suggested them. Nor is it necessary to enlarge upon the kindred view,—that all these are but modifications of the carnal mind, displaying the manner in which it chooses some one or other of the world's pleasures, or its own faculties, and makes *that* the object of its idolatry, instead of worshipping the true and living God, against whom its very nature is enmity. Such is man, and such his condition. His fallen and corrupted nature is “enmity against God,” and consequently alienated from whatever belongs to a future and eternal state of being: his present condition being intended to restore him to that from which he fell, and even to elevate him above it, is necessarily one of trial and probation, of moral and religious culture; but the corruption of his nature inclines him to pervert the means of good into instruments of evil, and to draw upon himself a heavier condemnation by the abuse of what ought to have led him to repentance. What more could God have done for his vineyard that he has not done? Yet it brings forth wild grapes! There are but two alternatives,—destruction, or

the pruning-knife! What greater care could God have taken of his children? Yet they wander from the way, and must perish in the wilderness, or the rod of chastisement must bring them back. It thus appears, that in our present fallen and probationary state, afflictions are absolutely necessary for securing our return to God, and our eternal welfare.

II. We shall next consider in what manner affliction operates in the production of good, and the promotion of our best interests.—The important truth, that our present state is one of probation, and that religion alone can bring us safely through the trial, and secure for us the peaceable fruits of righteousness, may be communicated in an almost endless variety of methods. In the words of one who knew human nature well,—“There are those to whom a sense of religion has come in storm and tempest; there are those whom it has summoned amid scenes of revelry and idle vanity; there are those, too, who have heard its ‘still small voice’ amid rural leisure and placid contentment; but perhaps the knowledge which causeth not to err, is most frequently impressed upon the mind during seasons of affliction,—and tears are the softened showers which cause the seed of heaven to spring, and take root in the human breast.” That this is true will be universally admitted; nor is it difficult to see why it is so. Man, as has been remarked, is a being of lofty origin, of large capacities, and of sublime destinies. His native inheritance, his very birth-right, and, consequently, his instinctive object, is, *the pursuit of happiness*; but his great error lies in pursuing it where it is not to be found, and in degrading and perverting his own nature, by limiting his hopes and his desires to objects, and within a sphere, far beneath his native dignity. This is merely the perversion of what is in its original nature a noble endowment. Even in Paradise man could not rest in perfect innocence, and its corresponding degree of calm enjoyment; but yielded to the ambitious temptation which held forth the high allurements, that they should “be as gods, knowing good and evil.” In that primary instance, the perversion consisted in aiming too high, and by forbidden means; in all subsequent cases it consists in either directing our desires too low, or in mistaking the real worth of objects, and pursuing, as of inestimable value, things only secondary,—in preferring things visible to things invisible,—earthly and temporal to heavenly and eternal. How can such error be remedied, but by the removal of the exciting causes, and the consequent, perhaps compulsory, transfer of the misplaced affections to objects and pursuits more worthy. Let us trace, for a moment, how such a process may be frequently seen in operation; that if at any time we ourselves should be brought under any of its aspects, we may be aided in apprehending and availing ourselves of the salutary though painful discipline.

What is there for which even childhood more ardently longs than to reach full-grown manhood?

The bold and self-willed boy thinks if he were a man, he would have the free dominion over his own actions; and in this fancied freedom he places his vision of supreme happiness. In some of untameable disposition, this desire grows so uncontrollable as to cause the rash stripling to forsake the home of his father, and throw himself headlong on the world, reckless where may be his abode, or what the course of his fortunes, so that he may escape the constraint of yielding to paternal authority. Alas! how soon will he be compelled bitterly to lament his blind wilfulness! Even supposing him not to fall into the snares of vice, and to become the slave of guilty passions and guilty men, he will soon find himself under the necessity of bartering his ill-got freedom for subsistence, and of exchanging the mild and tender sway of a father, for the harsh tones, imperious language, and perhaps abusive treatment, of some pitiless and tyrannical task-master. He has madly snapped asunder the silken leash of love held in a mother’s hand, and brought his neck under the iron yoke of a stranger; he has fled from the light rod of a father’s pitying correction, and must crouch beneath a whip of scorpions. Will not his heart then turn with incredibly enlarged affection to the dear remembrance of the home of his childhood? Will not all its tenderness revive, all its infant-like confidence, and obedient subjection to the gentle authority of his parents, come back; enhanced by the humility arising from his affliction, which has thus taught him to know at least his own folly? Suppose him then to be released from his hard bondage, and restored to the home of his parents, with what eagerness would he strive to execute all their commands, and even if possible to anticipate their wishes! How differently would he regard the sweet authority, and not less sweet obedience, founded upon the ties of nature, and owing all its strength to the bonds of mutual love! Would he not regard this as the truest liberty, and all other kinds of freedom as but modes of slavery in disguise! But suppose him to find, on his return, that his disobedience and misconduct had brought the gray hairs of his parents with sorrow to the grave,—that their habitation was empty, its hearth cold, and no memorial of its heart-broken tenants remaining but the churchyard stone;—oh! who may conceive the intensity of the pang that would then cleave his heart, and drive him to the place of tombs to grovel in his wretchedness above their mouldering dust? How would he then execrate his unhallowed disobedience!—how would he long that they could return to see his deep repentance, and to grant him their forgiveness and their blessing! In such a case, he could not long fail to reach another cause of repentance from which hope was not shut out. He must soon reflect, that he had not only disobeyed his parents, but had also, and especially, broken the law of *Him* who commanded him to “Honour his father and his mother.” On his hour of earthly remorse a spirit of heavenly contrition may descend; and

the broken moans in which he bewailed a mortal parent, may be converted into prayers of unfeigned repentance, addressed to the Everlasting Father. This is no unnatural, we might say, no unusual termination to such a career; and though one of much suffering and woe, yet if it end, as it well may, and is most likely to do, in that "godly sorrow which worketh repentance unto salvation, not to be repented of," will not he who has been exercised thereby have reason to say with the Psalmist, "it hath been good for me that I was afflicted." Such, indeed, has been the experience of many, and no doubt will be of many more. For it is a melancholy truth, that no man becomes wise by the experience of another; so intractable are the materials of which human nature is composed, that every individual must, for himself, pass through the same course of painful but necessary discipline.

Or, contemplate one of the most prominent and painful of the trials that beset the period of warm-hearted youth. The awakening susceptibilities of his glowing bosom begin to crave some object to which they may attach themselves with fond affection. And should he meet with one, capable, as his excited fancy thinks, of more than realizing all his romantic day-dreams, how trivial will every other acquirement or pursuit appear, so that he may be successful in obtaining this—the load-star of his hopes! But in the very midst of his eager pursuit, or in the early years of his realised happiness, it may be his doom to encounter afflictions, the more tryingly severe, that they smite him where he is most sensitive of anguish, and where least prepared to meet them. Death may clasp with chill embrace the fair form on which his tender regards were fixed with such trembling intensity; and all his fondest hopes may be dashed at once and for ever to the earth. What, then, is the condition of the miserable man? The sun itself seems to have been extinguished in the mid-heavens of his life; behind, before, and all around him, spreads one gray waste of thick monotonous blight,—one waveless, sluggish expanse of hopelessness, the very dead-sea of despair! And why was this so? Because he had loved the creature more than the Creator,—because he had made a frail and mortal being like himself the object of his soul's fond worship,—because he had placed an earth-formed idol within that inner shrine of the heart which is due alone to the living God! Therefore God, in mercy to him, in mercy to both, removed the idol; and though his clinging heart-strings may have been lacerated in the removal, they will, in their quivering recoil, but twine more closely to the pillars of the tabernacle—to the horns of the altar—to the foot of the Cross. When the whole powers of the heart have been called into fervent action, then, bereft of their object, and their craving turned inwards, what can the soul discover but the barrenness of life, and time, and self—the utter insufficiency of all earthly things to satisfy its immortal longings; and thus be driven, in its hour

of uttermost extremity, to feel after the Author of its being, and quitting every fruitless quest beside, to seek in the knowledge, the love, and the service of its God, that happiness which the dearest human or created object is incapable of yielding. This, too, is a process which has been often, and will again be often undergone. And painful, unspeakable painful as it may be, it is, nevertheless, one of the most salutary, and therefore merciful dispensations of Providence. Men, especially young men, are but too easily led to expect full gratification in the pleasures of earth, and time, and sense; but when all such pleasures are found to be fleeting and perishable, the soul obtains release from the delusions which blinded its vision, and clogged its powers, and kept it spell-bound within the circle of a too-lovely enchantress,—plumes afresh its wings of heavenly faith and heavenly love,—and, with all its energies aroused, refined, and exalted, soars free and unwearied aloft into the pure regions of spiritual life, and love, and adoration. Thus, also, is it "good for a man to bear the yoke in his youth;" and thus may even this species of chastening be graciously made to "yield the peaceable fruits of righteousness."

Take another example of still more frequent occurrence. Mark a family in which the human blossoms are numerous, lovely, and full of promise. How swell the hearts of the glad parents to trace the buoyant and graceful steps of their own bright band of young immortals! A fresher life seems infused into their own expanding bosoms,—nature all around wears the reflected radiance of an earlier brightness,—and they behold all things with the renewed eagerness of younger eyes. Could such a scene but last in its untroubled beauty and gladness, what would it lack to render earth a paradise? But, alas! even then the canker may be rankling at the core of the unexpanded human blossom, and may nip it in its bud! Who may describe the wasting and feeble form,—the languid air,—the cheek pale, but for its one hectic spot,—the eye dim and filmy, or bright with a fatal lustre? Who may, even in imagination, tend the couch, and hear the sick moans, and moisten the parched lips, and support the drooping head, and watch for the last, cold, wavering breath, as the spirit quits its mortal tenement? And the parents!—but let no human hand presume to withdraw the veil which hides their unutterable woe! But was this affliction unnecessary? Was it charged with no message of mercy? Did this dispensation of Providence bear in it no portion of celestial love? Alas! there is sin in all that pertains to man in his fallen state; and where there is sin there must be suffering. The love of their children may have caused the Christian parents to loiter, or turn back from their heavenly pilgrimage,—to give too much of their affections to earth and its concerns,—or even to be too proud of their beautiful and attractive, but ensnaring offspring. If so, then the humbled parent will learn to own that the blow was not

dealt in vain, or untempered with mercy; and even when he beholds the green turf close over the bright brow and sunny locks, so recently the very pulse of his heart and light of his eyes, he may be enabled to recognise the gracious purpose of Him who gave in bounty, and has but taken away in compassionate wisdom. There must even be established in his bosom a mysterious, but a hallowing connection between the visible and the invisible worlds,—between earth and heaven,—between the living parent, and that portion of his own propagated life, which has now passed beyond the boundaries of time, and entered into those of eternity! There is thus the transfer of nature's tenderest ties from earth to heaven; and, consequently, a corresponding transfer of the affections. Formerly he may have been too much occupied with worldly anxieties, thinking how to provide an inheritance for his child; now his language is, "I shall go to him, but he shall not return to me,"—and thus even nature is enlisted on the side of grace, and the child is rendered instrumental in bringing his parent nearer unto God.

Take still another example, one to which the declining stage of life is peculiarly liable. View a couple who have long trod the path of life together. United by the tender and endearing ties of pure and true affection, they have traversed the wilderness of this world in sweet companionship, mutually supporting and supported; the manly strength of the one upholding the feminine gentleness of the other, and by it both graced and cherished. The blessings they have mutually enjoyed, and even the sorrows they have mutually borne, have only knit the more closely the ties by which their hearts are so closely and so warmly bound. But the stern hand of the unwelcome messenger interposes, lays hold on the one or the other of these faithful all-sharing partners, and rends rudely asunder the strong bonds of a life-long and soul-connecting love. To the bereaved survivor the loss is irremediable. Nothing earthly can ever supply the aching void left in the widowed heart and lonely home of the gray-haired mourner. Nothing *earthly* can, indeed, supply such a void; but may not something *heavenly*? Nay, is not true affection itself of heavenly origin,—a tried and suffering stranger upon earth,—and always looking to the regions of eternity for its proper and everlasting home? Is not this one of the methods by which God teaches us, that here we have no continued residence,—that we are strangers and pilgrims in this world; thus accustoming us to set our affections on things, scenes, persons, and hopes above, and not on those beneath. And, in the darkest and saddest hour of such a sorrow, may not the voice of inspiration be heard saying,—“Them who sleep in Jesus will God bring with Him.” “Sorrow not, therefore, as those who have no hope.” “He shall rise again.” “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore,

comfort one another with these words.” From the time that such an hour, filled by such solemn thoughts and such holy hopes, has shed its mighty influence upon the bereaved mourner, is not even more than half the chastened heart in heaven, and more than half the soul's purest affections rendered indeed divine? The soul of the tried Christian, borne on the eagle-wings of faith and love, can shake from its strong pinions the dewy sorrows of this life, and soar into the regions of light, and life, and holiness, and happiness eternal: “For our light affliction, which is but for a moment, worketh for us an excessively exceeding and eternal weight of glory.”

These examples may suffice to show, in what manner affliction operates in the production of good, by correcting the perverse tendency of man, to place his affections on earthly, instead of heavenly things. Another of these tendencies, and one which should not be overlooked, is to awaken conscience to a greater degree of watchfulness and accuracy in its perceptions. In times of prosperity and calm enjoyment, we are too apt to think that all is well, and shall never be otherwise; and to allow ourselves to be lulled into a state of dangerous security, in which we are exceedingly liable to fall into the commission of crimes, from which we should, under other circumstances, have at once recoiled. But, when thus roughly shaken from our slumbers, smitten to the heart, and compelled to look within, because all has grown dark without, we may, by the blessing of spiritual aid, be enabled to discover our secret guilt,—to trace out our hidden sins,—and to learn why God has a controversy against us. When such are the results, we have already begun to learn the lesson those afflictive dispensations were intended to teach; and may then humbly pray for, and even, in general cases, expect their removal, for God “doth not afflict willingly, nor grieve the children of men.” Or if, when we beseech the Lord for relief, the affliction be not removed, still there may be granted to us, as there was to Paul, a more than equivalent advantage, till we, like him, may be enabled even to “glory in our infirmities, that the power of Christ may rest upon us.”

III. While attempting to explain in what manner affliction operates in the production of good, by the promotion of our best interests, we have involuntarily anticipated part of what rightly belonged to our concluding topic; in which it was proposed to offer some reflections on the result of this most wise and gracious discipline. But while this relieves us from the necessity of dwelling on minute details, it will permit us to devote a few minutes to the elucidation of one leading idea, to which we think sufficient attention is seldom paid. Men, in general, think, that whatever else they may be ignorant of, they at least know something about themselves; yet there are, in reality, very few things about which they know less. Who can say what he can *do*, or what he can *endure*, till he is tried? But, if we have no conception of our own capacity of suffering and enjoyment, we shall

feel proportionately little anxiety about our future condition; and thus, ignorance of our own nature produces insensibility respecting our destinies. To cure us of this blind and careless apathy is one great end of the varying course through which we are led by Providence. At one time, our hopes are awakened,—our wishes are no sooner formed, than gratified,—prosperity smiles upon all our undertakings,—pleasure beckons our approach, and holds out for our acceptance her intoxicating cup, while our excited spirits mount into a giddy whirl of almost delirious rapture. At another, disappointment clouds all our prospects, and withers all our hopes,—adversity besets our footsteps,—the garb of sorrow displaces the robe of pleasure,—grief lays its chill grasp upon the heart,—and death grimly pours out for us the bitter draught of unutterable woe. And mark the result: We are thus trained to know the vast extent of our capacity for joy or sorrow, for happiness or misery. The extreme and opposite tendencies of our being are thus explored, and we are made in some measure conscious of what it is possible for us to enjoy or to suffer. We are raised to the very height of transport, to give us one instant's foretaste of those unspeakable enjoyments which await the blessed, to yield us one transitory glimpse into those inner regions of the soul where its immortal energies repose, till they shall be awakened by the sympathetic thrill of eternal glories, that there may be aroused within us a strong anticipating desire of those high and holy pleasures, which are at the right hand of God for evermore. On the other hand, we are plunged into misery, and our hearts are stirred to their inmost depths, to call forth within us a dread consciousness of our own ability to suffer, to give us a terrible impression of what human nature may be destined to endure, in the black and doleful regions of everlasting despair,—that we may shrink with shuddering and instructive horror from those guilty deeds which would hurl us into that pit, “where the worm dieth not, and the fire is not quenched.” When our heart-strings have thus been thrilled from their lowest note to their highest pitch,—when our nature has been tried through all its range, and we have been made to feel and know its stupendous compass and marvellous extent,—stretching from the height of heavenly bliss, down to the depth of infernal torment,—shall we not hasten with intensest eagerness to escape the fearful alternative, of which we have thus received a proof, and, it may be, an earnest,—to close with the offered terms of salvation, while it is called to-day,—while the door of mercy still standeth open, and the voice still invites us to come? Is joy—spiritual joy—joy and peace in believing—the present inmate of our bosoms? Oh, let us hasten to render it a perpetual guest! Has grief crushed us to the earth; and is despair rending our heart-strings? Let us up,—let us flee from the wrath to come,—lest those moans, those agonies, that hopelessness, should be our doom for ever. Let us betake ourselves to the shelter of the Rock of Ages, and

there hide in safety from the storm of infinite and eternal indignation. While we thus learn that we are indeed fearfully and wonderfully made,—while we thus obtain a dim but intelligible revelation of our own, even tremendous, capacities, as heirs of heaven, or prisoners of outer darkness,—let us adore the merciful arrangements by which this solemn wisdom has been graciously communicated; and let us be more deeply impressed with the awful importance of life and time, as the season in which preparation must be made for that eternity, of which we are the heirs, or the victims; in which we shall be happy, or miserable, for ever and for ever.

But, Christian brethren, though knowing the terrors of the Lord, and feeling the value of immortal souls, we have thus striven to persuade men, we cannot quit the subject without one glance at its brighter and more encouraging aspect. The trials and afflictions that assail us are not messengers of wrath,—they do not prove that we are the objects of God's displeasure. On the contrary, they are proofs that God dealeth with us as with sons; “for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” Were we permitted to follow our own evil ways unchecked, that were indeed a fearful omen,—it would prove that God had ceased to strive with us, and had left us to fill up the measure of our iniquity. But more, trials and sufferings are useful, not only in reclaiming and correcting, but also in purifying, refining, and elevating the character. Cast the rough golden ore of the mine into the furnace, and if it come out diminished in bulk, it will only be because the dross is gone, and it is now nothing but pure gold. Crush the aromatic shrub, and you will but cause it to give out a stronger and a sweeter fragrance. And let the human heart be cast into the furnace of affliction, or crushed with the hard hand of adversity, it will be thereby the more thoroughly purified, and all its better qualities called into stronger and more permanent existence. When all the earthly hopes of the soul have been blighted, and all the mortal props on which it leaned smitten prostrate, if it can then cast all its cares upon the Lord, and in his strength stand erect in the eye of Heaven, still retain its integrity, and say, “Though He slay me, yet will I trust in him,” it has, in that hour of utter loneliness, or rather of unaccompanied majesty, reached a far more lofty pitch of virtue, a far sublimer dignity, than if it were, or could be, placed by its own irresistible prowess on the throne of universal sovereignty. But still more: “If we suffer with Christ, we shall also reign with him.” His mediatorial character was “made perfect through sufferings;” and shall we expect to be made perfect without them? “Shall we not rather,” to use the words of Paul, “rejoice in our own sufferings, and fill up that which is behind of the afflictions of Christ in our flesh, for his body's sake, which is the Church?” Christ bore the punishment due to our guilt, that he might ransom us from everlasting misery; but

he left behind those sufferings, and those only, which were necessary for the culture of our nature, both to wean us from earth and to train us for heaven. Even in them our Head still sympathizes with the afflictions of his body, the Church—still hears our cries, and is ever ready to send relief from our sorrows, or such gracious aid as may convert them into matter of rejoicing. And well may they be so; as not only the means of spiritual improvement, but also as proving the sure existence of that thrilling chord of sympathetic union which connects earth with heaven, time with eternity, man with God. And while possessing such unspeakable value in their results, how slight are they, if rightly estimated and considered only in themselves! They are "light"—they endure "but for a moment;" yet they "work out for us an excessively exceeding and eternal weight of glory." They release us from our degrading bondage to things merely visible and temporal, that perish in the using; they fix all our hopes, affections, and desires, upon the invisible, but eternal, realities prepared in heaven for the full enjoyment of our immortal souls with God, and with the Lamb for evermore.

These, Christians, are the fruits that afflictions yield, when, borne as from God, and consecrated to their proper uses by appropriating faith, unfeigned repentance, and submissive, humble, acquiescing prayer. Should it be the lot of any of you, as no doubt it will, to encounter them in some of their many forms, let them be borne in that spirit, and God will in his own good time remove them, or cause them to "yield the peaceable fruits of righteousness," till you, too, shall be enabled even "to glory in tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us."

#### CHRISTIAN TREASURY.

*Prayer.*—Let your prayers be as particular as may be, against the sins of your particular state, and for the graces which you chiefly do most stand in need of. This is the best preservative against sin; makes us best acquainted with our condition, puts us continually in mind of mending what is amiss, lets us see what particular graces we most want, and is the best trial of our hearts. The devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives, by all ways possible, to divert us. Make it a law to yourself to meditate before you pray; as also, to make certain pauses, to see whether your heart goes along with your lips. They whose hearts desire nothing, pray for nothing. It is a rudeness amongst men, to ask a favour and not to stay for an answer: and do we count it no fault to pray for blessings, and never to think of them afterwards, never to wait for them, never to give God thanks for them? When we offer up our prayers through Christ's mediation, it is then he that prays, his love that intercedes, his blood that pleads—it is he who obtains all from the Father. God will deny us nothing that we ask in the name of his Son. O Holy Spirit of grace! give us a true sight of our

miseries, and a sincere shame and sorrow when we make confession of our sins;—a feeling sense of our need of mercy, and a hope of obtaining pardon, when we beg it for Jesus' sake. May we resign our wills to thee, when we pray for temporal things; and when we pray for spiritual graces, may we "hunger and thirst after righteousness." When we praise thee for thy works of nature and of grace, and give thee thanks for thy mercies, let us do it with high esteem and gratitude.—**BISHOP WILSON.**

*The thoughtless warned.*—Let me entreat you to be wise in time, for the greater part of mankind are cut off before they begin to think seriously. They die without wisdom, because they die without taking warning: like that senator, who, as he went to the assembly, had an account put into his hand of a conspiracy against his life: he was however too much engaged to attend to it, and therefore put it for the present into his pocket. He intended to read it the first opportunity; but was stabbed before that opportunity came. There is indeed a conspiracy formed against your life; yea, against the dearest part of man, your soul. This soul is very soon to enter an assembly composed of all nations, tongues, and people, standing before God the Judge of all. In the way an adversary (1st Pet. v. 8) lies in wait to give a fatal stab to its everlasting happiness: sin points the dagger in his hand; and a careless unbelieving state of mind affords him opportunity. In such circumstances, shall I scruple to warn you in the plainest terms? God forbid! My silence would hazard my own safety. I cannot forget what was once said to a minister, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood shall I require at thy hand." Ezek. xxxiii. 8. The interests therefore of your soul are your dearest interests. You will forget the loss of all other things; but this loss will be irreparable. In losing this all will be lost! "For what shall it profit a man if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Presumptuous minds, blinded by the god of this world, may indeed seek to overwhelm every consideration of this kind with scoffs and ribaldry, and try to harden themselves and others against the evil day, by the worst of all hopes; viz., that God is not to be believed. But this desperate conduct can make no alteration whatever as to the things despised: the awful facts remain: time flies apace: eternity approaches whether we prepare for it or not; and "God is not a man that he should lie, nor the son of man that he should repent." He hath declared his purpose; he hath warned us of our danger; he hath pointed out our remedy. It is his perfection that he cannot change nor deny himself; and therefore he calls upon us to change; that is, to "turn to him and live." Such as think to avoid a danger by turning their eyes from it, have been well compared to that silly bird which, when closely pursued, thrusts its head into the sand or a thicket; and because he does not see his pursuers, vainly hopes that they have lost sight of him. But, "wisdom crieth without, How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge! Turn ye at my reproof." Our wisdom, then, consists, not in shutting our eyes against a danger, but in opening them to discover a refuge:—not in refusing to hear the charge brought against sin, saying with the wicked, "Tush, thou, God carest not for it;" but in humbly confessing the evil; submitting to his account of it, and embracing the remedy which he hath provided against it. For all attempts to conceal or excuse this evil are as vain as they are presumptuous: it meets us in the Scriptures,—in the history of every age,—in the scenes of every day,—and in our own consciences, if they are not blind or seared. If convinced of your sad

state in having wandered from the best of Fathers—and if tired, like the prodigal, of the slavery of sin—you are desirous to return, remember how graciously our Lord invites all that labour and are heavy laden to come unto him for rest; declaring that he will “in no wise cast out him that comes;” that his blood shall cleanse such from the guilt of sin, and his Spirit deliver from the power of it; and that he will freely give his “Holy Spirit to them that ask him.” As his servants and witnesses upon earth, we are bound to declare these truths; and to declare them with firmness on the authority of his word. We can speak of them also from our own experience; we have been in your condition; we were convinced of our danger; we advanced upon the credit of his truth; our prospects brightened as we advanced; and the more we know of religion and its Author, the more we feel and admire its evidence and importance. Can we then avoid adopting the words of the Apostle (though in an humbler sense), “That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full.” It is in advancing that you may expect the same increasing conviction; for a Christian’s evidence grows with his experience. “He that believeth on the Son of God hath the witness in himself;” and in his time and measure shall be enabled to resist every temptation to apostasy with the holy confidence of that faithful servant, Polycarp, who, when urged to save his life by reviling his Master, replied—“Eighty and six years have I served Christ and never received any thing but kindness from him; how then can I now blaspheme my King and Saviour!”—CÆCIL.

#### THE SABBATH IN SWEDEN.

[From *Rae Wilson’s Travels in Norway, Sweden, Finland, and Denmark.*]

It is deeply to be lamented, that in a country released from the darkness and superstition of Catholicism, and where the principles of Protestantism and Lutheranism form a fundamental article in the constitution, so little attention should be paid to what I humbly conceive the proper observance of the Sabbath; and that the inhabitants are so little aware how widely this is at variance with the rules of that faith which they profess, and the practice of their brethren in England, Scotland, Germany, and other parts where the blessed light of the Reformation is allowed to shine forth with such unrivalled lustre. It is true that divine service is performed in the different churches on that day; yet the shops are allowed to remain open, carts and carriages passing along during divine service, trades people going after their callings, and strolling about as on any other day. In the afternoon, I could discover no difference between the capital of Sweden and that of France in this respect, excepting, perhaps, that in the former the amusements and exhibitions were more calculated for the lower orders than on other days. The public-houses are crowded, pleasure-boats full of people swarm on the waters, and fishing parties are seen along the banks; in short, there is a complete “turn out” or general stir among the inhabitants, who are all in search of amusement. On the Admiralty Island, opposite the palace, where are public walks, are found houses of entertainment, and bands of music, nay, discharges of artillery. The theatre is also thrown open, where I observed just as great a pressure for admittance as in Catholic countries. It is impossible to reconcile such a flagrant disregard for the Sabbath with Protestant principles, and a due respect for the ordinances of revelation itself, in which the great God, who allowed his dependent creatures six days for the

arrangement of their worldly concerns, claimed the seventh as peculiarly his own, calling upon them to keep this day, not in part, but the whole of it, and that in a holy and devout manner. In the words of an apostle, “He that regardeth the day, regardeth it unto the Lord; he that regardeth not the day, to the Lord he doth not regard it.” Such a violation of the seventh day of the week most unquestionably calls aloud for correction, and for the strenuous exertions of those ministers of religion on whom so high a responsibility for the care of souls devolves. Let not, I entreat, my testimony alone be taken as an authority for the fact: the reader is only solicited to question any one person who has travelled in this country, whether that respect due to the Sabbath-day is paid to it as in Britain, or in that solemn manner in which the Almighty himself has commanded, in the imperishable page of revelation; and I am perfectly convinced he will find the fact confirmed. At the same time, I do admit it is laid down, that a different mode of calculation has been adopted in Sweden, and the Sabbath is considered to begin on Saturday night at six o’clock, and to end at the same hour on Sunday.

Now, on this I would remark, that if the seventh day is to be admitted by Christians as “the Sabbath of the Lord their God,” it ought to be guarded against invasion; and it necessarily follows, that any part of the preceding has not the least connection with this day, or *vice versa*; but the Sabbath must be understood to commence after the expiration of the sixth day. On the other hand, if Sunday is to commence from six o’clock, or any other hour, on the last day of the week, and to be finished at the same hour on the first, when the Sabbath is totally at an end, and the remaining six hours of that day pertain to Monday—by this calculation three days are confounded that are totally distinct. Such a principle, I apprehend, can be considered in no other light than an arrangement adapted for the accommodation of man himself, or, in other words, to afford him time for pleasure the moment public service in church is finished. In fine, it must be evident that the whole of the seventh day must be considered as the Christian Sabbath, and, consequently, a period of time that ought not to be diverted from its true purpose, and so disposed of in order to meet the taste of the creature, but to be exclusively set apart as a day of rest and devout contemplation, and altogether distinct from those allowed for business or pleasure by the Almighty. He claims the whole of the seventh as exclusively his own, and requires it to be sanctified, not only in commemoration of his having accomplished the glorious work of creation, during six, and resting on the seventh, which he hallowed, but to keep alive in the mind of men the glorious resurrection and ascension of the great Redeemer of our world. Admitting, however, the Swedish plan to be proper in itself, I can in truth aver, that I took particular pains to discover whether any part of the evening of Saturday was marked by peculiar solemnities; but I could not perceive this in any one respect whatever, either by the sound of church-bells, the shops being shut up, or any degree of tranquillity in the streets. On the whole, if we admit the full force of the language of the Word of God, that righteousness “exalteth a nation,” so, on the other hand, indulgence and frivolity, amusement and dissipation, on this most sacred of all days, must be considered in no other light than that of degrading it.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 13, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. McCORMACK, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Composition and Contents of the Shorter Catechism. By the Rev. James Brewster, D.D., ..... Page 449</p> <p>2.—The Religion of the Russian Peasant, ..... 452</p> <p>3.—Sacred Poetry. "The Staying of the Sun and Moon in the Valley of Ajalon." By Caird, ..... 454</p> <p>4.—The Gardens of Ancient Palestine. By the Rev. James Hamilton. Part I., ..... 458</p>	<p>5.—A Discourse. By the Rev. John Weir, ..... Page 457</p> <p>6.—Sacred Poetry. "Self-Examination." By Young, ..... 461</p> <p>7.—Christian Treasury. Extracts from Hambleton, Chrysostom, Howels, Hopkins, ..... do.</p> <p>8.—A Closing Address to Communicants on a Sacramental Sabbath. By the Rev. William Alexander, ..... 463</p>
---	--

## ON THE COMPOSITION AND CONTENTS OF THE SHORTER CATECHISM.

BY THE REV. JAMES BREWSTER, D. D.,

Minister of Craig, Forfarshire.

THE Shorter Catechism was composed by the Assembly of Divines, which was convened at Westminster by order of the English Parliament in the year 1643, and which consisted of one hundred and twenty divines, with thirty lay assessors, ten of whom were lords and twenty commoners. Along with this Assembly at Westminster was associated a commission from the General Assembly of the Church of Scotland, consisting of four ministers, namely, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie; and three elders, namely, the Earl of Cassilis, Lord Maitland, and Sir Archibald Johnston of Warriston. The greater number of the divines in this Assembly were clergymen of the Church of England, selected on account of their acknowledged piety, eminent abilities and extensive learning; and it is generally admitted, that the Christian world, since the days of the apostles, has never seen a convocation of more learned and judicious, grave and godly men. They held their meetings occasionally in the Jerusalem chamber, but ordinarily in Henry the Seventh's chapel; and, with little interruption, continued their sittings for the space of nearly five years. During this period they completed what are usually denominated the "Westminster Standards," namely, the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, and the form of Church government; and how deeply they felt their responsibility in this great work may be understood from the solemn vow, which was taken by every member of the Assembly in these words:—"I will maintain nothing in point of doctrine, but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory, and for the peace and good of this Church."

relating to Church government and the directory for public worship, they directed their attention to the Confession and the Catechisms; and in framing these, while they had less controversy, they appear to have employed no small labour. While the Assembly was engaged in drawing up the Confession of Faith, committees were appointed to arrange its doctrines in the form of two catechisms, one of which was intended to form the subject of public expositions from the pulpit, and the other to be used for the instruction of families; these are the Larger and Shorter Catechisms. It is understood, that the first draught of the Confession was prepared chiefly by the Scottish commissioners, and resolutions were subsequently passed that the catechisms should contain nothing that was not expressed and settled in the Confession. The most distinguished persons in the committee, engaged in framing the Shorter Catechism, were Dr William Gouge, minister of Blackfriars, London, and author of a body of divinity in a catechetical form; Mr Herbert Palmer of Ashwel, who became master of King's College, Cambridge, and afterwards published a work entitled "the Principles of the Christian Religion made plain and easy," which is said to bear a considerable resemblance to the Shorter Catechism; but particularly Dr John Arrowsmith of Lynne, afterwards master of John's College, Cambridge, and the author of several valuable theological treatises, is generally believed to have drawn up the first sketch of the Shorter Catechism for the inspection of that committee. After being revised and completed in the committee, it was reconsidered by the whole Assembly, and appears to have been the subject of no small discussion in regard both to its method and matter. Every point of sacred truth which it contains, was submitted to the most careful examination and conscientious judgment; and every separate por-

After the Assembly had settled the questions  
No. 133. JULY 17, 1841.—14d.]

[SECOND SERIES. VOL. III.

tion successively passed, before it was finally and solemnly sanctioned by the Assembly.

The Shorter Catechism, which was first completed, was presented to the House of Commons, and printed by their authority in November 1647; and in July 1648, after being repeatedly revised and simplified, seriously considered, and found agreeable to the Word of God, it was finally sanctioned by the General Assembly of the Church of Scotland. By various acts of Assembly, ministers are earnestly enjoined to instruct their people in the knowledge of the Catechisms; and Presbyteries are required to "take trial of all the ministers within their bounds," whether they be careful in this respect. It is recommended also to ministers, that, besides their ordinary work of catechising, they also preach catechetical doctrine, at such times and in such manner, as they shall find most conducive to the edification of their flocks. In conformity with these enactments, it was formerly a general practice among the ministers of the Church of Scotland to take one question of the Catechism, or more, as the subject of discourse, during some part of the time employed in public worship, and to preach catechetical doctrine from that portion; a practice which it would be well to revive, and to render as attractive and intelligible to the people as possible, as one of the most effectual means of presenting a full and connected view of Christian doctrine, and preventing the growth of those crude and erroneous notions, which are so apt to spring up from partial and superficial glimpses of revealed truth.

In the Reformed Protestant Churches of Holland, the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the regular subject of discourse during the afternoon service every Lord's Day, so that all the parts of the Catechism may be successively explained in the course of every year. All the Presbyterian denominations in Scotland, who have separated from the Established Church, not only retain this Shorter Catechism as a part of their standards, but hold it in the highest estimation, as an instrument of religious instruction among their people. The Presbyterian Dissenters in England were accustomed to testify the greatest regard for this little summary of Christian doctrine; and their provincial Synod in London, at one time published several directions for its being employed in catechising children and servants "on the Lord's Day in the afternoon before sermon, to the end that the whole congregation may receive benefit thereby." The Independents also, especially in England, have borne the strongest testimonies to its excellence; and the Wesleyan Methodists have embodied a considerable portion of its contents in one of their summaries of Scripture truth. Throughout the vast extent of the Christian Church in the United States of America, it is not only held in great estimation, but brought into general use in their schools, their pulpits, and their theological seminaries.

The merits of the Shorter Catechism may,

therefore, be considered as sufficiently established, as indeed very generally acknowledged; and as neither requiring to be very specifically pointed out, or to be supported by any lengthened illustrations. Few treatises of any description have undergone more frequent and thorough dissections, in regard to its general structure and order—its particular terms and statements—its whole form and language. It has been analysed, examined, illustrated, applied in every conceivable way; and, in passing through all these various processes of decomposition and restoration, its substantial excellencies have not only suffered no diminution, but have been rendered more obvious and unquestionable than ever.

Its language is singularly simple and select, so as to prove that every word had been duly weighed and well considered as to its perfect accuracy, propriety, and import. This feature of its style, it has been justly observed, is the more remarkable, when it is considered, that the prevailing fault of theological writers in those times, and even of the men who were engaged in composing it, was a profusion of words, and a fondness for scholastic phrases. The words of the Catechism are indeed full of meaning, requiring to be diligently noted and duly opened up; but in themselves they are peculiarly precise, and suited to convey that meaning in the clearest and simplest strain of intellectual communication. This fulness of meaning has no connection with confusion of thought, or crowding together of too many ideas in one expression, but arises solely from the momentous nature of the truths announced; and it will not be easy to find an equal number of words, capable of conveying the same truths with similar precision of style and sentiment.

With regard to the truths which it does contain and express, there are two things worthy of observation, and which cannot be observed without admiration, namely, the distinct presentation of each of these truths by itself, and the comprehensive system which they form as a whole. Every answer in the Catechism contains a clear and compact statement in itself, standing out clear and intelligible in its own place, without any dependence, in regard to its meaning, on that which precedes or on that which follows; while the whole assemblage and arrangement of these separate statements forms, in a very limited compass, a body of Christian doctrine and duty so perfect and proportioned, that nothing essential is omitted, and nothing superfluous retained. Its words are both weighty and well ordered; and a single term is often found to provide an antidote against some erroneous tenet, or to present a leading feature of some precious truth. It is a string of goodly pearls, each of which is in itself a treasure, and the whole united, a mine of unsearchable riches.

It has sometimes been made an objection to the Shorter Catechism, that it is incomplete as a system of religious instruction, inasmuch as it contains so little history—so few references to the

great facts and events connected with the work of man's redemption, or to the individual characters, whether as examples of good or evil, which are described in the Sacred Record. This objection proceeds upon an entire misapprehension of the original intention and specific use of the Catechism, namely, as at once an acknowledged standard and summary of Christian truth, adopted and authorised by the assembled representatives of the Protestant Churches in the three kingdoms, for the purpose of promoting union in religion and uniformity of worship. With regard to the mere histories and biographies recorded in Sacred Scripture, there were no disputes to be settled, no diversities of opinion to be reconciled. A mere epitome of the names and narratives, the events and eras of Scripture history, with respect to which all parties were agreed, and which it required no great combination of wisdom and piety to arrange, would have been a mere misapplication of the Assembly's time and labours, and a most meagre medium of religious instruction; while, on the other hand, a fuller explication of the divine dispensations of God's dealings towards nations and individuals, as registered in the Inspired History of his providence, accompanied with doctrinal deductions and practical applications, would have led to the production of a large commentary, in place of a lesser catechism. This useful mode of instruction, the Shorter Catechism neither provides nor precludes; but it sends forth a most salutary guide, and sets up a succession of the safest way-marks for the direction of all those, whether learners or teachers, who pursue the pleasing path of Bible history and biography.

But the chief excellences, for which the Shorter Catechism is so peculiarly distinguished, are these two, namely, the condensation of its matter, and the clearness of its arrangement.

1. To the condensation of its matter some reference has already been made, in noticing its single statements and its systematic fulness. But, besides that its single statements are so distinct, and compact, and compressed with meaning, and the union of these statements so complete and comprehensive as a system of Christian truth, the whole is comprised within such narrow bounds, as to bring the entire subject before the mind almost at a single glance, and, at the same time, to furnish a perfect class-book for farther expansion and application. It is at once a precious and portable miniature sketch of saving knowledge—"a mine of truth," as has been well expressed, "in an easily bought field."

2. In the clearness of its classification, and connected arrangement of its contents, it stands pre-eminent and unrivalled. It is not only, as already remarked, so comprehensive in its statements, as to contain every point of divine truth of essential importance; but it is, farther, so regular in its plan, as to present each of these truths in its proper place. In the words of one of its most intelligent and indefatigable expounders, it is "a noble frame-work, built by masterly hands."

In connection with such a simple structure, and within its limited boundaries, all the minuter points of truth and righteousness may be gradually brought together, as in the separate compartments of a well-finished and thoroughly furnished edifice; while, at the same time, it most effectually contributes to the better understanding of its several sections and separate truths, to keep in view this clear and connected arrangement of its contents. To present the mere ground-plan of this "noble frame-work," in its full extent and proper proportions, requires a space and form which the pages of the "CHRISTIAN HERALD" cannot supply; but we may endeavour, very briefly, to mark its general outlines and principal topics.

Its brief and emphatic introduction first embraces the substance of the whole treatise and the essential objects of man's knowledge, namely, the *chief end* and aim of his being, and the *rule of direction* for attaining that end; and, next, presents the division of these instructions or directions under two great heads, namely, *matters of faith*, or what we are taught to believe concerning God—and *matters of duty*, or what we are required to do in obedience to God.

I. What we are required to believe concerning God; concerning the nature of God, and the decrees of God.

God's nature: including his perfections, unity, and trinity.

God's decrees: their nature, and their execution in the works of creation and providence.

God's work of creation: making all things out of nothing, and making man in his own image

God's works of providence: his superintendance over all the creatures; his special acts towards man.

These special acts of Providence towards man, namely, the covenant of life and the covenant of grace.

The covenant of life: its failure on the part of man, and its fatal consequence to him, namely, his miserable state and sinful nature.

The covenant of grace: its fulfilment by the Divine Redeemer, its application by the Holy Spirit, and its benefits to the redeemed.

The ministrations of the Redeemer, or Mediator of this covenant: his two-fold nature, as God and man; his three offices of Prophet, Priest, and King; his two states of humiliation and exaltation, or what he did on earth, and what he is now doing in heaven.

The agency of the Holy Spirit in applying this redemption: the means which he employs, the work which he effects.

The benefits of this covenant: in the present life, at the hour of death, after the general resurrection.

II. What we are required to do in obedience to God.

The general rule of this obedience, namely, the whole revealed will of God; and the particular rules, namely, the precepts of the moral law, and the requirements under the Gospel dispensation.

The moral law: its abridged form in the ten commandments; the sum of these commandments, and the meaning of the several precepts; the inability of man to fulfil the law; the comparative guilt of transgressions, and the penalty resting upon all transgressors.

The requirements of the Gospel: faith in Christ, repentance unto life, the diligent use of the means of grace.

The ordinary means of grace: the Word, sacraments and prayer.

The Word: its efficacy, and the manner of using it.

The sacraments: their nature and efficacy, their number and names; their elements, meaning, and administration.

Prayer: its nature, directions for its exercise, and particularly the form of the Lord's Prayer, with the import of its several petitions.

It has been very justly and ingeniously remarked,\* and it is worthy of being observed, that in this little manual of instruction there are, in fact, presented to us two separate views of divine truth, seen, so to speak, from different positions, and serving different purposes; but both closely connected together, and clearly illustrating one another. There is in the first, a speculative system of divinity, proposing the most high God as an object of contemplation to the mind, in regard to his essential attributes, and in the history of his doings in this world; and in the next, a practical directory, pointing to the heart and conscience, and guiding the conduct in the ways of God.

"Each division," says the respected writer to whom we refer, "may thus be turned to its own proper use. Suppose, for example, that I were asked in what book a clear outline of the Christian faith might be found and studied; I would say at once, In the first thirty-eight questions of the Assembly's Shorter Catechism. But if I were asked for a practical guide to lead men to Christ, and train them to holiness; I would say, Begin at the thirty-ninth question, and be guided by those which follow, onward to the end."

This little collection of precious truths, both doctrinal and practical, is thus well calculated both for the instruction of the young and the solace of the aged. To the young, if correctly impressed upon their memories, and carefully explained to their understandings, it may prove a powerful instrument for preserving them from fatal errors in faith, and for recalling them from vicious courses in their practice. And to the aged Christians, † when disabled, by infirmities both of body and mind, from any active exertion of their faculties either in reading or reflection, the ready re-

\* Scottish Christian Herald, vol. i., p. 14.

† One aged and simple-minded Christian woman, well-known to the writer of these remarks, when nearly deprived of sight, but able to perform some little manual labour, used often to speak, with grateful acknowledgments to her early instructors, of the value, in her situation, of the Shorter Catechism, which she was accustomed, she said, to repeat daily, as her hands were employed at her humble task; "asking and answering herself." *Vide* Christian Herald, No. 127, p. 356, for a similar instance.

membrance of their early lessons from the Shorter Catechism has furnished suitable subjects of self-examination and soothing meditation in their solitary hours, and on their beds of languishing.

#### THE RELIGION OF THE RUSSIAN PEASANT. \*

WITH all their equipages and decorations, this crowd of nobles, foreigners, and soldiers, in the gay Nefokol, is not so attractive as our humble friends in the sheepskins. To a stranger, the genuine new-caught Russian is worth all his civilized superiors in the empire. Wherever he may be seen, he is a most interesting subject for study; but nowhere more than in church. Follow him into the beautiful temple of the Virgin of Kasan, and you find him on his knees, repeating his prayers after the priest, with a fluency which nothing can arrest, and a devotion which nothing can distract. Pass him, or jostle him as you may, he is too deeply engaged with his pious work to take the least notice of you. It is always painful to be present, an unconcerned spectator, where a religious service is going forward in which the heart cannot join. We feel as if intruding on that which we have no right to witness, and seem to scoff without wishing to do so. In Russia, however, there is no occasion for feeling thus. Let the stranger take off his hat on entering, and he is no more looked at than one of the pillars; he disturbs nobody. We are here surrounded by splendour. The noble simplicity of the design—two long pillared aisles in the form of a cross—only renders the richness of the materials more conspicuous. From a floor of the costliest marble, the eye rises to a light and lofty dome, spangled with stars of gold, that twinkle from a sky of the deepest blue. There is neither gallery nor buttress to break the fine height. Even the dais, occupied by the priests, scarcely breaks the general outline; it is but a simple step or two, not far from the entrance. There they stand, in strong array, with long beards flowing over their robes of embroidered crimson, and wearing a lofty black hat, that gives yet more dignity to their stately forms. Their deep rich voices make the vaults ring, as they chant the prayers, aided by a band of bearded choristers, ranged beside singing-desks, within a side-railing. Great care being taken in training the singers, this part of the service is always exceedingly impressive; finer voices we have never heard. But the crowd of worshippers is the most interesting sight. Every person as he enters kisses the sacred picture near the door, or tries to reach that hanging on the wall,—to which later, as it is of more than ordinary sanctity, you may see parents raising their little infants, that they too may touch it with their lips. Of these effigies, the more sacred usually have the brow, the cheeks, and the arms covered with silver, the votive offering of the pious, whose gratitude to the saint whom he thus seeks to honour for deliverance from sickness or danger, has overcome his taste; for the appearance given to the picture by this tinsel covering is truly ludicrous. What makes them more hideous to the indifferent spectator, however, only

\* From "Excursions in the Interior of Russia." By Robert Bremner, Esq. London: Colburn. 1826.

gives them greater attraction in the eyes of the faithful. To these, accordingly, the people flock in greatest numbers. His salutation over, the peasant selects a place for himself on the floor, as near the priest as possible. There is a woman in one of the aisles, with a small table or basket before her, selling long slender tapers; and from her the more devout make a purchase, and, lighting it, set their offering on one of the little triangular frames of wood, planted among the pillars, and stuck all over with nails for attaching these gifts to. Though it be Sabbath, many workmen are busy polishing some steps with pumice, within a few feet of the officiating priests; but no one is distracted by the noise; the people come here to pray, not to look about them. The mutterings and prostrations of the worshippers are most singular. Some, on the outskirts of the assembly, may remain standing; but the greater part have their knees bent to the naked floor. At certain words, however, all, both those who were standing and those who kneel, strike their very foreheads on the earth, with great vehemence, uttering, at the same time, some words from the priest; and this again and again before the service is finished. Some poor old women are always the most conspicuous in these violent manœuvres; but all ages and classes, and both sexes, join with more or less ardour. At vespers, we have seen most respectably-dressed ladies going through the whole ceremony with great fury. In short, the mummery of their religion surpasses all that we had previously witnessed. There is nothing like it in Catholic countries; it can only be compared to the violence of some of the Hindus. One can scarcely describe the emotion which he feels on seeing a crowded assembly going through all these crossings, and attitudes, and genuflections, so strange and so outrageous. It is impossible not to be moved with sorrow for those who look upon such things as constituting religion. Whether this extreme attention to forms be accompanied with any real religious *knowledge*, is a question which few foreigners are qualified to decide. Judging, however, from what we were told by Russians themselves, we cannot hesitate to say, that with the lower orders in this country, religion is little better than superstition. Of the true nature of the Great Atonement, they are utterly ignorant; and even of the first principle of all religion, the Existence of a Supreme, they entertain the most imperfect notions. With the boor, God is only something higher than the emperor; they think not of him as an omnipotent spiritual Being, but as one residing they know not where, who will punish them for neglecting church and their prescribed forms, nearly in the same way as they would be punished for disobeying a mandate of the emperor. Of a future state, their notions are also very indefinite.

In short, as has often been said before now, "the Russian's religion consists in being able to *make the sign of the cross*." He is crossing himself all day long. When he first comes forth into the open air, in the morning, if no church be in sight from his own door, he listens for the first sound of some bell, then, turning towards it, crosses himself with great fervour, to insure a blessing on the undertakings of the day. He crosses himself before and after each meal. When you make a bargain with him, he crosses himself that it may pro-

per. When his countryman spits upon him (as they do by way of anathema, when in anger with each other,) he meekly crosses himself, to avert the curse. When the peasant who is to drive you takes the reins in his hand, he crosses himself to keep away accidents; and every steeple he passes gets the same mark of respect. Sometimes the edifice thus saluted is so far off, that the stranger wonders at the quickness shown in discovering it, and is often at a loss to catch the distant hamlet where it stands. In like manner, the person sitting beside you in any public conveyance, crosses himself every time you start with new horses. What the old do thus frequently, the young of course imitate. If you give a child a piece of money, its little hand is up in a moment, to make the sign of the cross, by way of blessing and thanking you. Much of this crossing work may be seen at all hours, even in the streets; for whether in the city or in the country, no Russian ever passes a church without pausing when he comes opposite its centre, to make the sign of the cross, from brow to breast, and utter some pious ejaculation prescribed for the occasion. This operation may be seen going on incessantly, before every church of the capital; and on the most frequented walks there are certain small places, like shrines, with pictures and gilding in them, in front of which it is also performed. It is not alone the grave and the aged who pause at these places, but the giddy and the young. You have just seen some gray-haired general do it; but wait one minute,—a laughing band of youngsters is coming up. Now they are opposite the church or the shrine,—their mirth and their talk have ceased, each crosses himself devoutly, utters a prayer or two (you see his lips moving), then passes gravely on, the laugh and the jest being resumed only when they are some way off. So far is this crossing mania carried, that when a Russian enters your room, he cannot say "Good morning!" till he has crossed himself to the Saviour's picture. A man in any public way, such as an inn-keeper, must always have a picture hung in his own apartment, in addition to that in the public room, to which each Russian turns before he sits down to eat. While at breakfast at an inn one morning, in a small room off the public one, we were roused by the solemn chanting of a priest in his robes, whom we found, with his attendants, praying before the picture of our Saviour in the corner. Waiting to learn how the ceremony would close, we saw abundance of the usual signing; with the painted wooden crucifix in his hand, about a foot long, he made the sign of the cross towards each of the four corners, and withdrew. It appears that some of the priests have little to live by, beyond the offerings obtained from the people for these chantings and crossings before their sacred images, or for saying prayers in families on high holidays.

Another very remarkable part of the religion of the Russians is their respect for bells; and there is something so inexpressibly sweet in the sound of all we hear in this country, that we can almost forgive this superstition. The air resounds with them from morn to eve. Every church is furnished with several; and among these some are very expensive. They have not the deep, solemn sound of English bells, but a rich sweetness, never heard except here; and said, poetically, perhaps, to arise from the predominance of silver

in their composition. They are not swung, as with us; as if this were deemed too rude a way of treating these venerated objects, it is merely the tongue that is moved. This is accomplished by tying a cord to the tapering point, and then pulling it forward or allowing it to sink back, so as to strike either side at pleasure. No sooner has the peasant caught the sound than his fingers are in motion to his forehead. This reverence, perhaps, begins even when they are in the hands of the founder. The child casts its mite into the melting mass, and the beggar his only alms; the bride gives her ornaments, and the princess sells her pearls: all are eager to aid in the pious work. Gold and silver are, in consequence, so profusely parted with on such occasions, that some of these bells have grown to be the monarchs of their tribe. Russia boasts of having the largest bells in the world. The day on which a bell is consecrated is always marked with great solemnity and rejoicing; and throughout the whole of its existence it joins in the joy and in the gloom of the flock over which it presides; for it is tolled on every occasion of sorrow or of gladness. Little wonder that these objects are so much beloved; for perhaps the happiest and most romantic associations of the Russian are linked with his village bells. In a land where there is so little bordering on romance, this trait of national character is not unwelcome; but if we attempt to ascertain what it is they worship in their bells, the result will be far from distinct. We could never learn whether the salute in passing a church be to the building or to the metal: that it proceeds from respect to Him with whose service they are connected, would be asserting too much of a people, with the great mass of whom religion, we fear, is nothing but ignorance.

#### THE STAYING OF THE SUN AND MOON IN THE VALLEY OF AJALON.

Stras the light morning wind on Gibeon's brow,  
And sweeps along the silent vale below;  
The eastern sun slow leaves th' empurpled main,  
And steals in beauty o'er the Syrian plain;  
Beneath his beams now yellow wave the fields,  
And the deep wood its first faint verdure yields;—  
Far down the vale the modest lily blooms,  
And the rich rose her summer robe assumes;  
The brawling torrent seeks its summer bed  
Where the pale hare-bell waves her drooping head;  
Now through the depth slow winds the silver stream,  
And its hushed waters in the glad light gleam:  
Lured by the stillness of the open glade,  
The timid deer forsakes the leafy shade—  
A moment stays to greet the sun's warm ray—  
A moment lists, then swiftly bounds away,  
And all again is still; save where, on high,  
Some early wanderer from a sunnier sky,  
In joy now wantons and now soars along,  
And on the still air pours a flood of song.

The city, too—where midway on the hill  
Dark cedar-groves the air with fragrance fill—  
The silent city lies. In languid light  
Are gleaming now her towers and turrets white;  
High o'er the steep impend her frowning walls,  
Her fair pavilions, and her marble halls:  
See! a thick vapour from her watch-tower curls,  
And to the wind her banner slow unfurls;  
The watchman now begins his nightly round;  
And from the city steals a low, deep, murmuring  
sound.

But, hark! from where dark Eglon fronts the main,  
Borne on the winds across the level plain,  
Comes martial music, like the distant *hurrah*  
Of the unresting ocean—deep and dull;  
Nearer it comes and nearer: 'tis the hum  
Of war-hosts mustering to the rousing drum.  
Swift, like a rolling flood, thy tribes advance—  
Thy mountain tribes, O Moab! Gaily glance  
Bright shield, and glittering spear, and flaming ear,  
In all the proud magnificence of war;  
And far and near, rock, valley, plain, and hill,  
Lo! onward borne, thy myriad armies fill;  
Aloft to heaven they raise their battle-cry,  
Aloft to heaven their war-flags wave on high—  
From their fixed basements shake the rocks around,  
And the eternal hills repeat the pealing sound.

The shout has ceased, but its wild echo still  
Afar reverberates from hill to hill;  
A moment now it falls—now wakes again—  
Bursts like a thing embodied on the plain,  
Till faintly heard where Hebron's towers arise,  
In Jordan's mingled waves it sinks, and dies.

Behold the city's gates wide open flung!  
Behold its heights with armed men are hung  
'Tis Israel's anthem that the breezes bear—  
'Tis Israel's banner floats upon the air;  
Round them meridian splendour pours the sun,  
Where slow leads on the prophet child of Nun.

Evening descends, but still along the vale  
Wild rage the conflict and the clash of mail;  
Still on, undaunted, pour the prophet's bands,  
And, dauntless still, the vengeful foe withstands:  
Moab's mowed ranks bend like the feeble reed;  
Yet as they bend, still ranks on ranks succeed.  
But, hark! a cry from Israel's foremost foes!  
For heaven's wide arch with flaming terrors glows—  
Hailstones and fire sweep through the gathering clouds,  
And mar the might of Moab's thronging crowds:  
" 'Tis Israel's God, 'tis Israel's God," they cry—  
" Jehovah thunders from the awful sky!"  
Ah! Moab, haste—not thine the conqueror's sword;  
Ah! Moab, see the vengeance of the Lord!  
Before His glance soon fades thy plumed array—  
Thy bannered pomp, like snow, swift melts away;  
Fall the rent rocks, as by the lightning riven,  
And the unfathomed earth groans 'neath the wrath of  
Heaven;  
Then, haste! for now thy chariot's rapid flight  
Shield from the foe descending shades of night.

But, lo! apart from the wild battle's storm,  
Raised on a bare, bleak rock, the prophet's form!  
Forth to the towering heavens his arms are spread,  
Whilst day's last radiance flickers round his head;  
A golden band the prophet's mantle binds—  
Stream his dark locks dishevelled to the winds;  
The awe-struck hosts gaze from the plain below—  
Now silent all—the friend beside the foe:  
Powerless, the avenger's arm forgets its might,  
And the swift chariot stays its rapid flight;  
Faints Moab's heart; whilst o'er the silent dell,  
From lips inspired, these awful accents swell,  
" Stay, O thou sun, on Gibeon—in Ajalon's vale,  
Thou moon, stand still!"

The prophet's words prevail—  
The sun and moon stand still. Disparting fly  
Dark circling clouds, and shoot athwart the sky;  
Heaven's orbs revealed with *strange mixed* lustre burn,  
And day's departing beams back to the plains return.

Then bursts from earth to heaven the exulting cry,  
" On, Israel, on!—for God and victory!"

"On, Israel, on! Gleams o'er the avenger's way  
God's mystic lamp, and lights him to the prey!"  
On Moab's rapid steeds strange numbness steals,  
Slow on their axles turn his chariot wheels;  
And whilst around Death's raging arrows rain,  
He shrieks for aid—for aid he shrieks in vain.

Long raged the battle; but ere morning bore  
Her wonted breezes from far Jordan's shore,  
From that vast armament that gallant lay  
Beneath the sun, light, life, had passed away.  
God's wrath swept o'er it; and along the plain  
Lies now one lonely heap of mingled slain,—  
The sun and moon move on!

CARD.

## THE GARDENS OF ANCIENT PALESTINE.

BY THE REV. JAMES HAMILTON,

MINISTER OF ROXBURGH CHURCH, EDINBURGH.

### PART I.

THE following interesting article we extract from "The Edinburgh Academic Annual, for 1840."

We cannot read the sacred writings, without a conviction that the Hebrews were a people who delighted in flowers and green fields, in trees and forests, in orchards and gardens. The two hundred and fifty botanical terms occurring in the original of the Old Testament, are enough to prove this. No collection of classic authors of equal bulk, and not expressly treating on the subject, could furnish such a catalogue; for it must be remembered that all these terms occur incidentally in their poetry, history, and laws. Averse as they were to sculpture, and all representations which could possibly be perverted to the idolatrous use of graven images, they made an exception here. Flowers, both singly and in wreaths, with the fruit of the pomegranate, formed a conspicuous part of the golden ornaments of the temple.

When the Queen of Sheba came to behold the glory of Solomon, and to try him with hard questions, tradition records that one of her most ingenious puzzles was, a bouquet of artificial flowers, so true to nature that the eye could detect no difference. This she presented to the royal naturalist, along with a similar nosegay of garden flowers, and required him, without smelling them, to decide which was the work of nature, and which her own. That father of botany was so non-plussed, that he was obliged to refer the matter to the decision of a bee, which was buzzing through the apartment at the time, and which soon discovered that the queen's waxen flowers contained no honey.

Trees and flowers enhanced the enjoyment, or relieved the gloom of almost every scene in Jewish life. Like the streets of modern Ispahan, their cities were sometimes adorned and shaded by plane-trees growing beside the water-courses. Even in towns, the vine was trained along the walls of their houses, and as it twined round the balustrade of the outer staircase, was both a graceful and useful ornament. The courts of their houses usually rejoiced in the shade of some spreading sycamore or oak, and the open spaces in the areas of the public buildings were usually planted, except in the temple where idolatrous associations occasioned a special prohibition. Gardens, and the shelter sometimes of a single tree, were the most frequent places of retirement and devotion; and it was there that the rabbies loved to sit and deal out their wisdom to obsequious disciples. The very rusties had a taste for flowers, and, by a usage, of which the significance is not so obvious as the elegance, the grain newly heaped on the threshing-floor was crowned with lilies, or some equally graceful garland. The path-

ways of their conquerors, and heroes, and great men, were, on high occasions, strewed with flowers and the leaves of the palm. Their feasts were enlivened by the beauty and sweetened by the fragrance of flowers. Hence the apocryphal Solomon puts into the mouth of his voluptuary the truly Anacreontic ditty, "Come on, let us enjoy the good things that are present. Let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered." This propensity followed them to the grave; and, as the modern Egyptians deck the tombs of their relatives with palm leaves and the fragrant *origanum*, and the inhabitants of Aleppo plant myrtles in their cemeteries; so, to plant or strew flowers upon them, seems to have been one way of "garnishing sepulchres" among the Jews. When Abraham bought the field at Machpelah for a burying-ground, besides the cave, special mention is made of the trees which surrounded it. And, whether or not it were by a common custom, the most interesting sepulchre on earth was in the garden of a Jew. And who does not recall that imagery from groves, and fields, and gardens, which sheds over the sacred poetry the glowing tints of Persian minstrelsy, and the fragrance of Arabian song? Not to quote the nobler, but well-known examples which the Psalms, and Canticles, and Prophecies supply, their uninspired authors will almost bear out the assertion. Thus, in the description of Wisdom by the son of Sirach, "I was exalted like a cedar in Lebanon, and as a cypress-tree upon the mountains of Hermon. I was erect like a palm-tree in Engedi, as a rose-plant in Jericho, like a fair olive in a pleasant field, and grew up as a plane-tree by the water. I gave a sweet smell like cinnamon and asphaltus, and yielded a pleasant odour like the best myrrh, as galbanum and onyx, and fragrant storax, and as the fume of frankincense in the tabernacle. As the fir-tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches." In similar taste, but perhaps with greater beauty, Simon the high priest is elsewhere described, "As the morning star in the midst of a cloud, as the rainbow lighted up among sunny clouds, as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer, as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds."

In its better days Palestine was "the garden of the Lord—a land of brooks of water, of fountains, and depths that spring out of valleys and hills—a land of wheat, and barley, and vines, and fig-trees, and pomegranates—a land of oil-olive and barley." The iniquities of that land have dried up many of its fountains, blasted its vines, and withered its fig-trees; but the bee still murmurs on the fragrant cliffs of Carmel, and the black clusters of the olive yield their fatness in Gethsemane. The ruthless Maronites and Druses have not been able to exterminate the cedars of Lebanon; and at the fountain of Siloam the moss springs out of the wall, as did the "hyssop" in the days of Solomon. The almond-tree flourishes along the Jordan, and, like a canopy of silver, shines against the sky of a cloudless spring, even as when it first invited the youth of Judah to the fields and villages, and its snowy blossoms on leafless branches reminded the sumptuous monarch of approaching age. Sycamores grow by the way-side, as when Zaccheus climbed into one to catch a glimpse of the illustrious Stranger; and the Arabian pitches his tent beneath the Terebinth, like Abraham when he received his angel visitors at Mamre. Jericho was the city of palm-trees in the time of Moses,—with the leaves of the palm the jub-

lant procession carpeted the pathway of their king as they conducted him to Jerusalem from Jericho—and probably most of us have seen dates from Jericho. The pine, cypress, and myrtle, still cast their shadow, though no feast of tabernacles return, whose bowers they once adorned. Sharon has not lost its rose; and near the Mount of Beatitudes we recognise the gorgeous amaryllis, the descendant of those very lilies to which the Divine Teacher pointed one autumn evening, eighteen hundred years ago, and bade his disciples "consider" them, with a feeling which the greatest botanist of his day (Smith) has characterised "as the highest honour ever done to the study of plants." Hasselquist (p. 134) was charmed with the jasmine of Palestine; another traveller speaks with rapture of the delicious odour which sprang at every step of his way from Jerusalem to Jaffa, when the long-looked-for rains had revived the rosemary, thyme, balm, and other aromatic herbs; and Maundrell understood the allusion of the prophet (Hosea xiv. 1), in the glen of Lebanon, where Canobin lies embosomed. This valley "is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades—the ingenious work of nature."

It usually happens, that, where nature has been bountiful, man is indolent. The husbandman of Jaffa scratches the sandy mould, throws in a handful of melon seed, and, till the heat of summer reminds him of his vegetable fountain, gives himself no concern about his crop. True, it requires no labour; but neither will he encumber himself with other harvests that need more. The Hedouin, who nestles among the ruins of Palmyra, surveys its long vistas of roofless columns, and mountain-heaps of broken architecture, without the most distant thought of imitating what magicians have done. When Mr Burchell landed at the Cape, and his floricultural compunctions were awakened by treading under every step some magnificent heath, or geranium, or aloe, the pride of an English conservatory, he was mortified to find in the gardens nothing but some pining samples of European botany. Native flowers are always weeds; and from the present flora of Palestine we cannot certainly infer the contents of its ancient gardens; nor from the beauties of its natural scenery, or the fertility of its soil, does it necessarily follow that its inhabitants displayed taste in their gardens, or possessed gardens at all.

So far as the eastern gardens of the present day may be expected to throw light on the subject, they do not lead us to hope for much. Damascus was one of the four paradises of the East, and still might be. A rill of water suffices, without other labour, to insure a return from trees, which, once planted, receive scarce any tending. But the disorderly medley within corresponds with the rudeness of the clay wall without. The most abject and improvident utilitarianism regulates the husbandry and horticulture of a Turk. At a distance, Damascus, with its tall minarets and shining domes, looks like a city of palaces in a vast wood. So glorious is the sight, that the spot is still pointed out where Mahomet first beheld it from afar, and turned away with the exclamation, "But one paradise is designed for man, and I am resolved not to have mine in this world." Had he ventured nearer, his frailty might have stood the trial. Those summer houses, which glitter so gaily in the distance, rear their sultry grandeur in flowerless orchards—not gardens—and the stream of the Barrady is diverted and finally dried up, in watering trees planted without taste, cultivated without skill, and yielding fruit with proportionate profit. To the accurate and observant Maundrell, we owe a minute account of the Emir Faccardine's garden at Beroot. It was almost entirely filled with orange trees. It was a

quadrangle, divided into sixteen squares, four in a row, with walks between. All these walks were shaded by orange trees, on which the fruit hung thicker than he ever saw apples in England. The plats were bordered with stone, and intersected with stone gutters for conveying water over the garden, a little outlet supplying every two. On one side of the garden were two terrace walks, rising the one above the other, and shaded with an arbour and summer-houses at the end. Our traveller adds, "were this place under the cultivation of an English gardener, it is impossible any thing could be made more delightful. But these Hesperides were put to no better use, when he saw them, than to serve as a fold for sheep and goats; insomuch, that in many places they were up to the knees in dirt." Yet Faccardine's visit to Italy had enabled him to improve prodigiously on the gardens of this country, which are said to be "nothing else but a confused miscellany of trees jumbled together, without either knots, walks, arbours, or any thing of art or design, so that they seem like thickets rather than gardens." Nor is it a very flattering account which Dr Russell gives of the gardens of Aleppo. No care is bestowed in levelling the soil, and removing unsightly deformities. Patches of ground are sown or planted with melons, cucumbers, legumes, cotton, tobacco, clover, and barley, to be cut green for the horses, interspersed with which "are large plantations of cherry trees, plums and pomegranates, and sometimes groves, composed of the various fruit-trees that the country produces. All these trees are standards, and though sometimes planted in rows, they are for the most part crowded close together, with little regard to symmetry, forming wild and almost impenetrable thickets. But a more complete shade is met with in other parts of the grounds, formed by tufts of lofty trees, which, uniting their branches at top, give shelter to roses of different sorts, and to a profusion of wild aromatic herbs, which thus protected from the sun, long retain their fragrance. The flowers cultivated for sale contribute little to the ornament of the gardens, being neither displayed regularly in parterres, nor artfully scattered among the plantations."

Exactly similar were the gardens which Dr Shaw found in Bombay in the early part of last century, and which, in their productions, bear a close resemblance to those of ancient Palestine. "There is nothing laid out in them with method, beauty, or design; the whole being a medley only, or confusion of fruit trees, with beds or plantations of cabbages, turnips, beans, garvanços, &c., nay, sometimes of wheat and barley interspersed. Fine walks, parterres, and flower-plats, would be to these people the loss of so much profitable soil; as planting in order and regularity, the study of soils and composts, or the aiming at any new improvements, would be so many deviations from the practice of their ancestors, whose footsteps they follow with the utmost devotion and reverence."

From such accounts, which are confirmed by Pococke, Niebuhr, Clarke, and a multitude of modern travellers, it has been too hastily inferred, that the gardens of the early Jews could exhibit no display of taste or skill. From the productions of a modern garden in the East, we may very reasonably infer what herbs and trees grew in its ancient gardens; for the climate which encouraged or required the vine or the melon in former days is likely still to favour their growth, and make them objects of desire. But from the tawdry taste or indolence of modern Turks or Moors, we have no right to charge similar vices on the free and opulent possessors of ancient Palestine. We may have seen the garden of an old mansion converted into a potato-plot or a sheep-paddock; but it would certainly be unfair to judge of the horticultural skill of its ancient proprietors from the propensities of its modern possessors. The men who have filled up the fish ponds, and dilapidated



the terraces of Solomon, are not likely to have preserved his landscape-gardening either.

THE DUTY OF THE CHURCH TOWARDS THE WORLD:  
BEING THE SUBSTANCE OF

A DISCOURSE.\*

BY THE REV. JOHN WEIR,

Minister of the Presbyterian Church, Newry, Ireland.

“Walk in wisdom toward them that are without, redeeming the time.”—Col. iv. 5.

THE epistle which presents us with an important subject of meditation this evening, was originally addressed by the Apostle Paul to the Church at Colosse—a city of Asia Minor. Thither, “according to the dispensation of the grace of God,” “the word of the truth of the Gospel had come, as in all the world, and had brought forth fruit since the day they heard of it, and knew the grace of God in truth.” Once these Colossian converts had been “alienated,” but now they were “reconciled through the body of Christ’s flesh through death,” that he might present them holy and unblameable in his sight. Once they had been idolaters, now they had “turned from dumb idols to serve the living God, and to wait for his Son from heaven, even Jesus who delivered them from the wrath to come.” Once they had indulged in all those abominations, “for the which things sake the wrath of God cometh upon the children of disobedience,” but now they “had been renewed in the spirit of their mind, and had put on the new man, which after God is created in righteousness and true holiness.”

Here was a trophy of Sovereign grace! Here was a glorious and convincing proof, that He who had “spoiled principalities and powers, and made a show of them openly,” though now ascended to his throne, went forth with his apostles by the might of his Spirit, so that with nobler honours than those of the Roman general returning from the campaign of conquest with captive monarchs and soldiers in his train, they could exclaim, “Now, thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!”

Our text is addressed to the Church of God in all ages, and it plainly teaches us that there are certain duties to be performed by the Church to the world, in order to win back the ungodly to that rightful allegiance which Jehovah claims.

In order, however, to appreciate the force of the passage, we shall, in humble dependence on the blessing of “the Lord the Spirit,” notice, *First*, The class of characters mentioned, “those that are without;” *Second*, The class of characters implied and addressed, “those that are within;” *Third*, The duties demanded of the latter class towards the former, “walk in wisdom towards them, redeeming the time.”

I. “Those that are without.” The language

\* The following Sermon was delivered in St Cuthbert’s Parish Church, Edinburgh, on the Evening of Sabbath, May 23, 1841. Mr Weir was one of the Deputation from the Irish Presbyterian Church to the General Assembly.

of the apostle is most graphic; it irresistibly carries us back to the hour of the fall when man was driven out from the presence of an angry God; and when he was taught by the cherubim and the flaming sword which turned every way, to keep the way of the tree of life, that he was indeed “without.” The whole race was now shut out by sin from the paradise of God on earth, and from the nobler Eden above. But in that hour of dark despair, the *first promise* gave a faint yet cheering development of the wondrous plan whereby “the banished might not for ever be expelled.” They who believed its testimony thenceforth were “without” no more. These were “the sons of God,” the descendants of the holy Seth, the rest were the posterity of the impenitent fratricide Cain; and the distinction thus early established, strikingly illustrates the Saviour’s declaration to Nicodemus, “That which is born of the flesh is flesh, and that which is born of the spirit is spirit.”

1. *The text describes the Gentiles.*—When we apply the description of the apostle to the world before the flood, corruption is implied, for “all flesh had corrupted their way before God,” and “the imaginations of man’s heart were only evil, and that continually.” And therefore, “it repented the Lord that he had made man; and he said, I will destroy man whom I have created from off the face of the earth.” When we trace the history of the world *after* the flood, tremendous *guilt* is implied in the destruction of the cities of the plain. In the very calling of Abraham, idolatry proclaims its fearful existence. He was summoned to “come out from his country and his kindred, unto a land which God would show him.” And for what purpose? plainly that he might be among them that were “without” no longer, and that, snapping every tie that bound him to his country and his home, he might escape the contaminating atmosphere of the Chaldean gods whom his own kindred “served beyond the flood.” And thus was it, my brethren, in Old Testament times, with the mass of mankind. Do you think of Egypt? She was the cradle of the sciences. Her magnificent ruins, her sculptured temples, and tombs, and her majestic pyramids—all tell of her intellectual power. Yet her inhabitants, “professing to be wise became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four footed beasts and creeping things. They changed the truth of God into a lie, and worshipped and served the creature, rather than the Creator, who is over all blessed for evermore.” Do you ask of Greece?

“The land where poets swept the lyre—  
Where patriot warriors fought.”

Greece, where Socrates and Plato taught—where an Appelles traced on the canvas, the loveliness which his pencil immortalized,—and where a Praxiteles by his chisel invested the marble with all but the breathing beauty of life! There, all were “without;”—and in the blindness of their ignorance, and amid the multitude of their temples, the polished citizens of Athens erected an

altar to "the unknown God." The youth of Greece might engage in agonistic contests at their celebrated "games," but they were never taught by their philosophers to "agonize to enter in at the strait gate." They might be trained to the art of fighting, but they knew nothing of "fighting the good fight of faith." They did rush with wing-footed speed to the goal, but they had no knowledge of "running with patience the Christian race, looking unto Jesus." Their ambition might be gratified by the fading crown of ivy, or of laurel, wreathed around their brows, but they were never fired by the holy ambition of winning "a crown of glory that fadeth not away." Finally, in looking to the Gentile nations of old, *do you think of Rome*, the mistress of the world, who brought all nations tributaries to her feet? She was ignorant of the sceptre of "a God of peace." She was drunk with human blood, and her depraved populace revelled in all licentiousness and cruelty. Thus was the Gentile world "without God and without hope;" and thus it is now with six hundred millions of our race, the inhabitants of China and Japan, of India and Central Asia, of Africa, and of the islands of the sea, save where Christian truth has penetrated and prevailed. Nay, the larger portion of the inhabitants of Europe, of Christendom itself, are "without." The masses in our own great cities to whom the Sabbath comes in vain, and not less the formalists and hypocritical professors, with which the visible Church itself abounds in this day of easy profession, these, all these, are in the eye of God "without." How dreadful is the thought! They are without the pale of the Church's light,—of the Church's peculiar privileges and provision,—of the Church's omnipotent protection,—and must, if grace prevent not, be for ever without the gates of the Church's final and eternal home.

2. *The Jews must also be classed among "them that are without."*—For two thousand years they were "within." For them God "made bare his arm" in bringing them forth from bondage; for them he provided "angel's food," and "water from the flinty rock;" and the pillar of cloud by day, and the pillar of fire by night, their miraculous passage of the Jordan, their peaceful possession of Canaan—all proclaimed that "the eternal God was their refuge, and underneath them were the everlasting arms." "To them pertained the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs "were the fathers; and of them, as concerning the flesh, Christ came." But when He came, they rejected and crucified the Lord of glory. As the awful result, their "house was left unto them desolate;" the army of Titus burnt their temple, rased their city walls, butchered more than a million of its inhabitants, and carried away the rest into slavery. Since then, Israel has been degraded and oppressed. It is one of the darkest stains on Popery, that throughout the middle ages she sanctioned the persecution of the Jews; and that, at this hour, in Italy and in Rome itself, she

brands him as the companion of the dog. As a nation then, Israel is "without."—A veil is on their hearts; and the curse of "His blood," whom their fathers slew, rests heavily upon them.

"Tribes of the wandering foot and weary breast,  
When shall ye see away, and be at rest?  
The wild dove hath her nest, the fox his cave,  
Mankind his country, Israel but the grave!"

II. We come now to notice the class of characters here implied, and who are addressed by the apostle, "those that are within."

1. *From the beginning of the world, till the birth of Christ, there was in every age a class of men emphatically "within."*—Such was Abel, who offered of the firstlings of his flock in faith of the Great Atonement accomplished in "the fulness of the time." Such was Enoch, who "walked with God;" who, in an infidel and corrupt age, was "faithful among the faithless;" and who, in his translation to glory without tasting of the bitterness of death, proclaimed to men that verily there was a just God, who, while He punished his enemies, would recompense his righteous servants. Such, too, was Noah, the "preacher of righteousness;" Abraham, "the friend of God;" and just Lot, "that righteous man" who, "dwelling among" the people of Sodom and Gomorrah, "in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." And need I remind you, that of this class were Moses, "the man of God;" and Caleb and Joshua, who "followed the Lord fully;" that such was "the band of men who went with Saul to Gibeath, whose heart God had touched;" that of this "holy seed," these "vessels unto honour" were Samuel and the prophets—David and his righteous descendants on Judah's throne—Jehosaphat, Asa, and Josiah—the seven thousand, in Elijah's day, who had "not bowed the knee to the image of Baal"—and that noble company, in the dark days of Malachi, who "feared the Lord, and spake often one to another?"

2. *This class has been still more numerous since the incarnation of the Redeemer.*—True, they were a "little flock" at first; for "He came to his own, and his own received him not." We behold this class in the eleven faithful apostles, who speak through the lips of Peter, saying, "Lord, to whom shall we go, but unto thee: thou hast the words of eternal life?" We see it increased in the one hundred and twenty who met in the upper room on the morning of the day of Pentecost—in the three thousand who were converted under Peter's sermon—in "the multitude of them that believed"—in "the great company of the priests obedient to the faith"—and in "such as should be saved" added daily to the Church. And with fresh accumulating power we behold the Church of Christ enlarging her boundaries, and "within" these receiving large accessions from the world "without." Behold the door of faith opened to the Gentiles by Peter, and the "Lord giving testimony to the word of his grace, when Philip speaks to the Ethiopian eunuch! Behold

the bloody persecutor Saul himself arrested and brought "within"—his whole heart changed in a moment from pride to humility, from unbelief to faith, and from enmity to love! Follow him, as he goes forth as "a chosen vessel" throughout every part of the known world, and see what multitudes he is honoured to turn from darkness unto light, and from the power of Satan unto God. Add to his labours those of the other apostles and early evangelists of the Cross, and what do you find? At the end of the first century, a heathen historian testifies that the temples of the pagan gods were almost entirely deserted, and that the animals sold for sacrifice could scarcely find a purchaser! True, ten persecutions raged in succession, and multitudes fell like leaves before the blighting breeze of autumn; but the more the Church was oppressed, the more she multiplied and grew; and, at the end of the third century, Rome, pagan Rome, is overthrown, and Christianity becomes the established religion of the world!

A dark cloud, however, soon began to cover the moral heavens. The "great apostasy" speedily developed itself, and threw its pall over Europe for more than a thousand years. And yet, during that long period of sorrow and tears, there can be traced in the Cathari and Image Breakers, in the Waldenses and Albigenses, against whom Rome sent forth her bloody crusades—in the early Irish Church and the faithful Culdees, the class of whom we speak—those that are "within." And then comes the promise of enlargement in Wycliffe, "the morning star of the Reformation." Next Luther, and Calvin, and Cranmer, and Knox, men born for the crisis, each puts the silver trumpet to his lips, and lo! Christendom shakes off her fetters, and awakes from her slumbers! Then "the Lord gave the Word, and great was the company of them that published it." Since that time (with some melancholy periods of decline excepted), the Churches of the Reformation, "walking in the fear of the Lord and the comfort of the Holy Ghost, have been edified and multiplied." And what do we behold in the present age? The sensible diminution of the boundaries of Satan's empire, and "times of refreshing" over the whole earth "from the presence of the Lord." And, O! how joyful the thought, that these are but as the first droppings of the shower of Pentecostal effusion which prophecy encourages us to expect, and that soon, in answer to believing and united prayer, there will be "the sound of abundance of rain." *The present* is but the sowing of the seed—*the future* will be the springing of the plant; *the present* is but the formation of the bud—*the future* will be the expansion of the full-blown flower; *the present* is but the breaking of the dawn in the dappled and rosy east—*the future* will be the meridian splendour of the perfect day!

Dear brethren, permit me to put to you the solemn question, Have you reason to believe that you are among the "called, and chosen, and faith-

ful"—that you are, indeed, among those that are "within?" Are you "within," as Noah and his family were within the ark? Are you "within," as the manslayer was within the gates of the city of refuge? Are you "within," as hewn out of the quarry of nature by the Great Architect the Spirit, and built as "lively stones" "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone?" Are you "within," as branches abiding in the "True Vine," and bringing forth "the fruits of righteousness?" Are you "within," "entering in through the door, going in and out" under the care of the "Great Shepherd," and "finding pasture?" Are you "within," so as to enjoy the security of Him of whom it is written, "He dwelleth on high; his defence shall be the munition of rocks?" Do you know what it is to be "in Christ," washed in the fountain of his blood, covered with the garments of his righteousness, and made temples of the Holy Ghost? If so, then we hail you as "brethren beloved, partakers of the benefit." We would animate your love and hope, by pointing you to that blessed hour, when He who openeth and no man shutteth, and shutteth and no man openeth, shall say, with regard to you and all the ransomed of the Lord, "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in! Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city!" There, with the glorious company of prophets, the goodly fellowship of apostles, the noble army of martyrs, with all the children of God—an innumerable multitude out of every language and tongue, and nation and people—you shall stand before the throne and before the Lamb, with white robes, and palms in your hands, and your voices shall swell the eternal hallelujah of praise! But, ere you pass from earth to heaven—before you mingle with the ransomed throng of the Church invisible above,—as members of the Church visible on earth my text demands of you the discharge of certain duties towards "the world that lieth in wickedness." I therefore proceed to consider,

III. The exhortation here addressed to you by the apostle, "Walk in wisdom towards them that are without, redeeming the time."

1. *The disciples of Christ are to walk in wisdom toward them that are without, by shunning the society and discountenancing the practices of the ungodly.*—How clearly does this appear from the words of Solomon, "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding?" Accordingly, we find Jehovah addressing his people, saying, "Wherefore, come out from among them, and be ye separate; and touch not the unclean thing, and I will receive you." "He that walketh with the wise, shall be wise; but the companion of fools shall be destroyed." "Have no fellowship," saith the apostle, "with the unfruitful works of darkness, but rather reprove them."

2. The disciples of Christ are called on, by the spirit of my text, to *exhibit a consistent profession and a holy example before men*.—Was it not thus with the primitive Churches, of whom the world without “took knowledge that they had been with Jesus?” Oh! what a glorious testimony to the reality of the apostolic authority of Paul, (which the Judaizing teachers denied,) when addressing the Corinthian Church he could use such language as this, “Ye are our epistle, written in our hearts, known and read of all men!” How happy the minister who can thus triumphantly put to shame all the arrogant claims of an exclusive “apostolic succession” doctrine, by pointing to the seals of his ministry, and to the evidence that God hath made him “an able minister of the New Testament,” by the consistency of the professions, and the holiness of the lives, of his people! Dear brethren, I ask you, can your pastors produce such evidence with regard to you? or, alas! are there some here to-night “who have a name to live, and are dead,” and to whom the language fearfully applies, “Many walk of whom I have now told you often, and now tell you even weeping, that they are the enemies of the cross of Christ?” I call upon all who, by a living faith, are indeed “within,” to walk in wisdom towards them that are “without,” by aiming at a standard of elevated piety. Beware of conformity to the world. Remembering the history of *border ground*, and its dangers, keep far within the territories of the Prince of Peace. “Let your light so shine before men that others seeing your good works, may glorify your Father who is in heaven.” “Do all things without murmurings and disputings, that ye may be the sons of God, without rebuke, in the midst of a crooked and perverse nation; shining as lights in the world, and holding forth” (as the lighthouse the beacon to the mariner on the dark and stormy sea) “the word of life.”

3. *The disciples of Christ are called upon, by my text, to the active manifestation of Christian love “towards them that are without.”*—It is this spirit which conquers the strong promptings of resentment and revenge, and which in the light of that cross where was exhibited the triumph of forgiveness, says to you, “Recompense to no man evil for evil.” It is this which sanctifies natural benevolence, and inspires with a god-like philanthropy. It was this that, filling the heart of a Howard, led him to sympathize with the sighing of the prisoner, and to “compare and collate the distresses of men in all countries.” It was this that animated the apostle to say, with a love of souls which the prospect of martyrdom could not quench, “Yea, and if I be offered” (poured out as a libation) “upon the sacrifice and service of your faith, I joy and rejoice with you all!” And what but this has led to the activity and liberality which are the great characteristics of the present age? What but this has produced and sustained those great Societies which are sending forth the Bible in every dialect

and language of the millions of mankind, and which are making England’s political influence and commercial greatness subservient to the preaching and the triumphs of the everlasting Gospel throughout the whole world? I recognise this spirit, and its blessed results, in all which has been attempted and accomplished for Gentile idolaters,—for the slaves of Mahommedan imposture,—for the blinded votaries of a superstition which usurps the Christian name,—and in whatever has been done, and is now doing, by the Protestant Churches of these lands for the salvation of the “lost sheep of the house of Israel.” I see its operation in the great enterprises of Home, and City, and Colonial Missions, and in the extension of the means of grace for the destitute masses of our own population. And in the existence of that spirit,—in the source from whence it has descended,—in the glorious consummation at which it aims,—I find a glorious pledge that the Church shall never cease from its active manifestation until the trumpet of jubilee shall be blown over a liberated and rejoicing world!

4. *But prayer for the out-pouring of the Spirit is absolutely required, by the exhortation of my text.*—And why? Because the Church is dependent on that Spirit in all her efforts for the good of “them that are without.” Without Him, the preacher may, with the very intenseness of compassionate concern, “persuade men, in Christ’s stead, to be reconciled unto God,” but there are no souls convinced of sin, of righteousness, and of judgment, among the sinners to whom he appeals. Like Ezekiel among his impenitent countrymen, he will be “like the lovely song of one that bath a pleasant voice, and that playeth sweetly upon an instrument; for they hear his words and they do them not.” Without that Spirit, we may send our Missionaries to the heathen, but idolatry will remain unshaken as before; we may send our Bibles forth among the nations, but it will be but “the letter that killeth,” instead of “the Spirit that giveth life.” The Hindoo will continue to prefer his Shasters,—the Mussulman, his Koran,—the slave of the Popery, his Manual, and Lives of the pretended Saints. While we look with an eye of love upon Israel, “scattered and peeled,” not till the Spirit is given will “the veil that is on his heart, in the reading of the Old Testament, be taken away,” not till then, with Nathaniel, will he exclaim, “Thou art the Son of God, thou art the King of Israel.” I invite and entreat you, then, Christian brethren, to pray for a baptism of the Holy Ghost to descend upon a lost world. Not only separate yourselves from the children of disobedience,—not only exhibit before them the light and the loveliness of a holy example,—not only warn your blaspheming, or intemperate, or impure, or covetous neighbours, that “the end of these things is death;”—but add to all, and above all, “effectual fervent prayer” for the descent of the Spirit.

5. *These duties towards the world must be performed with promptness, without delay, “re-*

*deeming the time.*" Time has been lost in indolence, buy it back by active and untiring efforts for the good of men. The time that remains to you is short, and soon the golden opportunity for "serving your generation, by the will of God," shall have passed away for ever." As you have, therefore, opportunity, do good unto all men. Far from supposing that ministers alone can win souls to Christ, be up and active in your respective spheres, remembering that bright world where even Grace shall bestow her rewards with a discriminating hand,—where "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever!"

*Finally.* In the spirit of my text, I plead tonight in behalf of the interests of a church situated in a most densely inhabited and spiritually destitute locality.\* When a Christian stranger visits your celebrated city, he feels that it must arrest all eyes, and charm all hearts. He sees one portion of it bringing back the historic and great national deeds of "hoar antiquity,"—the other exhibiting the triumph of the architectural skill and taste of modern times. Around all he beholds the fair and noble scenery which the God of nature has scattered with a lavish hand; but more charming than all these, to his eye, are the spires that point to heaven, and the temples in which "faithful men" declare "the whole counsel of God." For the funds of such a temple I ask your aid; and remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," give liberally and cheerfully to this holy cause. And may God bless abundantly his Word, for the Redeemer's sake. Amen!

#### SELF-EXAMINATION.

THANK happy they! that enter now the court  
Heaven opens in their bosoms. But, how rare!  
Ah me! that magnanimity how rare!  
What hero like the man who stands himself;  
Who dares to meet his naked heart alone;  
Who hears, intrepid, the full charge it brings,  
Resolved to silence future murmurs there?  
The coward flies; and, flying, is undone.

The coward flies;  
Thinks, but thinks lightly; asks, but fears to know;  
Asks, "What is truth?" with Pilate; and retires;  
Dissolves the court, and mingles with the throng:  
Asylum sad! from reason, hope, and heaven!

YOUNG.

#### CHRISTIAN TREASURY.

"Turn ye, turn ye, why will ye die?"—My fellow-sinner, I am to speak a last word to thee: I do it with affection for thy soul. I would ask, How do you mean to die? Is it as you are living,—careless, foolish, impenitent, scoffing? Would you die what you are, an impenitent and unpardoned sinner? Now, do not tell me that you mean to die like a Christian, if you will not begin to live like one. It will be a terrible thing to have to learn repentance, faith, conflict, devotedness, regeneration, sanctification, all within the space of a few short hours, amid weakness, faintness, pain, agony, and, it may be, delirium and stupor. I will not say that

\* Henderson Church, Edinburgh.

there never is such a thing as a death-bed repentance, or conversion; but I believe that it is no common thing, especially in cases where men have been secretly putting the whole matter off to that hour; for God knows that secret intention, and it grievously insults his mercy. It presents his creatures saying, "I know very well that I ought to repent, but I will not do it yet: I will take my fill of sin, I will give to God the last dregs of life." Now, what must God think of that language? Yet thus your heart speaks when you put off repentance to your death-bed. O it is with a heavy heart that ministers visit the death-beds of the ungodly! they are so afraid of deceiving, or giving false comfort; their only satisfaction is, to do what they can to warn, exhort, invite the dying sinner to come, ere too late, to Christ; then to pray with and for him; and then to leave the issue with the all-wise God. But, sinner, am I to leave thee as I found thee, with the soul in danger? There are some here who are on their way to glory. Are they and you presently to part, as by two opposite paths? O what shall I say to arouse thee? What can I say more, if the prospect of the soul lost, heaven lost, Christ rejected, cannot move thee? Has thy soul no feeling? Is it incapable of hope and fear, of love and gratitude, of desire and expectation? O what a thing is sin, which has hardened, blinded, sensualized, that heart, which, if given to God through Christ, might have been soft, tender, affectionate, and gentle! Sinner, I must leave thee. I suppose that I ought to threaten thee with hell; but thou hast hell begun. There is no heaven in thy heart; there is no foretaste of heaven's peace, and joy, and blessedness, in that wretched soul. Is there any? I will add no threat, thou art miserable enough already; my last words with thee shall not be a threat, but an invitation. I invite thee for the last time. Come yet, come now, as a guilty sinner, to Jesus Christ. Tell him how nearly thou hadst rejected him and salvation; ask for pardon through his name; accept the mercy which he so freely offers.—HAMBLETON.

*Prayer.*—Prayer is an all-efficient panoply, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand, ten thousand blessings. I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, lost in a blaze of unutterable inspiration, and winged like lightning for the skies. When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency. Could we but pray with fervency, could we but pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear, he would instantly fly; were the gates of hell to yawn upon us, they would close again. Prayer is an haven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities.—ST CHRYSOSTOM.

*The Bible.*—Consider what the Word of God does for a sinner. It illuminates the understanding, it warms the heart, it guides the steps, it strengthens the weak, it confirms the strong. The intellect is illuminated by truth, that the same truth may descend into the heart; so that we may not only see with the intellect, but, under the influence of the Spirit of God, feel with the

heart its beauty and excellency. The Bible contains directions for the believer at all times, in all places, under whatever circumstances. We understand the doctrine only in exact proportion as we love the precept; and what endears the precept is, to see Jesus dying under the curse, that he might redeem us from the curse. Dwell on this: it forms a motive which, even here on earth, is far more glorious than that which lives in the bosom of an angel. Let this principle be established in the heart by the Holy Spirit, and we shall be artless as children; open as the day before God—as open as before man fell from his innocence. The work of Christ is to bring man back, that God may be enthroned in his affections.—HOWELS.

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

#### A CLOSING ADDRESS TO COMMUNICANTS ON A SACRAMENTAL SABBATH.

BY THE REV. WILLIAM ALEXANDER,  
*Minister of Duntocher, Dumbartonshire.*

**FELLOW-COMMUNICANTS.**—The solemn work of sitting down at a communion table, in obedience to our blessed and beloved Lord's dying command, and of there eating the bread, and drinking the wine, in commemoration of his wonderful love;—this solemn work being now over, I would crave your indulgence a little longer, while I briefly exhort you in a few words:—

Fellow-communicants, I know not whether you have now made a warrantable approach at the table of the Lord. God knoweth. This, however, I do know, that you have been engaged this day in most serious, most solemn work. You have been transacting business for eternity,—business which must affect your weal, or your woe for ever,—business which, ere long, must be brought forward and reviewed at the court of final judgment. It would be wise in you, therefore, to examine carefully and thoroughly into the business you have presently transacted, to see whether it will be profitable or unprofitable to you,—whether or not it will stand the searching scrutiny of the holy and righteous Judge,—the scrutiny of Him who scanneth the motives, and trieth the reins, and knoweth the hearts of the children of men. What have you been doing, then, this day, at the table of the Lord? I will tell you what you *were* doing, and what you *did* do. You made a covenant,—a covenant with Christ, or a covenant with your sins,—a covenant of life, or a covenant of death,—a covenant of salvation, or a covenant of condemnation. Yes, either of these two covenants, this day in this church, and at that table, *you did make*; and, moreover, you made it most solemnly,—you called heaven and earth to witness,—you summoned angels and men to bear you testimony,—you appealed to the God

of truth himself for your sincerity,—yea, you ratified and confirmed your covenant with blood, even with the blood of the Cross. Now, communicants, which of these two covenants did you make? Do not evade the question. You cannot evade it. Evade it now, and it will meet you like a thunder-clap at judgment. Was it with Christ, or with your sins, you covenanted? Conscience! thou vicegerent of heaven in the human heart,—conscience! in the name of thy Maker, I call upon thee; in the name of the Omniscient God, I summon thee at this time to speak out and tell the truth. Was it with your sins, then, communicant,—was it with your sins you covenanted this day at the communion table? With your sins—was it? And so you were not contented simply with standing aloof and rejecting Christ, but you must come to his banqueting-house to insult him?—were not satisfied merely with keeping fast hold of your sins, but must step forward to this holy ordinance to strengthen your hold, and if possible to render the union and friendship between you and them more close, more endearing, and more imperishable?—not satisfied merely with trampling the blood of Christ under your feet, and thereby counting it an unholy thing, but must even come to his table to have that blood poured upon your head to curse you,—yea, to have it poured upon your sins, not indeed to wash them out, but to brighten them,—not to wipe them away, but to make them like scarlet, to render them red like crimson? This, unworthy communicant, this was your covenant, was it? Ashamed of your sins before men, you made a show of renouncing them; and honouring Christ before men, you made a show of embracing him; while before God you were not ashamed to hug your sins to your bosom, and to spurn and spit upon the Son of his love,—were not ashamed to cry out, Crucify him, crucify him, away with him, away with him—not this man, but my lusts and my sins—not this man, but Barabbas the robber. This, unworthy communicant, this is your covenant—the covenant you have this day solemnly ratified and confirmed. And what think you of it, now that its terms and its import have been explained and rehearsed in your hearing? Is your mind made up,—is your resolution taken—and are you prepared to abide by its consequences? Down, unworthy communicant, down upon your knees, lest the God of vengeance hurl a thunderbolt at your head, and strike you down in your sins. Down upon your knees, and dissolve your covenant with death, and break asunder your agreement with hell, and turn your back upon your sins. Down upon your knees, and lift up your eyes to heaven, and look up unto Him whom you have this day wounded and pierced, and cry out before him the helpless yet hopeful and mighty cry of faith, "Lord save me, or I perish." You are fast sinking amid the depths of your sins, like waves they are rolling over you, like floods of water they are encompassing you, like the boundless ocean they are about to swallow you up,—the ark of the covenant is receding further and further away from you,—the Spirit of God is ceasing to strive with you,—the day of grace is well-nigh done with you,—your case is dark and dreadful,—it is all but desperate,—all but hopeless. But there is hope. Down upon your knees, therefore, oh! down this night, this moment upon your knees, and cry out for mercy. "O Lord, thou Son of David,

have mercy upon me." Care not who hears you, so be that God hears you. Cry out as if judgment were come, and the books were opened; cry out as if you already felt the devouring flames beginning to feed upon you; cry out as if already the echo of the weepings and the wailings of lost souls were falling upon your ear; cry out thus in faith; cry out thus believing, and yet there is mercy for thee, yet there is pardon for thee, yet there is salvation for thee; yea, though thou wert the very chiefest sinner that ever lived, still there is efficacy enough and virtue enough in the blood of the Lamb slain, to cleanse and save you from all your sins, for Christ himself doth say, "Him that cometh unto me, I will in no wise cast out." And coming unto him, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And may God give you grace to come by faith unto this Almighty Saviour, that your sins may be washed away in his precious blood.

But, again, there are some among you, I would hope, who, instead of covenanting this day with your sins, have covenanted with Christ. Fellow-communicants! ye did well thus to renounce sin, and thus to renew and establish your covenant with your Lord. Ye did well to say, "Get thee behind me, Satan—get thee behind me, sin—get thee behind me, world—what have I any more to do with idols?" Ye did well to say, "Whom have I, O Lord, in the heavens but thee, and there is none upon all the earth that I can desire besides thee; my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." Ye did well, communicants, in saying thus, and in covenanting thus. Ye have this day chosen the better part. God the Father, God the Son, God the Holy Ghost—the three-ones God—the Redeemer of Jacob—the Holy One of Israel—He, even he is the portion of your souls. And having such a portion, you shall lack no good thing; for the Lord God is a sun and shield, he will give grace and glory—grace here, and glory hereafter; yea, no good thing will he withhold from them that walk uprightly. You are poor indeed in yourselves; but having God the Father for your portion, he will enrich you with that favour which is life, and that loving-kindness which is better than life. You are indeed guilty sinners by nature; but having God the Son for your portion, he will bestow upon you all the unspeakable blessings of that salvation which he hath purchased with his blood.

You are surrounded, indeed, with many dangers, and encompassed about with great infirmities; but having God the Holy Ghost for your portion, he will lead you and guide you,—lead you by the still waters, and guide you to the green pastures of Zion; yea, he will conduct you in the paths of righteousness and peace. If Jehovah Jesus, therefore, be your portion, there is nothing you shall want. Whatsoever ye shall ask, believing, even that you shall receive. If he hath loved you, and given himself for you; what else is there he can withhold? If he hath loved you, and given himself to you; what greater blessing could he bestow? If he hath loved you, and given his Spirit to dwell in you; what richer gift could ye receive? Be satisfied, then, communicants, with your portion; for, ye have indeed got a goodly heritage. Ye have the Spirit testifying with your spirit that ye are the sons of God; and, if sons, then heirs, heirs of God, and joint heirs with Jesus

Christ. Heirs of God, and joint heirs with Christ!—Astonishing! What! is the creature the heir of the Creator,—the heir of the universe? Yes, dear fellow-communicants, ye are the heirs of all things; heaven is yours, the earth is yours, and the fulness thereof; things present and things to come are yours, life is yours, and death itself is yours; for all things are yours, and ye are Christ's, and Christ is God's. Oh! what a rich, what a royal, what a noble inheritance. Enough, surely, to make a poor man rich; enough to make a sick man well; enough, one would even think, to make a sinner a saint. Communicants, it doth not now appear what you shall be; the men of the world know it not, they believe it not, they see it not; and, therefore, they may look down upon you and despise you, as they despised your Master of old; but, when your Elder Brother cometh the second time, then the mystery will be revealed, for he will tell of all the riches, and speak of all the dignity, and proclaim abroad all the glory, which he hath prepared and reserved for you at his Father's right hand;—yea, he shall present you with a throne, with a crown, with a kingdom, and, clothed in the robes of blessedness and beauty, you shall sit down with him in the new Jerusalem, and reign with him for ever and ever. But, communicants, though all things be yours, yet there is one exception,—there is one thing not yours, and that is yourself; ye are not your own, ye are Christ's. "The Lord's portion is his people, and Jacob is the lot of his inheritance." Ye are Christ's, therefore, his property, his portion, his inheritance. He bought you with his blood, he hath redeemed you to himself. Take care, then, of Christ's property. Devote yourselves to his service. Give not yourselves up to the world, nor to sin, nor to the devil; but give yourselves up wholly to Christ, in thought, in word, and in deed. And ever remember, that they that are Christ's have crucified the flesh with the affections and lusts,—that they are a peculiar people, zealous of good works,—that they run on in the way of his commandments with alacrity and delight, and live at all times to the praise and the glory of his grace.

But once more, I would yet speak a word with another class of persons, and what I shall say, though I may say it strongly, still, you may rest assured, it shall not on that account be the less kind and affectionate. The class of persons to whom I allude are those who are not communicants,—those who never have obeyed,—who are stoutly determined, in spite of every warning, and in spite of every remonstrance, not to obey our Lord's last dying command,—"do this in remembrance of me." Fellow-sinners, for fellow-communicants I cannot call you, and fellow-Christians, I will not,—yea, dare not call you; for, by your own deliberate and voluntary act this day, you have declared yourselves to have not even the shadow of a title to the name: Fellow-sinners, then,—since that alone appropriately designates you,—why is it that you will not obey Christ's command, to show forth his death? You allow that it is a command of Christ, you allow that it is a command which was given under peculiar and solemn circumstances,—given on the night on which he was betrayed,—the night before he suffered and hung on the cross; you allow all this: Why, then, will you not obey it? why is it that ye communion

seasons have now passed over your heads since we first came amongst you, and still you are daring and hard-hearted rebels to the King of Zion's dying command? I say daring rebels; for the King of Zion keepeth the key of hell, and can unlock the door of that flaming prison, and cast you into it at his pleasure. I say hard-hearted rebels; for you would not thus treat your minister. Were he to be summoned away into the land of spirits, and his body buried in some corner of our little kirkyard; and were he to make it his dying request to any of you, that you would annually pay a visit to his grave, and there drop a tear in remembrance of him, because he had often preached to you the Word of Life; we doubt not but you would kindly and cheerfully comply with his request. And why is it, then, that you treat Christ worse than you would treat even your minister? Why is it that you trample and tread upon his dying request? Has he no title, think you, no right, no business to issue his commands, and to exact your implicit and willing obedience? He made you, he upholds you, he preserves you, he gives you every breath you draw, and every comfort you enjoy. That you are not upon a bed of sickness at this moment; that you are not deaf, or dumb, or blind, or lame, or palsied, is simply because he is kind to you, and making goodness and mercy to follow you. Has he, therefore, no right to command you, and no claims upon your obedience? Why, then, will you not obey him, why do you disown his authority? He says expressly: "Do this in remembrance of me;" and you say as expressly: "No, we will not do it in remembrance of you. You may entreat us, you may beseech us, you may command us; you may send your messengers, your ambassadors, your ministers to us, and they may tell us what they please about your power and authority, and about your having the key of hell, and about your claims upon us, and our obligations to thee; still, we do not care about any or all of these things, we will not obey your command, we will not comply with your request, we will not eat bread and drink wine in remembrance of you; others around us may do it, but we will not. Our mind is made up, our resolution is taken, we shall not encompass the communion table." Fellow-sinners, this may not be the language of your mouths, but it is assuredly the language of your actions; and, think you that Christ will not take vengeance upon you for thus basely insulting his divine majesty? Yes, I tell you, when he cometh a second time in flaming fire to take vengeance upon his enemies, he will undoubtedly first take vengeance upon you. But again, I ask you, why will you not eat the bread and drink the wine in remembrance of Christ? It is a very easy,—it is a very simple task, to eat bread and drink wine. Nothing more easy than to sit down at that table, and partake of what is set before you. Why, then, will you not sit down? Ah! brethren, the reason is obvious; though the duty be easy,—though the task be simple, still, you do not love the master of the feast,—you hate him. Yes, you hate Christ, and therefore you do not commemorate him, but wish the very memory of him blotted out from the face of the earth; yea, and are doing what lieth in your power to blot it out; and, if every one were to act as you do, soon, very soon, the knowledge of the fact, that such a per-  
sonage as Jesus Christ, was crucified in the land

of Judea, would disappear, and vanish away, and be altogether forgotten. But, perhaps you say, you do not hate Christ, but love him. Why, then, will you not obey his command and commemorate his death? I will tell you why. You have a burden upon your back,—a weight upon your head; a weight so heavy,—a burden so vast, that you cannot come under it for a token of admission,—that you cannot rise up under it from your pew to enter the communion table. It has crushed you to your pew, it has pressed and borne you down to your seat during the whole of this solemn service, so that you could not move a foot in the direction of the blessed symbols of the broken body and the shed blood of Jesus. And this accursed burden you love, and love so heartily and so dearly, that nothing,—that not even the love of Christ, whom you say you love, (though verily you love him not, else your burden would drop off your back, and fall away into everlasting forgetfulness), that not even the love of Christ, nor the terrors of his law, nor the fear of his wrath, nor the dread of his hell, can induce you to part with it. And, my dear brethren, that vile, that filthy, that heavy burden, is the load of your sins and iniquities,—a load which, if you will not part with it now, will cling to you and cleave to you throughout eternity, and will sink you down and down for ever and for ever into the bottomless deep of the wrath of the Lamb. O brethren! dear brethren, be wise for your souls, and part with your sins and come to Christ. Dying in your present state, better far you had never been born; for dying in your present state, unfit, by your own confession, for sitting down at the table of the Lord upon earth, you must necessarily be unfit for sitting down at the table which is in heaven; and, therefore, dying in your present state, your final and fearful doom must be: "Depart from me, ye cursed, into everlasting fire." Be wise, therefore,—Oh, be wise for eternity. This may be the last communion season you shall ever see. Before the next one comes round, you may have gone to give in your account. Oh, have mercy, therefore, upon yourselves,—have mercy upon your souls, and begin now,—this very day, to establish your peace with God through the blood of the Cross. So that, when death doth come to summon you away, he may not find you unprepared; but may find you washed and cleansed in the blood of Christ, and sanctified and made meet by the Spirit of Christ, for sitting down at that blessed and glorious table, which is in the temple above,—a table, that is ever full, and that shall never be withdrawn, and where you shall eat the bread of life, and drink the wine of everlasting gladness and joy. And now, brethren, in conclusion, I commend you all to God, and to the word of his grace. The Lord bless us, and keep us; the Lord make his face to shine upon us, and be gracious unto us; the Lord lift up his countenance upon us, and give us peace,—even that peace of God which passeth all understanding. Amen.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAE & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—On the Expositions of the Shorter Catechism, and Methods of Teaching it. By the Rev. J. Brewster, D.D., Page 465</p> <p>2.—Sacred Poetry. "The Orphan," ..... 468</p> <p>3.—The Life of Cyprian, Bishop of Carthage. Part I., ..... 46.</p> <p>4.—The Temple of Juggernaut, ..... 470</p> <p>5.—Christian Treasury. Extracts from Fry and J. Wesley, ... 472</p>	<p>6.—A Discourse. By the Rev. George Romanes, A.M., Page 473</p> <p>7.—Sacred Poetry. "The Christian Interceding for his Child." By Voke, ..... 477</p> <p>8.—Protestantism in Belgium since the Days of the Reformation. By the Rev. Æneas M. Rate. Part I., ..... 48.</p>
--	--

ON THE EXPOSITIONS OF THE SHORTER CATECHISM, AND  
METHODS OF TEACHING IT.

BY THE REV. JAMES BREWSTER, D.D.

Minister of Craig, Forfarshire.

THERE are few treatises, of any description (as remarked in a former communication), that have been made the subject of more minute dissection, and enlarged exposition, than the Shorter Catechism. It has been analysed and illustrated in all conceivable modes of examination; yet has its substantial excellence not only sustained no diminution, but rather been rendered more obvious and unquestionable, by its passing uninjured through so many processes of decomposition and recombination. Many of the larger works, however, which have appeared in the form of discourses illustrative of the Shorter Catechism, may be considered rather as popular systems of Christian theology, arranged in the order of the Catechism, and founded upon its statements, as their text-book, than as direct expositions of the Catechism itself. Of this description are, the fragment of such an exposition contained in the works of the Rev. Hugh Binning, entitled, "The Common Principles of the Christian Religion Clearly Proved, and Singularly Improved; or, a Practical Catechism," &c.;—"Sermons on the Shorter Catechism." In three vols. By the Rev. Thomas Boston, sen.;—"Lectures on the Shorter Catechism." By the Rev. Dr Esdaile;—"A Practical Exposition of the Assembly's Shorter Catechism; exhibiting a System of Theology in a Popular Form, and particularly adapted for Family Instruction." In two vols. By Dr Henry Belfrage. To these may be added, though more in a catechetical form than as a body of divinity, "The Assembly's Shorter Catechism, Explained by way of Question and Answer." By some Ministers of the Gospel,—and usually known by the name of "Fisher's Catechism." "A Concise System of Theology; or the Shorter Catechism Analysed and Explained, in a Series of Observations on the Doctrines and Duties of Christianity." By A. S. Paterson. This work, which has been just published, is one of

the most beautiful, complete, and accurate expositions of the Shorter Catechism, which has ever appeared. It is an invaluable manual for Sabbath School and family instruction, unfolding, as it does, the meaning of the Answer to each Question with a clearness and minuteness of detail, which we have never seen equalled in works of the kind. The scriptural quotations, which are numerous and apposite, greatly enhance the value of the volume.

These works, however excellent and useful, as exhibiting a system of theology in a popular form, for family instruction, can scarcely be regarded as expositions of the Shorter Catechism. They are works of a higher order, and a wider compass; and embrace many topics which are not found in the Catechism, and not fitted for that stage of elementary instruction in which it was designed to form the proper guide. They are, in fact, the *Shorter Catechism* rendered the *Larger Catechism*; and furnish much valuable instruction for those who have reached a more advanced period of life, or made considerable progress in Christian knowledge. Associated with the name of the Catechism, and arranged according to its order, they may be expected, on these grounds alone, independent of their own merits, to prove most interesting instructors to those who have already learned the words of the Catechism with some measure of understanding, and who love the recollection of its precious truths treasured in their memories. But, in place of aiding, they rather prove incumbrances, in *teaching* the Catechism to younger persons, and weaker capacities. The great difficulty, already experienced in teaching the Shorter Catechism, arises from the mass of solid matter compressed within its narrow limits, requiring to be separated into smaller portions, and set forth in more familiar forms of speech; but it only increases this difficulty, to present

additional topics, and introduce deeper inquiries. Instead of any thing additional, there is need, rather, of something *introductory* to the Shorter Catechism. By introductory, we do not mean merely catechisms which may be taught previously to the Shorter Catechism, but such as may prove preparatory to the Shorter Catechism. There are various catechisms of this description; such as those by Willison, Watts, Brown, and Thomson. These are all good in their place, and upon their own plan. But they are not constructed upon the method of the Shorter Catechism; and, if it is designed to be indeed the standard and staple of religious instruction among the people, then all such catechisms are in some measure injurious to the easier learning and better understanding of its statements. There is always a disadvantage in varying the forms of *elementary* instruction in any branch of knowledge,—suppose geography, or grammar; and nothing could be more injudicious than to employ the elementary treatises of one author as preparatory for the more advanced books of another, in place of carrying the learner forward in one uniform plan and strain of instruction. The only catechism, with which we are acquainted, that can be considered as properly introductory to the Shorter Catechism, following the same plan, and employing similar expressions, yet so simplifying the answers as to serve the purpose of a previous exposition, is, “The Child’s Introduction to the Shorter Catechism;” by Mr Gall. It bears nearly the same relation to the Shorter Catechism that the Shorter does to the Larger; and these three,—the Introduction, the Shorter, and the Larger,—followed out in succession, form a complete course of instruction in Christian doctrine and duty.

But besides the benefit of something really introductory, rather than additional, to the Shorter Catechism, there is room for the use of works, on a limited scale, directly *expository* of what the Catechism actually contains. The most suitable works of this description, with which we are acquainted, are,—

“An Explicatory Catechism,” &c., by Thomas Vincent, originally published about the year 1670; a work which is not free from the fault of introducing additional matter, but which its author himself, therefore, judiciously recommends only as “useful to be read in private families, after examination in the Catechism itself.”

“The Assembly’s Shorter Catechism Explained,” &c., by David Soame, minister of Harborough in 1745, which has been recently republished by Peter Sinclair, Glasgow; a little treatise remarkable for the brevity and clearness of its expositions, and particularly for the precision and propriety with which the proofs from Scripture are adduced.

“A Brief Explication of the Shorter Catechism; by Alexander Mair,” minister of Forteviot; which was published after the death of the author, in 1752, and of which a new edition has been recently reprinted by Messrs Smith and Co., Mon-

rose. This is a very clear, concise, and judicious exposition; and which may still be very confidently recommended as a valuable assistant in the instruction of youth, notwithstanding of some alleged inaccuracies in doctrinal statement; for which it may be sufficient to make the same claim for candid construction which the objector has advanced for another work, viz., “That particular expressions must be judged of by the spirit and strain of the whole performance.”

“A Brief Analysis of the Assembly’s Shorter Catechism, in the form of Question and Answer,” &c.; by N. Leitch, &c. The same work, with the Scriptures in full, and supplementary notes, which may be regarded as a key to the Analysis. These are truly excellent and appropriate expositions; clear and concise in their explanations of the Catechism, and closely confined to its statements.

“A Key to the Shorter Catechism, containing Catechetical Exercises, a Paraphrase, and a New and Regular Series of Proofs on Each Answer;” by James Gall, Edinburgh. And, by the same author,

“The Complete Shorter Catechism; divided into Twenty-five Sections. With a Minute Tabular Analysis.”

By the aid of these, and similar publications, and in consequence of the greater attention which has been directed to the subject by the increase of Sabbath schools, very important improvements have been made since the commencement of the present century, in the methods of conveying religious instruction to the young; and particularly in the mode of teaching the Shorter Catechism. Into these, however, we cannot be expected to enter very minutely in this Paper; and it is only a few general remarks that we are desirous of submitting to our readers.

At what age the Shorter Catechism should be put into the hands of young persons, is a distinct inquiry from the *method* of teaching it; but, at the same time, it is very obvious, that the method of teaching such a summary of Christian truth must in no small degree be regulated by the supposed previous progress and measure of capacity in the learner. It is not expressly enjoined by the Church to be taught to *children*, in the more limited sense of that term; and it may fairly be made a question, whether it ought to be employed as the first catechism. At the same time, there are many objections to a *multiplicity* of such elementary works; especially if it be considered as desirable to preserve a standard of Scripture truth, among our families, schools, and Churches, such as is contained in the statements of the Shorter Catechism. Our own earnest wish certainly is, that it should be regarded in general, and made in practice, as far as possible, if not the only, at least the *principal* catechism; and that all catechisms which may be used should have a direct reference to its contents, either as introductory or explanatory.

It has sometimes been suggested, and, indeed, is no uncommon practice, that historical catechisms (such as that of Isaac Watts), and other

biographical questions on separate portions of Scripture, should be previously employed, as more suitable than doctrinal truth in the early instruction of children. Such catechisms do certainly interfere least with the style and substance of the Shorter Catechism; and such instruction is unquestionably peculiarly interesting and profitable, not only to the young, but to the more advanced learners of revealed truth. It is, in fact, the method adopted in the Sacred Page; and no instruction is so salutary, as that which brings most fully and frequently into view, not merely the language or the lessons of the Bible, but the actual events and examples, from which these lessons are deduced, and by which they are at once explained to our understandings and impressed upon our feelings. It may admit of a doubt, however, whether the use of historical and biographical *catechisms* be the best method of imparting such instruction. These catechisms impart, in fact, no religious instruction at all, unless accompanied by some doctrinal statements. Let us endeavour to explain our meaning by an example from one of the best of such catechisms. "Who was Cain?—Adam's eldest son, and he killed his brother Abel. Who was Isaac?—Abraham's son, according to God's promise. Who was Sarah?—Abraham's wife, and she was Isaac's mother." It is obvious, that no religious knowledge is gained by learning to repeat these names, unless they be connected with the narratives to which they refer, either by hearing these narratives from the mouth of the teacher, or by reading them in the page of Scripture. In place, then, of burdening the memories of children with a mere list of such names in a catechism, would it not be found a more easy and a more effectual method of conveying such instruction, to repeat or read at once, or to make the children read, the narratives themselves in the Bible; and then, by oral questioning, to impress upon their minds both the facts of the history and the lessons which they teach? This method of instruction has been excellently exemplified in such works as,— "The Scripture Teacher's Assistant," by Henry Althaus; "The Catechism on Luke," by Dr Thomson of Perth; "The Catechism on Matthew and John," by Mr Miller of Monikie; "The Bible Training," by Mr Lewis of Dundee; and the "Helps to Genesis," "The Gospels," "The Acts," especially the "First Step to the Old Testament History," and the "Help to the Life of Christ," by Mr Gall.

If any catechisms are to be used previous to the Shorter Catechism, and not immediately connected with it, we would always prefer those which are expressed nearly in the very language of Scripture, or which consist of pure Scripture sentences, as thus interfering least with the words and statements of the Catechism, such as the "Fifty Questions concerning the Leading Doctrines and Duties of the Gospel," now stereotyped by Mr Johnston, Edinburgh; and "The Beginner's Scripture Catechism," by N. Leitch.

But the most appropriate catechisms, in reference to the subsequent use of the Shorter Catechism, are such as, besides being properly previous, are also directly preparatory to the better understanding of that standard summary of Christian knowledge. Of this description, we have seen only one, namely, "The Child's Introduction to the Shorter Catechism," by Mr Gall, which is at once introductory and explanatory—opening up the answers in the Shorter Catechism in the simplest manner, by presenting the same truths in similar language, in the same order, and in shorter sentences. As the best explanation of its plan, to those who may not have seen it, we present a small specimen from the fourth page:—

*What offices does Christ execute as our Saviour?*—Christ is a Prophet, and a Priest, and a King to his people.

*How is Christ a Prophet?*—Christ is a Prophet in giving us the Bible, and in sending his Holy Spirit to make us understand and believe it.

*How is Christ a Priest?*—Christ is a Priest in having once offered himself a sacrifice for sin, and in praying for us now in heaven.

*How is Christ a King?*—Christ is a King in ruling his people, and defending them from their enemies.

But, if no such introductory catechism be employed, there ought at least to be some *initiatory process* observed. The mode too generally adopted in former times, and, perhaps, still too prevalent in many families, is merely to teach the child to commit the words of the Catechism correctly to memory, with the view of reserving any explanations as a future exercise, or in the hope that the meaning will be understood in the progress of years and the natural opening of the understanding. This method is at once injudicious and injurious;—injudicious, in adding to the difficulty of the task, by requiring the learner to fix in the memory what is not at the same time apprehended by the understanding; and injurious, as weakening the understanding itself, by thus, in a manner, suspending its exercise for a season. When this mode of instruction has been followed, the learner, as is well known, is apt to repeat the words of the Catechism, without affixing any idea to the sound, or attempting to reflect upon their meaning, even when the understanding is now capable of comprehending that meaning. Thus it is found to be the case, that this precious summary of sacred truth is carried about in many a mind like a treasure locked up in its casket, from which nothing is ever brought forth for use, and which is not opened at any time, even for the purpose of admiring its contents; and all this, not merely that no key was provided along with the gift, but that no idea is entertained by its possessor of the value and utility of the articles which it contains. In such circumstances, the best remedy for breaking the habit of uttering words, without reflecting on their meaning, is to require the individual (now able to understand, but not accustomed to exercise the understanding)

not to *repeat*, but to *read* the Catechism; and to read it, if possible, as a book never seen before. In this way, by a few careful perusals of the Shorter Catechism, many young persons, nay, grown up men and women, without any aid from others, have discovered, with admiration and delight, how rich a store of Christian knowledge they possessed, formerly engraved on their memories, and now clearly discerned by their understandings. Indeed, such an exercise, simple as it may appear, might prove highly useful, even to persons of mature years and advanced knowledge. The occasional deliberate perusal of the Shorter Catechism, as a little tract or treatise, would present, at one glance, a salutary remembrance of the great scheme of Gospel truth and Christian duty, in all their vital principles and fair proportions, which may be too apt to be overlooked amidst the bustle of worldly business, or to be overwhelmed under the loads of human learning.

As the best initiatory process, whether with or without the use of any initiatory catechism, we would earnestly recommend the plan of conveying to the learner, by means of merely reading the Catechism, a general idea of the scheme of the whole work, as well as an apprehension of the meaning of any particular portion, before committing it to memory.\* One great object of the Shorter Catechism is, to present a regular and connected, as well as a brief and compact, view of Christian doctrine and duty; and it greatly contributes to the right understanding, as well as easier remembering of the particular points, either of faith or practice, to take a clear and comprehensive survey of the whole schemes. It is only, as it were, a frame-work or skeleton that the Catechism provides, which requires to be filled up and fashioned in the course of instruction, to give it shape and beauty, and to be filled with the animating spirit of Scripture proof, to give it life and energy. Let the children, then, be first presented with a view of its entire structure and symmetry, by making them read it, and questioning them upon it, while they hold it in their hands; and, in like manner, let its separate portions and single statements be read and analysed, and rendered intelligible, before it be made a lesson for repetition. Let these separate portions and single statements, after being carefully learned and correctly repeated, be made a subject of cross questioning or examination, so as clearly to convey the meaning of every important word, and fully to draw out the doctrinal instructions or practical lessons which they teach. Let these instructions and lessons be illustrated and applied to the consciences and hearts of the learners, as not merely matters of knowledge, but rules of daily duty; and, last of all, let the doctrines and duties, thus explained and applied, be clearly connected with the passages of Scripture which are adduced as proofs from the Bible, that the

power of Divine authority may accompany the truths as they are taught, and carry them at once to the heart and life, as the will of God and the way of salvation.

#### THE ORPHAN.

[From "Metrical Sketches. By an Operative,"\* we extract the following verses.]

O LORD, my God, I come to thee,  
With faltering voice, and bended knee,  
In accents lowly, as the breath  
That stills the ravish'd soul in death.  
I, trembling, come before thy throne,  
And place my trust in Thee alone.

My father's God, I come to Thee,  
When darkness shrouds the earth and sea—  
When all those little stars above  
Are lit by Thee, thou God of love.  
Beneath a load of care and grief,  
In Thee, my God, I find relief.

When guardian angels o'er the deep,  
Their sacred vigils nightly keep;  
When o'er the soul of hopeful youth,  
Are vision'd joys of love and truth.  
Then, O, my God, with heavenly care,  
Protect a lowly child of prayer.

Let friends forsake, and grief o'ercast,  
And sorrow lay my bosom waste,  
Let dark misfortune's blighting power,  
On me her fest'ring vials pour.  
When 'neath thine all-protecting care,  
I'll calm my troubled soul in prayer.

When sickness lays my feverish head—  
Where worldly joys in anguish fade—  
Where prince and peasant, trembling own,  
That bliss is found through Thee alone—  
Be then of heavenly gifts my share,  
Acceptance of an orphan's prayer.

Ere yet life's troubled race is run—  
In death ere sinks my setting sun—  
Oh, may my soul exulting prove,  
The glories of thy boundless love.  
Then heavenly joys with Thee to share,  
I'll live and die a child of prayer.

#### THE LIFE OF CYPRIAN,

BISHOP OF CARTHAGE.

##### PART I.

ALTHOUGH the life of the illustrious martyr and prelate, was written by Pontius, his deacon, who had such ample opportunities of a full knowledge of the subject, the work in question is defective and unsatisfactory, being more occupied with the writer's own ideas and feelings, than the actions of his master which he had undertaken to record. This defect, however, is the less to be regretted, as the numerous letters of Cyprian are still extant, in which he gives a full picture of his sentiments, as well as of the events of his personal history. These epistles, collated with the narrative of the deacon, will be our guide in the following compendious narrative:—

Thascius Cœcilius Cyprian, was born in the city of Carthage, towards the end of the second century. The precise year of his birth is unknown, and also the name or station of his father; but, indeed, this obscurity, as

\* "A System of Lessons," by the Rev. Dr Muir, recently published, is admirably calculated to assist parents and teachers in opening up such connected views of Gospel truth from the Catechism.

\* Just published by J. Morrison, Alton.

we have already observed, does more or less overshadow the early history of most of the luminaries of the Primitive Church. According to Pontius, the early education of Cyprian was liberal, although he appears to have been little conversant with the theories of the metaphysical and ethical schools: this might be from his greater predilection for the study of oratory, in which he made such proficiency, that he publicly taught rhetoric at Carthage, and with high reputation. At this period his life was sufficiently splendid and luxurious, as he lived in great abundance, had a magnificent retinue, and never went abroad without a numerous throng of clients and retainers. Such was his course of life even till the approach of old age, when he was converted to Christianity by Cœcilius, a Presbyter of Carthage. From this circumstance, the grateful convert adopted the name of his teacher, a practice that seems to have been frequently followed by those who were turned from Paganism to Christianity. On account of the rapid proficiency which Cyprian made in the knowledge of divine things, it is probable that he had been acquainted with the doctrines of revelation before he was converted, either through a personal acquaintanceship with Christians, or from a perusal of their writings. But the proud and popular rhetorician was stopped by that doctrine which forms the very threshold of Christianity—the necessity of being born again. "How," he asked, "can I strip myself of what I was before, and, still retaining my personal identity, become a new creature? Nature and habit have closely entailed upon us the evils of humanity. How can he learn to be abstinent who has been accustomed to splendid and luxurious fare? How can he who has been used to purple and gold, and splendid attire, descend to homely clothing? Can the ambitious man be contented with obscurity, or the master of a throng of clients with solitude? Will he not still be haunted by his besetting allurements, and subjected to their mastery?" These questions he often asked himself while he was still in the midst of Pagan darkness, and upon a troubled sea of doubt and perplexity; and while he thought of his own besetting sins, he felt as if they were constitutional parts of his existence from which he could never be separated. But the heavenly light which at last vouchsafed to shine in upon him, quickly dispelled this darkness and doubt, and enabled him to comprehend the mystery, as well as to see the necessity, of regeneration. He now perceived, that what was born of the flesh was of the "earth, earthy;" while that which was born of the Spirit was of God. The fruits of these perceptions were soon manifested in the devotedness and self-denial of his conduct. He abandoned the pomps and vanities of his former state, that he might join a despised and persecuted people; he sold the greatest part of his estate, and distributed the money among the poor. The change also was as rapid as it was complete; so that, according to his biographer, he became almost a perfect Christian before he had fully learned the precepts of Christianity.

After Cyprian had continued for a short time a catechumen, he was received into the Church by the sacrament of baptism; and not long afterwards, having gone through the subordinate offices, he was raised to the rank of Presbyter. In this capacity he secured the love and confidence of the brethren, so that on the

death of Donatus, the Bishop of Carthage, the general voice, both of Presbyters and people, summoned him to the vacant dignity. This was only two years after his conversion from Paganism; and a nomination so unprecedented in the history of the Church, is a proof of the high Christian proficiency to which he had already attained. But the modesty of Cyprian shrank from so great a responsibility, and he humbly declined the offer. The people, however, were not to be so refused; his house was besieged, and his doors were watched to prevent his escape, so that he would have fled by the window, had it been possible. At length, after the multitudes had waited long, and trembled between hope and fear, Cyprian came out and signified his assent, which was received with the most lively tokens of satisfaction. Indeed, the nature of the episcopal office at this time, when the Church was at once assailed by enemies from without, and rent asunder by false friends within her walls, was such, that the exigencies of the case might well have made the boldest heart pause and tremble; and to illustrate the reluctance of Cyprian more thoroughly, we shall corroborate it with an example taken from the life of Gregory Thaumaturgus, his cotemporary. This illustrious father having finished his Christian studies and returned to Neocæsarea, his native town, was selected by Phœdimus, bishop of a neighbouring city, to be endowed with the episcopal office in that quarter. But Gregory, on learning this resolution, fled from his home to the neighbouring deserts, and shifted his place continually, that he might not be discovered. At length, Phœdimus had recourse to stratagem to arrest the fugitive. He assembled the congregation, and having gone through the worship, and usual solemnities, he declared that both himself and Gregory, though at present parted, stood equally in the presence of God; and after this, instead of the usual imposition of hands, he addressed his discourse to the absent recusant, in which he set him apart to God, and constituted him Bishop of Neocæsarea. The result of an election so unusual in the proceedings of the Church was, that although there were only seventeen Christians in the place when Gregory entered into office, this handful rapidly increased into a numerous congregation—nay, we are even told that, at his death, only seventeen Pagans were to be found in a city so great and populous.

Cyprian was appointed Bishop of Carthage, A. D. 248. The summary process of his conversion, and the rapidity with which he had passed from the lowest to the highest office in the Church, would have been perilous to many; and hence the propriety of the apostolic rule, in electing, "Not a novice; lest, being lifted up with pride, he fall into the condemnation of the devil." But no such deterioration was perceptible in the bearing of Cyprian. His looks, instead of an expression of pride or asceticism, had still a due mixture of gravity and cheerfulness, so that it was doubtful whether he was more worthy of reverence or love; and although he had renounced his former splendour, his decent attire was free from the ostentation of penury. Although five Presbyters had protested against his exaltation, the first days of his entrance into office had been tranquil, and he proceeded with zeal to reform the corruptions that had crept into the African Church. But a season of trouble speedily succeeded, and the Decian persecu-

tion commenced, which raged through the Eastern and Western world, and threatened the extinction of the Christian name. It was during this period that Cyprian was proscribed by special edict, and all persons were warned against giving him shelter, while the popular outcry commanded him to be thrown to the lions. Cyprian thought, that if he continued to confront the public, he would only provoke the wrath of persecution more fiercely against his Church; and, as he also informs us, he was warned by a divine admonition to withdraw himself from the storm. This prudent proceeding, which some might rashly condemn, was more in accordance with Christian principle, than that headlong eagerness for martyrdom, which was so prevalent in the Church during the first three centuries. But although he was thus absent in the body from his people for two long years, he was present with them in the spirit; and thirty-eight letters which he wrote during this interval, attest his unwearied care of his Church, and the sympathy which he felt in their sufferings.

These sufferings, indeed, were neither few nor trivial. The African provinces, and especially Carthage, were exposed to the full brunt of persecution; and of the events that attended it the pastoral letters of Cyprian preserve a melancholy memorial. His people were scourged and beaten; they were racked, and scorched with fire; their flesh was torn off with burning pincers, or pierced through with spears; and sometimes more instruments of torture were employed than there were limbs to sustain them. They were spoiled of their goods, chained, and cast into prison; thrown to wild beasts, and burnt at the stake; and when these common methods of torture were exhausted, their enemies invented new, by which the death they grudged to their victims might be delayed to the utmost of human endurance. But in these epistles, also, we learn how much, in Carthage, the zeal of many had waxed cold. Indeed, Cyprian had regarded the sins of his people as the chief cause of these calamities; and he does not forget to lay open to them the crimes for which they were now exposed to so terrible a trial. Long peace had corrupted that purity of discipline which ought to prevail in a Christian Church. Covetousness had crept in among them, so that works of charity and mercy were neglected. Even their pastors and deacons had countenanced this decay of godliness, by engaging in secular pursuits, in which they deserted their duties and their flocks, to become usurers and money lenders. One and all, they had despised the Lord's correction, and therefore had these grievous calamities befallen them. These heavy charges were borne out by the conduct of multitudes during this season of trial and persecution. Many hurried to the forum, and offered sacrifice to the idols, as they were ordered; and such, indeed, was the press of these candidates for inglorious safety, that when the magistrates wished to postpone the ceremony until the next day, many of these wretches entreated that they might be allowed to testify their recantation before the evening had closed.

In the meantime the bishop, from his solitude, continued to write both to the Christians of Carthage and Italy, exhorting them to persevere in their profession. The cry of their suffering rang hourly in his ears, and nothing but a sense of urgent, imperious duty, could

have prevented him from stepping forth, to become a sharer in their sufferings. But indeed the feeling of the Church was opposed to such a step; for the Christians of Rome, who were anxious at this period about the concealment of Cyprian, expressed their hearty approbation of his keeping close, as he was a personage who could not be spared at such a crisis. The persecution still continued to rage at Carthage, and the number of the lapæd was so mournfully increased, that nothing but the steadfastness of those who continued faithful to the death could have cheered the heart of the bishop in his retirement. The fiery triad was at last abated by the death of Decius, and Cyprian returned to Carthage, A. D. 281. On his arrival, an important question of discipline engrossed all his care. Certain irregular practices which had crept into the Church during the early ages of persecution had now risen to a height, and threatened to become a fertile source of corruption. When those who had apostatized, from the fear of torture and death, were desirous to return to the communion of the Church, they applied to some Christian under sentence, for a letter of recommendation to the faithful; and, in consequence of these receipts, they were restored at once, without undergoing the necessary probation. A second class of timid Christians, called Libellatici, were they who purchased libels of security and exemption from the heathen magistrate, excusing them from offering sacrifice during the season of persecution. A third were the Sacrificati, men who had actually presented offerings to idols; thus publicly renouncing their faith. Cyprian convened a synod of the neighbouring bishops, to discuss these weighty affairs; and it was concluded that the lapæd should be treated according to the rules of Scripture; they were not to be denied all hope of restoration, lest they should fall into impenitence or despair, nor yet be readmitted without probationary trial. A due regard was to be had to the aggravating circumstances of their apostasy; so that while the Libellatici were to have a shorter period assigned to them, the Sacrificati were not to be restored until a long time had elapsed, and sufficient evidence been given of their repentance. It had been the custom, indeed, not to admit the latter to communion till the hour of death; but it was thought that men who were thus denied the cup of Christ would have no motive to accept the cup of martyrdom; and that now, when trials were multiplying, every encouragement should be given to the fallen, to confirm them anew, and fit them for resistance.

#### THE TEMPLE OF JUGGURNAUT.

MISS ROBERTS, in her "Scenes and Characteristics of Hindoestan," thus describes this celebrated monument of heathen idolatry:—

This celebrated temple is erected upon the sea coast of Orissa, in the district of Cuttack, the first Indian land which the passengers of a ship sailing direct from England to Calcutta espy. The dark and frowning pagoda, rising abruptly from a ridge of sand, forms a conspicuous object from the sea, its huge and shapeless mass, not unlike some ill-proportioned giant, affording a gloomy type of the hideous superstitions of the land. While gazing on this mighty Moloch, the mind is impressed with a strange awe; the bright and golden sunshine above, and the waving foliage below, only serve to deepen its horrors. It looks like a ~~small~~ ~~black~~

upon the fair face of nature—a frightful monument of man's success in marring the designs of his Creator. At Hurdwar, it is not only very possible to sympathize in the feelings of the multitudes, whose adoration is called forth by the bright river, one of the greatest blessings which the Almighty has bestowed upon the burning soil, but to go even farther, and lift up our thoughts, amidst the most beautiful scenes of nature, unto nature's God. At Juggernaut, there is nothing save unalloyed horror. Frightful idols, enclosed in an equally frightful shrine, and seen when viewed from the land to be surrounded by a waste of sand hills, revolt the mind, and give to superstition its most disgusting aspect; and the disagreeable impression, which a distant prospect excites, is increased, upon a nearer approach, to a scene associated with all that is most fearful and disgusting in religious error. Every known rule of architecture being set at defiance, it would be difficult, without the aid of the pencil, to convey any idea of the half-tower, half-pyramidal style of the great pagoda: it is built of a coarse red granite, brought from the southern parts of Cuttack, and covered with a rough coating of *chaam*. The tower containing the idols, which is two hundred feet high, and serves as a landmark to the mariner, stands in the centre of a quadrangle, enclosed by a high stone wall, extending six hundred and fifty feet on each side, and surrounded by minor edifices of nondescript shapes.

The magnitude of these buildings forms their sole claim to admiration; they are profusely decorated with sculpture, but so rudely carved as to afford no pleasure to the eye, the only object worthy of praise being a pillar of black stone, beautifully proportioned and finely designed, which has been brought from the black pagoda in the neighbourhood, and placed in front of the principal entrance. The outer gateway and the great portal of the temple are ascended by broad flights of steps, and the interior is described as being very curious and well worthy of inspection, a sight which, however, is very rarely enjoyed by Europeans. The Brahmins in attendance take care to exclude all profane footsteps; but it is said, upon the authority of Major Archer, that a young officer of a native corps, a peculiar favourite with the sepoys under his command, was at one time smuggled into the sanctuary by the connivance of the soldiers, who dyed his skin of the proper hue, dressed him in full costume, and painting the peculiar marks of their caste upon his forehead and nose, crowded round him upon all sides, and, thus secured from detection, brought him into the very presence of the idol. A distant view, notwithstanding the zeal of his conductors, was all that he obtained; and either there not being a great deal to attract his attention, or a sense of danger preventing him from feeling sufficiently at his ease to make many observations, the information acquired from his account was very scanty. He told his friends that he saw nothing but large courts and apartments for the priests.

The festival of the *Rath Jatra* takes place every year; but, as at Hurdwar, it increases in sanctity at peculiar periods, every third, sixth, and twelfth anniversary, the latter more particularly being considered of greater importance than those that intervene. The concourse of pilgrims is still exceedingly large; and numbers, as in former times, never return, leaving their bodies to fester on the neighbouring sands, victims to a horrible superstition, though not, as heretofore, sacrificed under the suicidal wheels of the cruel idol's car. Such immolations are becoming very unfrequent; but fatigue, hardship, want of food, and the various diseases brought on by exposure to the pestilential atmosphere of the rains, make fearful havoc among the miserable wretches who hasten onwards to the holy precincts of the temple, in the hope of obtaining a panacea for all their woes.

A favourite method of approach to Juggernaut, by those who have either great offences to expiate, or who are desirous of obtaining a more than ordinary portion of beatitude, is to measure the length of the whole way from some extraordinary distance. The pilgrim lies down, marks the spot which the extremity of his hands have touched, and rising, rests his feet upon the spot, and, again prostrating himself, repeats the same process. Five years are sometimes consumed in this manner, and, as the penance may be performed by proxy, it is often volunteered for a certain sum of money, the wages being most scrupulously earned by the person who undertakes the duty. In no part of the world is gold so all-powerful as in India. Upon the morning of an intended execution, a stranger appeared in the place of the criminal, and declaring that he had, for a certain consideration, agreed to suffer for the person who had made the bargain, seemed quite astonished to find any hesitation on the part of the authorities to execute the sentence, remonstrating with them upon the folly of their scruples, since he was ready and willing to perform his part. Fortunately for him he had not to deal with his own countrymen, who, provided that somebody died, would have cared very little whether it was the offender or his substitute.\*

The great temple of Juggernaut was erected in the twelfth century, under the auspices of the chief minister of the rajah of the district. The idols have nothing to distinguish them save their size and their deformity; the principal one, Krishna, is intended as a mystic representation of the supreme power,—for the Hindoos are unanimous in declaring that they worship only one god, and that the images which they exhibit, and to which they pay the most reverential homage, are merely attributes of a deity pervading the whole of nature;—he is associated with the two other personages of the Hindoo triad, and every one of the idols particularly venerated by the numerous tribes and sects of Hindostan, obtains a shrine within the precincts of this huge temple, so that all castes may unite in celebrating the great festival with one accord. The installation of the great idol upon his car, or *rath*, and the procession attendant upon his triumphal march to a country residence about a mile and a-half distant, a journey which occupies three days, are performed with many ceremonies, though not all of a very respectful nature. Previous to this grand ovation, the images are taken from their altars to be bathed, and are then exhibited to public view upon an elevated terrace.

These gigantic busts, hideously ugly, and scarcely bearing the rudest lineaments of the human form, are seen mounted upon pedestals, the latter being concealed by muffing draperies. The hands, feet, and ears of the great idol are of gold, but these are kept in a box by themselves, and are only fastened into their sockets after Juggernaut has been safely deposited upon his car. While seated in state upon the terrace, a canopy, gay with cloths of various colours, is raised over the heads of the triad, and crowds of Brahmins are in attendance with *pankajs* and *chowries*, to beat off the flies. Occasionally, the sudden flash of a vivid fire-work sheds a momentary ray upon the horrid countenances of these Dagon, and in the next instant all is again involved in the indistinct gloom of an eastern twilight, dimly revealing the huge forms of the idols, and the eager gesticulations of their misguided votaries. The unwieldiness of Juggernaut and his companions, and the absence of the machinery necessary to effect their removal in a proper and decorous manner, occasions a scene which scandalizes European eyes, but which the natives, accustomed to the doctrine of expediency, survey without feeling that they are offering any indignity to the objects of their worship. The only method of transport which has been yet devised,

\* Such substitutions are not uncommon in China.

is by means of ropes fastened round the necks and feet of these cumbersome images, which are thus dragged from their high places down the steps, and through the gateways of the temple, and are afterwards hauled up in the same manner up on the *raths*, without regard to mud or dust.

The car of Juggernaut is a monstrous vehicle, gigantic in its dimensions, and associated in the mind with images of horror; it is a sort of platform, forty-three feet in height and thirty-five feet square, moving upon sixteen wheels, each six feet and a-half in diameter: the ornaments with which it is decorated are by no means splendid, its principal attraction being a covering of striped and spangled broad cloth. The villagers of the neighbouring *pergunnahs* have their fields rent-free, upon the condition of attendance at the cars of the idols. This duty, at present esteemed a privilege, is not exclusively confined to those who are so well rewarded for its performance, but, before the whole ceremony concludes, the zeal of many of the devotees is so completely exhausted, that the *raths* would scarcely reach their destination were it not for the services which the Brahmins can command. It takes fifteen hundred men to put each of the cars of Juggernaut in motion, and, when the idols are fairly established in their places, the shouts and cries of the frenzied multitude are such as to lead us to fancy that the whole of Pandemonium had been let loose, an idea which is strengthened by the fiend-like figures of the Jogies, Gosains, and other religious mendicants, whose grim visages, lighted up with a frantic joy, give them a superhuman appearance, as they cheer on their insane followers to acts of horror. Though the ponderous wheels of Juggernaut no longer go crushing over the bodies of prostrate victims, the fury and excitement with which the assembled crowd rush to the car is absolutely appalling. In places of very inferior note, there is something frightful in the noisy lumbering progress of the cumbersome *rath*, surmounted by a hideous idol, dragged about in honour of the festival; but in the very heart and centre of this abominable superstition, the celebration becomes perfectly terrific, and the senses, over-wrought, faint and sicken at the view. The scenery of the place, its bare sands, the surging of the ocean in the distance, the drenching rains, damp gales, and sudden tempests of the fitful atmosphere, add to the wild horrors of this awful pageant. Each day the exhibition becomes more ghastly, as the wan victims of famine and disease drop exhausted around, making a golgotha of the unhallowed precincts.

The most sacred portion of the soil round the temple of Juggernaut extends to a circle of about eight miles, though the land is considered holy to a much greater distance; and the whole, during sickly seasons, may be said to be covered with the dead bodies of the pilgrims, who, unequal to encounter exposure to the inclemency of the weather, sink under accumulated hardships, to form a frightful banquet for carrion birds and beasts of prey. Most authorities agree, that the tax which was levied by the government upon the pilgrims to Juggernaut, here as well as at Allahabad, tended to diminish the number of persons resorting to the festival, and also the amount of suicides. Still a good deal of scandal was excited by the support of an establishment, by Christian rulers, of a stud of elephants, horses, and other equipments for the service of the idol; and the annual waste of life, though not occasioned by actual offerings to the blood-stained wheels of the demoniacal car, is nearly equally shocking, as the result of one of the most frightful delusions that ever spread its curse upon the human race.

#### CHRISTIAN TREASURY.

*Happiness to be found in Religion.*—There is happiness in religion. But religious people are not always happy.

As long as life remains, its companion, sin, tarries too, and takes advantage of every incautious, slumbering moment, to give a parting wound. Nature's diseases and infirmities remain; and the spirit, winged for heaven, the back already turned, the foot already lifted from the earth, is assailed by a thousand arrows from beneath, to bring it down again. The flesh is touched, wings flutter, the strength fails—down and down again—still soaring, and still struggling upward, but still returning, as some fresh missile reaches it. The believer's happiness is a cup—but as he drinks it out, he must go to refill it where he had it first. He thirsts, and must go to the spring—he hungers, and must go to be fed—his supply of happiness is not within him. The first great source of comfort, is the Redeemer himself, besought in humble, fervent prayer: the Holy Scriptures are its richest stream, and are most eminently suited to impart it. There is no kind, no condition of sorrow, to which they do not address themselves. There is no possible circumstance of misery for which they do not suggest an adequate relief, or a suffering to which they do not administer a medicine. To cheer, to soothe, to strengthen—to shame our impatience, to allay our fears, to encourage our efforts, to unload our bosoms, to make us rejoice in the midst of sorrow, and triumph in the depths of despondency—what gentle remonstrances, what persuasive arguments, what powerful examples, what celestial promises! Very little indeed do they know of the importance of the Holy Scriptures, who do not go to them for happiness.—Miss C. Fry.

*An All-seeing God.*—If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least thing, nor to speak the least word, nor to indulge the least thought, which you have reason to think would offend him. Suppose that a messenger of God, an angel, were now standing at your right hand, and fixing his eyes upon you, would you not take care to abstain from every word or action that you knew would offend him? Yes, suppose one of your mortal fellow-servants, suppose only a holy man, stood by you, would you not be extremely anxious how you conducted yourself both in word and action? How much more cautious ought you to be when you know, not a holy man, not an angel of God, but God himself, the Holy One, is inspecting your heart, your tongue, your hand, every moment, and that he himself will surely call you to an account for all you think, speak, or act!—REV. J. WESLEY.

GOD THE FOUNTAIN OF LIFE AND HAPPINESS:

#### A DISCOURSE.

BY THE REV. GEORGE ROMANES, A. M.,

Minister of the Scotch Church, St Francis, Upper Canada.

"For with thee is the fountain of life: in thy light shall we see light."—PSALM xxxvi. 9.

In this Discourse we intend to make some remarks on the view which the text presents of God as the Author of all existence and of all happiness, and the connection of the whole with the nature of the Christian dispensation.

I. God is the source of all existence: "With thee is the fountain of life."—By the fall the mind of man has been rendered indisposed, and, in some measure, unfit, to contemplate God as the Maker of the universe. We live in a world of second causes, and are surrounded by a vast assemblage of visible things. The soul, confined to a mortal



body, and encompassed by a material world, is thus debarred, as if by a double wall, from the contemplation of the invisible state. Its corrupt and debased faculties are too feeble to overcome the obstruction; and hence, like a weak monarch, it sinks into apathy, and is entirely governed by its servants and ministers, the senses. A God who is unseen, unheard, and unfelt, is soon forgot; and, amidst the most stupendous examples of his power and wisdom hardly obtains the tribute of a single thought. Man beholds the world filled with ceaseless motion and perfect harmony, yet asks not whence do this motion and harmony proceed. He sees all nature full of life—he feels life beating in his own bosom, yet thinks not of Him in whom the whole universe lives and moves and has its being.

But from this guilty indifference Revelation calls upon us to awake. It tells us that the frame of the world, so massive and so substantial, is the production of a higher power; that it contains no power of self-existence, but depends every moment upon the mere good-will of Him by whom it was made. As the cloud remains suspended in the serene heaven, so does the universe repose, and, as it were, float in the immense essence of the Deity. In the text, by a fine metaphor, God is called the "Fountain of life,"—the broad and mighty stream of existence, through all its ages for ever flowing and sparkling from this inexhaustible source, this fountain-head of the universe.

There was a time, then, before this universe took its place among the fields of immensity. There was a time when the heavens and the earth, the land and the sea, the hosts of angels and the nations of men, the sun and the stars, the plants and the animals which adorn our fields, existed only in the ideas of the Divine mind. There was a time when, had one human being been allowed to gaze around him, he could have seen no object on which his eye might rest; he would have looked upon boundless vacancy, and his ear would have been oppressed with the awful stillness; for sight and sound were alike unknown.

Yet amid this immense void, which to our minds appears so mysterious and so frightful, was there no life and no happiness? There was the most perfect life, and the most sublime happiness, for then did He exist who is the Fountain of life, who enjoys that blessedness, in comparison of which all the joys of the creatures are as nothing. In the Divine bosom was contained that magazine of joy which was destined to bless for ever millions of immortal beings—that overflowing goodness which was to adorn the heaven with all its shining worlds, and fill the heaven of heavens with angels more glorious than the sun.

At length the fountain of life began to flow. First appeared those pure and holy beings, the morning stars of creation, the first-born of the Eternal Father. They had the high honour of being the first that beheld the beams of the Divine holiness and glory—the first that knew and loved the great Jehovah, and that rejoiced in the Lord

their God. Happy and glorious beings! confined by no mortal body, they saw the Eternal One face to face, and at the very first moment of their existence they felt themselves to be in the bosom of the Deity.

But still all was invisible and silent—still nothing but mind occupied the expanse; therefore did the Fountain of life cause a new stream to flow, and exerted that power which the angels themselves could never have conceived, and which even we, who behold its effects, cannot comprehend—the creation of material and tangible things. At his command a thousand worlds took their stations in that immense space where before not one grain of sand existed, enriched with all the materials of happiness and all the decorations of beauty, waiting till the bountiful Jehovah should call into being new ranks of living creatures to admire their splendours, and taste their enjoyments.

Soon does our world overflow with an exuberance of life. Earth, air, and water, are filled with joyful multitudes of every name and kind, who penetrate every recess with their hosts, and throng all nature with moving legions. Some move in majesty and pride the monarchs of the desert, the fit companions of mountains and rivers; whilst the inferior tribes diminish at every downward stage of the scale, until they are lost in their minuteness, and their multitudes, in the air, or the water in which they rather seem to be dissolved than to exist. These know not their Maker,—for so bountiful is God, that he confers happiness on beings who can neither love, nor fear, nor worship their Creator,—who cannot even pay the homage of thankfulness and praise.

And, last of all, lest heaven and earth should seem too distinct and too independent, lest there might seem to be an impassable gulf between the visible and invisible worlds, man was formed that he might be the bond between the two great parts of the Divine empire, belonging partly to each, yet wholly to neither. Standing on the confines of both, he unites the visible and invisible, the material and the spiritual, the temporal and the eternal—the highest of earthly, but the lowest of heavenly natures. He may aspire to the employments and happiness of angels; yet he may say to the dust, "Thou art my mother; and to the worm, Thou art my sister." Thus, perhaps, presenting the most remarkable example in the whole universe of the power of advancement in glory and perfection.

The Fountain of life having thus filled the universe with every varied form of existence, and every possible degree of excellence, beheld with divine complacency the scene of beauty that lay around his throne. His goodness rejoiced in the contemplation of those endless ages of glory which so many myriads of immortals were destined to possess; the sublime happiness which was to endure and to augment through the progress of ten thousand centuries. "And God saw every thing that he had made, and behold it was very good."

This Divine Fountain is not only copious but

eternal. Should it cease for one moment to exert its power, the whole creation would pass away, the stream of existence would run dry, and, like Jordan when arrested by the ark of the Lord, leave only an empty channel. Worlds would melt away, angels would faint and expire, the elements would vanish, the universe would hear appalled the sentence of death, and all would be again buried in eternal darkness. Strength and weakness, beauty and deformity, glory and meanness, would all be involved in the same ruin; the highest archangel would share the fate of the smallest insect, for with regard to the power of self-existence all creatures stand exactly on the same level—all are equally sustained by the power of the Almighty.

II. God is the source of all happiness: "In thy light shall we see light." Light is the well-known emblem of joy. "The Jews had light, and gladness, and joy, and honour." "Light is sown for the righteous, and gladness for the upright in heart." It denotes that pure and holy happiness of which alone God is the Author, and of which light, the most refined of all material things, is the proper symbol. In the text, therefore, the Psalmist, in the name of all holy beings in earth and heaven, declares his confidence of their eternal happiness in the sunshine of the Divine countenance. For God is a Creator, only that he may be a benefactor; and he makes creatures only that he may make them happy. To confer happiness, then, is the second great prerogative of the Godhead. His first, is to be the Fountain of life; his second, to be the Fountain of light. The first of these no creature ever tried to assume,—for to create is plainly and palpably above the power of all inferior beings; but many have attempted to assume the second, and have endeavoured to procure happiness for themselves, and to acquire the power of dispensing it to others. Of this madness Satan set the first example in heaven, and Adam on the earth; with what success we well know, and would often do well to remember.

If we survey every source of enjoyment, we shall find that all its forms proceed directly from God. The pleasures of sin we leave entirely out of the question, for sinful pleasure is no more than disguised misery. At present we speak only of true and lawful enjoyments; even the lowest of these, the pleasures of our corporeal nature, are conferred by the Giver of all good. It was he who formed and put in motion that vast machine of nature that produces even the least and simplest of these. He makes the sun to rise, and the rain to fall; he covers the valleys with corn, and the hills with cattle; he provides the trees that yield their shelter, and the flowers that refresh us with their fragrances. All these marks of goodness and wisdom with which the world is filled are so many channels through which the Fountain of happiness dispenses enjoyment to the various ranks of his creatures. In themselves they have no efficacy; it is his blessing alone that gives them life and power; and if, in forgetfulness of this great truth,

we seek for pleasure from different channels, or in different ways from those which he has presented, we find nothing but disappointment, vexation and punishment.

We shall now ascend a step higher, and contemplate the pleasures of the understanding and the mind. These also are imparted by God. He is the Author of truth, and of those faculties that take pleasure in the discovery of truth; he is the Author of all those beauties and harmonies in the universe, which form a deep mine of mental enjoyment, and the contemplation of which affords the most happy exercise of our mental powers. For the mind of man is never so happy as when employed in tracing the wisdom of God. "The works of the Lord are great; sought out they are of all that take pleasure in them." And our mental happiness becomes more intense, the more we raise our contemplation to divine and eternal things; for "Blessed is the man that doth meditate in the law of the Lord."

The highest degree of earthly happiness is that derived from our moral faculties. Of this God is especially the Author. He is the Author of conscience, which seems, as it were, a spark of his own holiness, and which fills the heart of the pious and the upright with celestial peace. He confers that health and beauty of the soul in which holiness consists, the proper movement and action of all the affections and passions, and the joyful obedience of the whole man to the law of God and of Christ.

Thus, all the true happiness that man can enjoy on earth proceeds directly from God. But when the Psalmist declares—"In thy light shall we see light"—it is obvious that he refers to a happiness far more exalted than any that the world can either furnish or behold. He refers to that time when the children of God shall come home to their Father's house, when all the veils shall be removed which now conceal their Father's face, and when, in a new paradise, new rivers of pleasure shall flow. He refers to that perfect day, in comparison of which all the glory of this world is darkness, when the ransomed of the Lord shall come to Zion with praise and everlasting joy. Then shall affliction, like a servant who has fulfilled his office and finished his work, be dismissed, never more to minister to the heirs of salvation; then death itself shall die, and sin be cast into the bottomless pit. Great as are the examples of the Divine goodness we now behold, it is confined and controlled by his wisdom and justice; it is now employed in removing all those obstacles that prevent its full display, and in preparing the way for its perfect triumphs. But then all foes being conquered, the trumpet of the eternal jubilee shall sound. Then shall begin that heavenly festival of which the Bible loves to speak, whose heralds and messengers shall be angels sent to the four corners of the world: the feast, whose banquet-hall shall be the third heaven; whose Master shall be God himself; where the company shall be patriarchs, and prophets, and apostles, and martyrs,

and saints; where every seat shall be a throne, and every guest a crowned king; where the music shall be the golden harps of angels, and the light the ever-beaming countenance of God himself; where all shall be filled with the goodness of his house, and made to drink of the rivers of his pleasures. There shall the words of the Psalmist be accomplished: "In thy light shall we see light." "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Or in the words of Isaiah, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

We have thus shown that God is the source of all existence and of all true happiness. We now proceed to show,

III. The connection of this subject with the dispensation of the Gospel.—Had the world remained in its primeval and perfect form, we might have closed our remarks. Had all the creatures of the Almighty continued holy, the affairs of the universe would have proceeded with the most plain and manifest harmony; and the concerns of its high government, although they might transcend our comprehension, would present no cause for anxiety or doubt. Every moral being, fulfilling the ends of his nature, would then have been led by gradual steps to the enjoyment of consummate happiness, and every current that flowed from the Fountain of life would have returned, untainted by corruption, pure and transparent to its divine source.

But the entrance of sin has caused a strange and dreadful confusion. Since this direful evil changes him, in whom it dwells, from a loyal and obedient child into an apostate and a rebel, it must, of course, produce a corresponding change in the conduct of God towards us, and a sad reverse in all our prospects and relations. This has called into existence a thousand known and unknown miseries. This has given rise to those awful words, evil and pain, fear and torment, despair and terror, death and hell. This is the parent of all those hateful spectres, which make life so wretched and death so terrible.

We shall now, therefore, inquire what were the feelings of man, in his holy state, with regard to his Maker and Benefactor. Beholding himself placed by the Divine hand amid a mighty universe, he would feel, with all the force of perfect conviction, that the first place in his esteem and regard was due to that great Being who had given him life and happiness. At this, the morning of his life, it would never even occur to his mind that any other being or object could be preferred to his Maker. He could never have believed, as many of his descendants seem to do, that all the objects the world contains were in-

tended only as the materials of sin and as the instruments of rebellion. Therefore, from his glowing heart, and from his grateful lips, did the morning hymn of the earth rise to heaven, and every feeling was controlled by the holy law that was impressed upon his soul. The whole creation, whether the stupendous grandeur of the sky, or the luxuriant verdure of the earth, or the exulting happiness of animal life—all would lead his thoughts to the Source of existence, at once enlarging his knowledge and exalting his conceptions of the Divine glory and of the Divine goodness.

Thus would man regard God as the fountain of life; but he would also regard him as the fountain of happiness. He would, therefore, seek happiness only in that way in which God had prescribed. Sinful pleasure would be a thing unknown and unthought of by his mind. The pleasures that nature laid before him he would receive with thankfulness, and enjoy with innocence and temperance. His mental happiness would proceed from the employment of his noblest faculties on their noblest objects. His moral happiness would be of the purest and most exalted kind, and would form his dearest treasure, because it came most directly from the hand of his God. And his happiness was crowned by the high anticipation of the endless progress in glory and perfection for which his nature was formed, and to which the mercy and goodness of God enabled him to aspire.

Such were the feelings of man in his primeval state; but are such his feelings now? No; the whole picture must be reversed. He knows, indeed, that God is his Maker; but he knows this only to aggravate his sin, his contempt, and his rebellion. Sinful pleasure is loved and pursued, as if all else were unworthy of the name. Lawful pleasure is made unlawful by its excess, and all the bounties of God are perverted to the purposes of sin and the service of Satan. The mind forsakes its proper objects, and either grovels amid vanity, or runs wild amid the fancies of a false and a foolish philosophy. As for moral pleasure, it is but rarely enjoyed, and still less desired; and even the assurance of a world to come was soon lost, amid the increasing darkness of the human mind, as if man had madly resolved to sink more and more deeply into debasement, and to cast away from his mind every thing that was great and good.

In this debased and ruined state of our moral nature, does Christ interpose with his great salvation. It is the design of the Gospel to lead man to God, to restore his mind to its primeval state, and thus to fix his happiness on a firm and eternal foundation. The Gospel is just the way to make men happy, by making them holy; and to make them holy, by making them the obedient children of a reconciled God.

To accomplish this gracious end, the Gospel proposes two great ends—the one is to propitiate God, the other to renew man. To appease the King of the universe, who has been dishonoured by his rebellious creatures, is plainly the very first

step in a work of mediation; for He is the fountain of life and happiness, and if his anger remain unappeased, the wretched victims of his vengeance must perish under his frown. Man, although he may deeply bewail his misery, and mourn for his fault, could find no favour in the sight of Him who cannot behold a sinful being but with abhorrence. He must wander through the world in hopeless misery; and all his attempts to regain the Divine favour must prove as abortive as those of Esau to regain the blessing, "who found no place of repentance, though he sought it carefully with tears."

This atonement, therefore, so indispensable to our welfare, Jesus Christ has made. He gave himself for us, the just for the unjust, that he might bring us unto God. By Him the fountain of life and happiness is once more opened, and men are called upon, as freely as the angels of heaven, to drink of its pure and living streams. Divine wrath sheathes its sword, justice unbars the gates of heaven, and in the very centre of its glories appears the seat of mercy and the throne of grace.

But still there was only the half of the mighty work performed:—man must not only be redeemed, but renewed. The fountain must not only be opened, but he must be enabled to taste and to enjoy its sweetness. This also can be accomplished only by a divine power; for man is so debased by sin, that he cannot raise his eyes or his heart from the objects that surround him. Therefore the gift of the Holy Spirit was one of the chief articles in the covenant of redemption made between the Father and the Son; for in that great transaction, when Christ agreed to lay down his life, the Father also agreed that the Holy Spirit should be granted, to apply to the souls of mankind the blessings of redemption and the fruits of his purchase.

To the Holy Spirit, therefore, does Christ commit the second part of the work of redemption, to lead men to the fountain of life and happiness which he has opened; and this he accomplishes in the process of sanctification. He works in us repentance—that is, a profound shame and sorrow, because we have forsaken the fountain of living waters, and made to ourselves broken cisterns which can hold no water. He works in us faith, or the return of the soul to God by that way which he has appointed. He works in us fear, or a holy dread of losing the favour and friendship of God. He works in us love, or a high value for the Divine blessing, and a high esteem for the Divine perfections; and he works in us new obedience, which is the combined effect of all those feelings expressed in our actions and displayed in our lives.

In every part of his life, therefore, does the Christian show that he regards God as the only source of life and happiness. His whole conduct proceeds on the principle of true wisdom and true morals. He feels with perfect certainty that to serve any but his Maker, is sin—to seek happi-

ness in any other is folly. How, then, does the Christian regard the universe as the monument of the Almighty power—the display of his perfections—the scene of his holy dealings? He sees that it rests on no foundation but the Divine will—that he and all the creatures around him are but one step from nothing—that therefore he has no more reason to boast, than the meanest reptile; for the Lord is the Maker of them all! All that he sees of grandeur and sublimity exalts his conceptions of the Creator—all that he beholds of minuteness and weakness subdues the feelings of pride, by reminding him of the essential meanness and poverty of the creature!

How does the Christian regard sinful pleasure? With horror, disgust, and contempt. With horror, because he sees the awful train of evils and miseries to which it leads,—the tears and the groans of a sad eternity; with disgust, because it shocks all the principles of his renewed nature, and is repugnant to the holy character of God,—for he sympathizes with all the feelings of the Divine mind; and with contempt, for he sees it to be a worthless and a hurtful thing, devoid alike of enjoyment and of hope. How, indeed, can that cause joy, which, instead of flowing from the Fountain of happiness, has its source in Satan, and its end in hell?

How does the Christian regard natural pleasure? As the gift of a good and gracious God,—the remains of the happiness of paradise. He is happy to enjoy, yet content to resign; he is not so ungrateful as to cast it away, yet he is not so foolish as to regard it as his chief portion; he receives it as one of the minor blessings of the covenant, but suffers it not to displace from his heart the weightier matters of the Gospel—pardon, and grace, and eternal glory.

How does the Christian regard the enjoyments of reason? As one of the most exalted kinds of happiness the earth affords. He can rejoice in the investigations of reason, the creations of fancy, and the efforts of genius,—in all that adorns, enriches, or refines the mind. His natural happiness is the most complete, because the most innocent; his mental happiness is most exalted, because refined by the elevation of his faculties, and the heavenly tendency of his soul.

But these are only the meaner sources of his joy. He rejoices chiefly in this, that his name is inscribed in the Book of Life, and that he is a partaker of the blessings of the covenant of grace. He rejoices to feel in his soul the first-fruits of heaven,—the peace and holiness the Gospel confers; he rejoices to feel that his heart is right towards God, that he has been led to regard him as the fountain of all his happiness, and to seek his face and favour as his best and noblest portion.

And, finally, he looks forward with high anticipations to the endless glory prepared for the people of God. These hopes diffuse through his soul a joy unspeakable. Like the vision of Jacob, they cheer the gloom of the night of sorrow, and dispel the darkness of the desert. He thinks

with joy on that happy day when he shall leave for ever this visible scene, and enter the paradise above,—when his exulting spirit shall repose in the bosom of the eternal Father, and be for ever ravished with the contemplation of his glory.

We have thus seen that God is the source of all existence and of all happiness; we have seen the misery and ruin produced in the world by men's refusing to acknowledge these great truths; and we have shown how the Gospel removes this misery, by the instructions it conveys, and the remedy it provides. I would now, therefore, address a very few words to those who still reject this great salvation,—who will not return unto God, that they may have life,—who despise the promises of the Gospel, as well as the vengeance of the Law. Leave the poisoned stream of vain and sinful pleasure, and approach the holy fountain of eternal joy. Are you not yet enough vexed and wearied with your vain pursuits, where the profit is nothing,—where the pleasure is Satan's,—where the toil and the punishment alone are yours? O foolish men! who hath deceived you? who hath persuaded you that there is no happiness in the favour of God,—no delight in the blessedness of heaven? But remember this, that if you still reject the offers of the Gospel, you will receive a doom more tremendous still than banishment from the Fountain of life and happiness. You will receive upon your heads the combined curses of the Law and of the Gospel; you will be fixed for ever in a state where the prospect of death would be happiness,—where the hope of entire destruction would be hailed with as much eagerness as the wearied captive looks forward to his hour of repose. Man! dost thou know what it is to "fall into the hands of the living God?" "It is a fearful thing,"—how fearful no creature can tell; but if you repent not you will very soon feel its awful meaning, and, during all those sleepless ages of burning misery, bitterly bewail the madness that plunged you in the regions of eternal death.

But, my friends, no one compels you to remain in this awful state. To all, even the vilest and the worst, we do now most fully tender the offers of salvation. Heaven is still open,—the Gospel is still free; God is willing,—Christ is able; nothing in the whole extent of the universe can prevent your salvation except yourselves. Come, then, "let us return to the Lord our God, with contrite hearts; for with the Lord there is mercy, and with our God is plenteous redemption. Our God shall appear, and we shall rise with gladness in his sight. His coming shall be as dew upon the grass, and his voice as the songs of the morning. His favour is life, and his loving-kindness is better than life; for with thee is the fountain of life, and in thy light shall we see light."

#### THE CHRISTIAN INTERCEDING FOR HIS CHILD.

FAIN, O my child, I'd have thee know  
The God whom angels love;  
And teach thee feeble strains below,  
Akin to theirs above.

O, when thy lisping tongue shall read  
Of truths divinely sweet,  
May'st thou, a little child indeed,  
Sit down at Jesus' feet.

I'll move thine ear—I'll point thine eye,  
But ah! the inward part—  
Great God, the Spirit! hear the sigh  
That trembles through my heart.

Break, with thy vital beam benign,  
O'er all the mental wild!  
Bright o'er the human chaos shine,  
And sanctify my child.

VOKE.

#### PROTESTANTISM IN BELGIUM SINCE THE DAYS OF THE REFORMATION.

BY THE REV. ÆNEAS M. RATE.

##### PART I.

BELGIUM is one of those countries on the Continent which ought, at present, to be regarded by Christians in this land with very deep interest. It is a country in which the mass of the people are Roman Catholics—where the Romish priesthood act with more concentrated energy, and wield a more powerful sway, than perhaps in any other nation on continental Europe; while, nevertheless, liberty is granted by the Constitution to Protestants openly to proclaim the Gospel. It is interesting, as a land in which a Church, as yet young and feeble, has been already planted; and awakens the hope that, though exposed to the fiercest storms of persecution, which daily threaten to uproot it, it shall yet, through the fostering care of Providence and the descending dews of Divine influence, grow up to maturity, and yield fruit to the people. It derives an additional importance from the fact, that it presents a conspicuous stage, on which Popery, without that mask which it assumes in Protestant countries, exhibits its true character, just as it was, and is, and shall be, till the Lord shall consume the Man of Sin with the Spirit of his mouth, and destroy him by the brightness of his coming. We read the accounts of the early spread of the Reformation in this country; we there find the clearest evidences of that intense hatred of the Gospel, and of the people of God, which has characterised that Church which, in Holy Writ, is described as "drunk with the blood of the saints;" we find the Bible to have been proscribed as the most execrable of all volumes—the persons who dared to peruse its pages to have been accounted worthy of death; all the engines of atrocious and ingenious cruelty to have been employed to torture the bodies of men of whom the world was not worthy—slanders, insults, and reproaches, more sharp than the sword of the enemy or the dagger of the assassin, applied to wound their spirits—and when death ended their sorrows, the blackest infamy to have covered their graves. By such means, the star of the Reformation, which had begun to shine upon this benighted land, was turned into blood; and, after a time, scarce a ray of light was emitted, to irradiate that moral and intellectual gloom which Popery, in all ages, has found to be its only safe and congenial asylum. But three centuries have passed away, and that star has again begun to shine, although, as yet, with a feeble and tremulous light. It has, however, served

to show that the character of the enemy of the truth of God remains, in all its leading features, unchanged; and that nothing is wanting in the present day, but the opportunities formerly enjoyed, to embolden the devotees of the Church of Rome to renew the horrors and persecutions of former ages.

Before communicating some facts in reference to the state of religion in Belgium, and the labours of the Belgian Evangelical Society, we shall state a few circumstances, principally drawn from the reports of the Society, regarding the progress which the truth had made in this country soon after the Reformation. This will tend to awaken in our minds an interest in the descendants of those men, who counted not their lives dear to them, so that they might testify their attachment to Christ, and finish their course with joy. The light which, at the beginning of the sixteenth century, broke forth with such splendour in Germany, and soon far and near over Europe, penetrated into the Netherlands, and illuminated for a time the provinces which now bear the name of Belgium. The Gospel was proclaimed, in its freedom and glory, in those towns, in which it has long since ceased to be heard; and flourishing Churches were formed, and rapidly extended, where the mass of the inhabitants are now given up to infidelity and idolatry. Ghent, and Tournay, and Mons, and other large towns, furnished their companies of martyrs, whose names and exploits are written in the Lamb's book of life, and who, for the cause of Christ, ascended the scaffold, or were burnt to ashes at the stake. The power of God was remarkably displayed in giving efficacy to the Word. Thousands were converted, and glorified God. The dungeon, the rack, the torturing fires, seemed for a while only to add boldness to those who survived; and Churches sprung up on every side. The thirst for the Word of God—now first opened to the multitude, after centuries of spiritual despotism, during which it had been sealed—was most intense; and it affords us a lively idea of the eagerness of the people to peruse it, that three folio copies of the Bible were suspended by iron chains to the pillars of the Town-House at Brussels, that there the inhabitants might have an opportunity of satiating their longings for the Word of Life. At this period, the religious history of Belgium acquires an additional interest, from the fact, that here was prepared and published the first translation of the New Testament into the English language. William Tyndale, educated at Oxford, afterwards removed to Cambridge, cordially embraced and boldly professed the doctrines then proclaimed with such power by Luther in Germany. Fearing that, by his open adherence to these doctrines, he might draw down vengeance upon the family with whom he resided, he abandoned his situation as tutor, and retired to the Continent. There he gave himself assiduously to the translation of the Word of God, for the benefit of his own countrymen, and published the English version of the New Testament in 1527. Such services as these to the cause of God could not fail to draw down upon him the peculiar wrath of the enemies of the Truth; and, though the storm was long in gathering, it burst upon him at last. In 1536, by the sentence of the Doctors of the Roman Catholic University of Louvain, he was condemned first to be strangled, afterwards to

be burned; and the sentence was accordingly carried into execution.

Flanders, East and West, constitute that part of Belgium where, by universal acknowledgment, ignorance, bigotry, and superstition most extensively prevail. It is, also, that portion of the kingdom where Roman Catholics most abound; and the priests are most numerous, and exert the most powerful sway. Very different were its situation and prospects when the Reformation dawned upon it, with that splendour which gave promise of a glorious day. But the Spaniards, gloomy, bigoted, and unrelenting, who ever displayed the same spirit which built the walls, and filled with victims and with instruments of torture the dismal cells of the Inquisition, and which, on the distant coasts of South America, slaughtered thousands of harmless savages, under the influence of a fanatic zeal for the faith, carried on that system of cruelty, that at length, either by banishment, or terror, or death, silenced the servants of Christ. In East Flanders, a large portion of the religious population emigrated. When the town of Ghent capitulated, in the year 1584, the Duke of Parma, who commanded the Spanish army, gave permission to nine thousand families, who would not renounce the Gospel, to leave their own country. These all, accordingly, forsook their homes, their country, and their friends, and sought refuge in foreign lands, where, without danger or molestation, they might serve their God. But there were many who, from poverty and other causes, were not able to emigrate, but who yet remained firm in their allegiance to their Master; and, no longer permitted during the day to engage in the worship of God, were wont to retire, under the darkness, to solitary and secluded spots, where no human ear could hear their supplications. Some of the descendants of these devoted men, still retaining the principles of their fathers, are to be found, as at the village of St Maria Hoorbeke, in the vicinity of Oudenarde, where about two hundred and fifty Protestants reside. These, through the exertions of religious friends, or their descendants who had removed into Holland, were for a long period supplied with a Dutch minister, to whom the Dutch Government paid a salary; but, in the year 1803 the salary was withdrawn, on the ground that the Belgian Protestants now enjoyed the religious liberty guaranteed by the French Republic, so that from this period they ceased to have a minister. In West Flanders the adherents of Rome succeeded in yet more effectually crushing the rising reformation, and replacing Popery in the position which for a season it had lost. The Protestant ministers were silenced, the privileges of social worship were withdrawn; and, deprived of the means of grace, and overcome by the fear of man, the Protestants gradually lost the zeal and the devotedness by which they had been distinguished. Their children were then allowed to be educated at Roman Catholic schools (the only ones to which they had access), where their minds were imbued, from their earliest years, with the errors of Rome; and hence, when they grew up they renounced the profession of the truth. The same cause seems to have silently, but most effectually, undermined the principles and profession of Protestants in other parts of Europe, and emphatically teaches the important lesson, that if permanence and extension are to be given to the work

of grace which is already so manifest in numerous parts of France, and of other countries, there is no human means more important than the multiplication in such districts of efficient Protestant schools. Even in West Flanders, however, there are still some traces to be found of the effects of the Reformation,—some faint glimmerings of the light which once shone so brightly over this benighted region. Many of the Roman Catholics remember with some degree of interest their old Protestant ancestors, and display a freedom from that embittered hatred of evangelical truth, and of all who hold it, which distinguishes the other adherents of the Church of Rome.

It is interesting, while reading the accounts of the Belgian Evangelical Society, to find that some of their agents have been planted in districts where the descendants of old Protestants have been found, and that there the Divine blessing has crowned their labours with success. One of the most important stations of the Society is at Mons, the capital of Hainault, a celebrated place during the time of the Reformation,—whose walls were besprinkled with the blood of Christian martyrs. There the flames of persecution long raged with peculiar violence, and the utmost efforts of cruelty and ingenuity were exerted, in order utterly to consume every remnant of the Protestant faith; but the Divine power was displayed in preserving his persecuted Church from utter destruction. A few there were who remained faithful to their heavenly Master, and transmitted the Gospel they valued to their children after them. To supply the spiritual wants of these, a Protestant service used to be celebrated at Mons by the chaplain of the garrison, previous to the Revolution; and sermons were steadily preached by a devoted servant of Christ, M. Devisme, who resided in the neighbouring village of Dour. Dour and Paturages are both stations closely adjoining Mons, and very near to each other; and both are pregnant with associations deeply interesting to every Christian mind. The Church of Dour is the oldest of the Churches of the district, and the parent of the other congregations; and there is no reason to doubt that it derives its descent from the times of the Reformation. About the middle of the sixteenth century a fierce persecution broke forth in this part of the country, and many families sought an asylum in foreign lands; but some still remained who had not bowed the knee to idols; for, as late as the year 1700, a number of persons in this very village refused to take an oath by which they should engage to yield conformity to the rites of the Church of Rome. Among those charged with contumacy, was a woman advanced in years, who never having been herself taught to read the Word, had become acquainted with many of the most precious passages by hearing her husband read to her. The devout Femelon, at that time visiting his diocese, came to Dour and conversed with this woman; who replied to all his questions by quoting verses of the Sacred Volume, and who especially repeated those precious words of the apostle, "There is now, therefore, no condemnation to them that are in Christ Jesus." Touched and affected with what he saw and heard, the venerable archbishop gave her, in writing, a paper insuring to her protection from all molestation, and sent her away, saying, "My good woman, pray for me." About fifty years after this, a few of these Protestants

began to assemble at the house of one of their number, for the worship of God; but the relentless spirit of Popery soon followed them there. The priests resolved, that the person who had the audacity to open his doors for Protestant worship should suffer death! Instruments of their own were employed to injure the image of a saint in a chapel near the village, and to accuse this man of being the author of the misdemeanour; in consequence of which he was condemned. Agreeably to the sentence, he was cast into a dungeon, and when the time for his imprisonment was ended, was led forth from his prison-house, that he might be mercilessly dragged through the city at the tail of a horse; and, in fine, was banished from his country. While travelling towards Holland, and only about nine miles from the town where he had been treated with such merciless severity, exhausted with fatigue, and worn out with suffering, he dropt down on the ground, and expired,—a martyr for the truth not less certainly than if he had died at the stake.

At this time the rage of the priests was fierce and inexorable, and by being directed against the Oracles of Truth, demonstrated that they were impelled by that lying spirit whose kingdom the Word is destined to overthrow. The Bible was every where searched out with unwearied activity, and when discovered, was committed to the flames. Those who possessed it were obliged to be incessantly on the watch, and to exert all their ingenuity to conceal the precious treasure from the view of their persecutors. Holes were made in the walls, or in the thatch of the houses, in which the Word of God was cautiously concealed; and when old buildings have been levelled with the dust, the worn and wasted leaves of the Bible, that had lain there for centuries, emphatically told their tale of the cruelties and persecutions of other ages. Unable in the day time to find a moment in which they might, with security, peruse the precious Volume, they retired to a distance from their cottages under the protecting shades of night, and, by the flickering glimmer of the lanthorn, sat down to peruse the Word of God. At other times, they travelled to the nearest towns where they could hear the Dutch and Swiss ministers proclaim to them the Gospel of Christ. On such occasions, when the populace recognised them, their fanatic zeal rose almost to madness, while they pursued them with opprobrious epithets, such as "Vagabonds," and "Heretics of Dour;" and assailed them with stones. An interesting anecdote, retained in a Flemish tract, called "Celestine; or the Blind Woman of Paturages," will afford us a lively and a just idea of the value which at this period was attached by the Protestants to the Word, and of the inveterate enmity of the Roman Catholics against it.

"In my youth," said the old Estrebeck (about one hundred and fifty years ago), "there was but one Bible in our neighbourhood, which was in the possession of a few Christians, who met secretly during the night to peruse its sacred contents, and to instruct and strengthen their souls. This Sacred Book was a source of terror to the Popish Priests, and to the faithful adherents of the Romish Church: they sought after the Sacred Volume with avidity, and searched every place where they thought it might be secreted. The village constable had received orders to go, with some of his emissaries, and carefully search every house where

there were any hopes of finding it. This Bible was the property of four individuals, fathers of families, who were coal-miners. One day, their wives being from home, they were obliged, when going to their work, to leave their precious treasure in charge of a young girl about eight or nine years of age, who remained at home to take care of her little brother. These worthy people thought it desirable to hide their Bible in the bottom of the cradle, charging the little girl, at the same time, if any one should come during their absence, continually to rock the child, even if it should be asleep. The poor little girl, taught from her infancy to prize this inestimable treasure, strictly observed the orders which she had received when the persecutors entered. They began immediately to search every corner of the house, from top to bottom; but the object of their search was not to be found. Disappointed and discouraged, they were about to retire, when one of them observed that they had forgotten to look into the cradle. What was the poor little girl's distress on hearing these words, and the anguish of her mind when she saw the Holy Volume torn from her! But still it was nothing to that of the parents, when they returned from their labours in the evening, and learned their irreparable loss. Their grief was beyond expression; they wept aloud, crying out, 'Oh, dear Bible! precious book! what will become of us without thee! Better had it been for us that our cottages had been torn down, or devoured by the flames.' "

Notwithstanding the number of Protestants who had resided at Dour, it was not till the year 1784, when an act of toleration was passed by Joseph the Second, that they began to meet regularly for worship in a private room. Two years later, they applied to a devoted minister, Mr Devisme, to afford them religious instruction, which he promised to do, by paying them a visit once every three months—his numerous other ministerial avocations in the north of France, where he was wont to travel from place to place, preaching the Gospel to various bands of Protestants who had no pastor, not permitting him to see them oftener. For a considerable time this devoted minister seems to have pursued his labours without molestation; but, in the year 1789, while engaged at a Protestant service, he was seized, conveyed to the prison at Mons, in which he lay for forty-eight days, and was then liberated. The same treatment awaited him in the year 1802; but, after twenty-four hours' imprisonment, he was set at liberty. From that time till the year 1817, he continued to pursue his silent course of usefulness; at which time he was succeeded by his son, who still preaches the Gospel in the same place. Very near to Dour, is Paturages, another of the stations of the Belgian Evangelical Society; and a village, many of whose inhabitants are descendants of the persecuted Protestants of the Reformation. Here it is alleged, that, while the storm of persecution was fiercely raging, and many servants of Christ forsook their homes to depart to Christian lands, one individual took farewell of his native village singing the sorrowful strains of the 88th Psalm, while leaving behind him his wife and his children, who were resolved still to live in that land of idolatry and wickedness. Notwithstanding their descent and their early traditions, it would appear that true piety had almost entirely disappeared

from among the inhabitants of Paturages, till some of them began to visit Dour, and to hear the Gospel proclaimed by the faithful servant of Christ of whom we have spoken. In 1785, Mr Devisme prevailed on the Protestants, who were willing to hear the Gospel, to have a service on the Sabbath-day in their own village. These meetings continued till the year 1820, when the younger Mr Devisme first began to visit them, and found them assembled, few in number, in the house of a poor blind woman. From that time they have increased in number, in knowledge, and in zeal. The Truth has also taken root in a neighbouring village of Labouverie, from which a few individuals were wont to go to Dour for instruction, and returned to awaken in their friends an interest in those truths which had poured light and consolation into their own souls.

Such facts as we have mentioned are deeply interesting, and at the same time peculiarly important. They establish the position, that there are in Belgium, as there are in France, and doubtless in many other parts of the Continent where the Protestant faith once took root, little bands of the descendants of the men who received the Gospel in the sixteenth century; who, amid surrounding darkness, have retained some sparks of truth; who remember with veneration their persecuted forefathers, and, were the opportunity only afforded, would gladly hear the Gospel. It shows that, owing to these circumstances, the Gospel might be proclaimed among them under peculiar advantages; that, in all probability, by many it would be cordially received; and that a little company of Christians might thus be formed, from whom the light might be made to shine forth and penetrate the surrounding Popish darkness. It is sad to think, that there are descendants of confessors and martyrs, cherishing the recollection of their heroic fortitude and Christian zeal, but cut off from all the means of grace and opportunities of religious instruction. With sorrow they send their children to the Popish schools,—having no other means of affording them instruction; they sigh over their silent Sabbaths, uncheered by the voice of the herald of mercy. Their hopes and desires are awakened when some colporteur passes by, and leaves them the precious Bible; and, without doubt, even now they are lifting up many an earnest prayer that some evangelist or pastor may at length, in the providence of God, be sent to visit them. Shall Christians in this country be altogether regardless of the spiritual destitution of men of this description on the Continent? Shall they do nothing at all to rekindle the lamp that once burned so brightly among them? Especially when a society has been formed which employs some faithful and devoted evangelists among this very class of people, and while God is blessing their labours in the conversion of many Roman Catholics, and the raising up new companies of Christians, who are glorifying God amid the fires of persecution, shall this Society, uncheered by the sympathies of their brethren in this favoured land, and unsupported by their aid, be allowed to fall to the ground?

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 15, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CARRY, JUNIOR, & Co., Dublin; W. McCORMACK, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Jews; or the Voice of the New Testament concerning them, ..... Page 481</p> <p>2.—Sacred Poetry. "Here and There." By Hannah More, 488</p> <p>3.—Biographical Sketch. Mr James Melkie, Surgeon at Carnwath, Lanarkshire. By the Editor. Part I., ..... 49.</p> <p>4.—The Gardens of Ancient Palestine. By the Rev. James Hamilton. Part II., ..... 496</p>	<p>5.—A Discourse. By the Rev. James C. Burns, ..... Page 489</p> <p>6.—Sacred Poetry. "Consolation." By Hurn, ..... 494</p> <p>7.—Christian Treasury. Extracts from Bishop Wilson, Beza, Howels, Bayly, Adam, J. Bowdler, Swinnoek, and Thornton, ..... 49.</p> <p>8.—The Karaites Jews, ..... 496</p>
--	---

## THE JEWS; OR THE VOICE OF THE NEW TESTAMENT CONCERNING THEM.\*

In these eventful times, when the Jews are becoming more and more an object of interest both to Church and State, indeed to the world at large, it seems desirable to meet every objection that may be urged against the endeavour to promote Christianity amongst them, and likewise to bring forward every scriptural argument that can be adduced in favour of this important duty. In many pious and benevolent minds there seems to have existed an almost superstitious dread of coming forward in their behalf, lest it should appear like an interference with the purposes of God towards that peculiar people: but, however miraculous their national conversion may be, still there has always been a remnant from amongst them returning into the fold; and we find that, throughout the *New Testament* as well as the *Old*, their claims are enforced. This is the point I wish clearly to establish.

It is a singular fact, that as the Jewish Church overlooked the Gentiles, although they were included in the writings of Moses and the Prophets, so the Christian Church has overlooked the Jews, although Christ and his Apostles continually refer to them.

From the writings of the Evangelists, who narrate the personal ministry of our Lord, the two following passages alone are sufficient;—the one in which our Lord asserts his own mission at that period, "I am not sent but unto the lost sheep of the house of Israel;" and the other in which He gives a commission to the apostles, "Go not amongst the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

Luke, in his history of the Acts of the Apostles, informs us that it was to devout *Jews* who had come to the Great Festival that the glad tidings of Messiah's resurrection were first announced; and that multitudes of that nation, by the preaching of Peter, believed on the Saviour and were added to the Church. Thus was the

\* The Rev. Dr Marsh, an intelligent and excellent Divine of the English Church, has just published a small Tract on the Jews, which we gladly transfer to our pages.

door of faith *first* opened to the Jews; and though Paul was afterwards set apart as apostle to the Gentiles, yet we find him visiting the synagogues in every place, and gathering fruit from amongst the Jews.

In the Epistle to the Romans, the apostle, triumphing in the Gospel of Christ, declares it to be the "power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek;" and he states that their rejection is neither *total* nor *final*. Here our attention should be particularly directed to the following verses addressed to the Gentile Church:—"For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these which be natural branches be grafted into their own olive-tree?" "I would not have you ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

In the Epistle to the Corinthians, when announcing the great subject of the apostolic ministry, "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness," Paul adds; "but to them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God." In the second Epistle to that Church, when speaking of the superiority of the Christian dispensation and of the blindness of the Jew, he yet holds out a hope that the heart of the Jew *shall* "turn to the Lord, and then the veil shall be taken away."

There seems to be a striking allusion here to the history of Moses ascending the mount unveiled, but when he descends from that mount the veil is on his face; so when the Jews shall again turn towards the God of their fathers, the veil of unbelief shall be taken from their hearts, and they shall with unveiled face behold the glory of the Lord.

In the Epistle to the Galatians, when urging the great doctrine of justification by faith alone, and insisting upon the liberty of the believing Gentiles, that they should not be compelled to live as do the Jews, he pronounces peace upon those Gentiles who were new created in Christ Jesus; and also upon the converted Jews, or "the Israel of God."

In the Epistle to the Ephesians he speaks of both Jew and Gentile as having "access through Christ, by one Spirit, unto the Father;" and expressly declares, that it was the great mystery of that age, that the Gentiles should be fellow-heirs, and partakers of God's promise in Christ by the Gospel.

In the Epistle to the Colossians Paul asserts that both "Jew and Greek are one in Christ;" and in the Thessalonians he speaks of the "Churches of God which in *Judea* are in Christ Jesus."

We then come to the First Epistle to Timothy, in which Paul refers to his own conversion as "a pattern" or type "to them who should hereafter believe on Christ to life everlasting;"—none of whom could exceed him in their enmity to Christianity.

In the Epistle to Titus it is declared, that "the grace of God, which bringeth salvation, hath appeared unto all men;" that is, to Gentiles as well as Jews.

Passing by the private letter to Philemon, we come to that addressed to the Hebrews; an epistle which ought to decide the question, as it is exclusively addressed to the house of Israel, and gloriously unfolds the priesthood of Messiah, as typified in the Levitical dispensation.

The Epistle of Peter, who was the apostle of the Circumcision, is written to converts from his own nation, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." And he refers them, in his Second Epistle, to the great "promise" revealed to their prophet, Isaiah, that there would be "new heavens and a new earth," when "Jerusalem" would be "a rejoicing, and her people a joy."

James avowedly addresses his Epistle to the *twelve tribes*.

John says, in his First Epistle, writing as a Jew, and evidently addressing Jews, "We have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Leaving the short Epistle of Jude, which describes the apostasy of the latter times, and the second coming of the Lord to destroy that apostasy, we come to the Revelation to John. Now, I would ask if the Old Testament prophets perpetually referred to the Jews, and the New Testament apostles to the same, is it probable that this last book of Holy Writ should pass them by,—especially when it winds up all prophecy, with the fulfilment of which they are intimately connected? Surely, therefore, it must be inferred, that the "one hundred and forty-four thousand

sealed from the twelve tribes" are converted Jews, and that the great "multitude, out of every tongue, and nation, and kindred, and people," are converted Gentiles; thus accomplishing the remarkable prophecy of Caiaphas, that "Jesus should die for that nation, and not for that nation only, but that he should gather together in one the children of God which were scattered abroad."

*Now, if it be satisfactorily proved that the Christian Scriptures never overlook the Jews, is it right in the Christian Church to overlook them?*

For centuries the Jews were the Lord's peculiar people, first as a family, and then as a nation. Their law was written by the finger of God himself, and for the space of forty years he guided them through the trackless desert; by day in a pillar of cloud, and by night in a pillar of fire. He drove out the nations from before them, and brought them to the Promised Land. There he visited them with mercies and with judgments; but they continually rebelled against him, and finally filled up the measure of their iniquity by their rejection of the Messiah. Then, indeed, as a nation, they lost their civil and ecclesiastical privileges, but they were not cast off for ever. God had still purposes of mercy towards them; and thus he addresses the wild scions who were grafted in,— "For as ye in times past have not believed God, yet have now obtained mercy, through their unbelief, even so have these also now not believed that *through your mercy* they also may obtain mercy." Is there no meaning to be attached to these words? do they not imply that these natural branches are left as a legacy to our fostering care, who partake of the root and fatness of the Olive tree? And have we hitherto acted as faithful guardians of that people? Have we prayed for them? have we preached to them? have we set them a good example? as the trustees of the covenant, have we done our utmost to ameliorate their condition, subdue their prejudices, and enlighten their minds?

But there is yet another view of this subject to which our attention should be seriously drawn, because it may affect our interest not as individuals only, but as a Church and nation. In Sacred History we invariably find the truth of that prophetic declaration, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Nor am I sure that if the records of heaven could be read by us, whether the reason of many a scourge in modern times would not be discerned in the unalterable truth of this declaration. Not improbably we might find the oppression of the Jew on one column, and the judgment of the oppressor on the other. In support of this view of the subject we may refer to the history of individuals—we may refer to the history of nations.—Laban, the Syrian, received Jacob into his house and was forced to acknowledge that the Lord had blessed him for His servant's sake. Balaam, who enticed the Israelites to sin, was slain amongst the enemies of God. The widow of Sarepta's barrel of meal wasted not, neither did her cruise of oil fail, because in the time of famine she had fed the pre-

phet Elijah;—whilst Jezebel the persecutor of that prophet came to an untimely end. Saul was permitted to spare the Kenites because they had showed kindness to the children of Israel. Egypt oppressed them and became the “basest of kingdoms.” Cyrus, the friend and protector of the Jews, had for his friend the God of Israel, who opened before him the “two-leaved gates,” and poured into his coffers the “hidden riches of secret places,” and this He did for “Jacob his servant’s sake and Israel his elect.” The Moabites and Ammonites were excluded from the congregation of the Lord, because they met them not with bread and water when they came forth out of Egypt. And Babylon who sat as a Queen was brought down to the dust, because she helped forward their affliction. With these instances before us, and others might be adduced, let it be borne in mind that the threatening has never been annulled nor the promise withdrawn. Too long have we lingered on Mount Ebal—denouncing the threatened judgment, it is high time that we ascend Mount Gerizim and proclaim the promised blessing. We have seen the withering effects of judgment, and may we not expect to see the renovating effects of the promise that “Israel shall blossom and bud, and fill the face of the world with fruit?” Already the fig-tree is putting forth her green leaves, and summer may be nigh at hand. The voices of the prophets cry—“Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem. Awake, shake thyself from the dust, O captive daughter of Zion.” The voices of the apostles cry aloud as the voice of one man that, to them “pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Father’s, and of whom as concerning the flesh Christ came, who is over all God blessed for evermore.”

Then if the Christian Church would discharge an important duty, and enjoy a high privilege, let her go forward in this work of mercy, afford every facility, remove every difficulty, and give every encouragement to the people of Israel. Let her execute the commission given to her, “Go through, go through the gates, cast up, cast up the high way, gather out the stones, lift up a standard to the people, behold the Lord hath proclaimed unto the ends of the earth.” Say ye to the daughter of Zion, “Behold, thy salvation cometh.” Oh! that our beloved country may be the favoured one to bring this acceptable present to the Lord of hosts. Oh! that our beloved Church may faithfully discharge her duty, and thus together bring to pass the apostolic declaration, that “Through your mercy they also may obtain mercy.”

#### HERE AND THERE.

Here, bliss is short, imperfect, insincere,  
But total, absolute, and perfect there;  
Here, time’s a moment, short our happiest state,—  
There, infinite duration is our date;  
Here, Satan tempts and troubles e’en the best,—  
There, Satan’s power extends not to the blest.

In a weak and sinful body here we dwell,  
But there, I quit this frail and sickly shell;  
Here, my best thoughts are stain’d with guilt and fear,  
But love and pardon will be perfect there;  
Here, my best duties are desil’d with sin,—  
There, all is ease without, and peace within;  
Here, feeble faith supplies my only light,—  
There, faith and hope are swallow’d up in sight;  
Here, love of self my fairest work destroys,—  
There, love of God shall perfect all my joys;  
Here, things as in a glass are darkly shown,—  
There, I shall know as clearly as I’m known.  
Frail are the fairest flowers that bloom below,—  
There, freshest palms on roots immortal grow;  
Here, wants or cares perplex my anxious mind,  
But spirits there a calm fruition find;  
Here, disappointments my best schemes destroy,  
There, those who sow’d in tears shall reap in joy;  
Here, vanity is stamp’d on all below,—  
Perfection there on every good shall grow;  
Here, my fond heart is fasten’d on some friend,  
Whose kindness may, whose life must, have an end,  
But there no failure can I ever prove,—  
God cannot disappoint, for “God is love;”  
Here, Christ for sinners suffer’d, groan’d, and bled,  
But there he reigns, the great triumphant Head;  
Here, mock’d and scorn’d, he wore a crown of thorns,—  
A crown of glory there his brow adorns;  
Here, error clouds the will, and dims the sight,—  
There, all is knowledge, purity, and light;  
Here, so imperfect is the mortal state,  
If blest myself, I mourn some others fate,—  
At every human woe I here repine,—  
The joy of ev’ry saint shall there be mine;  
Here, if I lean, the world will pierce my heart,  
But there that broken reed and I shall part;  
Here, on no promis’d good can I depend,  
But there, the “Rock of Ages” is my friend;  
Here, if some sudden joy delight inspire,  
The dread to lose it damps the rising fire,—  
But there, whatever good the soul employ,  
The thoughts that ’tis immortal crowns the joy.

HANNAH MORE.

#### BIOGRAPHICAL SKETCH.

MR JAMES MEIKLE,

SURGEON AT CARNWATH, LANARKSHIRE.

BY THE EDITOR.

PART I.

THIS excellent man and devoted Christian was born at Carnwath, a village in the upper part of Clydesdale, on the 19th of May 1730. His father, who was in rather indigent circumstances, practised as a surgeon in that village and the surrounding district; and burdened with a family of ten children, his income was scarcely adequate to their support. An expensive law-suit, besides, in which he became involved, reduced him to the necessity of incurring debts which bore heavily upon his spirits in his declining years.

James, the subject of our present Sketch, who was the fifth child, was of a delicate constitution in his early years, and he was so enfeebled, besides, by the diseases incident to childhood, that it was not till his ninth year that he was able to attend school. To the religious training of their children his parents paid peculiar attention; and one of the strongest impressions which he retained of the history of his infant years, was the care with which he had been trained to a habit of prayer. “I was taught to pray” he says, “and prayed

when I knew not what prayer was; but now I would not give over prayer for the universe." It does not appear, however, that at the period to which this remark refers, he had been in the slightest degree impressed with the importance of divine things. That "folly is bound up in the heart of a child," was exemplified in him, as it is in vast multitudes, and it was not until he had arrived at years when reason and reflection begin to manifest themselves, that he evinced a decided inclination towards religion. About the age of thirteen or fourteen, when in most cases the "errors of youth" are most abundant, his mind was deeply interested in the things of God. He delighted in the perusal of the Sacred Volume, and in the exercise of secret prayer and religious meditation. The Sabbath was to him the happiest day of the week, and the sound of the Sabbath-bell was the sweetest music to his ear. While thus advancing in his regard for divine things, an event occurred in the family which appears to have been productive of much spiritual good to his soul. His eldest brother was cut off at the age of twenty-five, and though on his death-bed he gave evidence that he was not unprepared for the last enemy, the stroke was felt with intense severity by the whole family, and by none more than the interesting individual whose career we are now engaged in tracing.

This painful bereavement proved the means, under the blessing of the Spirit, of arousing James to a greater ardour in seeking the Lord. He was then in his seventeenth year, and he had a very strong desire to devote himself to the service of God in the work of the ministry. To the fulfilment of this wish, however, the reduced state of his father's means seemed to offer a serious obstacle. Yet he resolved, without delay, to commence his studies; and accordingly, in the beginning of the following winter he set off for Edinburgh, along with his mother. On his arrival in town, in a state of extreme penury, he engaged a private teacher, to assist him in his studies, who, after receiving his money, attended only for a few weeks, when he suddenly disappeared, without fulfilling his engagement. Thus frustrated in his favourite design, and not having sufficient money to procure another tutor, James returned to his father's house at Carnwath. For some time he indulged the hope of obtaining a bursary, but in this also he was disappointed: and, to add to his calamities, a law-suit in which the family were engaged was lost, and thus they were brought to a state of distressing poverty. Kind friends, however, were raised up, in the good providence of God, who, in the most delicate and considerate manner, relieved them from their difficulties.

At the beginning of the winter 1749, Mr Meikle, finding that all hope of studying for the Church must be surrendered, resolved to betake himself to the medical profession, not, however, as his ultimate object, but with the remote design of realizing a sufficient sum to enable him to make the necessary preparation for the sacred office. How long he studied medicine, and when he commenced practice as a surgeon, we have been unable to discover. He appears, however, to have practised several years in Carnwath prior to 1758. During all that time his heart was set upon the ministry. The medical profession was with him a mere secondary object. Still he laboured with

such assiduity and conscientiousness in the arduous duties of a country surgeon, that he was emboldened to take the whole family, now in a state of extreme destitution, under his care. This, of course, involved him in very heavy expenses; and in the year 1753, he appears to have contracted considerable debt—a circumstance which preyed upon his mind, and gave rise to a temporary depression of spirits. He persevered, however, in the active discharge of his professional duties, and soon his affairs began to assume a more promising aspect. A dark cloud again obscured his prospects, and his pecuniary circumstances became so embarrassed, that in 1757 he came to the resolution of committing the management of his property to a friend, and entering the navy as a surgeon. At this time an offer was made to him to be surgeon to a ship which traded to the coast of Guinea. Preparations were accordingly made for his departure, and he had taken a farewell of many of his friends, when he was suddenly arrested at the instance of the holder of a bill, who was now his only creditor, all his other debts having been paid. This bill his agent had agreed to manage for him, having ample security for repayment in the property which was left behind; but the creditor took alarm at his going abroad, and affecting to distrust the agent who was to manage his affairs in his absence, laid him under arrest. Not a friend to whom he applied would either advance the money for him, or even become his surety. In this emergency, he was under the necessity of parting with the money which he had reserved for defraying the expenses of his journey to England, and thus he was compelled to remain at home. His feelings under this severe trial he thus describes in a meditation which he wrote on the occasion.

"How uncertain are our best-founded expectations from created things! Nothing seemingly more sure; the time when, the place where, and the manner how, designs were to be put in execution, being set by the agreement and concurrence of every one concerned! And yet, in the event, nothing more unsure! O irresistible Providence! How dost thou laugh at the folly of man, whose purblind eyes see nothing to change the face of things, till, by an unexpected revolution, and severe discipline, he is made to know his fallibility and blindness! O foolish heart of man, to be fond of this or that to excess! Thou seest the beginning of a matter, but not the end; thou beholdest the outer wheel of providence, but considerest not that there is an inner wheel, even a wheel in the middle of a wheel, which produces scenes unobserved before—scenes which finite wisdom never could invent.

"Perhaps the present disappointment, though great and unexpected, is a kind one, could I with patience wait and see the issue: and, beyond dispute, it is a just one; 'for shall not the righteous Judge of all the earth do right?'

"But is my disappointment in the most momentous things, or only in matters of inferior concern? Have I got a message from the court of Heaven, that there is no salvation for me there? no mercy at the throne? no peace to be expected from Him that sits thereon? No, no. Then what ails me? Is not eternal felicity secured, a noble panacea, and sufficient antidote against the heaviest misfortunes of a deceitful world? What avail a faithless flatterer, a falsifying friend, a violated promise, a mob of backbiters, disappointment of a place, a worldly loss, a broken purpose, a thwarted enterprise, expectation vain, and hope, though a long expectant, in the issue, bringing forth nothing but wind? What avail all these, in comparison of the everlasting interests

of my immortal soul? But, if these afflictions make me miserable, shall I make myself more miserable still, by handling the coals that burn me, and reading over the register of my misfortunes, which will be forgot in eternity, as the waters that flow away? How, then, shall I antedate eternity, and anticipate the felicity of the world to come, but by forgetting my miseries in the triumph of faith?

“Moreover, these many turnings, and stupendous meanders of my life, are all squared by the straight line of the decree of God, with whom nothing is crooked. The seeming gaps of my lot are but the fulfilment of Heaven’s design concerning me, and my repeated disappointments are only the accomplishment of the counsel of God.

“But, seeing this is thy work, O God! the effect of thine ever-equal will, I ought not only to be dumb, but rejoice in it, and be glad in what thou hast wrought, however it appear to me, and wonder that thou shouldst concern thyself with me, so as to disappoint my ignorant designs (such may my schemes, plans, and enterprises be.) Hence I bless thee for all that befalls me, if I have not a sinful hand in it; and if I have, I plead for pardon through Christ’s meritorious name.

“Now, I rest, and am composed, and calmly wait on thee, resigned to Heaven’s determination in every thing concerning me in time, till I arrive at that better country, at that perfect state, where there is neither disappointment nor pain.”

These remarks show that though cast down, he was not in despair. The disappointment was great and the reflection was a bitter one, that not a friend had come forward to relieve him from his embarrassment. But he submitted to the will of Providence, and gave up thoughts in the meantime of leaving home. It was plain, however, that he must resort to some plan or other of bettering his circumstances, and therefore, he still entertained the idea of going to sea should a favourable opportunity present itself. In the end of the year (1757), such an opportunity occurred, and he resolved on entering the navy as a surgeon’s mate. He set out accordingly for Leith with the view of embarking for London; but as his trunk, through the negligence of the person who had charge of it, did not arrive before the sailing of the vessel, he was again disappointed; and as no other of the king’s ships was expected to sail for two months, he returned to Carnwath. On the month of March following, he was more successful. On reaching London he was examined by a medical board, and received an appointment from the Navy-Office, of second surgeon’s mate to the Portland, a fifty gun ship then lying at Plymouth. He set out on foot to join his ship; and as a Sabbath intervened in the course of his travels, he spent that day in meditation and prayer at a village within ten miles of Portsmouth. To one of Mr Meikle’s pious feelings and habits, the situation in which he was now placed on board a man-of-war, was peculiarly un congenial. His righteous soul was vexed with the immoral practices which prevailed around him. Profane swearing, drunkenness, debauchery, and an open disregard of the Lord’s Day, were a source of intense grief to him, so that to use his own strong language, “I was filled with vexation, grief, and, I might say, holy indignation, till my breast ached, and I was pained at my very heart.” It was not to be expected that he could remain silent at the sight of such abandoned wickedness. He reproved as he found opportunity; but even while he did so, he felt afraid for himself lest the habit of looking upon

so much open villany should familiarize his mind to sin, and make him think too lightly of it. He looked up, however, all the more earnestly to that God who alone was able to keep him from falling. “Though the wicked,” he says, “gave me grief without, yet God comforted me and was the joy of my soul.”

Had it not been for the wickedness of his companions on board the Portland, the four years which Mr Meikle spent in that ship were on the whole not unpleasant. He retained throughout a continuance of good health; and although he was too often subjected to annoyance by the ungodliness of those around him, he never failed by the uniform consistency of his own character to command the respect of all. In a letter to his sister, he thus remarks, “Abstracting from their wickedness; and surely when we see transgressors we should be grieved, my situation is singularly happy; for there is not an officer on board but is ready to oblige me, and to do any thing to serve me.” Such is the natural effect of a holy and upright walk even upon the most profligate. They admire and respect even while they cannot imitate.

It is not always in situations of apparently the greatest outward ease and advantage that the Christian makes the most rapid advances in the divine life. On the contrary, it has been generally found, that where every thing around him appeared peculiarly likely to retard his progress, the Almighty has compensated for the loss of outward privileges by the private communications of his grace. Mr Meikle felt this, and accordingly, we find that every one of the meditations, both in “Solitude Sweetened”\* and in the “Traveller,” were written at sea, in the midst of all that was fitted to discourage the soul in its aspirations after communion and fellowship with God. That we may see how this holy man spent his time on board ship, let us look to his own statement, under date July 7, 1758:—“Now the Scriptures were sweeter to me than ever; and the method I pursued was, in the morning, first to pray, lest any thing should disturb me afterwards; then to read one chapter in the Old, and another in the New Testament, and then a psalm in the metre version. At twelve o’clock I prayed again, and again at four. At night I read a chapter in both Testaments, and another psalm, and then prayed; which I postponed till the lights were put out, as then I was least disturbed. This I mention, not as matter of boasting, for my prayers may humble rather than elate me; but to signify how sweet I then found living near God to be, and to be in the exercise of commanded duty.” The Sabbath, in particular, was to him a day of holy joy. “I chose to mark how it fared with me on that day in particular, and always made my request to God the evening before, that it might be a good day to my soul.”

On one occasion, when the Portland was anchored before Leghorn, an event occurred which Mr Meikle was often wont to mention as a marked interposition of the Almighty in his behalf. It is thus narrated in his Life:—

“Several of the gentlemen belonging to the ship had formed a party, in order to visit the city of Pisa, which is not more than twelve miles distant, to entertain themselves with the sight of its famous hanging tower,

\* We are glad to observe that the ~~second~~ edition of this invaluable work, in a neat and cheap form, has just been published, in Edinburgh.

and the other curiosities of the place. Mr Meikle, starting in the morning of the 12th of April, went on foot by himself, and enjoyed, he says, by the way, 'pleasant meditations on the love of Christ;' the rest followed on horseback. The afternoon was far advanced before they had sufficiently gratified their curiosity. In the evening Mr Meikle's companions returned, but he, being fatigued, and observing that the wind was foul, so that the fleet which the Portland was to convey could not sail, ventured imprudently to remain in Pisa. Early next morning, he set out for Leghorn; but the wind had changed during the night, and before he could reach the city, the fleet had weighed, and were several leagues on their way.

"By this occurrence he was thrown into inconceivable perplexity. In a strange place, ignorant of the language, with no clothes except what were on his body, with little money in his pocket, without one personal acquaintance, and even few Englishmen being left in the place to take an interest in the distresses of their countryman; afraid, besides, of the fate of his papers and other property on board, of the loss of what was due to him on the ship's books, and of being detained long before he could find an opportunity of getting home,—what was to be done? In his distress he applied to the English consul; but every expedient suggested by him, and some others whom he consulted, failed.

"After thus spending the remainder of Friday and the whole of Saturday in fruitless contrivances how to extricate himself from the embarrassments of his situation, the Sabbath came, on which he resolved as much as possible to banish care, and to commit himself to God. It was his custom, when an enemy appeared, or when at any time he went ashore, to put his Bible in his pocket, that in any event he might not be deprived of the consolation which the perusal of it is calculated to afford; and on this occasion he remarks that he was so happy as to have along with him his dear companion, the Bible. Early on the morning, therefore, of the 15th of April, he retired to a forest, which lay a considerable way out of town on the road to Pisa, and spent the day in devotional exercises. He sung the 63d psalm,—a psalm written in a wilderness, which, says he, 'gave me great comfort in my wilderness.' He read the 102d psalm, which 'well suits the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.' He engaged repeatedly in prayer, and in meditation on God and the dispensations of his providence towards his people, and himself in particular. As the day advanced the wind sprung up, and it began to rain. He took shelter from the storm in the trunk of a hollow tree.

"After the rain ceased he drew nearer the city, and, reclining on a bank, wrote a few verses; but the wind still blowing high, the evening growing chill, and he himself becoming faint, for he had tasted nothing all that day but a draught of cold water, and eaten little the day before, he returned to the city. Calling at a house to which he was kindly invited, he had not sat long before information was brought him, that the English fleet had been driven back by contrary winds, and were arrived in the roads. Animated by this delightful, but unexpected intelligence of an event which so evidently marked the care of Providence, he made all possible haste towards the shore; but it was late, it blew hard, and it was morning before he could get aboard. As he rowed towards the ship, it fell calmer, the wind became fair, the signal for sailing was hoisted; and, within two hours after he entered the Portland, the fleet were under way, with a fair wind and a fresh gale.

"How ignorant are we of the gracious intention of events, of which, at the moment, we are disposed to complain! The wind which chilled him, and the rain which drove him for shelter into the trunk of a tree,

were the instruments of his deliverance! 'This interposition of Providence for me,' he says, 'was astonishing; that God should send a contrary gust of wind out of his treasures, and turn a whole fleet out of their intended course for one poor worm! and, as soon as that end was accomplished, ordered a fair wind to blow, so that we were obliged to put back no more.' It appears to have struck even the thoughtless sailors with surprise; for they hailed him, as he approached the vessel, in their rough and irreligious manner, 'Come along, you praying d—l;' adding, that the winds would not permit them to leave Leghorn without him.

"His first care was to acknowledge God. 'I had pleasant reflections,' he says, 'on the sudden and sweet change which Providence had made in my circumstances. The other day I was in a forest in Italy, solitary, left behind, and friendless; but now in my own ship, and already many leagues advanced in our intended voyage.' Amidst the glow of gratitude which he felt for his deliverance, he wrote, April 16, the following lines:—

Awake, each grateful thought, and sing  
The Lord's o'erturning hand;  
For thee concern'd, th' Eternal King  
See, and astonish'd stand!  
Heaven's hosts might well exclaim his care,  
Angelic every form;  
Yet, strange! see him on earth prepare  
His way to bless a storm!  
At His command the billows swell—  
The winds impetuous blow,  
And veer about, and quick fulfil  
His kind designs below.  
I cannot praise thee as I should,—  
With gratitude inspire;  
I cannot praise thee as I would,—  
Accept the faint desire.  
Thy kindness I will ne'er forget,  
But ~~thine~~ astonish'd gaze,  
And all my life on earth will set  
Apart to show thy praise."

## THE GARDENS OF ANCIENT PALESTINE.

BY THE REV. JAMES HAMILTON,

MINISTER OF ROXBURGH CHURCH, EDINBURGH.

### PART II.

BUT there is another way in which we may form a presumptive estimate of the degree of taste and skill displayed by the Hebrews in this department, viz., by inquiring what opportunities of improvement they enjoyed in their intercourse with other nations.

The Jews spent some centuries in Egypt, and from Mr Wilkinson's laborious researches amongst the hieroglyphics, the ancient Egyptians seem to have bestowed much pains, and taken great delight in planting. Houses of the better sort were approached by an avenue of trees; the court was usually planted, and a villa was not complete without its garden and orchard. Not only were flowers in pots and vases distributed through the apartments, but the building was intersected and surrounded with courts, in which grew flowers and trees. Many circumstances prove that the Egyptians possessed a taste for the art of gardening. Had the cucumbers and the melons, the leeks, the onions, and the garlic, been their sole object, they would have been content to stick their plants into the ground, with regard to nothing but economy of space. A slight investigation shows that it was quite otherwise. Professor Rosellini's garden wants nothing but a few curve lines, and a greater variety of trees and flowers, in order to represent all that is essential to our modern ideas. Had mere utility been the object, the ponds would not have been adorned by the lotus, or bordered with green turf; nor would the fruit trees have been planted with so graceful an adjustment be-

tween regularity and variety; nor would any of the precious soil have been wasted on pretty but useless flowers. At their feasts, each guest was presented with a flower or nosegay; the goblet was crowned with a garland; and a vase of flowers, preserved fresh in water, formed the central ornament of the dinner-table. The country residence of a wealthy Egyptian made a near approach to modern sumptuousness. Here we have only to concern ourselves with its outward arrangements; but these were on a scale of elegance and comfort as great as the peculiarities of the climate and the state of the arts allowed. When Rameses stepped forth from his palace, he could saunter beneath an avenue of stately palms and sycamores, whilst the breeze of the river trembled through the light foliage of the one, and not a "drop" of tropic sunshine fell through the umbrella leaves of the other. If he went into his vineyard, he might walk under trellises, from whose roofs and sides the richest clusters depended, or through colonnades, where the vines twisted thyrus-wise round carved pillars or gilded props. If he passed thence into the wilderness of the park, he and his courtiers might try their skill in the favourite recreation of archery, or expend their arrows on the game which abounded in the thickets; or if the monarch chose, extended beneath the canopy of his pleasure-boat, he might angle for the fish with which not only the river, but every tank and canal were swarming; whilst his sweltering slaves along the shore dragged the vessel of their luxurious lord. Or, if he pleased, he might ascend the upper and airiest apartment of his kiosk, where, reclining on an ottoman, and quaffing the juice of his grandsire's vintage, or the wine of his own dates, he might listen to the timbrel and harp of the minstrels, whilst every breath of air that ascended through the open casements was faint with perfumes: the water-fowl gambolled on the pond; and the royal gardener's apprentices, the monkeys, played their antics in the pomegranates; and the labourers, waxing diligent with the day's decline, busily plied the *shadoof*, and filled with water the circular cavity at the root of the trees.

It is rather remarkable, that the Bible should contain no express allusion to the famous Hanging Gardens of Babylon; but we can entertain no doubt that the attention of the Jews must often have been drawn to this "wonder of the world," during their captivity of seventy years, and that when they returned to the land of olive-yards and vine-yards, they would carry with them the remembrance of it, and the tasteful emotions which an object so stupendous must have awakened. And as we believe that the recollection of Belshazzar's palace must have entered, as well as the ancient temple, into the contrast which drew tears from the old man's eyes at seeing the second temple at Jerusalem, so the royal gardens of Solomon, with their fences crumbled down, their conduits broken, and their vines run wild in the desolations of a long captivity, must have forced a melancholy comparison with

Those airy gardens, which yon palace vast  
Spread round, and to the morning air hang forth  
Their golden fruits and dewy opening flowers;  
While still the low mists creep in lazy folds  
O'er the house-tops beneath.

MILMAN.

But from any thing which can now be collected, these gardens were rather a stupendous attempt at imitating a mountain-forest, than any thing to which modern usage would affix the name of garden. Diodorus Siculus, Josephus, and Q. Curtius, ascribe them to the uxorious complaisance of a Syriac king (probably Nebuchadnezzar), whose Median queen desiderated the mountains and forests of her native land in the swampy levels of Chaldee. Accordingly, the historians who mention the Babylonish garden, dwell only on its vast and magnificent features—the terraces, three hundred and fifty feet high, sustained on Cyclopean masonry of

twenty feet in thickness, and crowned with trees fifty feet in height, and eight cubits in circumference. We know that flowers adorned it, but cannot wonder that the poetical historians, who laboured to convey to their admiring readers an impression of its grandeur, should have omitted to specify the minuter beauties of its detail. But from its slight of successive terraces, the Jews may have borrowed or improved the plan of cultivating their own mountainous territory, by reducing its slopes to a series of platforms; and the hydraulic apparatus which they found in use for the purposes of navigation, would supply models which they could not carry from Egypt, but which the rising grounds of Palestine rendered as needful, as its many streams made it available.

We have indications in Scripture of various enclosures which occasionally bear the more general name of *garden*. Among these were,—1. Grounds for the cultivation of the vine, or the olive, or any single species of fruit-tree; 2. Orchards for the cultivation of fruit-trees in general; 3. Kitchen gardens; 4. Flower gardens.

1. We once read of *gennath egoz* translated in the English version "garden of nuts," and by the Septuagint "garden of almonds." It is strange that so many expositors should have imagined these nuts to be hazels—when it is a question if, even as an exotic, the *corylus avellana* could exist in such a latitude. The produce of this garden may have been the chestnut or walnut, or more probably the almond of the Greek translators.

*Olive-yards* are often mentioned along with vineyards, and oil being nearly as essential as wine to such a climate, the Jews were fortunate in these rocky steeps with a warm soil which the olive loves.

But the vineyard was of these enclosures the chief. The best benediction which the dying patriarch could bestow on the father of the royal tribe was, that he should "bind his foal to the vine, and unto the choice vine his ass's colt—that he should wash his garments in wine, and his clothes in the blood of grapes;" a blessing most appropriate to him whose godly inheritance included the vale of Eschol. Vineyards were sometimes on the plain, and to exclude foxes and other depredators, were enclosed by a fence of thorns, interspersed with roses and wild pomegranates, or by a wall of stone; but not unfrequently the shelving sides of their many hills were built up into terraces, and by their running exposure compensated for the increased elevation. It was usual to build stone walls across the vineyard for the support of the vines, a custom which seems to have been as early as the days of Jacob. Such a vineyard, from very early spring to the latest autumn, was the object of an assiduous labour; and if singing be always a sign of gladness, the occupation of a vine-dresser was the most mirthful of all employments. With a song he beguiled the hours, as he trained the tendrils and cleared away the superfluous leaves, to admit the sunshine to the new-formed clusters. With a song the vintage was gathered in; and with shouting, as well as singing, the vine-press was trodden. At stated seasons the festive companies of the Israelitish youth repaired with dancing and music to the vineyards, much in the same manner as the first of May was wont to be observed in England, but with this difference, that such celebrations among the Jews were religious solemnities. Besides the "cottage in the vineyard," the lonely post of observation to one who guarded it at the time of ripe grapes, the more sumptuous proprietors erected handsome structures, repeatedly mentioned as *towers*, and no doubt the equivalent of the Turkish *kiosks*. In these it would be pleasant for a people of light avocations and few amusements to while away the time, particularly at those sultry seasons which indispose for labour the most willing. If any breeze were stirring, the highest

apartment of a tower on a hill-side would be sure to catch it; and when the fields around were scorched into clay, the green festoons depending from the walls or flung across the trellises, would be a grateful refreshment to more senses than the eye. And just as we see our grandees lionizing the harvest fields, we may believe that from these towers of luxury the wealthy possessors would take their share of what was the final and crowning joy of a Jewish harvest; and patronizingly, or in sympathy, participate in the delight of groups who gathered and bore away the luscious fruits to the vats where the carolling vintagers pressed the juice, and where all vied in the revelry, down to the solitary gleaner, who filled his basket, blessing in his heart the lawgiver. When now no cluster could be seen, even on the outmost bough, in their turn, and last of all, the cattle were admitted to browse upon the foliage.

2. It was a law among the Jews that they should not plant olives in vineyards, from which some have drawn the over-hasty inference, that every species of fruit-tree required its separate enclosures. We are apt to think that the law applied only to the bringing together the two great staples of Jewish cultivation—the tree that gave them oil, and that which gave them wine. For the symbolical purpose, the one restriction was sufficient; and the Jews were no more hindered from planting dates and pomegranates together, than they were prohibited from cultivating leeks and onions in the same enclosure. But the point is decided. For instance, it is incidentally said, "A man had a fig-tree planted in his vineyard," a custom which is curiously verified by those Egyptian monuments where fruit-trees are introduced among the vines. And we have repeated examples of *orchards*, properly so called, where trees of many sorts were reared together. Thus, in the mournful recital of his unsatisfying recreations, the royal Preacher says, "I made me orchards and vineyards, and I planted trees in them of *all kinds of fruits*." How many varieties were cultivated by the Jews, we have not now the means of knowing; but the almond, apple or citron, chesnut, date, pomegranate, and fig, occupied an important place, in addition to the vine and olive already mentioned. But for the sake of a dense shade, the orchard often contained trees more valued for their foliage than their fruit—the oak, the sycamore, the myrtle, the box, and the mulberry.

3. The first time that we find a *garden of herbs* mentioned, is when the covetous Ahab set his heart upon the vineyard of Naboth. It was near to the palace, and therefore the king of Israel sought it that he might convert it into a garden of herbs—the vineyard of a subject being good enough to make a kitchen garden for a king. In every country, these enclosures are chiefly occupied with the vegetables which the peculiarities of the climate render desirable. And whilst the fields of the Hebrews were sown with wheat, barley, rye, millet, and lentiles, their culinary vegetables were, on the one hand, gourds, cucumbers, and melons; on the other, onions, leeks, and garlic—rice, anise, and cummin—mustard, cinnamon, and cassia; the former to allay their thirst and act as refrigerants, the latter to season their dishes and serve for tonics. Some of these were considered of sufficient importance to occupy a special enclosure; hence we read, for example, of a "garden of cucumbers." But in such cases the word *field* would be better adapted to our idiom. The analogous expression, "a garden of turnips," would sound strange to English ears.

4. Like the modern Turks and Persians, the Jews were fond of perfumes. Many of those most valued, neither grew spontaneously in their own land, nor could be reared by any art; but were, at great expense, imported from Arabia and the countries beyond. No sacrifice was complete without incense; clouds of

which continually filled the temple. Their raiment was perfumed: hence blind Isaac, "smelling the fragrance of Jacob's raiment, blessed him, saying, Behold! the fragrance of my son is as the fragrance of a field which Jehovah hath blessed." And elsewhere, a bride is thus addressed—"All thy garments, out of ivory wardrobes, perfumed with myrrh, aloes, and cassia, delighted thee with their fragrance." The wealthy ceiled their houses with cedar, that they might be continually regaled with the "smell of Lebanon." The box of precious ointment poured on the head of a guest was a mark of a distinguished reception. And garlands of roses, in a land where they smell more sweetly than in Europe, encircled the heads of the banqueters. Accordingly, we are prepared to find odoriferous plants occupying the chief place in the flower garden of ancient Palestine. Thus, in the impassioned address of the bride of Solomon—

A garden art thou, filled with matchless sweets;  
A garden wall'd, those matchless sweets to shield;  
A spring inclosed, a fountain fresh and sealed;  
A paradise of plants, where all unite  
Dear to the smell, the palate, or the sight:  
Of rich pomegranates that at random blow;  
Cypress and nard, in fragrant gales that flow;  
Nard, saffron, cinnamon, the dulcet air,  
Deep through its canes the calamus prepares;  
The scented aloes, and each shrub that showers  
Gums from its veins, and spices from its flowers.  
O pride of gardens! fount of endless sweets,  
Well-spring of all in Lebanon that meets.

*Song of Solomon by Goon.*

From this, and parallel passages in the same *Song*, a goodly catalogue of garden flowers might be collected; of which it might be observed, that most of them are distinguished by their fragrance, and that few of them were natives of Palestine. Except frankincense, none of them were consecrated to religious uses.

It is to be remembered, however, that the gardens of which we have the most gorgeous descriptions in the Bible, were the gardens of one monarch; and as no succeeding king built such a temple as that of Solomon, or such a palace as the house of the forest of Lebanon,—so we cannot be sure that even *kings*, after his day, had taste or wealth enough to construct aqueducts, dig fish-ponds, and lay out pleasure gardens. We are unfortunate in possessing no direct information either as to the way in which these gardens were laid out—the disposition of the plants, and the economy of the parterres. The history has omitted these; and time, which has left the marks of terraces along the hills, has spared no vestige of the flower border. Nor is there any reason to believe that many of the Jews could afford, or cared to possess apart, all those various gardens which we have enumerated. Most would be content to have the orchard, herb garden, and flower plot, all in one; and it would depend on the judgment or resources of the owner, how far these, collectively, should preserve the excellencies of each. There are certain circumstances which make us suspect, that to many might be applicable the description, often quoted from Dr Chandler, of a Turkish governor's garden at Eleus. "We paid a piaster for seeing a very small spot of ground, walled in, and containing nothing except two vines, a fig, and a pomegranate tree, and a well of excellent water." The garden of Nathaniel might be no better than this; but such a garden let us not despise. It had shade, and verdure and fruit; and it had a fountain. To a Jew who had seen no better, it might be a paradise. For as Dr Russell has observed, with that good sense which is superior to an affected fastidiousness, concerning the gardens of Aleppo—"Inelegant as they may appear to the cultivated taste of an Englishman, they afford a voluptuous noontide retreat to the languid traveller. Even he, whose imagination can recall the enchanting scenery of Richmond or of Stow, may perhaps experience new pleasure in viewing the glistening pomegranates in full blossom. Revived by the freshening breeze, the purling of the



brooks, and the verdure of the groves, his ear will catch the melody of the nightingale, delightful beyond what is heard in England; with conscious gratitude to Heaven, he will recline on the simple mat, bless the hospitable shelter, and perhaps, while indulging the pensive mood, he will hardly regret the absence of British refinement in gardening."

Owing to the density of the population, and the richness of the soil, a greater proportion of Palestine was occupied with gardens than of almost any land. This was particularly the case in the neighbourhood of towns. From the account of Josephus, the environs of Jerusalem were all laid out in gardens; and from the statement of the Rabbies, it would appear, that except a few gardens of roses, which had existed since the days of the prophets, there were none within the walls. For this a good reason is assigned in the putrefaction of heaps of weeds, and the bad smell of the manure—a reason which will be more fully appreciated, when it is known that the substance chiefly used for enriching the gardens, round the capital, was the blood which flowed away from the altars, and which, having been once dedicated to a sacred use, was procured by the gardeners on payment of some trivial offering. This objection was only applicable to economical gardens, and to these at certain seasons of the year.

Perhaps the greatest restraint on the horticultural taste and skill of the Hebrews, particularly in the latter days of their commonwealth, arose from the ridiculous interference of their doctors, scribes, or rabbies. This extended to all the minutest affairs of life, and was acquiesced in with abject submission. Every thing which should have been left to the discretion of the gardener, was eventually fixed down by the rules of this intermeddling casuistry. Thus, "Cut not down the palm that bears a cab of dates. And what of the olive that that should not be cut down? A. If it bear but the fourth part of a cab." And a rabbi adds, "My son Shibeah had not died, had he not cut down a fig-tree before the time." The fathers of the traditions discussed a multitude of such questions as the following—"How many vines make a vineyard? How should its vines be arranged? How long is it lawful to sow the same plot of ground with different seeds? In a field sown with different crops, what corner is due to the poor? And when corn is sown among olives, should the poor have a corner at all? Is it lawful to sow any thing within the wine-press?" But there was one question which especially divided all the schools—"What was to be done as to the tithing of a tree, which on the first month retained some of last year's fruit, and had put forth some of that year's produce?" For the answers of Rabbi Judan, Rabbi Jissa, Rabbi Zeira, Samuel Ben Abbe, and the decision of the schools of Shammai and Hillel, the reader must consult Dr Lightfoot.

#### CHRISTIAN AND ECCLESIASTICAL UNITY :

### A DISCOURSE.\*

BY THE REV. JAMES C. BURNS,

*Minister of the Scotch Church, London Wall, London.*

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one."—JOHN xvii. 20, 21.

OUR Lord had just offered a prayer similar to this, especially in behalf of the twelve, or rather the eleven disciples, whom he was about to leave—

\* Preached in the Scotch Church, London Wall, London, on the 31st of April, 1841, at the opening of the Synod of the Presbyterian Church in England, in connection with the Church of Scotland.

that, when left alone in the world, exposed to its difficulties and hazards, they might be taken and kept under his Father's gracious protection; and, that as the fruit of their preservation by the Father, from the world's evils and snares, as one special benefit flowing to them from his intercession, and as comprehensive of all other promised and needed blessings, "they might be one,"—*One*, as fellow-partakers of the comfort and hope of the Gospel, and *one*, as fellow-apostles, in making known to men the doctrine of the grace of God, ver. 11. "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are."

In the text, our Lord extends the scope of his supplication to Christians generally, to all those who should "in the ages to come," and in other parts of the world, "believe on him, through their word." Anticipating with certainty, that there should always be "a seed to serve him"—that his kingdom should spread, and his disciples be multiplied—"even while sun and moon endure," he enlarges his heart to embrace and intercede for them all,—before even one of them had a being, he loved them and prayed for them, leaving, as it were, a blank in his petition, that each successively might insert his own name; and the blessing which he supplicates on their behalf, as the crown at once of their dignity and their joy, as that which either included or would secure every other "good thing," is, that "they all may be one;" he represents this as the end for which he gives to them of the glory which his Father gave to him; and not only so, but as the end for which he himself received it, for which "it pleased the Father" that in his human person, "all the fulness of the Godhead should dwell bodily," ver. 23, "I in them, and thou in me, that they may be made perfect in one." Knowing well, as he did, the source of all the world's misery, even the departure of men from God as the common centre of attraction and cohesion, and their consequent separation from one another, each pursuing his own devious path; each a "lover of himself," and "seeking his own,"—he knew also what would prove its only effectual cure,—that the true life or happiness of men consisted in their being brought back to God, and by their reunion to him, being reunited to each other in the bonds of holy love,—that they would be happy, only in as far as they ceased to be isolated, or "selfishly confined," and were again "made one;" and, knowing this, he deemed no urgency of supplication too strong, no sacrifice, not even the sacrifice of himself, too costly, that it might be secured! "Neither pray I for these alone, but for them also which shall believe on me, through their word, that they all may be one," and "in the days of his flesh" says the apostle, (Heb. v. 7.) "he made supplication," for this among other benefits to flow out of his approaching sufferings, "with strong crying and tears."

The *unity* for which the Redeemer prays in behalf of his people, implies a previous *union* ex-

iating among them, on which it is founded, out of which it flows. Their unity is the superstructure, of which their union is the basis. So it is represented by the apostle, when he speaks of their coming "in the unity of the faith, to a perfect man, unto the measure of the stature of the fulness of Christ;" implying that their unity is equivalent to their perfection, to their attainment of a high degree of Christian character and excellence—whereas their union is inseparable from their being, as Christians at all!—And our Lord declares very distinctly in the text, wherein that union consists, "in their believing on him through the word" or testimony of his apostles. That is the common ground on which they meet,—which is broad enough to afford space for them all, and which is marked off by lines and landmarks, sufficiently distinct to admit of their mutual recognition. The *object* of their faith is one; the *quality* of their faith is one, and therefore they themselves are one. An *apparent* union may be produced by none thinking or believing at all, as well as by all thinking or believing alike; but "such an union," as Leighton well remarks, "is not produced by the active heat of the spirit, but is a confusion rather arising from the want of it: not a *fusing* together, but a *freezing* together, as cold congregates all bodies, how heterogeneous soever, sticks, stones, and water; whereas heat makes first a separation of different things, and then unites those that are of the same nature."

Believers then, being "one," one *essentially*, the Redeemer prays that they may be one *visibly*—that their essential unity may be carried out to all its legitimate fruits, and consequences—that it may be so visible, as that "the world" may see it, and seeing it, may be so impressed by the exhibition, as to be constrained to "believe," that is, to acknowledge, "that the Father had sent him" the Son; and by consequence, that what the Gospel testifies concerning him is true; that their "unity in the faith" may compel the world's assent to it.

Wherein, then, does this unity consist, and how is it attained? in other words, what is it for which Christ prays, and how is his prayer answered? In reply to these questions, we remark generally, that there is a two-fold sense in which the words may be regarded, either in reference to Christians *individually*, or, in reference to them as a *body*, visibly associated together in Church-fellowship; and to each of these views of the subject, allow me for a little to solicit your attention.

1. In reference to believers *individually* (who, as we have seen, are already one in respect of every thing that pertains to salvation, who are related to one another by a tie which never can be broken, which connects them together for eternity), the unity which Christ supplicates in their behalf must evidently be something, which, however rare or difficult of attainment, yet flows naturally out of the relation thus subsisting between them, and which, accordingly, from this correspondence, is fitted to afford evidence that the relation does sub-

sist, which at once *proves* their union, and *adorns* it; it must be something more than a mere *idea*, a phantom, beautiful and attractive, yet still a phantom, as many are prone to regard it; it must be something vital, substantial, practical;—and it is so, for,

1. It is a unity of *judgment*.—Believers are exhorted "to be of the *same mind* one toward another,"—"with one mind to strive together for the faith of the Gospel,"—"to speak the same thing,"—and "to be perfectly joined together in the same mind, and in the same judgment,"—and that which we are commanded to *seek*, is that for which Jesus prays.

It is not, of course, to be understood that *on all subjects* there ever can be agreement, among creatures whose minds are so differently constituted, and influenced as ours,—that any one mind should be perfectly united with any other; in that case, there would be wanting in the family of God, that beautiful variety which marks every other department of creation,—nor is it to be understood that even in regard to matters of religion, there is to be expected in this world, any thing like an unvarying uniformity of sentiment or feeling, (that indeed, though it were possible, were scarce to be desired), but only this much is to be understood by us, that, agreed as Christians are already in regard to those truths, the belief of which separates them from all the rest of the world "as a peculiar people,"—which *intellectually* constitutes their chief distinction—they ought to strive after a farther agreement in respect of those truths or doctrines which separate them from one another—they ought not to supersede the greater distinction by the less,—meeting as they do, on ground which is common and sacred, they ought to *make* that the centre, not only from which all their other opinions emanate, but towards which they all converge,—merging the lesser shades of difference, by which, when at a distance from it, they are distinguished, in that central light, where they all "see eye to eye," around which, in the midst of whose brightness, they are really one! "In as far as we have already attained," says the apostle, "let us walk by the same rule, let us mind the same thing," and to this he encourages us by the assurance, that "if in any thing we be otherwise minded,"—if, after earnestly endeavouring to maintain unity up to the limit of our present knowledge, we should still find ourselves divided, "God will reveal even this unto us;"—the same uniting Spirit who has wrought an agreement thus far, will carry on his work yet farther;—having already accomplished so great a miracle, as to introduce amidst all the diversities of our minds, a great germinating principle of *uniformity*, he is able to make that principle triumph over those diversities, and cast them into the shade; he is able to do it, and he will, if we resist not his blessed influence, and refuse to be "led by him;" if we prefer not to "walk in the light of our own fire, or amid the sparks which ourselves have kindled."

2. There is a unity of *affection* also, without which the former would be of little worth. Believers are exhorted to be "of one spirit" as well as "of one mind;" the apostle, in writing to the Galatians, reminds them, that to them peculiarly as professing faith in the Gospel, the precept of the law is applicable, "Thou shalt love thy neighbour as thyself;" and the apostle exemplifies it himself when he says, evidently in the fulness of his heart, "Grace be with all them that love our Lord Jesus Christ in sincerity." Attachment to a common object, no less than agreement in a common principle, greatly tends to the promotion of unity. Thus, if the affections of believers are all drawn in one direction—if their motion be steady and uniform towards Christ, attracted as by an unvarying law of gravitation, there will be little danger of collision between them, while moving in their respective orbits—there will be harmony and repose there, in the movements of the spiritual, as there is in those of the material economy—there will be cohesion as well as attraction; yea, there will be amalgamation or fusion of many into one, brought about by the operation of this divine alchemy of love. Love to the brethren is not only the evidence, but even the measure of our love to Christ. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" He that hath not love enough within him for a man like himself, how can he love God, whose goodness, being above our knowledge, requireth transcendency in our love? This is an invariable rule.—He that loveth not a member of Christ, loveth not him; and he who groweth in his love to the brethren, groweth likewise in his love to Christ; "for" in the language of an old writer, "as there is the same proportion of one to five as there is of twenty to an hundred, though the number be far less; as the motion of the shadow upon the dial answereth exactly to that proportion of motion and distance which the sun hath in the firmament, though the sun goeth many millions of miles, when the shadow (it may be) moveth not the breadth of a hand; so, though our love to Christ ought to be a far more abundant love than to any of his members, yet certain it is, that the measure of our progress in brotherly love is precisely answerable to the growth of our love to Christ; and our love to Christ is as accurately measured by it as the progress of the sun in the heavens is measured by the dial.

3. There is a unity of *practice*, flowing out of those other two unities of which we have spoken, by which they are made visible,—by which the impression of which our Lord speaks is produced upon the world seeing it. Such a unity as was exemplified, in answer to his intercessory prayer, by the members of the primitive Church; such a unity as then presented to the world, the most noticeable feature of Christianity, in contrast with every other spectacle which the world had to exhibit; such a unity as by a similar outpouring of the Spirit of love from on high, there is nothing,

in the present circumstances of believers, to prevent from being again substantially realized.

I cannot attempt, at present, so much as to enumerate the varied offices of Christian love to which believers are thus called; let me only notice three, of which frequent mention is made in Scripture, both in the way of precept and example, and the practical utility of which no Christian can fail to appreciate, viz., *mutual intercourse* among "them that fear the Lord," the "speaking one to another," and "taking sweet counsel together," respecting the things of God,—that by contact with one another they may cohere or unite more cordially than it is possible to do in a state of separation; *condescension* on the part of those who are more exalted in station, or influence, or attainment, to their brethren beneath them,— "minding not high things, but condescending to men of low estate;" *mutual admonition*, in respect of those errors, or tendencies to evil, which they may observe in each other's conduct,— "teaching, admonishing, provoking one another to love and good works,"—fellow-helpers in the way and work of the Lord; together with those manifold other more private acts and expressions of kindness which it were scarcely possible to make the subject of specific precept or exactment; but which the spirit of Christian love, when it is in living and healthful exercise, when the love of Christ is the motive, and the example of Christ the rule, is prompt to suggest and to stimulate. Instead of dwelling on these, let me rather notice, in a few sentences, before leaving this part of the subject, what are the *means* by which fruits so precious as these may be expected to be produced; in other words, how, so far as Christians themselves are concerned, the prayer of the Redeemer in their behalf may be expected to find an answer.

We have said, that it is not to be expected, even were it to be desired, that the time shall ever come when all minor denominational points of difference between them shall disappear,—were it so, they would lose the opportunity of manifesting that *forbearance* which is one special attribute and exercise of Christian love; and if so, it is plain that the attainment of Christian unity must not be left to depend on that contingency,—on the argumentative triumph of one party over another, in the walk of ecclesiastical rivalry or controversy. It is an attainment to be sought after in all circumstances,—to be sought after even in ours, when there seem to be so many lets and hindrances in its way, when "the armies of the Lord's host" seem to be more often ranged in hostility to each other, than in opposition to the common foe,—to be sought after by each Christian for himself, however it may be neglected or set at naught by others; for the attainment of which, no sacrifice of prejudice, of feeling, of habit, ought to be held too dear,—no sacrifice whatever, save that of vital, essential principle,—of "the faith," in any of its grand leading articles, "once delivered to the saints."

There are, especially, two *means* or *expedients*

which may be mentioned as fitted to conduce to this end; they are naturally suggested by what we have said of the basis on which all Christian unity rests, and they are, both specially pointed out in the Word of God. The one is, the cultivation of mutual love; and the other is, the striving to have a clear, certain, efficacious faith in the Gospel,—in the Gospel, as that term is understood by those for whom, as “believing in him through the word” of his servants, the Redeemer prays. These are both strikingly expressed by the apostle, when he tells the Colossians of the great conflict he had for them, and their brethren at Laodicea,—“that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ.”

(1.) There is the being “knit,” or compacted “together in love,”—made, as it were, all of a piece; Christians loving each other, not merely on the common ground of natural brotherhood, or on the more limited ground of religious party or denomination, or on the uncertain ground of mere nominal Christianity, but on the special ground of brotherhood in Christ, so far as that is capable of being discerned; loving each other as members of the same spiritual family, as together “holding the Head.” It is easy to see how much this would contribute to the promotion of Christian unity; how it would infuse vigour into the whole spiritual system, as it were, every limb and member of the body being in immediate connection with the source of vital energy; how it would inspire Christians with holy courage and fortitude, by their knowing and feeling themselves not isolated and defenceless, but “knit together,” and therefore strong; how it would extinguish the unhalloved fire of natural passion or temper, as the beams of the sun are wont to put out every meaner flame; how it would oblige to acts of mutual friendship; how it would overcome prejudice, and enable us to distinguish between opinions and things we dislike, and the persons who hold or practise them; how it would restrain from mutual censure, and prompt to mutual concession; how it would soften and sweeten the whole tone of Christian intercourse and society! “Charity rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” Then,

(2.) There is the being possessed of a clear, intelligent, efficacious faith; the seeking to have a firm hold of the great substantial verities of the Gospel,—“a full assurance of understanding.” This, too, would go far towards the same end,—towards the uniting of all Christians in judgment, affection, and practice; for then we should feel those things to be truly great in which we unite; the centre of our union being no mere dogma of traditionary belief, or some point of outward, canonical observance, which has no value nor goodness in itself to recommend it, but a vital reality, which is capable of attracting, and binding to it, our

hearts,—which we feel to be our life, our all. Then, too, we should be led to regard every thing else, in comparison, as minute and small, and so, to be more ready to hold together in those things about which we agree, than to contend about the things in which we differ. Then, moreover, our religion would cease to be, what it too often is, a matter of form, or habit, or official distinction only,—it would be a vital, energetic thing, and, in consequence, at once more grateful to God and more impressive and venerable before men; yea, then should we become willing to suffer, if need were, as well as to serve,—for we should feel that we had got hold of something worth the suffering for,—that by suffering we were identifying ourselves the more closely with the noble army of the martyrs, and with all the faithful who have gone before us,—that though our persons suffered, our principles would survive, and we should be contributing at once to the stability and the unity of that one holy catholic Church of Christ which cannot die.

O how desirable, dear brethren, were such a state of things as this!—how worthy the Redeemer’s intercession!—how worthy not only of our prayers, but of our united and zealous efforts!

How comfortable to believers themselves,—“that their hearts might be comforted,” says the apostle, or confirmed, or established, “being knit together in love,” established in the truth!—how honourable to the Saviour, as the visible fruit of “the travail of his soul,” the mutual love of his disciples being the product of his love to them!—how sure a pledge of the presence and favour of God, “the very God of peace,” and of the bestowment of every other blessing!—how sweet as a foretaste of heaven, and a preparation for its joy! “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more.”\*

II. But I hasten to notice the application of these principles, not only to Christians in their individual capacity, whether ministers or people, but to Christians associated together in Church fellowship, as we are, friends and brethren, who are here assembled; in regard to which, though it may appear to some the more appropriate part of the subject for an occasion like the present, it may perhaps suffice to state, in a few sentences, some of those views which, had time permitted, might have received a fuller illustration. And,

1. I remark, that since all Christians individually, *are united* in regard to that which constitutes Christianity, and pertains to salvation, it is clear, that no one branch of the visible Church of Christ is entitled to exclude or excommunicate

\* For a full and admirable illustration of this subject, see Howe’s Treatise on Christian Union, recently republished by the Hon. and Rev. Baptist Noel, M.A.

another, or to arrogate to itself a spiritual supremacy over another. The points on which Churches, like individuals, agree, are vastly more important than those in which they differ: they have "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all;" and therefore, to make any point of external form or observance, the presence or the absence of any imaginary virtue, transmitted or acquired, essential to the being of a Church, as a Church of Christ, is to deny that to Christians in the mass, which is conceded to them in a state of separation, it is to make the means of more importance than the end—the machinery, so to speak, for communicating to men the knowledge of salvation, more important than *salvation* itself. "The visible Church," says our Confession of Faith, "which is also Catholic or universal under the Gospel (not confined to one nation, as before under the law) consists of all those throughout the world, that profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, the house and family of God; out of which there is no ordinary possibility of salvation."

2. This, however, does not hinder our holding and maintaining, that there are some portions of the Church visible much more entitled to the distinctive name of "Churches of Christ" than others, yea, that there may be *one* more entitled to that distinction than any other; *that one*, therefore, warranting her members, if not to *prescribe* for others, at least decidedly to *prefer* for themselves. This cannot be doubted, if we admit that the Lord Jesus has laid down any pattern or rule at all, according to which the affairs of his house should be governed; still more, if we admit that there are in his Word the *elements* even of one great model to which he would have all Churches conformed, and to which, in the end, he will bring about a conformity in them all. "Particular Churches," says our Confession of Faith again, "which are members of the Church Catholic, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed, more or less purely in them;" and, let me add, Christians are bound to consider this, not merely what concerns their own immediate edification, and that of their families, as members of the Church of Christ, but what concerns the good of their brethren—what is best for the spiritual well-being of a community, of a nation—what is most for the honour of the Church's Head, which is undoubtedly involved in the observance of whatsoever he has commanded in his Word. "For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

8. It may not, therefore, seem either uncharitable or presumptuous to affirm it as our belief—capable as that belief is of the amplest vindication—that the Presbyterian form of Church govern-

ment, which we profess, is that which appears to come nearest to the scriptural model, and so to afford the likeliest basis, and rallying point of *union*, around which, in purer and better times, other Churches may at length be found gathering; the basis of that *unity*, which all the world is to see. The grounds of this confidence, I cannot, of course, now even venture to glance at—only this remark may be permitted, that in support of it, a variety of consenting testimonies may be adduced, and these from the most opposite quarters; inasmuch as the separate and varied excellencies by which other communions are confessedly distinguished, meet and are combined in the constitution of the Presbyterian Church, to a greater extent than in any one of their number with which I am acquainted.

There are, for example, unquestionable advantages in Episcopacy or *oversight*, namely, in a vigilant and effective control being had over all the members and office-bearers of the Church—in the prompt and authoritative exercise of Church *discipline*; and *that* Presbytery secures, without the evils of an irresponsible, and therefore, what may and must occasionally prove, a despotic and injurious exercise of it.

There are again advantages, in Independency, in respect of the position which it gives to Christian congregations *as such*, and the closeness of the tie which it establishes between pastors and their flocks; and these Presbytery secures, by recognising the existence of mutual rights and responsibilities on the part of the teachers and the taught—the rulers and the ruled—by recognising clergy and people together as constituting the Church,\*—avoiding, at the same time, the evils of disunion and disorder to which, from its very nature, that system is necessarily liable. And there are advantages in Wesleyan Methodism, in respect especially of its wise and well-ordered organization—by which it is capable of acting with unity, with vigour, with effect—by which each member of the body is identified with the body as a whole, in virtue of which, the decree pronounced on any subject by its great deliberative Assembly, through the mouth of its President or head, may fairly be regarded as expressing the sentiments, while it regulates the procedure, of the whole community; and those advantages Presbytery secures, in a manner very analogous, in her inferior and superior judicatories, crowned by her General Assembly, while it secures them, as we apprehend, in a more perfect and scriptural form, by admitting into her deliberations not only "the elders" who teach, but those who only rule

\* In the National Covenant, subscribed by king, clergy, and people, in 1580, and again, with greater formality, in 1637, the following definition of the Church is given:—"The ministers of the blessed Evangel whom God of his mercy hath raised up, or hereafter shall raise, agreeing with them that then lived, in doctrine and administration of the sacraments; and the people, that professeth Christ as he is offered in the Evangel, and doth communicate with the holy sacraments according to the Confession of Faith, is the true and holy Kirke of Christ Jesus, within these realms." With this entirely agrees the present Confession of Faith of the Church of Scotland. See chap. 24th, 2d.

—the latter representing the feelings and interests of the Christian people, and consulting, along with their pastors, for the general good of the whole.

Then, again, it is the doctrine of one great division of the Christian Church, that the Church ought to be established and endowed by the State—that it is the duty of the State to give, and of the Church to receive, such establishment,—each party being therein responsible to Him who is “Lord of all;” while it is the doctrine of another great division of it, that the Church, being essentially independent and free, ought to have entire management of her own affairs—that she cannot part with any of those prerogatives which belong to her as a Church of Christ, without dishonour to her Divine Head—without virtually so far de-throning him from his supremacy; and these two branches of the Church Catholic are ranged in opposition to each other, because neither admits the possibility, nor appreciates the desirableness, of combining the two doctrines or principles into one, and making them work smoothly and harmoniously together as being, both of them, scriptural and true. This, the Presbyterian Church does—this, our venerable mother, the Church of Scotland, is now struggling, at the risk of her worldly all, practically to accomplish. She acknowledges the Lord Jesus in both the titles of Royalty, by which He is set forth in his Word, as “the King of nations,” and “the King of saints;” as “the Prince of the kings of the earth,” and as “the Head of his body, the Church,” that “in all things He may have the pre-eminence.” She cannot dispute His right to either of those distinctions; nor can she discern any necessary discord between them; nor, consequently, any reason why they should not be conceded and maintained by those to whom His cause has been intrusted—“who are set for the defence of the Gospel.”

On these grounds, and such as these, it is that we think ourselves warranted in affirming, that though Presbyterianism, as we now see it, may never be the *ens form* of government established throughout the world, the very Church of the Millennium,—yet, that all which is *essential* to it, is stamped with the impress of durability; and that in proportion as other Churches become more scriptural and more pure, they will the more closely approximate to her!

4. At all events, you will agree with me in thinking, that the occasion which has brought us together this day, affords an interesting illustration of the *general* doctrine which we have been attempting to expound.

The *formation* of this Synod, and its being subsequently received into close and friendly connection with the Presbyterian Churches of Scotland and Ireland—from both of which, I rejoice to say, there are representatives deputed to visit us on this occasion—was an act of enlightened Christian union.

The *object* of its formation was union—not to

proselytize the members of other Churches, but to preserve and care for the members of our own—“that the dispersed, the outcasts of our Israel might be gathered into one.”

And the *spirit*, I cannot doubt, in which all its deliberations will be conducted, will be the spirit of union, of unity, of mutual love, and goodwill, together with a common desire to promote the spiritual interests of our fellow-countrymen, scattered abroad in this land; to seek, at once, the prosperity and the peace of Jerusalem, and the glory of the Redeemer's name! May the Holy Spirit of love, and wisdom, and zeal, be abundantly shed forth on our Assembly! May the Redeemer's prayer even now receive its answer, “*that we all may be one!*” Amen.

#### CONSOLATION.

CHILD of sorrow, lend thine ear,—

Turn, and thy deliverer see;

Jesus brings his ransom near,—

Tells thee it was paid for thee.

'Tis the precious stream that flow'd

From his hands, his feet, his side;

Then he made our peace with God,—

Justice then he satisfied.

Sins of deep and scarlet dye

Vanish where his blood is known;

Hellish foes in terror fly,

Conscious that their power is gone.

This will bring thee life and joy,

When 'tis sprinkled on thy heart;

Nothing shall thy peace destroy,—

Death resigns his poison'd dart.

Welcome, then, to Mercy's store,—

Mercy for the vilest free:

Trembling sinner, doubt no more,

Trust in him who died for thee.

But reflect, when turn'd to God,

What it cost to make thee clean;

Trample not on Jesus' blood,—

Love the Lord, and fear to sin.

HUM.

#### CHRISTIAN TREASURY.

“*Thy will be done.*”—It is just that it should be so; for who shall govern the world but He that made it? And yet we, poor creatures, repine when any thing crosses our hopes or designs. What strange unthoughtfulness! what presumption is this! It is of thy great mercy that any of us are sensible of this folly, and become willing to be governed by thee. With all my heart and soul, O God, I thank thee that, in all the changes and chances of this mortal life, I can look up to thee, and cheerfully resign my will to thine. It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that thou mayest order what thou judgest to be most convenient for me. I have trusted thee, O Father, with myself; my soul is in thy hand, which I verily believe thou wilt preserve to eternal happiness; my body, and all that belongs to it, are of much less value. I do therefore, with as great security and satisfaction, trust all I have to thee; hoping that thou wilt preserve me from all things hurtful, and lead me to all things profitable, to my salvation. I will love thee, O God; being satisfied that all things, however strange

and irksome they appear, shall work together for good; those that do so. I know on whom I have believed; have a Saviour at my right hand, full of kindness, full of care, full of power; he has prayed for me, that his faith fail not; and by this faith I am persuaded, at neither tribulation, nor anguish, nor persecution, or famine, nor nakedness, nor peril, nor sword, nor death which I may fear, nor life which I may hope for, or things to come which I may apprehend, shall ever revail so far over me, as to make me not to resign my will entirely to thee. In a humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who is now seated at thy right hand; to whom I most humbly beseech thee to bring me in thy good time; and for whatever shall fall out in the meantime, "Thy will be done."—BISHOP WILSON.

*Different kinds of Professing Christians.*—There are three sorts of men in the Church. First, those who know of Christ, and revolt from him: secondly, those who, according to their own vocation, diligently and zealously use those things which he has given them, to his glory, and the good of their neighbours; and, thirdly, those who are benumbed by indolence, and do no good. When the Lord shall come he will inflict righteous vengeance on the first; he will bless the second in proportion to the labours which they have sustained; and he will also punish the last as useless; even those who waste an indolent life in deliberation and speculation.—BEZA.

"*I do set my bow in the cloud.*"—To the family of Noah the gathering of a cloud would be a fearful sight; barged with the thunder, the tempest, and the deluge, it would have seemed to prepare again all the elements of destruction for a guilty world. But the Lord, in his compassion and mercy, not only gave them his promise that he would not again bring a flood on the earth, to destroy all flesh, but he established also a token of that covenant, and he fixed his bow in the very elements of vengeance. By his ordinance, the elements of vengeance themselves must refract and reflect the glories of the Sun; they are made to divide the prismatic colours of light, and exhibit them in their distinct and native beauty, and the family of Noah are commanded to fix their eyes on the bow in the cloud, that all their fears may be dissipated. We are thus reminded of many interesting and important truths. We look to Calvary, and see the bow fixed in all its splendour upon the blackest clouds of the elements of vengeance; we see the glories of the Sun of Righteousness reflected here; we see there the attributes which meet in Jehovah, each resplendent in its own beauty and glory. The elements of vengeance, which burst in all their fury on the head of Messiah, exhibit to the eye of faith the bow of the Divine perfections meeting and harmonizing for the salvation of guilty man. There, "mercy and truth have met together; righteousness and peace have kissed each other;" and thither is the believer continually to direct the eye of faith, that his fears may be ended, and hope and joy may dwell delightfully in his bosom.—HOWELL.

*Death to the believer.*—When God sends death as his messenger for the regenerate man, he meets him half way to heaven; for his conversation and affection is there before him. Death is never strange nor fearful unto him. Not strange, because he died daily; not fearful, because whilst he lived, he was dead, and his life was hid with Christ in God. To die therefore, is to him nothing else in effect, but to rest from his labour in this world, to go home to his Father's house, into the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the General Assembly and Church of the first-born, to God the Judge of all, and to the spirits of just men made perfect, and

to Jesus the Mediator of the new covenant. Whilst his body is sick, his mind is sound; for God maketh his bed in his sickness, and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth, like Jacob, Moses and Joshua, to his children and friends, godly exhortations and counsels to serve the true God, to worship him truly all the days of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger; when the speech of his tongue faltereth, the sighs of his heart speak louder unto God; when the sight of his eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, but is bold to go out of the body, and to dwell with her Lord. He sigheth out with Paul, "I desire to be dissolved and to be with Christ." And with David, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God." When shall I come and appear before God? He prayeth with the saints, "How long, oh, Lord, which art holy and true? Come, Lord Jesus, come quickly." And when the appointed time of his dissolution is come, knowing that he is going to his Father and Redeemer in the peace of a good conscience and the assured persuasion of the forgiveness of all his sins in the blood of the Lamb, he sings with blessed old Simeon, "Lord, now lettest thou thy servant depart in peace," and surrenders up his soul, as it were, with his own hands into the hands of his heavenly Father, saying with David, "Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord, thou God of truth."—BAYLY. (*Practices of Piety.*)

*The mercy of God.*—The mercy of God is the first article of every man's creed; but the different manner of understanding and applying it makes an essential, infinite difference in the characters of men, and constitutes either religion or atheism.—ADAM.

*My son, give me thine heart.*—Though the love of God, wherever it exists, will unquestionably be visible in the fruits of holiness; yet these fruits, it must be remembered, are only its attendants. Thoughts and actions are proofs of our existence, but they are not our existence. And this distinction, though it may seem abstract, is of great practical importance; for man is so little disposed to love a being of perfect purity, that there is a strong disposition in our nature to evade the first and great commandment, under the notion of complying with it by general obedience. It is not necessary to investigate this error. God has called upon us to love him. He demands our hearts without reserve, without equivocation. It is at our peril if we refuse. And, oh! what insanity is it to endeavour to escape, by the subtleties of a false casuistry, from that blessed precept which bears with it our highest glory and happiness!—J. BOWDLER.

*Godliness.*—Godliness is the worshipping of God in the inward motions of the heart, and the outward actions of the life. Where the spring of the affections is clear, and the stream of the affections runs clear, there is true godliness. The Egyptians, of all fruits, would make choice of the peach to consecrate to their goddess; and they gave this reason for it,—Because the fruit thereof resembleth an heart, and the leaf the tongue. As they gave heart and tongue to the false god, we must to the true God. Heart-godliness pleases God, but life-godliness honours him most; the conjunction of both makes a complete Christian.—SWINOCK.

*Serious admonitions.*—Perhaps you presumptuously think yourself already a believer in Christ. Beware of the danger of having a form of godliness, without

the power of it. Do not rest content with a dead faith, which can no more quicken and invigorate the soul, than a picture of fire can warm and revive the frozen limbs. Beware of listening to the specious pleas of self-righteousness, which disincite the heart to submit to the righteousness of God. Weigh seriously the design of God in giving us his revealed will. As the first and great command of the law requires of us to love God with supreme, unabated affection, so the first and chief command of the Gospel requires us fully to believe and honour the Lord Jesus Christ, as the only way of salvation. O consider the inevitable consequence of living and dying in impenitence and unbelief. The lying enemy may tell you, you shall not die; the busy scenes of the world may amuse you; some vague, unscriptural ideas of the mercy of God may buoy up your spirits; but set yourself to answer the solemn question: "How shall we escape, if we neglect so great salvation?" Consider the deceitfulness of sin, and the emptiness and vanity of the world. O let the weighty and solemn warnings of God's word be laid to heart! Lend a willing ear to the sweet invitations of the glorious Gospel. There is but one refuge appointed to afford shelter from the storm, then hasten to it. The blood of Christ has virtue to cleanse, and the grace of Christ has power to save, all that come unto God by him. To whom then can you go, but to him, for eternal life?—REV. J. THORNTON.

#### THE KARAITE JEWS.

THE following account of an interesting and peculiar sect of the Hebrews is extracted from Elliot's "Travels in the three great Empires of Austria, Russia, and Turkey:"—

The Karaites take their name from the Hebrew word *Kara*, signifying Scripture, because they adhere exclusively to the letter of the Bible, rejecting the Talmud and the interpretations of the rabbies, on which the other Jews, called, by way of distinction, Talmudists, Rabbinites, Pharisaical Jews, and Sons of the Text, lay so much stress. This is the fundamental point of difference. They are said to hold some of the doctrines of the Sadducees, with whom they were probably identified, till these fell into gross errors, when such as retained the pure faith gave them the name of their chief, Sadok, and separated from them. Others, again, maintain, that they have handed down the heterodoxies of the Samaritans, and that they deny all Scripture except the Pentateuch. The assertion, however, is incorrect; and the charge probably originated in their keeping the rest of the Sacred Scriptures apart from the books of Moses, which are much used in their schools, in order that none may suffer unnecessarily from the carelessness of the boys. As they have no printed copies, each manuscript is of great value, and this precaution is indispensable; while, in order to secure a farther supply, every member of the synagogue is expected to transcribe the whole, or the greater part, of the Law at least once in his life; a work which the Karaites perform with much precision and beauty of penmanship. They possess Tartar Targums, or versions of the Old Testament in that language; which are regarded as objects of interest equally by themselves and by those versed in Biblical lore. The rabbies kindly showed us all their manuscripts, and complained that, as the society has been from time to time reduced by the departure of its members, several have been taken away, and their collection has accordingly suffered. Afterwards, they conducted us into their school, and exhibited the various books in which the youth are instructed in the Hebrew and Tartar languages.

From all we could ascertain, in personal conference with these sons of Israel, and with their neighbours,

as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the Law, that, as their rabbi informed us, they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaites has been punished for an offence against the laws for four centuries; and in Galicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects.

Among the minor points of difference between the two Israelitish parties, are the Liturgy, the regulations of food, and the degrees of affinity that oppose marriage. Their civil laws also present some distinctive characters. The Karaites suffer polygamy; which, however, is not much practiced: and by them, as by the Rabbinites, affiance is considered as sacred as marriage; so that the means requisite to annul the one are equally necessary to set aside the other, except in the event of the death of the father of a girl betrothed when a minor, who is then allowed a voice in the matter, and may refuse to ratify her father's contract. The members of this tribe are not permitted to dispose of their estates, either by gift or testament, to the prejudice of the lawful heirs; nor to leave more to one child than to another. The following is the order in which succession to property is regulated:—1st, Sons; 2dly, Male descendants through the male line; 3dly, Daughters; 4thly, Daughters' children indiscriminately; 5thly, Father; 6thly, Paternal uncles; 7thly, Brother; 8thly, Mother. Illegitimate children are not excluded, provided the mother be a Karaites. A husband can never inherit from his wife; but it is lawful for her to resign to him a share of her dower.

The Rabbinites pretend that the schism (as they term it) of the Karaites cannot be traced beyond the year 750 of our era. These, on the contrary, maintain that, before the destruction of the first temple, they existed as a distinct sect, under the name of "The Company of the Son of Judah;" that it was only in later days that they were called Karaites, to distinguish them from the Rabbinites; and that their princes reigned over Egypt. According to some, their history is marked by three great epochs. 1st, The year 106 a.c., in which Simeon Ben Chetok, driven to Alexandria, to avoid the persecution directed by Alexander Jannæus against the wise men of his country, returned to Jerusalem after the danger was past, and began to disseminate his doctrines; 2dly, 750, A.D., when Aman was their chief at Babylon; 3dly, The year (in the fifteenth century) in which Héféliah Ben Don Davis went from Liabon to Constantinople in order to effect a coalition between the Karaites and Rabbinites; but, failing in his project, gave them a code of laws, which, with the Adareth (a moral work much esteemed among them), formed the basis of their institutions.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Chambers of Imagery. Ezekiel viii. By the Rev. Robert Jamieson, ..... Page 497</p> <p>2.—Biographical Sketch. Mr James Meikle, Surgeon at Carnwath, Lanarkshire. By the Editor. Part II., ..... 499</p> <p>3.—State of Religious Parties in Belgium since the Revolution in 1830. By the Rev. Æneas M. Rate. Part II., .... 501</p>	<p>4.—Sacred Poetry. "Man restored by Grace." By Bowdler, 506</p> <p>5.—A Discourse. By the late Rev. William Malcolm, ..... id.</p> <p>6.—Christian Treasury. Extracts from Miller, Meikle, Newton, and Beddome, ..... 509</p> <p>7.—The Life of Cyprian, Bishop of Carthage. Part II., ..... 510</p>
---	--

THE CHAMBERS OF IMAGERY.

EZEKIEL VIII.

BY THE REV. ROBERT JAMIESON,

Minister of Currie, Mid-Lothian.

At the time when Ezekiel was favoured with this remarkable vision, he was residing in Mesopotamia, whither he had been carried into captivity with the king of Judah and the flower of his nobles, on the disastrous termination of the war, which wrested the crown from the brow of Jehoiachin, and crushed the independence of the Hebrew nation. Although several years had revolved since the arrival of those illustrious exiles in that distant land, and they had grown somewhat familiar with the language and manners of their Assyrian masters, the lapse of time had not, as might be supposed, reconciled their minds to their unhappy situation, nor abated the ardour of their patriotic attachment to the land of their fathers; and many a time, when wandering in solitary musing along the banks of the Chebar, or reclining in little groups beneath the tall willows that skirted its meandering course, they would fain have beguiled their tedium with some favourite Hebrew melody, their hearts misgave them—their fingers refused to trace the harmonious strings—they hung their harps in mute neglect on the luxuriant copsewood, and heaved the sigh of bitter sorrow when they remembered Zion. It was most natural that such emotions of regret should pervade in common the minds of all these companions in misfortune, even those of them who were strangers to the spirit of a true Israelite—who cared not for that which constituted the real glory of their country, and who were bound to it by no ties more sacred than those of birth and memory. But in others of them, adversity had produced a salutary and softening impression; and in them the intense longings after the land of their fathers were mingled with far higher and holier feelings—with humility for their national degeneracy, and pious acknowledgment of the just severity of God—with ardent wishes for the re-establishment of his pure worship, and a conviction, rendered more deep and painful by dear-bought experience, that never would that beloved land regain its wonted prosperity, nor the chosen

people be restored to the blessings of freedom and independence, till there was a revival of the ancient purity of religion, and their countrymen should return, with common consent, to their covenant God. Under these views, the men of piety and prayer among them had been in the habit, for years, of privately repairing to the house of Ezekiel—whose high-toned piety, no less than his prophetic character, they looked up to with reverence—that, under his direction and with the sanction of his example, they might join in fervent supplication for an outpouring of the Spirit, which might lead to a happy reformation, and once more shed over the land that moral beauty which formerly distinguished it as the favoured region, whence emanated all the rays of true religion that relieved the gross darkness of the world's inhabitants.

It was at one of those interesting prayer-meetings, which had been held so often and so long without any prospect of brighter days, and when the faith and hopes of many were waxing dim and feeble, that Ezekiel, in presence of his friends, consisting of the exiled elders of Judah, was suddenly wrapt in mystic vision, and graciously shewn, for his own satisfaction, as well as that of his pious associates, the reasons of God's protracted controversy with Israel, and the sad necessity there was for still dealing hardly with them. Transported by the Spirit, not bodily indeed, nor by external force, but in imagination, to the city and temple of Jerusalem, he there saw, as plainly as if it had been with the eye of sense, atrocities going on within the precincts of the holy place—the perpetration of which in the very capital of Judea, the place which God had chosen to put his name there, afforded proof of the woful extent of national apostasy and corruption, and was sufficient to justify, both to the mind of the prophet and those of his pious friends, the severity of the Divine judgments on Israel, and the loud call there was for increasing, instead of putting a speedy end to, the dire calamities they had so long been suffering.

The first spectacle that caught his eye, as he perambulated in vision the outer court of the temple—that court where the people usually assembled to worship—was a colossal statue, probably of Baal, around which crowds of devotees were performing their frantic revelries, and whose forbidden ensigns were proudly blazoning on the walls and portals of His house, who had proclaimed himself a God jealous of His honour. Scarcely had the prophet recovered from his astonishment and horror at the open and undisguised idolatry of the multitude, in that sacred enclosure, when his celestial guide bade him turn another way, and he would see greater abominations. Leading him to that side of the court along which were ranged the houses of the priests, his conductor pointed to a mud-wall which, to screen themselves from observation, the apostate servants of the true God had raised; and in that wall was a small chink, by widening which he discovered a passage into a secret chamber, which was completely impervious to the rays of the sun,—but, which he found, on entering it, lighted up by a profusion of brilliant lamps. The sides of it were covered with numerous paintings of beasts and reptiles—the favourite deities of Egypt, and with their eyes intensely fixed on these decorations, was a conclave of seventy persons in the garb of priests—the exact number, and in all probability the very members of the Sanhedrim, who stood in the attitude of adoration, holding in their hands each a golden censer, containing all the costly and odoriferous materials, which the pomp and magnificence of the Egyptian ritual required. “There was every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed on the wall round about.” The scene described was wholly formed on the model of Egyptian worship; and every one who has read the works of Wilkinson, Belzoni, Richardson and others, will perceive the close resemblance that it bears to the outer walls—the sanctuaries—and the hieroglyphical figures that distinguished the ancient idolatry of Egypt. What were the strange and unsightly images engraven on the walls of this chamber discovered by Ezekiel, and that formed the objects of the profane reverence of these apostate councillors, may be known from the following metrical description which the late Mr Salt, long the British Consul in Egypt, has drawn of the gods worshipped by the ancient idolatrous inhabitants of that country. Those who have prosecuted their researches among the rubbish of the temples, he says, have found in the deeply sequestered chambers they were able to reach,

The wildest images, unheard of, strange,  
That ever puzzled antiquarian's brain;  
Genii with heads of birds, hawks, ibis, drakes,  
Of lions, foxes, cats, fish, frogs and snakes,  
Bulls, rams, and monkeys, hippopotami;  
With knife in paw, suspended from the sky,  
God's germinating men, and men turned gods,  
Seated in honour with gilt crooks and rods;  
Vast scarabe, globes by hands upheld,  
From chaos springing, 'mid an endless field  
Of forms grotesque, the sphinx, the crocodile,  
And other reptiles from the slime of Nile.

In order to show the reader still farther, how exactly this inner chamber that Ezekiel saw, was constructed after the Egyptian fashion, we sub-

join an extract from the work of another traveller, descriptive of the great temple of Edfou—one of the admired relics of antiquity, from which it will be seen that the degenerate priests of Jerusalem had borrowed the whole style of the edifice in which they were celebrating their hidden rites—its form—its entrance, as well as its pictorial ornaments on the walls, from their idolatrous neighbours of Egypt. “Considerably below the surface of the adjoining buildings,” says he, “my conductor pointed out to me a *chink in an old wall*, which, he told me, I should creep through on my hands and feet,—the aperture was not two feet and a half high, and scarcely three feet and a half broad; my companion had the courage to go first, thrusting in a lamp before him; I followed. The passage was so narrow that my mouth and nose were almost buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive—the breathing was laborious—the perspiration poured down my face, and I would have given the world to have got out; but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet farther, and that I should find plenty of room. I joined him at length, and had the inexpressible satisfaction of standing once more upon my feet. We found ourselves in a *splendid apartment of great magnitude*, adorned with an incredible profusion of *sacred paintings and hieroglyphics*.\* In the dark recesses of such a chamber as this, which they entered like the traveller through a hole in the outer wall, and in which was painted to the eye, the grotesque and motley group of Egyptian divinities, were the chief men at Jerusalem actually employed when Ezekiel saw them. With minds highly excited by the dazzling splendour and the clouds of fragrant smoke that filled the apartment, the performers of those clandestine rites seem to have surpassed even the enthusiastic zeal of their ancestors, in the days of Moses, when, crowding around the pedestal of the golden calf, they rent the air with cries of “*These be thy gods, O Israel!*” Beneath a calmer exterior, the actors pointed out to Ezekiel concealed a stronger and more intense passion for idolatry. Every form of animal life, from the noblest quadruped to the most loathsome reptile that spawned in Egypt, received a share of their insane homage; and the most extraordinary feature of the scene was, that the individual who appeared to be the director of those foul mysteries, the master of ceremonies, was Jaazaniah, a descendant of that zealous scribe who had gained so much renown as the principal adviser of the good king Josiah, and whose family had for generations been regarded as the most illustrious, for piety, in the land. The presence of a scion of this venerated house in such a den of impurity, struck the prophet as an electric shock, and showed, better than all the other painful spectacles this chamber exhibited, to what a fearful extent idolatry had inundated the land.

We might have supposed it impossible for

\* Madden's Travels in Turkey, Egypt, &c.

men to have sunk to a lower depth of superstition, than that of imitating the Egyptians in worshipping the monsters of the Nile, or the vegetable produce of their fields and gardens, had we not been informed that the prophet was directed to turn him yet again, and he would see greater abominations that they did. "Then he brought me to the gate of the Lord's house, which was toward the north: and behold there sat women weeping for Tammuz." This, the principal deity of the Phœnicians, and who was often called also by that people, Adoni, that is, My Lord, became afterwards famous in the Grecian mythology under the well-known name of Adonis, and the circumstance of his being selected for the subject of their most beautiful fictions by so many of the classic poets, is a sufficient proof of the great popular interest his name and ritual excited among the idolaters of the ancient world. It is said to have originated in a tragic adventure, which befell an intrepid and beautiful prince of Phœnicia, who was killed while hunting a wild boar by which that land was infested, and whose untimely death in the cause of his country was bewailed in an annual festival, held to commemorate the disastrous event. During the seven days that the festival lasted, the Phœnicians appeared to be a nation of mourners; and in every town and village a fictitious representation of Tammuz was got up for the occasion, and the whole population assembled to pour forth their unbounded sorrow for his hapless fate;—more especially at Byblos, in Syria, where a temple was erected to the honour of this national deity. A strange imposture was practised, to inflame the public lamentations. There was in this temple a gigantic statue of the god, the eyes of which were filled with lead; which, on fire being applied within, of course melted, and fell in big drops to the ground,—a signal for the loud wailings of the bystanders, whose eyes, in sympathetic imitation, were dissolved in tears. Conspicuous among the crowd, on such occasions, a band of mercenary females directed the orgies; and, in conformity with an ancient custom of bewailing the dead on anniversaries at the *doors of houses*, these took their station at the *gate*, with their faces directed northward,—as the sun was said to have been in that quarter of the heavens at the time when the death of Tammuz occurred. These violent efforts in mourning were always followed by scenes of the most licentious and revolting revelry, which, though not mentioned, are manifestly implied among the "greater abominations" that degraded this third group of idolaters.

Besides the hieroglyphics of Egypt and the orgies of Tammuz, there was another form of superstition still, which in Jerusalem, then almost wholly given to idolatry, had its distinguished patrons. "Turn thee yet again," said his celestial guide to the prophet, "and thou shalt see greater abominations than these." And he brought him "into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the

Lord, and their faces towards the east; and they worshipped the sun towards the east." Perhaps, of all the varieties of superstition which had crept in among the Hebrews in that period of general decline, none displayed such flagrant dishonour to God as this; for as the most holy place was situated at the west end of the sanctuary, it was impossible for these twenty-five men to pay their homage to the rising sun without turning their backs directly on God, and the consecrated place of his residence; and accordingly, this fourth circle is introduced last, as if their employment formed the climax of abominations—the worst and most awful sign of the times.

Could stronger proofs be needed that the Lord had not forsaken Israel, but that he was driven from them? This was the lesson intended, and actually accomplished, by the vision. To the pious mind of the prophet, that secret apartment, those scenes of degrading idolatry, revealed a spectacle of unutterable horror. He saw that the highest and most influential persons who remained in the land of his fathers,—those who, by their rank and office, were the appointed guardians of the worship of the true God, had extensively caught the contagion of foreign manners; and that though the worship of God still continued the nominal religion of the land, and the fire was not yet entirely extinguished on the altar, the whole population, from the lowest up to the highest, observed it with gross hypocrisy,—had become almost universally infidels, and were advancing with rapid strides to the point when the land would be deluged in one overwhelming torrent, by the vices and crimes, as it already seemed to be by the principles, of idolatry. In these circumstances, the conviction was painfully impressed on his mind, that the dawn of better days for his country was a distant prospect. Idolatry, in every form, was incompatible with the constitution of the kingdom of Israel. And so long as it continued, all hope of seeing the glory and independence of Israel revived was gone. Even when partially embraced by the people, it had often blighted their national prosperity; and now that it was almost become the universal persuasion, the nation exhibited every symptom of sinking lower in the depths and the darkness of degeneracy, till the sun of Israel would for ever set. By this extraordinary vision, then, which made known to the prophet what was the actual state of things among his degenerate countrymen at home, he saw himself, and instructed the pious circle around him to see, a proof of the long-suffering and the just severity of God, in deferring to answer their fervent and long-continued prayers for the deliverance and the resurrection of their country.

## BIOGRAPHICAL SKETCH.

MR JAMES MEIKLE,

SURGEON AT CAENWATH, LANARKSHIRE.

BY THE EDITOR.

PART II.

Soon after the marked interposition narrated in the close of the first part of this Sketch, the Portland, the

ship in which Mr Meikle sailed, was called to join Admiral Boscawen off Toulon, and continued cruising in the Mediterranean several months. In the course of that time an engagement took place with the French fleet, during which Mr Meikle was mercifully preserved in the midst of imminent dangers. At the close of the battle, the Portland, along with some other ships, being ordered home with the prisoners, he applied, immediately on his arrival at Spithead, to be discharged from the service. His application was refused, but he was promoted to the rank of first mate.

In the course of the next voyage, which was to the coast of France, Mr Meikle and his shipmates experienced two very remarkable providential escapes. They are thus briefly mentioned in his published life:—

The Portland, and five other ships of inferior force, were employed in watching a fleet of transports intended for the invasion of England, when the signal was made for an enemy. They slipped their cables and pursued, supposing the fleet they descried at a distance to be merchant-men or transports. Already they were within a few leagues of the enemy, when, to their confusion, they found that they were running into the middle of the Brest fleet, commanded by Marshal Confans. They attempted to flee, but with scarcely a hope of escaping. The Portland, which sailed very indifferently since she was last repaired, was within reach of the enemy's shot, and expecting every moment the order to strike, when a man, on the mast-head, announced a fleet bearing down before the wind. Signals appeared at the same instant flying on the French fleet, and in a little time they altered their course. It was the British fleet, under Hawke, which now hove in sight. Every heart on board the Portland was joy; she turned to join in the pursuit of her pursuers; and by the evening of that day (November 20, 1749), was gained one of the greatest naval victories which adorn the annals of Britain.

"The remains of the French fleet took shelter in the River Vilaine, and the Portland was stationed on the coast, along with some other ships, to prevent their escape. While on this station, they were assaulted by a dreadful tempest on the 1st of January 1760; and the ship drove. One anchor was broken off by the fluke, another through the middle of the stalk; but when they were almost on shore, and all on board expected to perish, the sheet anchor was let go, which brought the vessel up, so that she rode out the storm."

In the midst of these, and many other interpositions of the Almighty, Mr Meikle was deeply grieved at the hardness and insensibility of heart which prevailed around him. Again and again did he feel the peculiar force of the pathetic language of the Psalmist: "Rivers of waters run down mine eyes because men kept not thy laws." His own words are peculiarly striking,— "Whence shall I fetch floods of tears to weep over my senseless acquaintances, who are hastening to hell, yet believe it not?" Immediately after his return from the coast of France, Mr Meikle began to write an account of his religious views and feelings under the title of "A Secret Survey into the State of the Soul." Not contented with a constant habit of self-examination and mourning over the wickedness of his companions, he endeavoured to make himself useful to those who would listen to his instructions. Several boys belonging to the ship he took under his peculiar charge, teaching and admonishing them in a knowledge of Divine things. Some of the midshipmen also he prevailed upon to enter into a solemn engagement to

abstain from the grosser vices, and endeavour to conduct themselves creditably for a brief period. Their resolutions, however, were in too many instances fleeting and transitory. Grieved at their constant outbreaks, Mr Meikle made repeated applications at this time (1760) to be discharged, but he was unhappily unsuccessful. He was now anxious to be relieved from the service, on several grounds. During the time he had spent at sea he had been enabled, by the blessing of God, to send home sufficient money to pay off all his debts, both those which he had left undischarged when he entered the navy, and those which had been contracted since his departure for the support of his aged mother, of whose decease he had lately before received information. This circumstance, combined with the evil influence and example to which he was exposed, rendered him desirous of returning home and fulfilling the great object which he still kept in view—that of studying for the Church. The next voyage of the Portland was to the island of St Helena, in the course of which Mr Meikle, besides the stated observance of his religious exercises, applied himself diligently to the study of the Hebrew language, and he had completed the reading of the Pentateuch before he returned to England. The scurvy and dysentery raged on board the ship, during the voyage home, to such a degree that they lost twenty-six men, and at one period had sixty-five sick. In such a state of matters Mr Meikle was exposed to great fatigue, in the discharge of his medical duty, but being mercifully preserved in health, he persevered unremittingly to the end of the voyage. On reaching home, the ship was ordered into dock, and Mr Meikle again applied to the navy-board for a discharge, but without success. A few months after, having, in the meantime, been on a short voyage to Lisbon, he renewed his application; and, to his inexpressible joy, obtained his request.

Having at length procured his discharge, Mr Meikle gladly left the ship and hastened to London, whence he sailed for Berwick, from which place he travelled on foot to Edinburgh; "which," says he, "when I saw, I thanked God, and took courage." On the 24th March 1762, he arrived at Carnwath, his native place. Here he felt, after the turmoil and trouble of a life at sea, that he had found a resting-place. In the midst of professing Christians, with ready access to the house of God, he enjoyed great refreshment and delight. On the Sabbath he regularly travelled to Biggar, eight miles from his residence, where he attended a Secession meeting-house in connection with the Burgher Synod.

Now, that he had settled at home, the desire revived of entering upon the study of theology; but, on consulting with several pious friends, and taking the matter into serious consideration, he came to the conclusion that it was his duty to abandon his original design, and to persevere in the profession, which he had so long and with such gratifying success pursued. He continued, accordingly, to practise as a country surgeon during the remainder of his life, employing his leisure time in promoting the interests of the Gospel by his writings. His business, as a medical man, rapidly increased, and the interest which he took in the spiritual as well as temporal welfare of his patients was quite in harmony with the whole bearing of his Christian character. "I desire," says he, "to bear my patients on my mind; they are my charge; and I always im-

plure a blessing on the means: for the apparently dying I make supplications in secret." Thus honouring the Lord, he himself was honoured in return. He prospered in the world, and was respected and beloved by all who were capable of appreciating his character. No doubt, as was naturally to have been expected, the tongue of slander was occasionally let loose upon him, but as often did he realize the truth of the Divine promise—"He shall hide them in his pavilion from the strife of tongues."

The works which Mr Meikle prepared, both on board ship and during his residence at Carnwath, were numerous, both in poetry and prose, and those of them which have been published have attained great celebrity in the Christian world, more especially his "Solitude Sweetened," which has always been highly prized by devout minds. His whole writings are characterized by ardent piety, and that serious, and occasionally melancholy cast of thought which is usually relished by reflecting readers. Mr Meikle had been trained up in the school of affliction and adversity, and the result was, in the highest degree, favourable to his Christian progress. He was frequently in the habit of devoting a day, or a portion of a day, to solemn humiliation, self-examination, and prayer. In his observance of the Sabbath he was remarkably strict, making it his uniform practice to visit his patients, except in cases of urgent necessity, either before or after the hours of divine service.

Mr Meikle was peculiarly happy in the marriage relation. After the death of his sister, which occurred in 1770, he made it a matter of earnest prayer, that in his choice of a companion for life he might be directed to a woman who feared the Lord. He was married, accordingly, to the daughter of a farmer in his neighbourhood, whose piety and Christian worth were of a very high character. The happiness of this union was short-lived. Mrs Meikle, shortly after the birth of her first child, fell into bad health. This continued for some time; and, on the 17th of May 1781, they united together in supplications for the recovery of her health; and their resolution to do so is thus recorded in Mr Meikle's Journal:—

"On account of the long distress in our family, we desire to humble ourselves before God, and to justify the heavenly conduct; for we have sinned, and have had our hearts too little on our native country, too little on heavenly things. While we accept of chastisement from our heavenly Father, we desire to turn to him that smites us; and we humbly plead, 1. For patience till he remove his rod from us; 2. For the sanctified use of this affliction; 3. That he would be pleased to restore us to such a measure of health, that we may be enabled to attend on sacramental solemnities in the ensuing summer, and find his presence there; 4. That he would direct us to right means for recovery, and bless the means used; 5. That we may not rely too much on the means used, but look to Him alone; 6. That he may bless our child, and hold his hand about her; That he may give us his special presence in the time of our affliction, and make all tend to his glory and our good."

The health of this excellent woman rapidly declined; and, three weeks after she had been confined of her second child, she was cut off on the 11th October 1781. A few days after this melancholy bereavement, he thus writes:—

"This day my dear wife and I intended a private fast, but now she is removed by death, and I am left alone to mourn the loss of a religious companion. O to take God in place of all! O comfort me against grief on every side! I wish not to have a stupid insensibility of such a loss: I wish also not to rise up in rebellion against the conduct of Him who is Sovereign of all. I desire to lie low in the dust, and go softly, because thou hast done it.' And on the 25th he expresses himself in this manner:—'This day, in my solitude, and after the loss of a dear wife, a religious companion, I desire to take God for my God, and the God of my child; and I make a cheerful surrender of myself and my child to God. I roll her over on his divine protection; and though I too were to be called out of the world, I can commit her to him, the best of Parents and the best of Guardians, who is a Father of the fatherless. I wish to live only for his glory, and to his praise.' The same day, among the mercies which he acknowledges to the praise of God, he enumerates the following:—'That my dearest friend is gone to glory; that my child is in good health; that God, though he has afflicted, has not cast me off; that there is a fulness of grace and consolation in God for me;—that God has been pleased to connect me with a dear saint, and to bless us with the greatest peace and harmony in our married life, though he has seen fit to make it very short; but the thought is sweet, that she is gone to glory.'"

After continuing a widower upwards of four years, Mr Meikle again entered into the marriage state. Nothing remarkable appears to have occurred in his history during the brief remainder of his days. He walked closely and consistently with God; and such was the high estimation in which his Christian character was held, that he was ordained to the eldership in the Secession Congregation of Biggar in 1789. For ten years, he continued to discharge the sacred and important duties of this office with the utmost conscientiousness and fidelity.

At length the hour arrived when this man of God must be summoned from this earthly tabernacle to his home in the heavens. To him death was no strange or unexpected messenger. He had for years been familiarizing his mind with the thought of encountering the last enemy. So rapid was the transition at the last, that no details can be given of the death-bed scene. The memorial of his closing hours may be soon told. One day he was active in the duties of his worldly calling, and the next he had become an inhabitant of the heavenly mansions. On the 7th of December 1799, he quietly fell asleep in Jesus.

#### STATE OF RELIGIOUS PARTIES IN BELGIUM SINCE THE REVOLUTION OF 1830.

BY THE REV. ÆNEAS M. RATE.

##### PART II.

HAVING already given some brief notices of the progress which the Truth made in Belgium during the time of the Reformation—of the persecutions which speedily arrested its progress—and of the almost miraculous preservation of a few companies of professing Protestants, in whose minds remained some glimmering rays of spiritual light, down to our own day, I shall now give some information, of a more general nature, respecting its present condition—information drawn from letters and documents on which the fullest reliance

may be placed. Belgium has had many changes since the days of the Reformation. In 1556, the sovereignty of the Netherlands was abdicated by Charles V. in favour of his son Philip, who inherited both this country, and also Spain. In 1684, Spain acknowledged the independence of the united provinces called Holland; but the chains of the ten Roman Catholic ones were only rivetted more firmly than ever. In 1748, these provinces were all ceded to Austria; but, in the year 1795, they fell under the power of France. Then it was that the principles which gave birth to the Revolution, and overturned the old principalities and thrones of Europe, were diffused in Belgium; and the two great currents of opinion, which have often since encountered one another with tremendous shocks, and which seem yet destined to meet in the future history of the Continent in frequent and awful collision, were clearly seen in this country. In 1814, Holland, whose liberties had been crushed, was delivered from the iron grasp of its oppressors; and Holland and Belgium were united into one kingdom, under the name of the kingdom of the Netherlands. From that period till the year 1830, Belgium was under the government of the King of Holland; but, diametrically opposed as the Dutch and Belgians were to one another in religion, in associations, in habits, and principles, no cordial union could be established between them. Nothing was wanting but some favourable circumstance to kindle the smouldering fires of hostility into an open and wide-spreading flame. Between 1814 and 1830, the period when the Revolution broke forth, and Belgium was established as an independent kingdom, it does not appear that the Gospel had made any considerable progress in that country. To such a height, at this time, did the jealousy of the Popish clergy arrive, that they alleged the very fact of the sovereign allowing Protestants to exist in the Belgian part of the kingdom as a proof that he designed to overturn the Roman Catholic faith; and it is alleged, as a striking demonstration of the impotence of the king, that when permission was solicited from him to allow a Bible Society to be established in the Belgian part of his dominions, he was obliged to decline—his chaplain assuring him that, if he gave it, it would cost him his throne. At that time, all the faithful ministers who were employed in preaching the Gospel to the inhabitants of this benighted land did not exceed the number of four or five, or about one to each million of people. One of these ministers was M. Merle D'Aubigné, who, silently and amid the greatest discouragements, was occupied in sowing that immortal seed, which, though cast into the soil in the stormy spring-time, at length grows up towards maturity and brings forth fruit to God. At the time of the Revolution, however, he left the country, to enter upon a yet more important and extensive field of labour; nor was his place supplied by a minister of similar knowledge or devotedness. Thus, at this recent period, scarce any inroads had been made upon this portion of the empire of the prince of darkness.

The inhabitants of Belgium, it may here be remarked, belong to two distinct classes—the Proper Belgians or Netherlanders, who inhabit Flanders, and speak the Flemish language; and the Walloons, who inhabit the southern parts of the country, and speak a corrupt kind of French. The former amount to about

two millions and a-half, the latter to one million and a-half. The origin, the characters, the habits, as well as the languages of these classes, are altogether diverse. The Flemish are, for the most part, sluggish and apathetic, are fiercely bigoted, possess but little general knowledge or intelligence, and are very imperfectly instructed. The language, in connection with their hatred of every thing Dutch, seems effectually to have excluded foreign ideas and influences, and to have shut them up under the influence of their old prejudices. The other part of the population, from their proximity to France and their speaking the French language, have generally imbibed the principles and sentiments of their neighbours: are, in their political views, liberal; in their religious ones, infidel: but possess far more of general intelligence, and are much better educated, than the Flemish. These two parties, so opposed to each other in other respects, yet agreed in this, that they could not endure to yield subjection to the King of Holland; and, at a favourable conjuncture, cordially uniting their energies, they effected the Revolution, and, by the aid of foreign powers, established Leopold on the throne. As the elevation of Louis Philip to the French throne was the momentous era when liberty was given to Protestants to spread the faith in France, so the Revolution in Belgium led to a similar result in that country. The Roman Catholics, believing that if once the connection between them and Protestant Holland was severed, they would soon be able to crush every remnant of the Protestant faith, submitted to that clause of the charter which gives to Protestants the most ample liberty, without restriction or molestation, both to assert their own principles and to propagate their own faith. The introduction of this clause into the charter must be regarded by Christians as an event of no ordinary moment in the religious history of Belgium. A passage was thereby opened, by which the light might break into this old receptacle of Romish darkness and delusion. In consequence of that event, the fabric of superstition has already been shaken, and, through the blessing of God, may yet be overthrown.

Immediately after the Revolution, and in consequence of that event, Popery received a blow which, for a time at least, greatly weakened its power. Inspired by the antagonist spirit of liberalism, the people began to break loose from the mental and moral fetters by which for ages they had been bound; schools and colleges were opened, from which the influence and the instruction of the priests were entirely excluded; and a large proportion of the rising generation were growing up without any religious sentiments at all. It was not long, too, before the Roman Catholics must have perceived that the power they had so long wielded, for the purpose of crushing religious inquiry, and which they trusted would have been augmented by the Revolution, was in a great measure gone. He who "is wonderful in counsel and excellent in working," thus made the wrath of his enemies, intended for the destruction of his cause, to praise him, while the remainder of it he restrained. In 1833-4, a Roman Catholic abbé opened a place of worship in opposition to the clergy, and proceeded to preach against the errors and abuses of the Church of Rome, to read the mass in the vulgar tongue, and recommend the perusal of the Scriptures. Many were, through his labours, brought to

open their eyes to the superstition and idolatries of their own Church; but their instructor, not being himself taught of God soon, fell into the abominations of Socinianism, and was deserted by the greater number of his former proselytes. In the latter part of the year 1834, the British and Foreign Bible Society directed their attention to Belgium; and in the following year, several small Bible associations were formed. From that period down to March last, eighty-seven thousand five hundred and eighty-two copies of the Scriptures have been circulated in this country through the instrumentality of colporteurs and of Bible associations. It cannot be doubted, that by this means a spirit of inquiry has been awakened, a heavy blow has been inflicted on the power of the priests, and much knowledge of religious truth diffused in regions, which had for ages been involved in the thickest shades of Popish delusion. Owing to this, in connection with other causes, in the years 1836 and 1837, there began to be manifest in various quarters, an earnest desire for religious instruction, which led to the formation of the Evangelical Society of Belgium. Their first evangelist was stationed at the town of Genval, where a concern to hear the Word had been awakened through the instrumentality of a single copy of the Bible lent by a religious family about twenty years before. Afterwards they placed evangelists in six different stations, who have since laboured with unwearied assiduity amid the greatest persecutions and dangers; but with such success as has made it manifest to all that God has been with them.

Alarmed by these unwonted appearances, the Romish priesthood soon rallied and returned to the charge; and they have, since the commencement of aggressive labours on the part of Protestants, made the most persevering and determined efforts to reduce their countrymen to that spiritual bondage under which they so long lay. During the course of the conflicts between the supporters of the great opposing opinions, Popery has had ample opportunities for developing its real character, and it has been so developed as to leave no rational doubt, that, were those restraints removed which it deploras, it would have renewed the atrocities of bygone ages, and again drenched the soil of Belgium with blood. The intense hatred of the Word of God, to which we have referred, as characterizing Popery in Belgium during former ages, has revived in all its power; the individuals who have been employed circulating the Scriptures have awakened the furious hostility of the priests, who seem to feel that Popery and the Bible cannot exist together; and that before the silent might of the Word of God their own system of delusion is destined utterly to fall. In 1836 the Bishop of Bruges issued an ordinance prohibiting all the Roman Catholics from buying or receiving any of the Bibles sold by the colporteurs. In 1837 the Bishop of Ghent denounced, in the most violent terms, in his charge to the people, the circulators of the Bible. "Not content," says he, "with doing every thing to draw the people to the dance, and to the most disgusting sights of immorality and irreligion, in order to corrupt their hearts; but to be more sure of being able to seduce the faithful, as did their worthy models of the sixteenth century, with deplorable success, they distribute the Holy Scriptures translated into the vulgar tongue." In May 1840, one of

the most eloquent of the Romish missionaries devoted three sermons, which were afterwards printed and widely circulated, to the object of assailing the distribution of the Scriptures, with a degree of bitterness, that could only with propriety have been directed against the most enormous crimes. Only two or three months ago the Roman Catholic Archbishop of Belgium directed nearly the whole of his annual charge against the circulation and the perusal of the Holy Scriptures. The outcry that was commenced against the distribution of the Word of God by the Bishop, has been re-echoed with redoubled violence by the priests, and from them transmitted to all the devotees of the Church among the people. One of the priests assured the people they had better give their children poison, than the books of the colporteurs; for while the one would only kill the body, the latter would kill the souls for ever; another bribed some of the people to call out, that the books were accursed books, and that those who read them would be damned; a third gave money to some persons to buy a Testament, and tear it in pieces, that others might be led to follow their example. At one time a Testament was dipped in turpentine and set on fire, and, elevated on a pole, carried in triumph through one of the towns of Belgium, while the colporteurs were pelted with stones; in other cases they were assailed with such ferocity, that it was necessary an armed force should interfere, to rescue them from impending destruction. Nor have the faithful evangelists of the Belgian Evangelical Society escaped persecution; on the contrary, from the moment they commenced their labours, down to the present time, they have been exposed to one continued succession of attacks. The blackest calumnies have been circulated to render them objects of universal abhorrence; the pulpits of Belgium have resounded with denunciations against them; the people have been commanded not to sell to them the necessaries of life, not to admit them into their houses, not to speak to them on pain of incurring the displeasure of the priests, or of ruining their souls. One of the evangelists was on one occasion awakened out of sleep, by hearing the noise of shots that had been fired into his windows, by the infuriated Romanists without; while at another time, for hours together he was kept awake by their midnight shouts and outcries. No sooner is a Roman Catholic converted to the Protestant faith than he becomes exposed to such ferocious and continued persecutions, as nothing but the power of Divine grace could enable him successfully to sustain; and short as has been the duration of the Society, it has furnished converts who have exhibited a heroic fortitude in enduring suffering, and manifested a noble courage in confessing Christ, that ought to call forth the admiration, and the deepest sympathy of every servant of the Lord.

While the whole Romish priesthood are thus actuated by the most violent feelings against the Protestants, it must be acknowledged that they seem to have acted with an energy—a perseverance, and even a sagacity in their attempts to overthrow Protestantism, which are worthy of a better cause. Finding that the Protestants gained numerous proselytes by the sale of Bibles and of tracts, they have set up a society in opposition, called "The Society for the Propagation of Good Books." Some of the publications of this Society are sold—some given away gratis—some are

sued for the drawing-rooms of the rich—others for the cottages of the poor. For the publication and circulation of these volumes, they have a superabundance of funds; and it is confidently asserted, that immense sums of money are sent from Popish Belgium to Protestant countries for the spread of the Romish faith—a circumstance, which should rouse the followers of Christ in Britain to pour in their resources for the subversion of Popery in those countries, where its power has been shaken already. A single printer, it is said, employs more than three thousand reams of paper yearly, for the printing mass books, breviaries, and other Popish books. Jesuit missionaries are further employed, to travel from place to place, labouring to stir up the people against the evangelists and Bible distributors, to induce them to reject or destroy the Bibles, and by every artifice which Jesuitism can invent, and with that total disregard of truth by which it has ever been distinguished, to re-establish the power of the Church. One of the aims of the priests is, to bring the whole education of the country under their sway. They cannot but abhor that clause of the charter which allows all schools, which are not maintained by the Government, to be entirely free, as respects the instructions they communicate; and will, without doubt, seize the earliest opportunity of labouring to secure its repeal. The Jesuits alone have established four colleges,—at Brussels, at Namur, at Alost, and at Ghent. They have seen that, in order to influence the rising generation, they must bring up the children in the Roman Catholic faith; and hence have laboured with the most determined efforts to crush the Protestant schools. In common with the Roman Catholics in other countries, they are bending all their energies to the acquisition of political power. At the elections, the priests plunge into the conflict, and, accompanied with all the most devoted friends of the Romish faith, strain every nerve to secure the election of men resolved to labour for the ascendancy of the Church of Rome. Their growing power (and they already possess a powerful party among the representatives) has awakened the alarm of the liberals, who, though from no love to the truth, contemplate with satisfaction the success of the Protestants; and who are already predicting, that, ere long, the zeal of the priests will hurry them into such excesses as shall destroy their influence with the people, and bring about a great reaction. Thus the atmosphere is already surcharged with the elements of conflict, while the horizon is darkening with the signals of approaching storms. Amid the painful anticipations which such prospects are calculated to awaken, the mind turns with pleasure to the gleams of Gospel light falling on some portions of this country, which tend to awaken the hope, that the radiance of Divine truth may yet break through these clouds, and at once bring sunshine and calm to this distracted and benighted population. While Popery at present seems to be gathering strength, it is a political and not a moral power that it is gaining; the arms it is using are terror and denunciation, not persuasion and conviction. Its influence over the belief and the consciences of its devotees is manifestly and rapidly diminishing; and, perhaps, at the very time its strength, like the last convulsive efforts of a man engaged in a mortal struggle, seems to be the greatest, the hour of its overthrow is

nearest at hand. Even now, a great number of its adherents, and many even of the priests, groan under the yoke they are obliged to wear, and were it not from the dread of injuring their worldly interests, would joyfully unite to break it asunder.

To oppose the wealth, the numbers, and the power which Popery arrays on its side, there is but a small and apparently insignificant band of the devoted servants of Christ. There are eight French Protestant ministers, paid by the State, who afford religious instruction to thirteen different congregations; but of these ministers, there are only four who know the truth; the rest, either Rationalists or Socinians, hate it with their whole hearts; and hence have determinedly opposed the Belgian Evangelical Society, and even exerted all their influence with Government for the purpose of inducing them, in contravention of the terms of the charter, to lay an arrest on their labours. There are just two additional Protestant ministers employed in instructing the native population, exclusive of the Society's agents; one of whom is Mr Panchaud of Brussels, a zealous and devoted servant of Christ, who is secretary to the Society, and to whom it has, we believe, been more indebted than to any other individual. The four clergymen who are favourable to the spread of the Gospel, are situated at a considerable distance from each other; their salaries are barely adequate for their own necessities, and their congregations have not, as yet, been distinguished for their missionary zeal, so that they can lend but little aid. Hence, nearly the whole burden of managing the Society's affairs, and taking all the steps necessary to procure funds for its support, falls on three or four individuals residing at Brussels. Should it finally fall to the ground, through the callousness of the friends of religion in this country (for the Protestants in Belgium itself are wholly unable to support it), a grievous calamity will have befallen the country, and the Romish priesthood on the Continent will triumph in its overthrow.

Before concluding this Paper, I would mention a few facts respecting the British population in Belgium. The number of these at Antwerp, Bruges, and Ostend, is said to be great; at Brussels alone it is estimated at six thousand; and it is a melancholy fact, that of this large number it is believed there will not be more than six hundred who regularly attend the house of God. The English clergy are paid by the Government.\* Two of these reside at Brussels; one at Antwerp; one at Ghent, at Bruges, at Ostend, and Spa. These are in general distinguished by their conformity to the world, and we have not been able to learn that there is more than one of them who faithfully preaches the Gospel. This is deeply to be deplored, and is productive of the most melancholy consequences. No sooner do the British arrive at Brussels, or some of the other Belgian towns, than, assailed by the infidels on the one side, and Roman Catholics on the other, and seeing no faithful pastors ready to warn them of their dangers, they are carried away by the torrent of ungodliness. Some imbibe the principles of Voltaire; while others, as is said to have been the case with many at Bruges, adopt the tenets of the Popish population, and the whole mass

\* The State pays this year to the Roman Catholic clergy L.164,342; to the Protestant clergy L.2,220; and to the Rabbi and his priests L.440. The English clergy receive L.20 per annum each, except the minister of Spa who receives about L.50 or L.60.



plunge into the vortex of gaiety and dissipation. The profanation of the Sabbath in Brussels, in particular, is deplorable. No sooner does the sacred day dawn, than it is manifest that it is a day devoted to festivity, and not to the worship of God. As the day advances, and the evening comes, the tea gardens, the concerts, the ball-room, and the theatre, are thronged with the countless devotees of pleasure, and resound with the instruments of music or the voices of applause. Those who have the fear of God, usually, after spending a few days, in this place, hurry forward to some other town or city where they may find some of their countrymen, who preach the Gospel, and exhibit the power of religion. It is, however, greatly to be lamented, that a faithful and devoted minister, either Scotch or English, has not been placed in this great city,—one who, with the wisdom and talent which are necessary in such a situation, might lift up his voice against the prevailing worldliness of the place,—who might draw to the city, and retain there, a few individuals who might exhibit the religion of the Cross,—who might keep alive the religious impressions which some of the British may have carried with them from their own land,—who, moreover, might make known to his fellow-countrymen at home all the efforts that were made in Belgium to spread the Gospel, and by his statements and representations, might stir them up to lend their energetic aid. It is an encouraging circumstance, that when a faithful British minister has spent a few weeks at Brussels and preached there, the Church in which he has proclaimed the Gospel has been crowded with an interested and attentive congregation.

#### MAN RESTORED BY GRACE.

CHILD of Man, whose seed below  
Must fulfil their race of woe!  
Heir of want, and doubt, and pain,  
Does thy fainting heart complain?  
Oh! in thought, one night recall,  
The night of grief in Herod's hall;  
There I bore the vengeance due,  
Freely bore it all for you.

Child of Dust, corruption's son,  
By pride deceived, by pride undone,  
Willing captive, yet be free,  
Take my yoke, and learn of me;  
I, of heav'n and earth the Lord,  
God with God, the eternal Word,  
I forsook my Father's side,  
Toil'd and wept, and bled and died.

Child of Doubt, does fear surprise?—  
Vexing thoughts within thee rise:  
Wond'ring, murm'ring, dost thou gaze  
On evil men and evil days?  
Oh! if darkness round thee low'r,  
Darker far my dying hour,  
Which bade that fearful cry awake—  
My God, my God, dost thou forsake?

Child of Sin, by guilt oppress'd,  
Heaves at last thy throbbing breast?  
Hast thou felt the mourner's part?  
Fear'st thou now thy failing heart?  
Bear thee on, beloved of God,  
Tread the path thy Saviour trod;  
He the tempter's power hath known,  
He hath pour'd the garden green:

Child of Heav'n, by me restored,  
Love thy Saviour, serve the Lord:  
Seal'd with that mysterious name,  
Bear thy cross, and scorn the shame;  
Then, like me, thy conflict o'er,  
Thou shalt rise to sleep no more;  
Partner of my purchased throne,  
One in joy, in glory one."

BOWDLER.

DEATH ABOLISHED, AND LIFE AND IMMORTALITY BROUGHT TO LIGHT:

#### A DISCOURSE.

BY THE LATE REV. WILLIAM MALCOLM,

Minister of Leochel-Cushnie, Aberdeenshire.

"Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel."—2 TIM. i. 10.

"It is appointed unto all men once to die." "Dust thou art and unto dust shalt thou return," is the sentence which has gone forth against fallen man. And numberless and impressive are the evidences that this sentence can neither be resisted nor reversed. The certainty of death is a point which admits of no difference of opinion. It is a fact—a melancholy fact—which is every day forcing itself upon our notice, and challenging our most solemn consideration. Oh yes! die we must; there is no discharge in that war. We have no power over the spirit, to retain the spirit. *We must needs die.* Wrapt in impenetrable secrecy is the hour of our death; "who can tell when it shall be?" Whether we shall be cut down in the bloom of youth, or whether we shall come to our grave in a full age, like as a shock of corn cometh in in his season, is not given us to know. But it is fixed in the purpose of Him, without whom a sparrow falleth not to the ground. Our days are determined, the number of our months are with him; he hath appointed our bounds that we cannot pass; and for aught we can tell, the very next step we take in life may bring us to death, and to the house appointed for all living. At all events, the King of terrors, sooner or later, we must meet. He will neither be bribed by riches, nor awed by power, nor persuaded by eloquence, nor won by tears. Will he consent to delay his coming? When he passeth through the land will he not come nigh thy dwelling? Will he make a covenant with thee? Will he speak soft words unto thee? No—nor rank, nor age, nor sex, can bespeak his favour. The time is coming when, either suddenly, or by slow degrees, *every one* now present must go the way whence he shall not return. The hour is on the wing when we shall be laid on our death-bed, when the last breath shall be drawn, and the last pulse of life shall be still; when we shall be laid out in our grave-clothes, cold and insensible; when our distressed relatives shall steal, in speechless and in tearless agony, into the dead chamber, to lift the covering from the face, to gaze once more on the sadly altered features, and to grasp once more the hand which can no longer return

the pressure; and when our mortal remains, removed at last, as they must be, from the presence of those who cannot yet think of parting with them, shall be laid in the narrow house, and say to corruption, "thou art my father, and to the worm, thou art my mother and my sister."

But is there nothing to relieve this melancholy picture? Nothing to brighten this gloomy prospect? Amid the desolation which death occasions, is there no resting-place for the downcast soul,—no voice to assuage the bitterness of sorrow? Yes, blessed be God, there is help, and there is hope for us. There is consolation, everlasting consolation, and good hope through grace, that "when our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Our Saviour Jesus Christ hath abolished death," and over the gloom of the grave hath poured the glorious light of life and immortality.

I. In the first place, "Our Saviour Jesus Christ hath abolished death." This he hath done in that he hath put away sin by the sacrifice of himself. It was sin which "brought death into the world and all our woe." Had man never sinned, he had never tasted of death. Of this the Apostle assures us; "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The same law which said to Adam, "In the day thou eatest thereof thou shalt surely die;" still says, "the soul that sinneth it shall die;" "cursed is every one that continueth not in all things which are written in the book of the law to do them." This law cannot be set aside. Its requirements cannot be dispensed with; its obligations are immutable as God who gave it. Hence it is that sin, the transgression of this law, is such an evil thing and bitter, and invests death, the wages of sin, with so much power over our fallen race.

Now, sin being the cause of death, he who should remove the cause, would, at the same time, destroy the effect. This our Saviour Jesus Christ has done. He has made an end of sin. Although he knew no sin, he was made sin for us. He substituted himself in our place. He stood in the breach between God and us. He arrested the uplifted arm of Omnipotence, saying, "On me let thine anger fall, on my head let thy wrath be spent; I will lay down my life that my people may be spared; I will die that they may live for ever." Accordingly, "He was wounded for our transgressions; He was bruised for our iniquities. The Lord laid on him the iniquities of us all." And, "He bare our sins in his own body on the tree." As our Surety he has given full satisfaction to the law of God. He fulfilled all its precepts, for he did no sin. He endured all its penalties, for "He humbled himself and became obedient unto death, even the death of the cross;" "and brought in an everlasting righteousness for the justification of all who shall believe in his name."

And thus it is, that death is disarmed of its

sting, for sin which was its sting is put away; and the law, which gave sin its strength, is fulfilled; and the sentence denounced against us is reversed, "for to them who are in Christ Jesus there is now no condemnation;" and God can now be just, and yet the justifier of them who believe in his Son. He can be at once a just God and yet a Saviour. Sin having received its wages in the death of our Substitute, the gift of God is now eternal life, through Jesus Christ our Lord.

Of a truth, therefore, death is abolished. Its form remains, but its power to injure is gone. And so far from being an evil, it is now, to the believer, a positive advantage. To him it is not so much death, as a sleep—a resting from the toils and trials of his earthly pilgrimage. And so it is often represented in Scripture. When Jesus heard that Lazarus was dead, he said, "our friend Lazarus sleepeth." When Stephen was stoned to death, we are told that "he fell asleep." And the people of God are said at death to have "fallen asleep in Jesus." So that this last enemy has become a friend. This King of terrors is now an object, not of dread, but of desire. The believer, instead of being, through fear of death, all his lifetime subject to bondage, can now contemplate his approach with confidence and joy. He can smile at his coming shaft, and defy its point. He can even take him by the cold hand, and bid him welcome, singing, as he enters his dark abode, 'Oh death where is thy sting! Oh grave where is thy victory! Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'

II. In the next place, "Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel."

To the Gentiles the doctrine of life and immortality was unknown. The subject, indeed, often engaged the thoughts of their philosophers. But even with them it was rather a speculation on which they exercised their ingenuity, than a principle which could either comfort the heart or influence the conduct. They knew that after having suffered from bodily disease, from disappointment in their various pursuits, from the loss of friends, and from the injustice of enemies, death would come at last, to close the scene of woe. But what death was, and what, if any thing, was to succeed it, they were utterly unable to discover.

Even the Jews had comparatively but an imperfect knowledge of the doctrine of immortality. To them, indeed, it was made known in some measure. But never could it be said to have been "*brought to light*," till the day-spring from on high visited our benighted world,—till our Saviour Jesus Christ rolled back the thick cloud which hung over futurity, and revealed to mortal view the glories and the blessedness of heaven. His Gospel tells us that death is not the end of man, that to those who are in him, it is only a passage from a world of sin and sorrow, to a world where sin shall have no more dominion over them—where the tear of sorrow never falls, and where the pang of separation is never felt. It tells us

of One who, having himself tasted of death, brings us tidings of joy from the grave—who having himself entered that dismal prison-house, has burst its bars, and written on its walls, an inscription which makes the heart glad, and the flesh to rest in hope:—"I will ransom thee from death and from the power of the grave; O death I will be thy plagues, O grave I will be thy destruction." It brings to light a land of promise beyond the grave—a land peopled with the pious friends whom we have lost; and assures us, that if we be followers of them, even as they were of Christ, we also shall come to that land, to enjoy their society, and to share their bliss.

Still methinks I hear some mourner come from the grave's mouth of a much loved friend, complaining thus:—"Consolatory, indeed, is the doctrine of the text; and bright the anticipations which it leads us to cherish. But, alas! my bursting heart is still ready to cry out, and refuses to be comforted because my friends are not. Gladly would I receive the comfort, which I know, the doctrine is fitted to afford, and which, I believe, you are willing to convey. But the sad reality is ever obtruding itself, that the grave has closed over my fondest hopes,—that the friends who were dear to me as mine own soul, are now in the dust of death. Can I think that death is abolished, when I see him laying waste the fairest scenes, ruling with resistless sway over our devoted race, and dragging into his dark dominions his thousands and his tens of thousands? Can I think that death is abolished, when I behold him striking down on every side of me, the strong as well as the weak, the young as well as the old, the worthy as well as the wicked? To-day I see man rejoicing in his strength, his countenance blooming with health, his eye beaming with intelligence, his breast beating high with hope. Tomorrow I behold him stretched in his shroud, a cold, lifeless, insensate corpse. Now I see the young woman walking in her loveliness, the blush of modesty mantling on her cheek, her every movement kindling admiration, and her every action diffusing happiness around her. In a few days—it may be only a few hours—and behold! her beauty is consumed; her gracefulness is gone, and ghastliness has succeeded. She must be shrouded from the eye which loved and admired her the most; for ah! the hand of the Spoiler has been there. Can I persuade myself that death is abolished, when I see him entering and thinning, from day to day, the dear domestic circle, in which centred all my joys and all my hopes. Oh! I could have parted with any thing—with every thing else. Cheerfully would I have surrendered the riches, the luxuries, the distinctions of my lot. I would have counted as nothing the honours I had won, and the influence—nay, the reputation I had acquired. All, all should have been given up without a murmur, had the fell Destroyer only spared my friends—my friends, whose sympathy and affection would have supplied every loss, and lightened affliction of half its load. But he would

neither pity nor spare. And can I think that his malignity is abated, or his power impaired, while I am groaning beneath the stroke which was dealt by his hand—a stroke which has deprived me of those in whom my very soul was bound up, and with whose existence mine seemed inseparably united."

But refrain thy voice from weeping, and thine eyes from tears, for thy friends—thy venerated parent—the child of thy hopes—the partner of thy bosom, shall come again from the land of the enemy. The prey shall be taken from the mighty, and the lawful captive shall be delivered. For our Saviour Jesus Christ *has* abolished death. We know it, for it was a part of his appointed work, to overcome death, and him that had the power of death,—to wrest from death the dominion which he had acquired over our sinful race,—to ransom us from death and from the power of the grave—this, *this* was a part of that work which was given him to do. Of that work, arduous and extensive as it was, he left no part unaccomplished, and, therefore, he has abolished death. When on the cross he exclaimed, "It is finished!" he announced the defeat of the last enemy. He *has* abolished death;—for when on the third day he rose from the dead, he gave his people a pledge, that, though in consequence of sin having reigned in their mortal bodies, they should go down to the grave and see corruption,—yet their corruptible should finally put on incorruption, and their mortal should finally put on immortality. He *has* abolished death;—for from the throne to which he ascended, leading captivity itself captive, he now proclaims to his people, "I am he who was dead, and am alive again, and behold I live for evermore, and have the keys of hell and of death; and because I live ye shall live also. With these keys, which, as the Captain of your salvation, I took from the enemy whom you dread, I will open his prison doors, and will say to the prisoners, 'Go forth.'"

Ask not then, in the tone which betokens despair, "Can these dry bones live?" "Can the body which reluctantly I have consigned to the dust, be ever rescued from the dishonour of the grave?" Assuredly it shall. For the body of the believer, no less than his soul, is united to Christ; and in consequence of this union it can never perish. He will preserve it, and in due season awaken it from its refreshing slumbers, and fashion it like unto his own glorious body, and bless it with life that never ends. Think you it a thing incredible, that Christ should raise the dead? Is there any thing too hard for Him who made the worlds, and who has all power committed to Him in heaven and in earth? "Cannot the hand by which we were so fearfully and wonderfully made at first create us anew? Cannot He, whose eye saw our substance yet being imperfect, and in whose book all our members were written, which in continuance were fashioned, when as yet there was none of them, cannot He give to that substance new form and new life? Have you forgotten

what wonders of mercy and of might he performed in the days of his flesh? Need we remind you, how kindly and effectually his power was put forth in behalf of the widow's son of Nain? "When he came nigh to the gates of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow. And when he saw her, he had compassion on her, and said, weep not. And he came and touched the bier, and he said, young man, I say unto thee, arise. And he that was dead sat up, and began to speak, and he delivered him to his mother." Need we remind you, how the same compassion and power were manifested in the case of Jairus' daughter? Behold him entering the chamber where she was lying in the sleep of death. Regardless of the insolent scorn of them that stood by, he took her parents with him, for he would not leave them to mourn one moment longer than was necessary, and taking the damsel by the hand, he said unto her, "Arise." Soft was his touch, yet it imparted life; gentle was his voice, yet the dead heard it. "Straightway the damsel arose and walked." Recollect too, and let the recollection at once convince and comfort you, how the same voice recalled to life his friend Lazarus, who had been dead four days. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus saith unto them, loose him and let him go."

And, after all this, can you doubt either the power or the willingness of Jesus to raise to life the pious friends whom you have laid in the grave? His strength is the same as in the days of old. His arm is not shortened that it cannot save. And whom he loves he loves to the last. Precious in his sight is their death. "Their very dust is dear to him." He seals it unto the day of redemption, when he will acknowledge and claim it as his own. None shall be able to pluck it out of his hands; and he will raise it up at the last day.

In short, indissolubly linked to Christ as believers are by faith, no part of them can ever perish. Branches of him, the true Vine—members of him, the ever-living Head—they have an indestructible interest in all that is his. The victory which he achieved, is their victory. The kingdom which he won, is their rightful portion. Theirs, by a blood-bought title, is the glory into which he has now entered. When, at death, their souls, purified from every stain, pass immediately into his presence, to rejoice for ever in his love, their bodies, still united to him, lie down in the grave, as in a place of peaceful repose, where he still regards them, and claims them as part of his own mystical body; and from which, on the resurrection morning, he will call them forth to clothe them in the robe of undecaying beauty, and to conduct them to that incorruptible, undefiled, and unfading inheritance, which he purchased for them, when dying he abolished death, and brought life and immortality fully to light.

The subject, thus imperfectly discussed, is full

of instruction, and it is fraught with comfort.—It is full of instruction.—It teaches us that to Christ alone we must look—that on Him alone we must lean for the rich blessings of which it speaks. It is our Saviour Jesus Christ alone who hath abolished death. It is his blood which cleanseth from sin, whose wages is death; it is his Gospel which hath brought life and immortality to light;—it is his merit which entitles to life everlasting;—it is his grace which makes meet for the heavenly inheritance;—his power it is which is to unbar the gates of the grave, and call forth the dead to life and liberty!

Is it not then a question of unspeakable moment, whether we belong to Christ? in other words, whether we believe in him? For to those only who believe shall the blessings he has purchased be conveyed. It is he who *believeth* that shall live, though he were dead; and when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, it is to take vengeance on them that know not God, and that obey not the Gospel of his Son, to punish them with everlasting destruction from the presence of the Lord, and from the glory of his power; but it is at the same time to be glorified in his saints, and to be admired in all them that *believe*.

Do we then believe in Jesus Christ the Saviour? Are we allied to him? Are we become one with him through the vivifying and pervading power of faith, just as the branches are one with the vine into which they have been grafted. Do we regard him not only as the propitiation for sin, and the only sure foundation of happiness and hope? But do we receive and rest upon him alone for pardon, and sanctification, and peace to our souls? Is he to us the chief among ten thousand and altogether lovely? Is he all our salvation and all our desire?

Are we giving evidence of our connection with him and of our interest in him, by labouring to have the same mind in us which was also in him, and to walk even as he also walked? Are we proving that we are his, by purifying ourselves even as he is pure, keeping under the body, and bringing it into subjection to the obedience of him who bought it with the price of his own blood, and who is to raise it up at the last day, that he may take it with him to the realms of purity and bliss? Are we proving that we are Christ's, by submitting, as he did, to the appointments of heaven;—welcoming like him, the cup of suffering which comes from our heavenly Father's hand, saying; "It is the Lord, let him do what seemeth him good; Not my will but thine be done: I was dumb and opened not my mouth, because thou didst it: The Lord gave, and the Lord hath taken away, blessed be the name of the Lord?" Let us thus examine ourselves whether we be in the faith, and so entitled to be numbered among those to whom our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel.

But the subject is also fraught with comfort.

We naturally recoil from the prospect of death.

Many as are the ills which embitter the life that now is, we are yet unwilling to leave it.—To have our purposes suddenly broken off;—to have no more a portion in any thing that is done under the sun;—to pass at once and for ever from the land of living men;—to be rudely torn from all that we love and value in life;—to lie down in the grave, with the cold earth for our covering, and the unsightly worm for our companion—this is a prospect at which nature shudders. But if we belong to Christ; if we are united to him by faith; if we are relying on his merits, and are conformed to his image; our hearts need not be troubled at the thoughts of death, neither need they be afraid. For as sure as the Gospel is the Word of the living God, there is life and immortality for us beyond the grave;—there awaits us in the presence of our God and Saviour, and in the society of angels and glorified spirits, a fullness of joy and pleasures for evermore. We may have no previous intimation of the approach of death; he may come to us at a time when we think not—he may come to us as a thief in the night. But what then? Jesus, in whom we believe, and whose image we bear, will not suffer our soul to be put to shame, nor our hope to perish. He will stand by us and sustain us in the last awful and agonizing struggle; and, that struggle o'er, he will waft our disembodied spirits to the mansions of our Father's house. Our bodies must indeed go down to the grave, and a long period may pass away before they are recalled from their gloomy abode. But in that abode, gloomy as it is, they are perfectly safe. Christ will keep that which we have committed to him against that day. And when that day dawns—the day which no night shall follow, he will call them forth from their narrow house, that he may conduct them in safety and in triumph to that house not made with hands, eternal in the heavens.

And oh! is it not consolatory to know that death cannot separate for ever between us and the pious and beloved friends whose departure we bewail? Closed, indeed, is the eye which never looked on thee in anger, but the spirit which lighted that eye with sympathy, and joy, and hope, is now rejoicing before the throne of God. Cold is the hand, and stiffened in death, which ministered so readily to thy wants, and supported thee so kindly in thy weakness, but the spirit which prompted it to every tender office is mingling with the spirits of the just made perfect. Silent are the lips whose soothing accents so often quieted thy fears, but the spirit which animated them is singing the song of Moses and of the Lamb. The body is fast crumbling into its kindred dust, but the spirit is flourishing in youth immortal. What but this hope—the hope which is full of immortality—can sustain the afflicted who lie low in grief, and give ease to the heart that is bleeding in the dust? What but the assurance that our departed friends still live, and that we shall live with them, can support us amid the loneliness which their death has produced? It may yield

us some comfort to have it in our power to perform to their immortal remains the last sad offices of affection—to close the eyes which had so often looked on us in sympathy and love, and the lips which never uttered the word that could give pain to our heart. We may find some relief in still fondly calling them our own—treasuring in our memories their expression of endearment, and keeping as the apple of our eye the tokens of their regard. It may allay, in some measure, the agony of grief, to rear the monument which records their worth, and to cherish the idea that when we die our dust and theirs shall mingle. But nought can inspire us with resignation under the melancholy bereavement, save the good hope through grace, that we shall see them again—that they have only gone before us to the house of our Father, that, though separated from us, they are now with Christ, which in so far as they are concerned, is far better, and that while their spirits have winged their way to the Paradise above, their bodies rest in their graves, in the sure and certain hope of a resurrection to life. Yes, this does reconcile us to our loss; this does impart a healing balm to the wounded spirit. For we shall see them again, and our hearts shall rejoice. We shall meet them, and we shall know them among the unnumbered multitude who surround the throne on high. And oh! the joy, the unutterable joy of that blessed moment, when, as they hold us to their pure and enraptured bosoms, we shall hear them exclaim, "We part no more—death has no more dominion over us. The inhabitants of this country never say that they are sick. In the city of our God no mourners are seen going about the streets. The days of our mourning are ended. Sorrow and sighing have fled for ever away."

#### CHRISTIAN TREASURY.

*A new Heaven and a new Earth.*—The huge sauroid fish was succeeded by the equally huge reptile,—the reptile by the bird,—the bird by the marsupial quadruped. And at length, after races higher in the scale of instinct had taken precedence in succession, the one of the other, the sagacious elephant appeared, as the lord of that latest creation which immediately preceded our own. How natural does the thought seem which suggested itself to the profound mind of Cuvier, when indulging in a similar review! Has the last scene in the series arisen, or has Deity expended his infinitude of resource, and reached the ultimate stage of progression at which perfection can arrive? The philosopher hesitated, and then decided in the negative, for he was too intimately acquainted with the works of the Omnipotent Creator to think of limiting his power; and he could, therefore, anticipate a coming period, in which man would have to resign his post of honour to some nobler and wiser creature,—the monarch of a better and happier world. How well it is to be permitted to indulge in the expansion of Cuvier's thought without sharing in the melancholy of Cuvier's feeling; to be enabled to look forward to the coming of a new heaven and a new earth, not in terror, but in hope; to be encouraged to believe in the system of unending progression, but to entertain no fear of the degradation or deposition of man! The adorable Monarch of the

future, with all its unsummed perfection, has already passed into the heavens, flesh of our flesh, and bone of our bone, and Enoch and Elias are there with him,—fit representatives of that dominant race, which no other race shall ever supplant or succeed, and to whose onward and upward march the deep echoes of eternity shall never cease to respond. HUGH MILLER.—(*The Old Red Sandstone; or New Walks in an Old Field.*)

*The dealings of God with the believer.*—At three remarkable seasons God is pleased to hold communion with his people. First, before affliction, to prepare them for it; as with Jacob, in that memorable night when his angry brother was marching against him; and with Paul, who was bid to be of good cheer, for as he had testified at Jerusalem, so he should at Rome. Again, in the time of affliction, to support them under it; as when Moses was mourning and going heavily under Israel's grievous idolatry, then God spake face to face with him, as a man speaketh unto his friend,—and he made his goodness to pass before him; so Stephen's face, from heart-felt joy, shone like an angel's amidst his foes, and near his death. And, thirdly, after some afflictive dispensations, and mournful providences; so the apostles, after they had been apprehended, examined, and severely threatened, are filled in an eminent manner with the Holy Ghost, while the place of their abode, as a symbol of the divine presence, is remarkably shaken.—MEIKLE. (*Solitude Sweetened.*) Ninth Edition, just published.

*The privileges of the Christian.*—How great and honourable is the privilege of a true believer! That he has neither wisdom nor strength in himself is no disadvantage; for he is connected with infinite wisdom and almighty power. Though weak as a worm, his arms are strengthened by the mighty God of Jacob, and all things become possible, yea easy to him, that occur within the compass of his proper duty and calling. The Lord whom he serves, engages to proportion his strength to his day, whether it be a day of service or of suffering; and, though he be fallible and short-sighted, exceeding liable to mistake and imposition, yet while he retains a sense that he is so, and with the simplicity of a child asks counsel and direction of the Lord, he seldom takes a wrong step, at least not in matters of consequence,—and even his inadvertencies are overruled for good. If he forgets his true state, and thinks himself to be something, he presently finds he is indeed nothing; but if he is content to be nothing, and to have nothing, he is sure to find a seasonable and abundant communication of all that he wants. Thus he lives, like Israel in the wilderness, upon mere bounty; but then it is a bounty unchangeable, unwearied, inexhaustible, and all-sufficient.—REV. J. NEWTON.

*Draw nigh to God.*—There is a drawing near to God in all the exercises of private devotion; every lifting up of the heart, and the expression of inward desire, is an approach to God. The tendency of sin is to alienate the heart, and destroy all desire after him: this is seen in the conduct of the prodigal, who left his father's house, and went into a far country: the tendency of grace is to bring us back, and bring us near. Coming to him is not only expressive of love and confidence, and of the going forth of the soul after God; but it includes the whole of religious worship. Those who worshipped at the altar, are described as "the comers thereunto;" and of believers, in reference to Christ as the foundation, it is said, "To whom coming," as unto a living stone. Our whole life should be a continued coming unto God by him. Duties should closely follow one another, like the successive products of the field, and even our ordinary concerns in life should be so conducted as to bring us nearer to the Lord. The great object of the

Christian life is to maintain an habitual spirituality, to be in the fear of the Lord all the day long, as well as when we are in the immediate discharge of holy duties, that so our intercourse with heaven may be uninterrupted.—REV. B. BEDDOME.

## THE LIFE OF CYPRIAN,

BISHOP OF CARTHAGE.

### PART II.

The general persecution of the Christians during the reign of Decius was followed by that terrible plague in the reign of his successor, Gallus, that ravaged at once both the Eastern and the Western world; and of this heavy calamity the city of Carthage had no inferior share. Such, indeed, was the frightfulness of its ravages, that the Christians imagined that the end of the world was at hand. The houses were soon silent, or only filled with cries of lamentation; the streets were heaped with the bodies of the dead; and instead of burying them, the heathens fled even from the remains of their dearest friends and kindred, and left them to fester where they had thrown them. But in Carthage, as in Alexandria, the superiority of Christian principle was illustrated upon this trying occasion. Cyprian assembled his flock, and explained to them the duties of charity and mercy. It was not now that they were to limit their kindness, and do as others did, by confining it to their own party, but to extend it to heathens, and to publicans,—to overcome evil with good; and imitate the example of Him who causes the sun to rise, and the rain to descend, upon the just and the unjust. His heavenly appeal, delivered to the living in the midst of the dead, was effectual; those who were possessed of substance brought it out, to be distributed among the sufferers; and those who had nothing, cheerfully gave their personal labour, and toiled in the midst of contagion. What a silent but eloquent rebuke to the Gentiles, as well as a refutation of the calumnies they had heaped upon the Christians!—and yet it failed to convince them; for as soon as the pestilence had ceased, they referred it to the anger of the gods, excited by the prevalence of Christianity. This absurd accusation was promptly refuted by Cyprian, in a letter he addressed to Demetrius, the proconsul. He then traced the evil to its undeniable source,—the guilt of the world at large; and above all, to the virulence with which Christians had been persecuted, for no other crime than their love to God, and the purity and uprightness of their lives.

After these events an interval occurred, during which the Church was unvexed by foreign enemies; but while Cyprian improved the opportunity to reform the discipline of the African congregations, which had become more lax than those of Italy, he was also assailed with controversy, the chief of which was connected with infant baptism. Fidus, an African Bishop, had started the doctrine, that as infants were not circumcised under the Mosaic economy until the eighth day, therefore the same rule ought to be followed in the Christian Church, instead of baptizing them upon the third or fourth, as was frequently done. A Synod of sixty-six bishops was convoked upon this subject; and it was decided, through the representations of Cyprian, that it was unnecessary to defer so long the grace and mercy of God towards

any, and much less those who were newly born into the world. Another debate afterwards occurred upon the propriety of administering baptism anew to those who had been baptized by heretics; a question that was agitated with great keenness both in the Asiatic and African Churches. In the Synod which was held by Cyprian upon this occasion, the necessity of rebaptism was approved of. But Stephen, Bishop of Rome, so bitterly resented the exertions of Cyprian upon this question, that he hurled at him the titles of "false Christ, pseudo-apostle, deceitful worker," and such other epithets—reproaches which, as the Bishop of Carthage knew nothing of an infallible popedom, produced, we may believe, no influence upon his sentiments. In fact, Cyprian turned sharply upon him of Rome, and charged him with injustice, indiscretion, impertinence, and peevish childlikeness, thereby showing that he did not even dream of the strange claims which were afterwards set up by the successors of the Apostle Peter. The same procedure against the Bishop of Rome was adopted by Firmilian, Bishop of Cesarea, who charged Stephen with reading the Church of Christ asunder by an audacious, insolent, and malignant spirit, which he had manifested in the expression of his hostility to their decrees. It is painful to be compelled to advert to the phraseology of good and holy men thus opposed to each other in matters of faith and discipline; but we merely allude to it in this place, to show, that the utmost equality still prevailed among the bishops of the Christian Church, and that the Papal assumptions of superiority had their origin in a later, and more corrupted period.

A change was now at hand in the external history of the Church. Valerian, the successor of Gallus, had cherished the Christians for three years with a degree of kindness which they had experienced from no former emperor; but after that period his sentiments were changed by his favourite Macrianus, a man given to magical studies, who was wont to murder children and new-born infants, that he might discover futurity in their entrails. This wretched juggler represented the Christians as an impious race who destroyed, by their spells, the prosperity of the emperor; and in an evil hour the latter listened to his suggestions. The consequence of this was, a persecution more relentless than even that of Decius, which commenced A. D. 257, and continued during the rest of Valerian's administration. At the commencement, Cyprian was summoned by Aspasius Paternus, the proconsul of Africa, to appear before him; and on his attendance, he was informed, that letters had been received from the emperor, commanding all who were of a foreign religion to worship according to the Roman rites. The proconsul now desired to be told what the bishop meant to do upon this occasion. "I am a Christian, and a bishop," replied Cyprian boldly; "and I acknowledge no other gods but one who made heaven and earth, and all that is therein. This is He whom we Christians serve, to whom we pray day and night for ourselves and for all men, and to whom we address ourselves for the happiness and prosperity of the emperor." "If you persevere in this disposition," cried the proconsul, "you will die the death of a malefactor." Cyprian answered, "That is a good disposition which fears God, and therefore it ought not to be changed." "It is the will of

our Prince then," said Paternus, "that for the present you shall be exiled." "He is no exile," returned the bishop, "who has God in his heart, for the earth is the Lord's, and the fulness thereof." "But before you go," said the proconsul, "inform me where are your Presbyters; they are said to be in this city." Cyprian here reminded the magistrate of the edicts of former emperors against those who betrayed or impeached the Christians, and added, "They ought not, therefore, to be discovered by me; and even yourselves do not approve of men who offer themselves voluntarily to you." Paternus threatened that he would extort the discovery by tortures; but the bishop declared, that torture would have no effect. The proconsul did not dare to proceed to extremities; it might be, that the high character of Cyprian for charity and benevolence, even among the idolaters, would have made an act of severity impolitic; he therefore contented himself with banishing the bishop to Carubis, a little town about fifty miles distant, situated by the sea, and opposite the island of Sicily. Here the place was pleasant, the air healthy, and his entertainment kind and courteous; and he was cheered by the frequent intercourse of Christians, who had free access to his society.

While Cyprian thus dwelt in security at Carubis, the persecution was heavy not only upon his own flock, but the African Church; and tidings were brought to him of the merciless orders of Valerian, which were, that bishops, presbyters, and deacons, should be forthwith put to death; that senators, and persons of distinction, should forfeit their rank and property, and, on persisting in Christianity, be beheaded; and, that matrons, after having their goods confiscated, should be driven into exile. He also understood that these harsh mandates were as harshly executed; and as there was reason to fear that he would be involved in the general ruin, several Christians of rank urged him to withdraw into concealment, and offered him a comfortable asylum. But the venerable bishop, according to the narrative of Pontius, had been forewarned by a dream that farther flight was useless, and that his martyrdom was about to be consummated. The particulars of this vision are the following:—As he was retiring to rest, there appeared to him a young man of gigantic stature, who seemed to lead him to the tribunal, and present him to the proconsul, at that time seated on the bench. The proconsul began to write busily in a book, and the young man, looking over his shoulder, watched every word; but not daring to speak, he secretly made a sign to Cyprian, by extending one of his palms, and making a stroke across it with the other hand—a silent intimation of a violent death. The history of the age abounds with such premonitions, but shall we, who live in seasons of peace and security, be justified in coldly rejecting them as delusions? At all events, Cyprian, who himself related this dream, believed that it was a warning of his approaching end, and he therefore prepared himself to meet it. At last, indeed, when he heard that the officers of justice were coming to carry him to Utica, he yielded to the importunity of his friends, and left Carubis; but it was only from his desire to suffer at Carthage, rather than any other place; for he was anxious that his people, who had enjoyed the labours of his life, should also be instructed by the example of

his death. This he announced to them, in the last pastoral letter which he was permitted to address them; and this wish was soon gratified. Having concealed himself only until the new proconsul should arrive at Carthage, that event no sooner happened, than Cyprian returned to the city, and in spite of the earnest remonstrances of his friends, who urged him to retire, he took up his abode in his own garden, and calmly waited the event. He was apprehended by two officers who had arrived for the purpose; and, putting him in a chariot, and guarding him on either side, they conveyed him to Sextus, a small village about six miles from Carthage, to which the proconsul had retired on account of indisposition. This magistrate ordered that Cyprian should be carried back to the city for trial on the following day, which was done; and the tidings were soon spread abroad among the Christians that their bishop was in prison, and, on this account, great multitudes of the brethren, as well as many of the pagans, to whom he was endeared by his virtues, repaired to the spot, and watched during the whole night in the street. On the morning of the following day, Cyprian was conducted to the proconsular palace; and the magistrate having not yet come out, he was led aside to a retired place, until all should be in readiness for the trial. As the distance from the prison to the palace was considerable, the bishop, who was now old and infirm, was weary and covered with perspiration, upon which an officer, who had been formerly a Christian, came to him, and offered him fresh clothes. But Cyprian only answered, "Why should we cure complaints and sorrows that can last only for a day?" At length Galerius Maximus, the proconsul, ascended the judgment-seat, and the trial commenced. He demanded of the prisoner if his name was Thascius Cyprian? to which the latter assented. "Thascius Cyprian," said the proconsul, "who hast been bishop and father to men of an atheistic spirit, the sacred emperor commands thee to offer sacrifice. Be well advised, and do not throw away thy life." To this the prisoner boldly replied, "I am Cyprian, I am a Christian, and I cannot sacrifice to idols. Do thou as you are commanded. As for me, in so just a cause there is no need of hesitation." The proconsul was in great wrath at this decisive reply, and began to heap upon his victim all those charges which were common against Christian ministers at large. "You have been a long time," he said, "of this sacrilegious disposition; you have seduced multitudes into this infamous compact, and shown yourself an enemy to the gods and religion of Rome; you have proved yourself one whom the pious and religious emperors could never reduce to the observance of their sacred rites. Since, therefore, you are found to be the author and ringleader of so atrocious a crime, you shall be made an example to those whom you have seduced into your guilt, that order and obedience may be established in your blood." He then pronounced sentence in the following words:—"I will that Thascius Cyprian be beheaded." To this the martyr joyfully exclaimed:—"I heartily give thanks to Almighty God, who is thus pleased to release me from the chains of the body!" He was led away for execution environed by a troop of soldiers, while a multitude of the Christians fearlessly followed, many of them exclaiming, "Let us die with our holy bishop!" The pro-

cession, weeping and lamenting all the way, arrived at the place of execution, which was a field surrounded with trees, the branches of which were clustered with spectators, anxious to witness the event. Cyprian, on his arrival, began to strip himself; and first taking off his cloak, he folded it and laid it at his feet, and then, kneeling down, he commended his soul to God. He afterwards took off his inner garment, and remained standing in his shirt; and when the executioner approached, he ordered a gratuity of twenty-five small pieces of gold to be given to him. All being in readiness, Cyprian covered his eyes with his own hand, and received the fatal stroke, while his blood was caught, as a memorial, upon the linen cloths and napkins which the Christians had spread before him. They buried his body in the ground not far off; but at midnight, from fear of the Pagans, they returned with torches, and removed the martyr's remains, which they reinterred with due solemnity in the cemetery of Macrolus Candidus, the procurator. This important act of martyrdom occurred on the 14th of September A. D. 258.

The character of this truly Christian and apostolic bishop stands out in bold relief from the ecclesiastical history of the third century. Although his career commenced at a late period in life, yet he reached the goal, and obtained the crown; and notwithstanding the short period during which he held the episcopal office, his labours were abundant, not only in his own sphere, but throughout the Christian world, as is attested by his numerous epistles, and the synods at which he presided. In examining his intellectual character, through his numerous writings that have reached us, we find nothing of that philosophising spirit which so much distinguishes, and at the same time disfigures, the works of his cotemporaries. He was an eloquent orator, rather than a philosopher; and the clearness of his ideas, as well as the elegance of his style, were eminently fitted either to instruct or persuade. His private virtues, as they were evidenced in his life, were of a nature well fitted to recommend the faith in which they grew and flourished; so that he seems to have been a general favourite, beloved both by Christian and Pagan. In his public capacity, we have already noticed the modesty with which he shunned the office of a bishop, as well as the zeal and fidelity with which he discharged its duties, when he was constrained to accept it, and the discretion with which he avoided every extreme in his demeanour, and blended the courtesies and elegances of a refined life, with the purity and simplicity of the Christian character. So fondly was the remembrance of his worth cherished in Carthage, that two churches were erected as memorials of him, one of which was upon the place of his martyrdom, and the other upon the spot where his ashes reposed. But his most lasting monument is to be found in the records of the Christian Church at large, where his labours and worth are recorded in characters that shall never perish.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 18, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Pastoral Address to the Congregations in the Town of Arbroath, on the Observance of the Sabbath, ..... Page 513</p> <p>2.—Sacred Poetry. "Argyle's Prayer, on the night preceding his Execution," ..... 515</p> <p>3.—A Sabbath in Paris, ..... <i>ib.</i></p> <p>4.—The Belgian Evangelical Society. By the Rev. Aneas M. Rate. Part III., ..... 517</p> <p>5.—A Discourse. By the late Rev. William Hamilton, D.D., 521</p>	<p>6.—Sacred Poetry. "Sonnets on Sabbath Eve." By Mrs Jane C. Simpson, ..... Page 524</p> <p>7.—Christian Treasury. Extracts from Bishop Heber, Rev. Dr A. Thomson, Lawson, Paxton, Bayly, Venn, and Fisher, ..... <i>ib.</i></p> <p>8.—Two Converted Israelites, ..... 525</p> <p>9.—The Waldenses of Piedmont, before the Period of the Reformation. Part I., ..... 537</p>
---	---

## PASTORAL ADDRESS TO THE CONGREGATIONS IN THE TOWN OF ARBROATH ON THE OBSERVANCE OF THE SABBATH.

CHRISTIAN BRETHREN AND FRIENDS,—It is with unfeigned and heart-felt sorrow we have learned, in the course of our official inquiries, that the sin of Sabbath-breaking is on the increase in the town of Arbroath; and we entreat you to suffer from us, whom God hath appointed to watch over your souls, the word of exhortation, which we desire to speak in sincerity and in love. All our observation leads us to believe that the way in which the Sabbath is observed affords a correct idea of the state of vital religion; and when we learn that the desecration of that holy day is increasing, we cannot doubt, however humiliating and painful the conclusion may be, that there is amongst you a decay of godliness, whereof this sin is at once the indication and the result. Need we remind you, brethren, of the solemn injunction, "Remember the Sabbath-day to keep it holy?" We do not suppose you ignorant of such a plain and oft-repeated commandment of God, nor would we willingly believe you prepared openly to deny your obligation to keep it. It is the only one of the Ten Commandments, which God gave us as an everlasting rule of duty, which expressly sets forth its former claims to obedience. The children of Israel were not taught it for the first time from the mount; they were familiar with its obligations, and even then only instructed to remember it. And if you are acquainted, in any measure, with the history of God's dealings with his ancient people, whether as contained in the narrative of the events that befell them, or as expressed in the language of prophecy, you cannot have failed to perceive that the favour of God, or his righteous judgments, were especially and emphatically manifested according to the measure of their obedience to this commandment. But it is incumbent on you to remember that, in the history of the children of Israel, God has presented us with a pattern or type of the method of his dealing with any people. You are, therefore, taught to believe that, as

in his Church of old, God visited the transgression of this commandment with his special displeasure, he will act in the same way with the Gentile Churches, if they fall into the same transgression.

We fear that, while generally the truth is admitted, that there is an incumbent obligation upon you to remember the Sabbath-day to keep it holy, the heart, which is so cunning in its devices to reconcile a sense of duty with the actual disregard of it, has suggested in regard to this commandment, certain doubts, both as to the nature and extent of the obedience which it claims, and certain excuses for what you may regard as minor violations of its sanctity.

Our Church, in the Shorter Catechism, has given a very plain and scriptural statement of the extent of meaning embodied in the words, "Remember the Sabbath-day, to keep it holy." The Catechism declares, that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." And with this agree the yet more searching words of the prophet,— "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a Delight; the holy of the Lord, Honourable: and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." You will observe, from this declaration of God's Word, what it is that you are enjoined to do on the Sabbath. You are not only to refrain from your ordinary employments, but from your worldly pleasures. You are required not only to rest,

but to have your minds and hearts occupied and engrossed with those things which belong to your everlasting peace. Your hands are to be bound up from worldly labour—your tongue from worldly conversation—your hearts from earthly desires—your thoughts from earthly reflections. The obedience which the commandment claims, is the obedience of the whole soul. And were this obligation but felt and recognised by you, we would have no fear of your neglecting the public worship of God, the more private exercises of the family, the reading of the Word, and of those books which have been written to set forth and enforce the truths of the Word; for your minds would rejoice to lay hold of all these helps to holy contemplation, and the occupancy of the soul with heavenly affections. Make the experiment, if you will, but for one hour to sustain your soul at that pitch of elevation, in which, with all its faculties, it shall be absorbed with divine and heavenly musings, and you will find how abortive the effort is, and how necessary to employ with diligence and constancy those helps to devotional sentiment which public and private worship, and the reading of holy books, so abundantly furnish.

It is not possible, within the compass of our brief Address, to direct your attention to all the forms of Sabbath desecration which have been forced upon our notice. Suffer us to speak to you of two manifestations of the evil of which we complain, and which we earnestly desire to remedy. In the *first* place, we have learned with deep sorrow, that the holy rest of the Sabbath is broken to an alarming extent by the young who are under parental care. We exhort parents to keep their children under their own eye on the Sabbath. The criminal records of our country furnish very abundant and most melancholy proof of the frequency with which the desecration of the Sabbath, in youth, has led to the perpetration of the most heinous crimes in maturer years—crimes which had to be expiated by death, or banishment, or the lingering confinement of a prison. Such facts as these speak as with a living voice, and with greater power than any language we can employ, to the strongest instincts of a parent's heart. What parent could contemplate, without agony, the probability of his children perishing by the hand of the executioner, or being branded with infamy as criminals? Such a probability may not be near enough its realization to affect you with a proper sense of the danger to which Sabbath-breaking exposes your children. But there is one outstanding and undeniable truth to which these confessions of criminals point. It is this, that the sin of breaking the Sabbath is the never-failing and fruitful parent of other sins—that it leads on, as if by some dire necessity, to the commission of iniquities, which may terminate in ignominious punishment here, which is certain to issue in manifold miseries in this life, and, if unrepented of, endless woe in the life that is to come. We counsel parents to look at the actual and visible condition of the wicked even on earth,

and ask themselves if they would not wish to save their children from a like condition? We solemnly believe they cannot do it, if they suffer their children to be Sabbath-breakers. Keep your children, then, beside you on Sabbath. Do not send them to the streets or to the fields for amusement. Take them with you to church. Be careful in instructing them at home. Send them, for farther instruction, to a Sabbath-school. Remember your accountability for them—your engagements, on their behalf, to train them up in the nurture and admonition of the Lord: It may require much judgment and care to prevent your children from feeling the Sabbath to be a weariness. It is your duty, so far as possible, to prevent this. Vary the employment of your children. By having them with you at church, much of the day will be profitably spent. Habit will soon make their attendance at the sanctuary not only easy, but delightful. Give them some lesson to learn at home. Let it be easy, that they may scarcely, if at all, feel it a burden. Is their time not sufficiently occupied with this? You can employ them for a short time in reading. You can speak to them of God's wonderful providences. The Bible is full of subjects in which children may be made to feel an interest. You can tell them of the flood—of the destruction of Sodom—of God's judgments upon the wicked. You can tell them of Joseph—of Moses—of the holy Patriarchs—of God's mercies. You can excite their sympathies, above all, with the wonderful story of Christ's self-sacrificing love. Make the experiment; persevere in it. The reward is worth the labour. Do not draw your children to perdition, by the neglect of the holy lessons you have bound yourselves to intillcate.

Bear with us while we reason with you on another form of Sabbath desecration. We have learned that it is a common practice with many to spend some part of the Sabbath in walking excursions. The ordinary justification of this practice consists in some such pleading as this: that the hard working man, who is shut up in a mill or at his loom during the week, feels it necessary, for the preservation of his health, to betake himself to the fields on the Sabbath, that he may inhale the pure and fresh air, and recruit his exhausted strength, and that there is really nothing sinful in such a practice. Now, in the *first* place, we pray you to bring this apology to the test of observation and experience. We do not believe that nearly all the labouring classes of Arbroath take these Sabbath-day walks; you have therefore the opportunity of observing whether your apology be a sufficient one; you have but to notice whether there be any marked difference, in regard to the enjoyment of health, between those who take their weekly Sabbath walk and those who do not. We are not apprehensive as to the result of such an experiment. We are thoroughly persuaded, that the man who strictly keeps the Sabbath, who does not go beyond his own threshold on that day, save to attend the house of

prayer, will be found in the enjoyment of as good health as he who makes it a weekly practice to take his short pleasure excursion. But we entreat you to observe for yourselves, and to abide by the result. *Secondly*, From all the information we have been able to gather from those best acquainted with the modes of preserving the health, we conclude that the Sabbath-day's excursion is that which is least of all likely to be attended with beneficial results. On that day you are freed from your daily and exhausting labour, and you breathe in your own homes a less tainted atmosphere. On other days you may be constrained to breathe the heated and noxious air of a mill, filled with a thousand ingredients deleterious to health; or you may, from morning to night, be bent over your loom, breathing an atmosphere almost equally polluted. It is when the injury is received that the remedy should be applied, and we are confident we speak the truth when we say, that were you, day by day, to spend an hour in walking, and breathing the free, pure air of heaven, you would labour with more vigour during the remaining hours, and at the end of the week you would have larger increase from your toil, and the excuse for Sabbath-day walks would be effectually and forever removed. It is surely worth while to make such an experiment. Will you try its effects? *Thirdly*, While we admit that there is nothing essentially sinful in walking abroad on Sabbath, and that the mind may, during such short excursions, be most profitably occupied with the contemplation of the wonderful works of the Lord, we would at the same time suggest, for your earnest consideration, a rule of duty which is repeatedly laid down in the New Testament. The apostle says, "All things are lawful for me, but all things are not expedient." Now, even though it may be lawful for you to take your Sabbath walk, we are sure that it is in a high degree inexpedient. You cannot be ignorant of the shameful abuses attendant on this practice of Sabbath walking, how it is converted by many into an occasion of rioting, and excess, and wantonness, in so much that the most noxious vices which pervade society, among us, may be regarded as originating in this source. Now, if the apostle Paul, with his usual vehemence, declared that he would eat no meat while the world lasted, rather than present a stumbling-block to others, we put it to those who bear the name of Jesus, whether they ought not, for the sake of others, to form and set upon a like determined resolution in regard to Sabbath walking? It is not enough to be able to say that you do not yourselves break the Sabbath in these excursions, if thereby you cause others to offend who may not be so able to resist temptation as you are. "Whoso shall cause one of these little ones to offend that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Such a consideration as this ought to bear with especial force upon those belonging to the middle and upper classes of so-

ciety, who have no such excuses to plead as the hard working artisan, and who are bound, by their very position in society, to present an example of all that is holy and good. We entreat all belonging to these classes, who indulge in Sabbath excursions, solemnly to consider the responsibility which lies upon them, and we put it to them, with all earnestness, whether they will dare longer to incur the hazard of causing others to offend, and thus be the means of bringing upon themselves swift destruction? We are persuaded that if the members of the Church were to set their faces as a flint against this practice, and leave the avowedly godless to indulge in it alone, the iniquity would soon be ashamed, and hide its head. And if such a result be even probable, we put it to you, whether, in all fairness, you are not chargeable with the guilt of directly promoting and encouraging the many sins to which Sabbath-breaking leads? We have learned, with deep sorrow, that there is likely to be presented to you a new temptation to Sabbath-breaking, by the opening of the Dundee and Arbroath railway, for the conveyance of the mail on the Lord's Day;\* and we think it dutiful to warn you against availing yourselves of this new method of taking your Sabbath excursions. We have no doubt at all that the conveyance of the mail on Sabbath is a heinous sin, for which no plea of necessity can be urged; and we have just as little hesitation in declaring our solemn belief, that, by availing yourselves of the opportunity of its transference to take an excursion on the Sabbath, you become largely and directly partakers in the guilt. It is possible, were it not because of the evils to which it leads, that without sin you might take your Sabbath walk, but you cannot avail yourselves of such a mode of conveyance without, by your very act, declaring that you regard the commandment of God as a thing of nought, when it stands in the way of your own pleasure and convenience. You countenance, encourage, and sanction the monstrous traffic which the Sabbath mail originates, and become as guilty as those who order, and those who carry it. *Fourthly*, We fear that, in the consideration of those causes which affect the bodily health, too exclusive attention has been paid to those which are purely physical. It is quite true that a man cannot constantly breathe a tainted atmosphere, and enjoy good health, any more than he can preserve his bodily strength without an adequate supply of food; but it is just as true, on the other hand, that in the midst of all external means and appliances for the preservation of health, in the purest atmosphere, in the most salubrious climate, in temperance, and the enjoyment of healthful exercise, there are internal troubles which gnaw the vitals, waste the frame, and induce premature age and death. You may have read of the fearful ravages which passions of vari-

\* Happily, the Dundee and Arbroath Railway Company, at their annual meeting, held a few weeks after this Address was issued, adopted a resolution expressive of disapprobation of the opening of their railway on the Sabbath; and resolved to make application to the Post-Office authorities for exemption from carrying the mail on that day.

ous kinds have almost immediately wrought upon the frame,—of the wasting effects of a settled purpose of revenge,—of sudden bursts of anger,—of extravagant joy,—of grey hairs induced in a single day, by the bitter anguish of grief. These are but the extreme and most marked effects of causes which are as constantly and powerfully working upon the bodily frame as any physical cause of which we have any knowledge. We speak of what must have come under your observation repeatedly. Mark the instructions which a physician gives for the treatment of a patient under wasting fever, or acute disease of any kind, and you will perceive that his chief confidence is placed in the feeble sufferer being kept easy in mind, free from irritation, and in perfect quiescence. Now, we are bold to say, that the man who keeps God's commandments, "who walks not after the flesh, but after the Spirit," is in possession of a more infallible specific for the preservation of health than can be elsewhere furnished; for he has that "great peace" which God has promised to those who love his law. His soul dwells at ease; and just as he who, in the solitary dungeon, awaits the day when the dread sentence of the law will be executed upon him, differs, in the healthful condition of his body, from him who, with unfettered limbs and buoyant heart, exults in the free air of heaven; so does the sinner, under the curse of the law, and the "fearful looking for of judgment,"—under the tossings of manifold unregulated passions,—differ in his bodily health from him who "knows in whom he has believed," and that there is no condemnation to them who believe in Jesus—who "possesses his soul in patience," and is unmoved by the storms which sweep over the earth,—the "anchor of whose soul entereth into that which is within the veil." It is refreshing and healthful to walk abroad on the green earth,—to gratify the eye with the varied forms of beauty and grandeur which it presents,—to have the ear filled with the harmony of its music, whether from the rustling breeze, the voice of birds, or the solemn sound of the ocean; but it is more healthful still to know the Sabbath as a "time of refreshing from the presence of the Lord,"—to have the heart attuned to heavenly music, and the eye of faith gratified with the contemplation of heavenly glories, and the hidden man of the heart strengthened with the bread of life.

#### ARGYLE'S PRAYER,

ON THE NIGHT PRECEDING HIS EXECUTION.

[Suggested by reading, in a recent number of the *CHRISTIAN HERALD*,\* a "Biographical Sketch of the Most Noble Archibald Campbell, Marquis of Argyll," who suffered at Edinburgh, 27th March, 1661, a martyr for the Truth.]

FATHER in heaven!

Oh! send thy Holy Spirit from on high,  
To shine into this dark and troubled heart.

Satan hath given

Temptations bitter, to believe a lie;  
But shield me, Father, from his poisoned dart—

And guide me by thy Truth, to choose the better part.

\* No. 119. April 10, 1841.

Loud peals the knell  
Of midnight—gone! and man, proud man, hath said,  
This is the last on earth that I shall hear :—  
Oh! it is well,  
If 'tis my summons—from thy trump forth sped—  
To bid these bonds adieu, and to appear  
Before thy glorious throne—for Jesus will be near.

She whom Thou gave—  
Dear partner of my pilgrimage below,  
Be—widow's Husband!—Thy peculiar care.  
Down to the grave  
Let none that bear my name dishonoured go—  
Wash our beloved Church, and make her fair,  
Forgive her enemies, and mine—Oh, hear a martyr's  
prayer!

He on whose head—  
And in Thy name, these hands a crown did place,  
O God forgive!—he hath forgotten Thee!  
By minions led,  
Of this world's god, he spoils thy chosen race—  
A thirst for blood, his maiden † sends to me  
A crown, more glorious far, bright for eternity!

In prison cell,  
I am shut up, but who can hide Thy face?  
What arm shall shut Thee out? Where is the foe,  
In earth or hell,  
Shall intercept Thy sovereign, pardoning grace?  
A prince's pardon I'm forbid to know, ‡  
But safe in Jesus' love, Thou shalt all foes o'erthrow.

Farewell to earth,  
And things of time! how little they appear!  
Oh! I would be with thee, to sing the song  
Of the new birth—  
I feel Thy presence now! why should I fear  
To pass through death's dark vale? Oh! how I long  
To strike the harp of gold amid the heavenly throng!

#### A SABBATH IN PARIS.

From the Record Newspaper we extract the following melancholy description of a Sabbath in Paris:—

Among the numberless and wide differences, so easy to point out, between French and English habits and customs, those relating to the Sabbath are certainly the most striking. I need not state what occurs on that day with you, as you know this better than myself; but here is a faithful sketch (and not a caricature) of a Sunday in Paris, Lyons, and, it may be said, in almost every town of France, and if in all particulars not exactly the same, the same spirit and feeling prevails everywhere.

The whole week preparations are made for the Sunday in the following manner:—Some get up a pleasure party for the theatre or ball in winter, or for an excursion into the country in summer; the more wise (according to the wisdom of the world), set aside the day to do some particular thing; for instance, the shop-keeper sells and buys on week-days, and devotes the Sunday to arrange his accounts; in a word, any thing not required to be done day by day, is reserved for the Sunday; such as concluding a bargain of importance, or to execute a work requiring particular care, putting the shop or warehouse to rights, repairing machines, &c. &c. Consequently, to some the Sunday brings with it so much to do, that it is not a day to be desired by them, as, for instance, the tailors, shoemakers, and all persons who supply articles of dress and ornament, are fully occupied on the Sunday morning to supply the things ordered during the week for the

† The instrument of death.

‡ Argyle died in the belief that his blood-thirsty judges had withheld from him the benefit of the King's indemnity.

Sunday evening's entertainments. It is superfluous to state, that there are many of the working classes who reverse the order of working during the week, to rest on the Sabbath, but work on the Sabbath, and rest during the week. This is the case also with many theatres, shows, coffee-houses, &c.

I do not say that the Sunday is looked upon in public opinion as an ordinary day, a day of work; on the contrary, it is considered, above all, as a day of worldly feasting and enjoyment, and you may, therefore, suppose that to be working industriously on a Sunday is thought very praiseworthy; and I have often met manufacturers, men otherwise very respectable, who have observed to me, "I keep my people at work on the Sunday, to allow them to have more time in the week to give themselves up to pleasure." This is the general rule observed here for spending the Sunday, namely, to rise two hours later, to set about what has been reserved to be done on that day, and, owing to its being Sunday, not to hurry one's self, as laziness might then be indulged in, about mid-day to take some refreshment, to make one's toilet and go to the public promenades, places of entertainment, and theatres.

All thoughts of religion are so far from men's minds, that such as, contrary to their will, have neither work to do, or any amusement to go to, are a burden to themselves. This, the two following anecdotes of this week strongly exemplify.

An Englishman, with whom I am well acquainted, was telling a Frenchman that all labour in England was suspended on the Lord's Day. The latter, after a moment's consideration, replied, with much seriousness of manner, "It is all very well, but I am at a loss to understand how the English manage to pass such a long day, as there are no coffee-houses or theatres open." Again, the "Sidcle," this week, gave a long statement of the way the time was spent in a new establishment, intended for the admission of young men who were discharged from imprisonment for minor offences: and after it had shown how pleased they were with their employments, and the manner in which they were conducted, this Journal adds, "The only tedious day for these young men is the Sunday; because the work is then suspended. It is, they unanimously say, the only day they feel weary!"

All this requires no commentary, and I hope the two occurrences I have related are sufficient proof of what I had asserted.

You are perhaps surprised, that hitherto I have not mentioned religious worship among the Sunday occupations, if not of all the French, of some few at least. It is not forgetfulness on my part, but the number is so small that I did not think it needful to speak of it until after all the other subjects. The great majority abstain on that day, as on every other, from any religious act; and the very few who differ, are content, according to the usual expression, to "go and hear a mass." "To hear," is truly the proper word, and not to listen; to hear, and not to understand; to hear, and not to feel; a mass, but not the mass; for it is so arranged that this mass shall not interfere with work or amusement; you can go to it from five to twelve o'clock in the day, as you prefer. But better still: when a party of pleasure is made for a very early hour of the morning, if much concern is felt about the mass, the person so inclined determines on hearing it on the road; say, perhaps, in some village where the dance is to be, or in some hamlet which the sportsmen have fixed on as their place of meeting. Conscience is thus satisfied, for the mass is heard, and soon forgotten in worldly pleasures and amusements.

The idea that it is sinful to work on Sundays, is so removed from a Frenchman's mind, particularly in manufacturing towns, that to bestow praise on any one,

the proverbial expression is,—"He is a horse, and works on feast days and Sundays."

## THE BELGIAN EVANGELICAL SOCIETY.

BY THE REV. AENEAS M. RATE.

## PART III.

THE former papers respecting Belgium will have shown that since the year 1830 a great door has been thrown wide open, in this benighted country, for the circulation of religious truth, and the proclamation of the Gospel; that Popery has received such a blow as it has not known since the days of the Reformation; and that the most cheering prospects are beginning to unfold themselves to the view of the people of God. It will also prepare us to enter with more interest into the following statement respecting the labours of the Evangelical Society, from its excellent and devoted secretary, Mr Panchaud:—

*Station of Genval.*—M. Vierne had to encounter very peculiar difficulties in the formation of the station of Genval, a village about twelve miles from Brussels, and three from the field of Waterloo. This station dates from 1837.

Several years before, a friend of the cause had distributed some copies of the Holy Scriptures in the neighbourhood, but no attempt was made to preach there, until Mr Vierne was settled at Genval. At first he had very few hearers, but it was not long before their number increased. The determined hatred of the Roman Catholic priest to the labours of Mr Vierne has made him his active and never-tiring opponent. No stone has been left unturned to oblige him to leave the village. Persons have been forbidden to supply his family with the common necessaries of life; workmen, to work for him; whilst many have been the efforts made to get Mr Vierne out of his house, in part of which Divine worship is celebrated. Higher rent has been offered for it; that failing, attempts were made to purchase it, so as to have the power of compelling him to quit.

In the midst of all this opposition, the Lord has been graciously pleased to enable him to continue his labours, and to give him to see some blessed fruits of the preaching of the Gospel. Two persons, a father and son, have been called to glory; and there are amongst the congregation eighteen others who know the grace of God in truth. Mr Vierne's occupations chiefly consist in visiting and preaching in the houses and fields. His labours extend to seven or eight villages around, in which he frequently holds meetings for prayer and reading of the Scriptures. The number of those who have decidedly come out from the Roman Catholic Church, and regularly follow his services at Genval, amounts to twenty-five persons. Others attend at times, but many have been prevented from attaching themselves to this congregation, from the priest's constantly preaching that Mr Vierne would only be able to continue amongst them for a short time. This has intimidated them, fearing that, should they join Mr Vierne's hearers, their situation would be worse after he left them. Others are prevented by interest, having been frequently threatened with loss of employment, or pecuniary assistance.

A very marked revival has taken place in this station. Between forty and fifty persons attend the meetings in some of the villages Mr Vierne visits; and he himself is much encouraged in his labours.

*Station of Taintignies.*—The evangelist, Mr Dupont, resides at Taintignies, a village about six miles from Tournay; and in which he has a chapel. The congre-

gation is small, but those amongst them who know the Lord, are persons of piety and zeal. In leaving the Roman Catholic Church, they have embraced the Gospel with their whole heart. The work of Mr Dupont is that of an itinerant missionary; the circles of his labours includes eleven villages. He goes from place to place, and from house to house, preaching the truth in season and out of season. He has thus frequent opportunities of seeing and conversing with persons who would not dare to enter a Protestant place of worship. A Sunday school is held at Taintignies, and one at Romay, a village about three miles distant, where there are still some remains of the glorious Reformation. Mr Dupont employs his leisure moments during the week in giving instruction to about twenty children in each place. He has also had to encounter much opposition; but his zeal is great, and he has been more than recompensed by the open door which the Lord has given him.

**Station of Mons.**—There has been a Protestant service at Mons for many years past. In the time of the Dutch Government, there was a chaplain to the troops in garrison, who regularly preached in Dutch, and the Rev. Mr Devisme in French. The town at that time provided a very fine and spacious building for the place of worship; but since the Revolution this church has been shut up, the authorities refusing to grant the use of it as formerly; consequently, Mr Devisme was obliged to preach in a private room. Living at Dour, about twelve miles distant, and having two other churches to serve, he could only visit Mons about once a month. At his request, an agent of the Society was sent there, and some time after, a place of worship hired. The congregation is not large, and is chiefly composed of Protestants; the Roman Catholics showing very great indifference about the services, and it is with considerable difficulty that any of them can be prevailed on to attend.

The necessity of placing a minister at Mons was plainly shown by the facts revealed to him when he first went there. For want of a resident minister, the Roman Catholic clergy were making rapid progress towards banishing Protestantism from the town. Some Protestants, in order to marry Roman Catholics, abjured their religion; whilst others, who still retained their name, permitted their children to be brought up in the Roman Catholic Church: thus nearly all the children of Roman Catholic mothers and Protestant fathers were educated in the religion of the former. Since the Society's agent was settled at Mons, seven of those children baptized in the Roman Catholic Church have received scriptural instruction. This station has been vacant since June, and the state of the Society's funds, during the last three months, has not encouraged the Committee to replace their agent, who has returned to his native country. Mons is again deprived of a resident minister, and the priests will have the same opportunities as they formerly had of drawing away the Protestants to their Church.

The agent's efforts to preach the Gospel were not confined to Mons; he preached alternately with Mr Maton and Mr Devisme, at Paturages and Labourverie. Nor was this the only field that was open to him. The Holy Scriptures have been abundantly distributed at Charleroy, through which a great inquiry and thirst after religious instruction have arisen in that locality. The inhabitants appear quite tired of the "cunningly devised fables" which have been so long taught them as the religion of Jesus Christ. There are several English iron-smelters in the neighbourhood, and their worship has been often attended by Roman Catholics, who have expressed their great regret at not being able to profit more by the instruction given, understanding but little of the language. Several interesting facts show the benefits which have resulted from the simple

reading of the Scriptures, and the very earnest desire of many for a minister who would preach the Gospel to them. Some influential persons at Charleroy offered to procure a suitable place of worship, and also to aid with their purse. It was the intention of the Committee to have connected Mons and Charleroy together in one station, had their funds permitted them to have replaced Mr Kruger.

**Station of Labourverie.**—The Lord has showered down on this station some of his richest blessings. In the year 1836 the Rev. Mr Devisme first preached at Labourverie, in the house of a Roman Catholic widow, whose son has since devoted himself to the Christian ministry. He is probably the first Belgian that has done so since the Reformation. Before the time referred to, two or three persons used occasionally to attend the church at Paturages, a village about two miles off, where Mr Devisme regularly officiated every Wednesday, and twice every month on Sundays.

Immediately on hearing of Mr Devisme's first visit to Labourverie, a priest called on the widow, and employed every effort to induce her to refuse the room in future. The widow was firm, and replied, that she would rather lend it to Mr Devisme every week than every fortnight!—the period which he had fixed on for his regular visits. Through the abundance of his other labours, Mr Devisme was unable to accomplish his intentions, and he begged of the Committee to place an agent there. At first the minister at Mons undertook to evangelize the village, but the work increased so rapidly, and the opening appeared so important, that the Committee could not help listening to the request which Mr Devisme pressed on them. In November 1837 Mr Maton took up his residence at Labourverie. The number of services were immediately increased to three on the Lord's day, whilst each evening of the week was devoted to prayer-meetings at Labourverie, or in some of the neighbouring villages.

The Roman Catholic clergy, being irritated at the progress which the Gospel made, were very active in their efforts to counteract Mr Maton's labours. In order to stay his work, and to bring back into their fold the sheep drawn away by the heretics, as they called them, a company of Jesuits opened a mission at Paturages, and the surrounding villages. Their language in the pulpit was exceedingly violent against the Protestants; consigning them, and all who joined their worship, to everlasting destruction! The Lord so overruled their efforts to prevent the people from following the preaching of the Gospel, that they were the means of inducing new hearers to attend; and many persons purchased and read the Scriptures, who, before, had never thought of doing so. The cause has continued to gain ground ever since. The actual number of regular hearers is between seventy and eighty, and the chapel becoming too small, has just been enlarged. Mr Devisme and the Society's agent at Mons first administered the Lord's Supper in May 1839. Sixteen persons, who had all renounced the errors of Popery, partook of it. Mr Maton wrote, on that occasion, to the Committee: "Never did I pass,—I will go farther,—never did any Christian pass, a day more richly blessed. Tears fall in abundance. Our little church was full, and a crowd of Protestants and Roman Catholics were obliged to remain outside the door."

In November last, Mr Maton wrote that twelve others desired to be admitted to the Lord's Table.

The priests, as may be expected, throw every possible difficulty in the way, and neglect nothing that is calculated to intimidate persons from attending Mr Maton's services. A short time ago, one of them ordered the village schoolmaster not to receive a single child at the school, whose parents followed Mr Maton's preaching. This was a dreadful blow; the parents could not find time to teach their children themselves, for they are

obliged to labour hard for their daily bread, consequently their children were deprived of instruction. Mr Maton repeatedly begged the Committee to open a school, but poverty imperiously obliged them to turn a deaf ear to the demand, although fully persuaded that a school was necessary.

On some friends visiting this country, the case was mentioned to them, and they were so much interested in the affliction of Mr Maton and his congregation, that they immediately undertook to pay the fitting up of a school-room, and its rent, with the salary of a master for one year. A member of the church of Paturages, himself once a Roman Catholic, has given up his usual occupations, for the purpose of devoting himself to this post. The school has been opened about three months, and already the number of scholars amounts to sixty, besides an adult class in the evenings, attended by a dozen persons.

Mr Maton has had "souls for his hire, as seals to his ministry." Several have already passed into glory, and many rejoice with him here, through the same Spirit. It often happens that, at interments, he has the opportunity of preaching Christ to one and two thousand persons; many have been then brought for the first time under the sound of the Gospel, who have afterwards continued regularly to attend the church.

Mr Maton also preaches at Paturages in turn with Mr Devisme. Here the converts have multiplied so fast, and have become so numerous, that after having been obliged by their numbers to change their place of worship three times, each new place becoming in its turn too small, they are now constrained to build another, not being able to find in the village a room sufficiently large. The congregation is composed of the labouring class; yet, walking by faith, they have determined to begin their new church. They set aside every week a portion of their hard-earned pittance to meet the expense of building, and they hope in twelve or eighteen months to be able to consecrate a house to the Lord.

Mr Devisme's labours were, at first, entirely confined to a village called Dour, but now his hearers are to be found in almost every village in the neighbourhood. He has ever been the zealous distributor of the Word of God. That Word has not returned unto Him void, but has accomplished that whereunto its Author has sent it. The little portion of the Gospel leaven has leavened the whole lump, and a more interesting field of labour cannot be found. "It is the Lord's doing, and marvellous in our eyes."

*Station of Liege.*—Liege is a large manufacturing town, whose inhabitants are amongst the best educated and most liberal of Belgium. In 1838, some Jesuits visited a small village in the vicinity, where a very strong opposition was raised against their preaching.

A Bible colporteur, belonging to the Ghent Bible Society, visited the city, and sold an immense quantity of Scriptures. Ever since that period, there has been, at Liege and the environs, a steady demand for the Word of God, and several thousand copies have been sold.

Some friends, being deeply affected at the state of spiritual darkness which reigned in the town, and thinking the time was opportune for the opening of a place of worship, made an application to the Society for a minister—offering, at the same time, to give £40 towards the fitting up of a chapel. Mr Girod, who had been employed at Mons by the Society, was sent to Liege in June 1838. During the first six months of his labours, he held his services in a private room, and his hearers were confined to a very few persons.

He visited in their houses, those Roman Catholics who could not be prevailed on to attend the services, but who were willing to converse on the great truths of the Bible. After being for some time privately in-

structed, several declared they were ready to make an open profession of their faith. A room for public worship was then hired, which was soon filled by Roman Catholic hearers; and now, there are about eighty persons who have left the Roman Church to follow regularly the preaching of the Gospel, besides others who attend occasionally.

Mr Girod is enabled to count amongst his congregation many who give evidence of being "born again." In one of his letters he says, "The hand of the Lord is continually on our Church. We have no need now to write over the door, nor to advertise in the papers, '*Place of Worship*'—the public become acquainted with us through our enemies. The war they wage against the Word of God does not produce the effects they desire. Our services are more numerous attended than ever; and within the last month we have had so many hearers, that we have been obliged to refuse admittance to several, the room being too small to contain them. This is the case more especially in the evenings. The people surround the door before the hour, and in a few minutes after it is opened the room is filled."

Although this degree of zeal has not lasted, there is a constant, numerous, and attentive congregation. At Christmas 1839, Mr Girod gave the Lord's Supper to twenty persons: the last time they partook of it, there were twenty-eight present at the table. It is pleasing to observe the missionary spirit which prevails amongst the members of this church; it may be truly said of them, "They preach the Word every where." Whatever may be their employment, they have their Testament with them, and boldly confess Christ before their friends and companions. They are the instruments which the Lord often employs to open a door for the introduction of the Gospel. Many of their friends will converse with them, who would fly from Mr Girod; and they have free entrance into houses, which would be carefully and closely shut against a minister. In many instances, where they have embraced the opportunities offered them of speaking on Divine truths, Mr Girod has been enabled to follow up their efforts, and his labours have been blessed in several cases.

Those who have decidedly joined themselves to this interesting congregation, have had to suffer severe persecution. It has followed them in every shape. One has been turned out of his employment; another has been cast off by his nearest relatives; another ill treated; others tempted and way-laid: but, blessed be the Lord, they have remained faithful. The answer of one is, "I would rather be ill and poor with the Gospel, than well and rich without it." Another replies, "Well, if I lose my customers for the sake of the Gospel, the Lord will not forsake me—he will send me others." Another says, "I have more joy now, in seeing the days of public worship arrive, than I had in my youth, in seeing the days of amusement." A person wished to bring a priest to visit one of the converts, for the purpose of inducing her to return to Catholicism: her answer was, "Let him come; I have only one word to say to him, and that is, It is a very deplorable thing that he should have kept me so many years in such ignorance, and it is time, at my age, to begin to know the Lord." Another, being called as a witness on a trial arising out of the persecution they have suffered, drew from his pocket a Testament, and placing it on the table, said to the magistrates, "It is on account of this Book we are persecuted; take it, and see if it contains any thing bad."

Mr Girod adds in one of his letters, "Thank God, the enemies of the Gospel meet with very little success. They appear quite astonished at the firmness my flock manifest, and that they cannot succeed in drawing them from us. Our adversaries say, 'If they are obstinate, it is because they have taken an oath that

they will not return to our Church.' This speaks volumes.

*Sixth Station.*—The foregoing stations are all situated in that part of the country where the French language is spoken. Hitherto, the exertions of the Committee to establish a station in Flanders have been fruitless. The inhabitants of these parts are much more under the influence of the Roman clergy, and instruction is less general, whilst the greatest difficulty exists in finding ministers capable of preaching in Flemish. Holland is the only country that could have furnished them; but the state of political affairs, up to a very recent period, was such, as to prevent one of that nation from engaging in the work. A native of Holland, who, in 1839, had begun to preach in a village called Deynze, was obliged by the local authorities to quit the country. The Committee hope, that the Lord has now sent a minister who can preach in that language, in the person of a Roman Catholic priest. "Brought by different circumstances to study the Holy Scriptures," he says, "I saw my mass and ceremonies, like a heap of sand, fall to the ground; they crumbled into dust." He was recommended to the Committee by the Protestant minister at Antwerp: but wishing to know more of his experience and conversation, they sent him to the Theological College at Geneva, where he studied for about nine months, under the care of Mr Merle d'Aubigny and Mr Laharpe. These professors gave him a most excellent certificate on his leaving the college; and the Committee did not hesitate to make trial of him at Brussels, where he has preached with success for about three months. Had they the means of supporting a Flemish station in that town, it is more than probable he would have remained there. A clergyman of the Church of England, passing through Belgium, was desirous of placing a minister of the Gospel in a town which he named, offering to support him for three years, and to pay all the expenses of establishing a station, if the Committee could find a suitable person. Mr Van Maasyk appearing calculated for the work, a house has been hired, and he has entered on his labours with every prospect of success.

*Infant School at Brussels.*—The first school which the Society established was at Brussels. Admiral Duff, passing through that town in July 1837, brought the subject under the consideration of some friends, and followed his advice with such generous offers, that it was immediately agreed on to open an infant school, as soon as a mistress should be found. It was not long before a pious young woman presented herself for the situation. She was sent to London, where she studied, at the model school, the most approved method of infant teaching. In the month of August 1838, the school was opened, and was soon filled beyond the most sanguine expectations. The children were delighted with the method of instruction and the motherly kindness of the mistress. They receive a strictly scriptural education, and it is pleasing to hear the answers they give to questions put by those who visit the school. The number of scholars in daily attendance amounts to above eighty. Had the Committee the means of enlarging the school-room, the number would be still greater, above forty children having been refused admittance.

The priests have used their exertions to draw away the children, but they have only succeeded in a very few instances. Some of those taken away through their influence, when put to other schools, have been so unhappy, that the parents have been glad to bring them back again.

*Boys' School at Brussels.*—A boys' school has also been opened at Brussels; the number of scholars is twenty. Mr Bahler has been obliged to refuse a great many boys, as his school-room is small and the Com-

mittee could not incur the expense of enlarging it. As an instance of the desire of parents, and those Roman Catholics, to get their children into the schools, the following may be cited, and which took place not long since. A mother had returned with her child several times, in order to get it admitted; all that could be promised was, that its name should be put down on the books, to be received as vacancies occurred. These answers did not satisfy the father, who is a carpenter, and one day he sent his wife back again with the child, saying, it must be taken into the school, and he would make whatever benches or desks were wanted.

*Boys' School at Dour.*—A third school is at Dour, and dates from September 1838. It contains fifty children. It has had to contend with great opposition from the priests, who have employed their pulpits for the most violent attack on Mr Derbecque and his instructions. Mr Derbecque waited on the dean, who had particularly distinguished himself, and whose sermons had produced such an effect on the parents, that some would not permit their children to continue at the school.

Mr Derbecque presented him a Testament, saying, it was the foundation of his system of education, and begged him to point out what was wrong in it. The dean not replying to the schoolmaster's remarks in a satisfactory manner, confidence was restored in the minds of the parents, and the school ever since has gradually increased.

*Boys' School at Labouverie.*—A fourth school is situated at Labouverie. It has been opened only three months, and it is already attended by sixty children, besides a class of adults in the evening.

Only those who have seen the nature of the religious instruction given in Roman Catholic countries, can fully appreciate the value of evangelical schools. The Bible or Testament is never seen within the walls of a Roman Catholic school. If a child should possess either, and bring it with him, the priest immediately takes it away and consigns it to the fire. The young mind, instead of being directed to the truth for the formation of its judgment, is biased by the traditions of men. Being bent in the twig, how can it grow up a straight tree?

*Tracts.*—The number of stations and evangelists being so limited, the Committee have endeavoured to supply their want by the distribution of tracts,—that being the only means they have of reaching the great mass of the people. At the commencement of their labours, the Committee confined themselves to the distribution made by their agents and friends, but it was soon found that these efforts were not sufficient to penetrate into the heart of the country. In some parts there was neither agent nor friend to be met with, and those localities were left quite destitute of the Gospel. After mature consideration, a hawker, or as he is called, a colporteur of tracts, was engaged, who travels from town to town, from village to village, attends markets and fairs, and calls at the houses on his road. The person engaged is well qualified for his occupation. Formerly belonging to the Roman Catholic Church, he is fully acquainted with its ceremonies, superstitions, and doctrines; and the prejudices existing in the minds of Roman Catholics. Having been brought to a knowledge of those errors, he is enabled to point out the way by which he was led to see them; and he is mostly welcomed in his visits. Through his exertions many thousands of tracts have been introduced into houses, where it would otherwise have been utterly impossible to have preached the truth. On the high road, he addresses travellers on the great concerns of their souls. In houses, he reads, explains and exhorts, whenever he can gain the attention. When he enters an inn to take refreshment, or lodges in private houses, he profits by the circumstance to speak of



Christ, and, before retiring to bed, has often opportunities of assembling the inmates around the Word of God, and sometimes of concluding the evening with prayer. His distributions amount to about a thousand copies a month, two-thirds of which he sells. The Committee have every reason to rejoice in this part of their labours, above fifty thousand tracts having been put into circulation. A proof that their work is not in vain, is, that the Roman Catholic clergy have been stirred up to combat the distribution of tracts, by the formation of a Society called "Society for the Propagation of Good Books." What is meant by *good books* is easily understood.

They give their publications at a very low price, and prepare them for every class of persons; the humble tract and book for the peasant, the more splendid and *recherché* for the drawing-room.

One of their latest publications is, "Three Sermons against the Reading of the Scriptures," preached in a church at Brussels, by a Jesuit, who from the pulpit called on all those who possessed the Bible sold by the Bible Society, to throw it into the fire. A Protestant minister published, in refutation of these sermons, two tracts, which have destroyed much of the unfavourable impression produced by them, and greatly facilitated the sale of the Scriptures. The Committee, approving of the above tracts, purchased and distributed six hundred copies.

The necessity for increased exertion in the sale of evangelical publications is very great, and the Committee ardently desire to open a shop in Brussels for the sale of religious works. They trust that ere long their wishes will be realized.

(Signed) ED. PANCHAUD, *Secretary*.

It is painful to relate that the Society, thus blessed of God, has been reduced to such pecuniary difficulties, as to render it probable they may ultimately be under the necessity of withdrawing some of their most devoted and successful agents. "At the end of 1840," says a letter from the secretary, "the Committee required ready money to carry on their labours to pay their minister and schoolmasters. They had none on hand, nor could any one in the Committee advance it; and they felt that, to continue as a Committee, was impossible. They decided that after the 31st of March, the Committee should be dissolved, and an agency appointed, who should endeavour to get friends in England, Holland, or elsewhere, to take on themselves the support of different stations. In several instances they have been successful. On the 31st of March an agency was formed of three members of the old Committee, of which I remained secretary. A general meeting of the agents was then called, on which the greatest unanimity prevailed: the agency was obliged to inform the agents that it was impossible for them to assure them all of their salaries, that one of the agents thought of giving up his post; but all entered into a resolution to join, as in a body, to do the work of evangelists in this benighted land, and to trust in the Lord for the rest. Those whose salaries were secured by the promises of friends, agreed to suffer a deduction in order to supply the wants of those who are not secured, should gifts and subscriptions fail to come in." The account goes on to state, that unless their wants are speedily supplied, some of their evangelists would soon be left without a penny. Thus, an instrument which God has already used for shaking the power of Popery in this idolatrous land, and which, if preserved, promises to be eminently useful in advancing his kingdom, is, for

want of the support of Christians in other countries, in imminent danger of falling to the ground.

Contributions for this Society, as well as for the Evangelical Societies of Geneva and France, will be received by the treasurer and secretaries of the Edinburgh Continental Association.

THE NATURE AND ADVANTAGES OF PRIVATE SOCIAL MEETINGS FOR PRAYER:

A DISCOURSE.

BY THE LATE REV. WILLIAM HAMILTON, D.D.,

*Minister of Strathblane, Dumbartonshire.*

"Not by might, nor by power, but by my Spirit, saith the Lord."—ZECH. iv. 6.

WHEN this text was uttered, there was a great work to be performed on behalf of the Jewish nation. They were to be delivered from their captivity in Babylon—restored to the land of their fathers—where their city was to be rebuilt, and their temple raised from its ruins.

This work was important. Difficulties intervened to prevent its accomplishment. But the result was certain and infallible. Jehovah had spoken the word; and whatever obstacles might be interposed, he could easily triumph over the most formidable and insurmountable of them all.

The Jews possessed no national resources, and they were provided with no foreign alliances. Their emancipation could not be achieved by might nor by power. But they enjoyed an invisible Benefactor; and his strength was almighty, and his resources inexhaustible.

By introducing the Holy Ghost as the deliverer of the Jews, we are taught to regard the event before us as typical of another deliverance, more wide in its extent, and more lasting in its duration. If nothing but the return of the Jews from Babylon had been contemplated by God, this could have been achieved by the instrumentality of kings and conquerors and would have been ascribed to the agency of his providence. No reference whatever would have been made to the Holy Spirit. By introducing that Divine Agent, we are led to consider the text as referring to Gospel times, and to our own present duties and encouragements.

From the declaration in the text, we are necessarily compelled to remark,—*First*, That there is an important and difficult work before us. It is more than might and power can perform. *Second*, The accomplishment of this work is certain and infallible. It shall be secured by the Spirit of the Lord. *Third*, The means by which his agency is procured.

I. There is a work to be wrought, lying before us.—And what is that work? It is great and momentous. Such as never was undertaken on earth, heard of in heaven, nor witnessed in any province of immensity. The Church of the redeemed is to be built up. Rational immortals are to be delivered from the bondage of Satan—brought into the glorious liberty of the sons of

God—clothed with the righteousness of Immanuel—converted into the Divine image—and made temples of the Holy Ghost. The empire of darkness and vice is to be overthrown—the nations are to be subdued to the obedience of the faith—the kingdom of God is to be established among men, and the whole earth filled with his glory.

And is this a simple or easy undertaking? If nothing more were required in the conversion of a sinner, than merely to reform his life and polish his deportment—to enlighten his understanding, and form him to habits of benevolence and humanity; though difficult, still this might be a practicable enterprise. By long and laboured reiteration of the doctrines of Christianity, you might succeed in lodging a knowledge of our holy faith in the heads of the most obtuse; and, by patience and perseverance, you might open the hearts of the most hardened to emotions of generosity and kindness.

But when conversion is nothing less than the renovation of our nature—the restoration of the Divine image upon our souls—the surrender of all that we have and are to the glory of God, and the opening of our affections to receive the vast and unbounded fulness of redeeming mercy; the mind may be enlightened, the conduct may be reformed, the garb of profession may be thrown around the exterior, and the munificence of generosity may blaze in the eye of admiring multitudes, when all along the soul is in the gall of bitterness and bond of iniquity. A clear head may consist with a hard heart, and a flaming profession may be employed to conceal the filth and rottenness of a spiritual sepulchre.

You may wash a blackamoor, but that will not change his colour. You may paint a piece of lead white or yellow, but you cannot alter its nature. And you may load a man with erudition, endow him with science, and adorn him with the decorations of legal morality; but, amidst the alterations and improvements he experiences, he is still carnal, and dead in trespasses and sins. In the pulpit, and at the Lord's Table, Judas would have been as much a child of wrath, as when bargaining with the high priests; and, when appearing among the sons of God, Satan was as much a devil as when seated in hell, and associating with his fallen companions. And till the heart be renewed by grace, and the soul made a habitation of God, through the Spirit; amidst all the beauties of virtue, amidst all the discoveries of philosophy, and all the splendours of science, the man is still a child of disobedience, and dead in trespasses and sins.

And is it an easy task to soften the hard heart? to purify the wayward affections? to renovate the depraved nature? You may make the attempt when you please; you may plead, argue, reason, entreat, remonstrate, and beseech; but few will attend to your pleadings and prayers. Few will give audience to your counsels. Few will ponder the meaning of your words. None will abandon their carelessness and carnality. All will practically say,

that they have loved idols, and after them they will go. We have for ages had able and laborious ministers, who were labouring and striving to make known the wonders of redeeming mercy, and bring guilty sinners to the enjoyment of the great salvation. But after their most urgent and persevering exertions, they have been compelled to complain, "Lord, who hath believed our report?"

If we address ourselves to the task, in our own strength, we may just as soon raise the dead, or create a world, as turn a single sinner from the error of his ways, and save his soul from death.

The Jews, in Babylon, had no strength to contend with their conquerors. But they had no love to their bondage. They abhorred their slavery; and would gladly have co-operated with any benefactor who rose to give them liberty. But the sinner loves his bondage—glories in his shame—dreads emancipation—and hates his deliverer. But is the state of the sinner desperate? and the conversion of the world impossible?

II. The accomplishment of this work is certain and infallible.—Might and power may fail; but the Spirit of the Lord shall succeed. The condition of the Jews in Babylon was deplorable. The state of the world is dreadful. Sin has obtained the ascendancy. Confusion and misery have followed. The world lies in wickedness. The whole creation groans, and travails in pain. But are we utterly undone? and must we sit down in total despair? The God of heaven is upon our side. He has purposes of mercy in store for our guilty and ruined race. What mean his declarations, "I will put enmity betwixt thee and the woman?"—his saying to Abraham, "In thy seed shall all the families of the earth be blessed?"—his engagement to his Son, "Ask of me, and I will give thee the heathen for thine inheritance?"—his assurance, that all the ends of the earth shall remember, and turn unto the Lord, and the whole world be filled with his glory? What is the plain and obvious meaning of these declarations, but that it is the purpose and determination of the Most High, that in his own time the reign of vice shall be overturned, the god of this world cast out, and the kingdom and dominion, and the greatness of the kingdom under the whole heavens, given to the people of the saints of the Most High? And is there fickleness with God? Has he said it, and will he not do it?

The Gospel contains ample provision for the conversion and salvation of all. The righteousness of Christ is perfect. His atonement is all-sufficient. "Who shall lay any thing to the charge of God's elect?" Crowd your city with agents; fill the empire with ministers; cover the whole earth with heralds of the Cross; let a general interest be excited; and one intense and irresistible desire universally awakened among all the nations of the earth,—when should we be obliged to recal the messengers of mercy, and tell the trembling multitudes that their application

is too late? that the efficacy of the sacrifice of Immanuel is exhausted, and the door of salvation is closed for ever? Let me traverse the length and breadth of the earth, and address men of every language and complexion, to each I must say, Jesus is able to save to the uttermost, and his blood cleanseth from all sin.

And what is the amount of the energies of the Holy Ghost? It is by his sacred agency that the blessings of salvation are applied to the sons of men—that the heart of stone is removed, and the heart of flesh implanted. And what is the amount of his might? He is partaker of all the fulness of the Godhead. He is one with the Father and Son, and possessed of all power in heaven and in earth. And, wielding at pleasure the elements of nature, and possessed of all the plenitude of divine power and perfection, is any thing too hard for him? He speaks, and it is done. He has already softened many a heart—cleansed many a soul—converted many a child of disobedience into a child of God, and an heir of heaven. Hereafter he will convert Jews and Gentiles—clear the earth of its pollutions—raise the dead, and bring all the children of Adam to judgment. And, when he has already given such proofs of his converting and transforming power, is it too hard for him now to bless the ordinances of grace; to clothe his word with authority; to break down the barriers of ignorance, superstition, and impiety; and make our wilderness like Eden, and our desert like the garden of the Lord? Are the hearts of men now possessed of greater obstinacy and refractoriness than those of former ages? Are the people of Scotland more alienated from the life and power of godliness than the Jews? or our congregations composed of more stubborn and unyielding materials than those of past generations? And, after the displays of saving power which he gave at Pentecost, on the streets of Jerusalem, and which, from time to time, he has repeated at Ayr, Irvine, Stewarton, Shotts, Kilayth, and Cambuslang, is he now unable to cope with Satan? to set the dry bones a-stirring; to lay hold on the hearts of all our congregations? and pour out his blessing, that there shall not be room enough to receive it?

In what He has already wrought, we have a specimen of what he is able and willing again to perform. Under his protection and guidance, we may boldly rush into the thickest of the foe, and boldly march on to the conquest of the world. Is the breeze too much for the massy fog? and the rising sun more than a match for the shades of darkness? What opposition, then, can all the hosts of impenitence and impiety array against the power and grace of the Eternal Spirit? Assemble all the murderers of the earth around me, if He speak the word, he can disarm their hostility, change foes into friends, charm every heart, and unite the whole into one holy band of happy, delighted subjects of his power and grace.

III. The means by which his agency is to be secured.—Were the Jews to be delivered, and

their temple restored, without their own agency and co-operation? Were the walls of their city to be reared by miracle? or the remains of their tribes transported to Judea in the arms of angels? Without the Divine blessing, their own activity and exertions would have been utterly unavailing, and might have involved them in deeper misery and disgrace. "Without me, ye shall bow under the prisoners, and fall under the slain." Except the Lord build the house, they labour in vain that build it. And unless the Lord prosper our undertakings, men of the greatest talents and most splendid attainments will be covered with shame, and filled with confusion. Paul may plant, and Apollos water, but without the Divine presence and blessing, they must labour for nought, and in vain.

But with his presence and blessing, the consequences are most sublime and delightful. Logs cannot travel; but fashion them into ships, furnish them with masts, and sails, and seamen, and they will fly before the favouring gale, and gallantly breast the angry billows. And though, in ourselves, the most weak, helpless, and inefficient of all his creatures; when God gives his approbation and blessing, he can infuse into exertions and efforts the most mighty energy and brilliant success. He can make one chase a thousand. He can make the worm Jacob thrash the mountains. Because the increase is from the Lord, does that warrant us to place ourselves in the attitude of indolence and apathy? allow us to fold our arms in ease, and sit down idle on the field of battle? Because God had undertaken the deliverance of the Jews, and the restoration of their city and temple, did that authorise them to neglect the means provided for their enlargement, and abide by their huts in Babylon, till they were transported by miracle to Palestine?

And because the salvation of congregations, and the conversion of the world are to be accomplished, not by might nor by power, but by the Spirit of the Lord, does this allow us to overlook the means which God has placed in our hands, and under the presumptuous pretext of honouring his sovereignty, warrant us to neglect our duty? The more certain we are of his approbation and blessing, the greater encouragement we have to exert our energies; and the more we are assured of his readiness to crown our labours with success, the more imperatively are we required to put forth effort, and strain every nerve in his service. Though we possessed the might of angels, and the power of seraphim, the wealth of worlds, and the resources of creation, they could never be so honourably, so profitably, so gloriously employed as in his cause.

It is when this might and this power is exerted, that the Lord makes bare his own arm, and comes for our salvation. It is when the tithe is brought into his store-house, that he opens the windows of heaven, and pours out his blessing, that there is not room enough to receive it. It is when we have improved what we have, that more is given. It is when we have done justice to our advan-

tages, and faithfully cultivated and exerted our privileges, that the Spirit of all grace goes beyond the reach of outward means, and appears in his own majesty and grandeur, and delights and astonishes us with the manifestations of his converting and saving grace. It was Paul who most painfully felt his own insufficiency, who abounded in labours more than all his brethren, and whose ministrations enjoyed the most signal success. They were our reformers and covenanters who were most indefatigable in the work of the Lord, whom their Master honoured with most extensively advancing his cause, and working the greatest deliverances in the earth.

And to the present hour, the most copious effusion of the Spirit is imparted, and the most glorious efforts of his energy are displayed, when we are most sedulous in the discharge of our duty, and put forth the most strenuous exertion of our might and power.

We must lay every rational means under requisition. We must maintain personal piety, family religion, educate the young, preach the Gospel, and ply our brethren with every measure calculated to rouse their attention, and lead them to serious and earnest preparation to meet the Lord. But above all, we must persist in fervent persevering prayer, and especially, in social prayer.

(To be continued.)

#### SONNETS ON SABBATH EVE.

By Mrs JANE C. SIMPSON.

##### I.

THE week's last day of motley toil is o'er—  
The anxious term of business, care, and pain;  
And now the gold clouds wait round evening's door,  
Which shuts in summer's radiant peace again!  
Ah me! how much of passion, folly, pride,  
Of sin in every measure, form, and hue,  
Have mingled in the world's tumultuous tide  
Since last the bliss of Sabbath hours we knew!  
How many idle words our lips have spoken,  
(Perchance of causeless wrath to friends most dear),  
How oft in thought and deed have all been broken  
Those laws of love we say our souls revere!—  
Another leaf for us this week hath given  
Of condemnation in the Book of Heaven.

##### II.

But while six days and nights of evil flow  
Thus o'er the wayward children of the sod,  
What countless showers of blessings ever new  
Fall round our path from a long-suffering God!  
Each morning's dawn, each evening's dewy close,  
Found mercy's cup still flowing to the brim;  
A Father's care still watchful even for those  
Who never raised one suppliant thought to Him  
Man's sin—God's love—now in the mirror seen  
Not of this week alone, but months and years,  
So dark and multiplied the first hath been,  
More wondrous far and bright the last appears!  
Yet not till time is o'er, our souls shall know  
How deep is human guilt—how rich God's grace below.

##### III.

The Sabbath comes!—upon its threshold now,  
Even as on holy ground, our footsteps wait;  
A few short hours, and thousand lips shall vow  
Divine allegiance in the sacred gate;

And say, then, shall another week but find  
Our hearts and lives yet cleaving to the dust,  
Grasping earth's phantoms empty as the wind,  
Still strangers to Heaven's high and holy trust?  
On! let us pause, and weigh in solemn thought  
Tho' near the appointed term of mortal rest,  
How distant are these souls with sin o'er-fraught,  
From that eternal rest that wraps the blest—  
Thus ere again the hallowed day hath sped  
God may His arm upraise and snatch us from the dead!

#### CHRISTIAN TREASURY.

*Great and precious promises.*—Let the promises of the most High produce in our minds the effect for which they were intended; the effect of encouraging and exciting us to a holy energy in his cause, and to a soldierly perseverance in our spiritual warfare, but let us recollect, in this our struggle, that the arms with which we fight, are not our own; that our most acceptable services are clogged with sin, and our firmest allegiance tainted with defection; and that in our seeming strength, as well as in our greatest weakness, our reliance can there only be grounded, whither the natural fears and gracious aspirations alike mount up for refuge, the cross of that victorious Saviour who hath tamed the strength of sin, and made the gate of death the entrance to immortality!—BISHOP HEBER.

*Remember the rock whence ye have been hewn.*—The saints in heaven, whose salvation is perfected, and beyond the reach of injury, look back on the sinfulness in which they were involved, but from which they were mercifully rescued, and employ the recollection of it to inflame the gratitude which animates their bosoms, and pours from their lips, as they sing, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." And if the gratitude of the saints in heaven is kept alive, and increased by the remembrance of that redemption which they experienced here below, as well as by the communication of that felicity which they participate above, surely it becomes the saints upon earth to be mindful of the change which their spiritual circumstances have undergone—to compare their present comforts and safety with their past disquietudes and danger—to meditate on the guilt, the pollution, the fears, the distresses, the ruin from which they have been emancipated, no less than upon the rich consolations which they enjoy, and the precious hopes with which they are inspired; so that by the contrast they may be led to set a higher value on the salvation of the Gospel, have a stronger sense of the obligation to him who is the author of it, and sing with a warmer heart, and in a higher strain, the song of thanksgiving and praise, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever."—REV. DR THOMSON.

*The way to get true riches.*—Men generally wish to be rich. But what is the surest way of having such a wish gratified? Diligence is necessary, but not to be depended on; for without the blessing of the Lord on our labours, we may rise early, and sit late, and oppress our bodies with it, and our minds with anxious care, and after all continue in want; but the blessing of the Lord is that which alone makes a man rich. If it should not enrich him that enjoys it with gold, it will enrich him with what is far more precious—wisdom and grace. This blessing confers riches, and preserves them, without exposing to harassing cares, their natural and common attendants. When riches bring with them vexations and fears, we would be better without them.

Who would choose to lie on a golden bed with thorns spread under him, and thorns for his covering? But the blessing of the Lord is a hedge about all that a righteous man hath. His labours are pleasant, his gains safe. His portion is beyond the reach of danger, and his heart is preserved from vexation, in getting, or keeping, or using, or loving the world, because the Lord is his confidence.—REV. DR LAWSON.

*Our elder brother in the heavens.*—The fraternal relation between Christ and believers, implies a new alliance. The Saviour is related to his people as children of the same family, by assuming our nature, and appearing in the likeness of sinful flesh. This was indeed the commencement of his relation to them; he became their elder brother when he stepped down into the same nature, although infinitely distant from the dignity of his person as the eternal Son. In this act he gave the most admirable display of his love, wisdom, and grace, as the adoring confession of the apostle clearly proves. "And, without controversy, great is the mystery of godliness: God was manifest in the flesh." It imparts unspeakable comfort to the people of God, that, "as the children are partakers of flesh and blood, he also himself likewise took part of the same;" the same human nature, though not in the same way, nor encumbered with the same infirmities as in every individual of his people. His sacred body was disfigured by no deformity, infested by no distemper, disabled by no pain, agitated by no unruly passion or affection; for he took not on him the person of any, but the nature common to all. But he did not take our nature, considered absolutely in itself, but as liable to sorrow and death; for as the younger brethren of God's family were subject to death, in common with the rest of Adam's fallen race, so he submitted to death, that he might destroy the works of the devil, and save them out of all distresses. He entered into as intimate an alliance with his brethren, as consisted with the infinite dignity of his person; he became our kinsman, to whom the right of redemption might belong; for he was bone of our bone, and flesh of our flesh, yet "holy, harmless, undefiled, and separate from sinners."—REV. G. PAXTON.

*Warnings.*—Be careful to suppress every sin in the first motion. Dash Babylon's children, whilst they are young, against the stones. Tread betimes the cockatrice's egg, lest it break out into a serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custom of sinning take away the conscience of sin. Suffer not thy mind to feed itself upon any imagination, which is either impossible for thee to do, or unprofitable if it be done; but rather think of the world's vanity, to condemn it; of death, to expect it; of judgment, to avoid it; of hell, to escape it; and of heaven, to desire it. Labour daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of God's laws; and the necessity of God's mercy through the merits of Christ's passion; to be such that if thou wert demanded, What is the vilest creature upon earth? thy conscience may answer, "mine own self by reason of my great sins;" and if on the other hand thou wert asked, What thou esteemest the most precious thing in the world? thy heart might answer, "One drop of Christ's blood to wash away my sins."—BAYLY. (*Practice of Piety.*)

*The believer's view of death.*—To encounter death the faithful are prepared, both by their knowledge and experience. "They know in whom they have believed, and that he is able to keep that which they have committed unto him." They know that their Redeemer is the mighty God, and that part of the everlasting covenant between the Father and him insures their victory over the grave; for it is written, "Thy dead

men shall live; with my dead body shall they arise." "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." These wonderful things of God's law being certified to them by the Holy Ghost, become the object of their admiration, the foundation of lively hope, and their richest treasure. Hence death grows familiar to their minds, as a translation to enjoy spiritual life in perfection, in the presence of their beloved, the sweetness of which they have imperfectly known already. Answers to their prayers, and a change of state in passing from darkness to light, from death to life, in their conversion, alters the visage of death, and its nature too. Instead of seizing upon them, to root them out of the earth, and pluck them out of their dwelling, it comes to exalt them to glory, and honour, and immortality.—REV. H. VENN.

*Christ died.*—The incarnation, and sufferings, and death of the Son of God, presents a series of events so astonishing, that imagination is baffled, and wonder itself is exhausted. Strange incident indeed, to be witnessed on earth and in heaven, that the Son of God is dead! Surely if at any time the seraphim of glory have paused on the wing, and the celestial harps been mute, it must have been when the Creator suffered death by the hands of his creatures—when the Prince of life yielded up the ghost—when the Lord of glory was committed to the tomb. This was humiliation indeed! Well might the earth tremble to its centre, when its upholder uttered his dying groan; and well might the sun be withdrawn into obscurity, when the incarnate God closed his eyes in the darkness of death! Be astonished, O heavens, and confounded, O earth! The eternal Son of the Most High takes not hold of the nature of angels, but of the seed of Abraham, is conceived and born of a woman, lives in a state of poverty and meanness, and closes his career on the accursed tree. True it is, surely, that Jesus was made lower than the angels.—REV. A. FISHER.

#### TWO CONVERTED ISRAELITES.

[The following Correspondence between Mr Moses Margoliouth, a baptized Hebrew in Liverpool, preparing for orders in the Church of England, and Mr Goldinger, a learned Jew of Warsaw, lately converted to the Christian faith, we gladly insert, as likely to interest our readers.]

*Liverpool, 2d March 1840.*

May the Prince of Peace send abundant peace and good will to my dearly beloved friend, Tobias Goldinger. May he be a shining light!

MY DEAR FRIEND,—There are not sufficient words in my tongue to declare the great joy I felt, when I saw in the Society's (for Promoting Christianity amongst the Jews) monthly Intelligence, that thou wast brought under the wings of Jesus Christ, the giver of life to every living creature. I rejoiced, and was exceedingly glad in my heart, seeing God's infinite mercies towards us, that he did not bring down our strength into hell on account of unbelief. Wonderful and high are the ways of the Lord, as heaven is high above the earth. Would to God that these words were engraved upon our hearts as with a pen of iron. Oh, joy! oh, joy! Who would—I would—be able to see thee? Oh, would to God that I may be able to see thee! Oh, would to God that I may! Oh, that I had wings like a dove! for then I would fly to Warsaw, and there we would solace ourselves with the love of God in Christ, even over the sure mercies of David, in the everlasting

covenant he made with us. Oh, how good and how pleasant it would be for brethren in Christ to live together! Though deprived of seeing thee personally, and of telling thee orally as much as I am able, still I determined not to suffer our acquaintance to be extinguished; therefore, with the works of my fingers I will bring before thy eyes the fruit of my mind, and from the deepest sincerity of my heart I lift up my hand to write to thee what I conceived in my meditation, when considering the greatness of the glory of God, that he removed the veil from our eyes, and brought us unto the way of life. But, woe is to me! when I remember the state of our brethren the children of Israel, who are scattered among the Gentiles in the four corners of the earth, and are still profaning the name of Jesus Christ, who shed his blood like water for all our sins, and they turned their necks to his Gospel, I would use the words of the prophet, "Woe, unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isa. v. 20. How can we endure to see the evil that shall come unto our people, or how can we endure to see the destruction of our kindred? Alas, alas! Oh, who would give mine eyes a fountain of tears, that I might cry day and night, without ceasing, for the calamity of the daughter of my people! Alas, the precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers! Their pastors teach them to reject the Son of God. But Gentiles, who were "afar off," lift up now their hands to them, saying, "What man is he that desireth life," prepare thyself to meet thy God Jesus Christ, and he will open thine eyes. They do not grudge wealth and riches, "to send ambassadors by the sea," to gather the outcasts of Israel, who wander about forsaken. Alas! alas! would to God they considered and understood this, my beloved brother. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." I expect to hear these words from thee, as well. Oh! let us not rest, until the Lord, through his mercy, should destroy their rest, in order that they may find rest to their souls in Christ Jesus; and answer their prayers, which they pray every Saturday, "that redemption should draw nigh unto their souls, through the Son of Jesse the Bethlehemite;" and also, "that they may rejoice through the Man, the Son of Pharez." Hear me, I pray thee, though I am younger than thou, receive my exhortation;—preach the Gospel to our nation, wherever thou meetest them, without ceasing; and pray to the Father of all mercies, that he should be pleased to raise thee up some assistance to aid thee. O Lord! raise up from among the people of Israel themselves preachers of Jesus Christ. As for myself, I am thankful to the Lord, that he gave me his grace, to proclaim the righteousness of Jesus among many of the children of Israel; and pray that the Lord may strengthen us to continue to do so. I trust that speedily "they will look upon Him whom they have pierced," and they will acknowledge that he is their God. They have waited for Him: then they will know and understand that their leaders spoke falsely to them,—"they will say, with their prophet Jeremiah, that even their "great men have altogether broken the yoke, and burst the bonds;" (v. 5); they have not

kept his vineyard,—instead of grapes, they brought forth wild grapes. As the famous Hebrew poem describes them,—

These fools, their heart is turned away with folly;  
They despise it, because they find no use in it;  
They satisfy themselves they know, whilst they know not.  
As a bat, walking about in darkness,  
Smitten with blindness, and cannot look up to the sun,  
Despises the light, to hide it from their eyes,  
These are men who found no rest in multitudes of books:  
Gathering precepts here and there, they spared not strength,—  
They laboured to find their purpose with a great deal of trouble  
and fatigue;  
But by the land-mark they stumbled, they turned back;  
They wandered like a traveller not knowing the right way,  
And as a staggering drunkard they reel to and fro.

O Lord, strengthen us to devote all our abilities to announce to them the Word of life while it is yet day, for "the night cometh, and no man can work;" and may he also strengthen us under trials. Oh! may we be able to say, with our brother Saul, "The Spirit itself beareth witness with our spirits that we are the children of God;" and them, "Who will separate us from the love of Christ?" May the God of peace multiply peace and grace unto thee as long as thou shalt live upon this earth, is the sincere prayer of thy truly loving brother,

MOSES MARGOLLOUTH.

Warsaw, 23d April 1841.

To the beloved of my soul, son of my native town, who is pleasant to me; tender father,\* a divider of the law, Moses Margolouth is his honourable name: may he be a shining light.

Thank God, life and peace are present with me. My dear friend, behold my answer to thy letter, with which thou hast honoured me on the 2d of March 1840. A thousand thanks to thee my beloved friend, that thou hast inquired after me by thy letter, for thou hast caused me exceeding great joy, especially upon my perceiving in it two important things. First, Thy great zeal for our Christian religion; and, second, That thou art continuing to love our brethren the house of Jacob, and thy delight is in preaching to them the good things of salvation: Alas! my beloved friend, how assuredly as thy heart and soul cries for them, so does mine. Alas, my flesh pains upon me, and my soul mourns within me also, when I remember that our brethren the house of Israel walk still in darkness. Woe, the Hebrews are like blind men groping at noonday; they have forsaken the fountain of the living water; and they have digged to themselves broken cisterns, viz., their teachers and pastors, as the words of the prophet are, "Many pastors have destroyed my vineyard, they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness." Jer. xii. 10. Therefore my dear friend, if we have known the redeeming love of our God, which he has bountifully bestowed upon us; and if we have received the grace of our Redeemer the Lord Christ, let us hold fast this great salvation with integrity of heart. "Giving no offence in any thing that the ministry be not blamed, but in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses." \* \* \* \* "As poor, yet making many rich, as having nothing, and yet possessing all things." 2 Cor. vi. 3-10. See, my dear friend, the

\* A title given to Joseph, the English Bible translates it "son of the flock."

prayer in the form of a hymn, I composed in the German language, and thus let us pray with our whole heart :—

Consider my affliction, God, have mercy  
And redeem me,  
According to the greatness  
Of thy paternal love.  
Let me, Lord, by thy fatherly grace,  
Find mercy :  
For the sins  
Blot out, FATHER, my guilt.  
Wash me, Lord, from my leprosy  
Then my sins  
Are no more  
Wash me continually more and more.  
O, that thy Son (not the rod),  
With His sacred blood,  
Cleanse me  
From stains that cover me.  
Cast me, O my God, cast me not from thee :  
Behold my crying :  
Take not thy  
HOLY SPIRIT from me.  
Let sinners take my example—  
Learn to forsake  
Their ways,  
And return back again to Thee.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all for ever. Amen.

I remain thy faithful friend, until my return to the dust.  
T. W. GOLDING.

P. S.—I salute in the peace of God all believing brethren in the Lord Jesus Christ, and love Him, and praise His great name.

THE WALDENSES OF PIEDMONT,  
BEFORE THE PERIOD OF THE REFORMATION.  
PART I.

To the students of ecclesiastical history, few subjects are involved in such darkness and perplexity as the history of the Waldenses. The Church of Rome, that wrote the chronicles of the middle ages, was too deeply interested in the matter to have it otherwise; and, therefore, the origin, the creed, and the characters of this truly interesting race of early Christians have been so grievously misrepresented, that, if we were to receive the accounts of Papal writers, the Waldenses would appear a mere people of yesterday—a sect or heretics, corrupt in faith and perverse in practice; whom the earth had loathed, as well as the Church had extirpated. These accusations also were continued so loudly and so long, and asserted with such effrontery, that historians of a later day received them without question, and lent the sanction of their authority to so base a delusion. But, happily for the Church of God at large, as well as the bright example of a people of whom the world was not worthy, the voice of truth was at the same time lifted up, and, although it was but a "still, small voice," it pierced through the universal clamour, and reached the ears of posterity. The simple statements of the people themselves, as well as the calamities of their persecutors, have survived, and from these we learn the nature of their character and creed. And, if even these should be objected to, there is ample testimony, from Papal writers themselves, to show that the Waldenses are neither heretical in faith, nor flagitious in practice; but, on the contrary, a people who held fast by the Word of God, and endeavoured to conform their lives to the pure injunctions of the Gospel.

It will be necessary to specify a few of these mis-

representations, in order to understand more thoroughly the history of this calumniated people. What, then, was the origin of the Waldenses? It has ever been the interest of the Church of Rome to represent the principles of the Reformation as mere modern innovations, that they may the more triumphantly ask the Protestant, "Where was your Church before the days of Luther?" On this account, they assert that the Waldenses can be traced no farther back than the days of Peter Waldo, who flourished in the middle of the twelfth century; and that from him they derived their title, by which they are known in history. But the terms Waldenses, Vallenses, and Vaudois, are merely territorial appellations, meaning "inhabitants of the valley," applied to those who dwell in the valleys within the confines of Piedmont; as they were called in the south of France, Albigenses, from having their chief residence in that kingdom at Albi. Upon the same principle, they were sometimes called Lombards, Picards, Bulgarians, or Bohemians, according to the countries in which they resided. Frequently, too, they were named after their most distinguished teachers; and thus they have been successively termed Lollards, Josephites, Arnoldists, Berengarians, Henricians, and other such appellations. Sometimes a title was given them from their mode of life: and in this way they were called Fraticelli, from their brotherly affection for each other; Paterenians, from their frequent sufferings; and Passagenes, from their being driven from place to place by persecution. But these appellations were too harmless for the malignity of those who hated the Waldenses, and others were invented for the purpose of bringing them into general hatred and contempt. In Dauphiny, they were called Chaingards; and those who had passed beyond the Alps were called Tramontanes, a word equivalent to barbarians. They kept no day holy but the Sabbath; and, on this account, they were sometimes called Insabathas, as if they observed no Sabbath at all. In Germany, they were branded with the title of Gazares, meaning a people execrably wicked; and in Flanders, Turtpins, because their dwelling was with the wolves. In addition to these opprobrious names, charges were brought against them of the same foul character with which the heathens had been wont to asperse the primitive Christians. It was alleged, for instance, that the Waldenses practised a promiscuous intercourse of the sexes at their religious meetings, and laughed at the sanctions of marriage; that they were the enemies of all religious and civil order; and that to the abominations of the Adamites they added the heresies of the Gnostics, the Manicheans, or the Arians, just as malice or spleen might suggest the accusation. The answer which Jean Paul Perrin wrote to these charges, and addressed to Ladislaus, King of Hungary and Bohemia, exhibits, with the purity of the Waldensian creed, a singular picture of the malice and mistakes of its impugnors. We there find, that because they were unwilling to have their children baptized by Romish pastors, they were supposed to be enemies of baptism; because they forbade profane swearing in common discourse, they were said to be hostile to lawful oaths. Their rejection of the doctrine of the real presence in the eucharist, was stigmatized as a denial of the divinity of the Son of God; and their denial of the Pope's supremacy over all temporal princes, made them the

branded as Manichees, who believed in an equal rule of two powers—the one of Evil, the other of Good. One other charge we shall only specify, out of fourteen, because it was a serious accusation in those days, although now it can scarcely be announced without a smile. It was, that the Waldenses were not only heretics, but sorcerers; and that those who retired from Lyons to the Alps became “besom-riders”—that is, persons who rode post through the air upon a broomstick. The simple Waldenses, with a strength of common sense that was far in advance of their age, and with a soundness of argument which their enemies were unable to gainsay, repelled this odious and absurd accusation. “How,” they said, “can a man revere the first commandment, and yet believe in the figments of astrology and the power of the planets? How can a Christian believe in the marvels of sorcerers, and thus attribute to the devil those powers that belong only to God?” All enchantment, spell, and conjuration, whether by word or by writing, they boldly declared to be nothing but delusions, and delusions of Satan to accomplish the perversion of souls.

The valleys of Piedmont seem to have been expressly fitted as a place of shelter for the ark of God, during those periods when all Europe resounded with war and national annihilation. Christianity was driven from churches and palaces by the onswEEP of the northern in vaders, or it lingered only to be perverted and debased. But amidst these tranquil recesses, which were as yet too humble and secluded to tempt the approach of the spoiler, a primitive race of men had dwelt, who had continued to worship God in simplicity, notwithstanding the prevalent deterioration. It has been asserted, indeed, that the Gospel had been maintained there in a state of comparative purity since the apostolic ages; and this testimony is borne out by the oldest of the Romish historians who has written of their sufferings, although, as might be expected, he terms their creed a pestilent heresy. In the several Papal Synods and Inquisitorial Courts, also, in which it was condemned, it is generally spoken of in bitter terms, as having been of long continuance—as being the earliest of all existing heresies—as having existed even so early as the fourth century, and stretched its ramifications into almost every country. The first notice, however, which we have of the Waldenses as a regular class of religionists, is from the history of Claude, Bishop of Turin. This eminent individual, who has been frequently honoured, and justly honoured, by historians with the title of the “First Protestant Reformer,” was a native of Spain, and in his youth was appointed one of the chaplains of Louis the Meek, King of France. This sovereign, anxious for the instruction of the Piedmontese, among whom the errors of image-worship had made fatal progress, constituted Claude, Bishop of Turin, in the year 817. As soon as the good man entered upon his pastoral charge, he commenced his labours with apostolic zeal and success, and, we are happy to add, with apostolic purity. His beginning was against the obnoxious images and pictures with which the churches were filled, and to which the people were wont to render idolatrous homage. It was in vain that they endeavoured to save these their favourite toys, by the sophisms which the Church of Rome has been so accustomed to urge in

their behalf. They alleged, that they by no means believed in a divine power inherent in these images—that they only revered them in honour of the holy personages whom they were designed to represent. But the bishop sternly told them that if, after quitting the worship of devils, they still honoured the images of the saints, they had not yet quitted idolatry, but only changed the names of the objects. “Whether,” he added, “you paint upon a wall the effigies of Peter, or Paul, or those of Jupiter, Saturn, or Mercury, they are now neither gods, nor apostles, nor men; the name is altered, but the error remains. If men must be worshipped, the absurdity would be less in worshipping them while living, and when they are the image of God, rather than after they are dead, when they only resemble stocks and stones.” After these unanswerable arguments, he proceeded forthwith to destroy the obnoxious emblems. With the same ardour, also, he proceeded against relics, crosses, pilgrimages, and other trumpery, which had now accumulated to such an extent as almost wholly to shut out the light of heaven. The monks became wellnigh frantic at the destruction of their beloved idols, and reviled him as a heretic and blasphemer; and, in many cases, the common people were so incensed against their bishop, that his life was repeatedly menaced; but in spite of their hostility, his career was prosperous, and his end was in peace.

In studying the life of this early Reformer, and pastor of the Waldenses, we know not whether most to admire the intrepidity of his labours or the purity of his doctrines. It was not enough that he merely lopped off the excrescences of that upas-tree which was throwing its branches abroad, and dropping death among the nations; but he laid the axe to the root, by denying boldly the usurped supremacy of Rome, and asserting Jesus Christ to be the only Head of the Church: In the same spirit, he contraverted the authority of tradition, asserting the completeness of the revealed Word of God as the only rule of faith and practice. The worth of human observances in accomplishing our salvation, and upon which the Church of Rome erected such a vast superstructure, he boldly and constantly impugned; and endeavoured to teach, both in his sermons and writings, the great doctrine of justification by faith, as the apostle Paul had taught it. These important truths, that seemed so greatly to startle the ears of the sixteenth century, as innovations hitherto unheard of, were distinctly, impressively, and effectively announced by Claude, Bishop of Piedmont, in the ninth. For at least twenty years his ministry was continued among the secluded valleys of Piedmont; and its fruits are to be found in the multitudes that were converted to the faith, the Churches that were planted and organized, and the firmness with which the Waldenses adhered to the truths he had taught, amid the depression of universal darkness, and centuries of oppression and bloodshed.

---

Printed and Published by JOHN JONESTON, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GREENGLASS, London; W. COBBY, JUNR. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Mountains of Gilead. By the Rev. J. A. Wylie, <i>Page</i> 529</p> <p>2.—Biographical Sketch. Archibald, Earl of Argyle. By the Editor, ..... 533</p> <p>3.—Sacred Poetry. "The Desponding Christian." By W. H. Madden, M.D., ..... 534</p> <p>4.—The Waldenses of Piedmont, before the Period of the Reformation. Part II., ..... 54.</p>	<p>5.—Sacred Poetry. "Mary sitting at the feet of Jesus." <i>Page</i> 537</p> <p>6.—A Discourse. By the late Rev. William Hamilton, D.D., <i>Concluded</i>, ..... 5b.</p> <p>7.—The House of the Infidel; or the Progress of Infidelity. By the Rev. Thomas Dimma, A.M., ..... 540</p> <p>8.—Christian Treasury. Extracts from Willberforce and Howels, 543</p> <p>9.—Rise and Progress of the Reformation. By T. Brown, Esq., 543</p>
---	--

THE MOUNTAINS OF GILEAD.

BY THE REV. J. A. WYLIE,

Dollor, Clackmannanshire.

THE following extract is taken from a very interesting work which has recently appeared from the pen of our respected correspondent, entitled, "The Modern Judea, Ammon, Moab, and Edom, compared with Ancient Prophecy."\*

The range of Hermon terminates about three hours and a half (eleven miles) north of the Hieromax: about the same distance south of that river begins the range of Gilead. Rising on the southern border of Manasseh, the hills of this range traverse the ancient territory of the tribe of Gad, and terminate about six miles south of the river Jabbok. Their length, in a straight line, may be estimated at about twenty-five miles. Jacob, on his return from Padanaram, traversed these mountains; on their summit he was overtaken by his uncle Laban, who had pursued him with a hostile intention, but being forbidden of God in a dream, he refrained from doing him injury. The parties, on their meeting, entered into a friendly compact, and a heap of stones was raised on the summit of the hill in token of the transaction: and from that day the mountains were termed Galeed or Gilead—the mountains of the heap. Till the beginning of the present century, the territory of Gilead, and indeed the eastern possessions of Israel generally, were an "unknown land:" no one had crossed the Jordan, for the purpose of exploring the country lying beyond it, which, up to the time we have indicated, was generally believed to be a desert, and as such represented in our maps; judge then of the surprise of the traveller when, on entering this region for the first time, he found its fertile soil, and rich prospects, not surpassed, and scarcely equalled, by the finest parts of Samaria and Galilee. Around it is thrown a rampart of barren mountains, but these once passed, scenes of extraordinary beauty and grandeur disclose themselves to

the eye, resembling rather what we might expect to meet in a long inhabited and highly cultivated country, than in this neglected land. As we shall not again return to the east of the Jordan, at least till we come to survey the fallen cities of Ammon and Moab, we shall be more minute and lengthened in our descriptions of this part of the country, than might seem to be necessary, for the mere purpose of illustrating the hills of Gilead. We are also to bear in mind, that the region of which we speak is beyond the limits of the Land of Promise, strictly considered, and that here, we are not to look for so evident traces of the curse, as in the country west of the Jordan, against which it was more emphatically denounced.

We had arrived on the level plains of Bashan, near the commencement of the Gilead range; let us now reverse the order in which we were proceeding, and supposing ourselves transported to a point on the Jordan, nearly as far south as Jericho, let us there begin our journey, and examine the country in our progress northwards. Leaving the Jordan then, and directing our course to the northeast, we begin our ascent over the hills which bound in that direction the plain of Jericho; having reached their top, we descend on the other side, by a rugged track which leads down into a deep glen. Traversing this glen, we again begin to ascend; a winding path leads us to the summit of a second and third range of barren mountains, and scarcely have we passed them, when we find ourselves on a level plain, not much inferior in height to the mountains themselves, and certainly eight hundred feet above the level of the Jordan. Here we are all at once surprised by the new character which the country assumes. "We are now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil; now

\* Glasgow: Collins, 1841.

covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zebulon and Esdraelon in Galilee and Samaria.

Still continuing our course, in a north-east direction, the fertile and beautiful aspect of the country not only continues but improves; the hills around are clothed with wild olives, oaks, and pine trees, while the little dells, which are amply furnished with water and pasturage, often contain an encampment of Arabs with their flocks. "The path," says Lindsay, "wound through thickets of the most luxuriant growth, and of every shade of verdure, frequently overshadowing the road, and diffusing a delicious coolness, though a delightful fresh breeze so allayed the heat that it was never oppressive; while the cooing of wood-pigeons, the calling of partridges—magnificent birds as large as pheasants,—the incessant hum of insects, and hiss of grasshoppers singing in the trees as happy as kings, after breakfasting on the dews of Mount Gilead—and the thought that gave zest to it all, that this was Mount Gilead, made up a full cup of enjoyment."

Pursuing our way through scenery of this description, we arrive at length on the banks of the Nahr-el-Zerka, the Jabbok of the Scriptures. On this very stream, Jacob and his company halted, nearly four thousand years ago, on their journey from Padanaram; and here the patriarch received the alarming intelligence of the approach of his brother Esau with four hundred men. Making such arrangements as the time admitted of, he sent his company over the brook; "and Jacob was left alone, and there wrestled a man with him until the breaking of the day." We are now on the scene of this singular conflict, and anxious to learn the appearance, at this day, of so memorable a spot. The stream flows through a deep ravine, of wild and romantic beauty; in some places it looks as if a violent convulsion of nature had rent the mountain to afford a passage for the waters: the height of the cliffs is not less than five hundred feet, while the space between them is not greater than a hundred yards. The banks of the stream are so thickly wooded with oleander, and plane trees, wild olives, almonds, and tall waving reeds, that the water cannot be seen by looking down upon it from the cliff, though the murmur of its flow is distinctly heard, echoing through its long narrow channel. Winding paths lead down to the bottom, the cliffs in all parts too steep to allow the traveller to go directly down. "The river where we crossed it," says Buckingham, "was not more than ten yards wide; but it was deeper than the Jordan, and nearly as rapid; so that we had some difficulty in fording it. As it ran in a rocky bed its waters were clear, and we found their taste agreeable."

Crossing the Jabbok, we leave the country of the Amorites, of which this river formed the northern boundary, and enter the lands of Ogg, king of Bashan. The hills here are higher than those of the south of Zerkah; and the views

with which the country abounds are equal in beauty and superior in grandeur to those through which we have already passed. Every winding of the path brings under the eye the most magnificent landscapes, lofty mountains, wooded slopes, well-watered meadows, while flocks and herds give animation to the picture. The fellahs (Arab husbandmen) who live in this part of Gilead cultivate some of the lands, and fields covered with corn now begin to make their appearance. Among the woods the oak is frequently met with, a circumstance that reminds us, that we are now approaching a region which of old was not less celebrated for its oaks than Lebanon was for its cedars. Going forward still in a north-east direction, the broken arches and tall columns of Gerasa rise before us; but we cannot stop at present to examine this site of departed splendour: we shall return to it when we come to speak of the cities of Israel. Leaving Gerasa, we pass on to examine the country to the north of it. The soil continues fertile, and the aspect of the landscape still as favourable: a few hours brings us to the village of Soof: and a little beyond it we enter a forest of oaks, which continues for four or five miles, when the country becomes clear of wood, and scenes of a park-like character open before us. Traversing this open region, the beautifully wooded country again returns—the remains, no doubt, of those forests of oak for which this region was once so celebrated. "It was forest scenery of the noblest character," says Lord Lindsay, "next to that of Old England, with which none that I ever saw can stand comparison." As we advance the wood gradually grows thinner, and we again emerge on an open country, covered with a fine green turf, lying neglected at present, but bearing marks of having been cultivated in former times, seeing the ancient enclosures of its fields are still visible. In this neighbourhood, too, we meet with the ruins of numerous towns. It is evident that many ages of barbarism and neglect have passed over the country, since the cities which once flourished on these sites fell into decay, for the ground they occupied is now covered with wood. The gloom and silence of the forest rest above the spot which, in ages long gone by, was the dwelling of gay and busy multitudes; and the traveller is made aware that he is on the site of a ruined city, by the large hewn blocks which peep up through the soil, the broken pottery strewed over its surface, and the fountains generally found in the neighbourhood. The broken pottery, always seen on such sites, is the first indication the traveller meets with that he is in the neighbourhood of some ancient ruin; these relics of the domestic utensils of the former inhabitants, point to times when a much higher civilisation, and a far greater degree of domestic refinement and comfort prevailed in these countries than any thing of the kind which is to be found there at this day. No similar vessels are used by the present inhabitants. The few modern villages which exist in Gilead

are placed generally on the sites of the former cities. Their population is chiefly Mahomedan, with a few Christian families belonging to the Greek Church, as ignorant and superstitious as the Moslems themselves. The ground around is occupied with corn-fields and olive-yards, the signs of modern cultivation; while the memorials of past magnificence are seen in the wells of Roman construction, broken shafts of pillars, sarcophagi, holes hewn in the rocks for the reception of the dead, and other vestiges which time has spared. These remarks apply chiefly to the district of Adjeloon. It is now impossible to ascertain the exact limits of the land of Gilead; but there can be no doubt that the district we have named lay within these limits, one nearly in the centre of the country, and formed one of the most fertile and beautiful parts of the whole land.

Going forward from the point we have already indicated, and still keeping a northerly direction, the aspect of the country rapidly changes for the worse: the hills assume a bare and desolate appearance, the soil grows thinner, few patches are cultivated, or are fit for cultivation, and the dreariness of the prospect increases, till at last the hills sink into the plain. We may now consider ourselves as beyond the limits of the ancient Gilead, and again arrived on the low pasture grounds of Bashan—the broad plain we have already indicated, lying between the Hermon and the Gilead range, and existing in the country, though not in the maps.

This plain is less fertile than the hilly region we have just traversed. We are surprised to find it so, seeing it enjoyed in ancient times the character of a rich pastoral country. Its greater sterility at this moment is owing, perhaps, to the want of wood and water, in the absence of all cultivation. In Gilead there is almost no cultivation, it is true, but the mountains produce numerous streams, which irrigate the soil, and thus the hilly slopes and valleys are covered with a luxuriance of wild herbage, to which, together with its woods, all the beauty and richness of the prospect are owing; but there is nothing of this kind in the level plain on which we have now arrived: no mountain streams to produce a natural irrigation in the absence of man, and hence the aspect of greater barrenness. This plain appears to have comprised the ancient districts of Argob and Bashan: the former of which was, no doubt, situated on the north of the Jarmonk (Hieromax), and the latter on the south of that river, extending a short way, it is probable, into the hilly region adjoining. The whole of these countries, north of the river Arnon to mount Hermon, were conquered and taken possession of by Israel before they crossed the Jordan. "Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle," they came to Moses, and the princes of the congregation, and requested that a possession

might be assigned to them in the rich pastures-lands on the east of the Jordan; their wish was granted: and here, amidst the hills of Gilead, and the fertile plains on the north and south of it, the two tribes and a half were located. In ancient times this part of the country appears to have nourished a race of men of gigantic stature; speaking of its conquest, Moses says, "Only Ogg, king of Bashan, remained of the remnant of giants; behold, his bed-stead was a bed-stead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man:" and again, "all the region of Argob, with all Bashan, which was called the land of giants." When the Israelites conquered it, they found the country covered with numerous and strong towns: the district of Argob contained not fewer than three score cities, with "high walls," and "brazen gates," besides "unwalled towns a great many." The multitude of ruins with which it is covered at this day, shows that it was once thickly peopled, and continued to be so at an age long posterior to that of the conquest: and the mention which the Scripture makes of the bulls of Bashan proves, likewise, that it long retained its eminence as a rich pastoral country. The few spots under cultivation at present yield twenty-five times the seed sown. The whole plain, between the eastern shore of Tiberias and the termination of the Djebel-el-Heish, which Burckhardt considers as strictly the Argob of Scripture, is lying at this moment "uncultivated, and overgrown with a wild herb called khob, which camels and cows feed upon." A statement agreeing with the character which the Scriptures assign to it. Up to the hills we have just named (the El Heish), the soil of the plain is black; beyond this point it begins to be of the same red colour as the Hauran earth: here crops of wheat and barley are often seen. The following account is given by Elliot of this plain, who traversed the whole of it on his way from Damascus to the lake of Tiberias. "Pursuing our course through Jedoor, by some supposed to have been the country of the Gadarenes, the long chain of Bashan bounded our view on the south, till we reached Nowa, the ancient Neve. This, like Sanamein and several other towns and villages on the road, is a heap of ruins. Population seems to have decreased from thousands to hundreds, and from hundreds to decades: what were once cities of considerable magnitude are now wretched villages, and large towns have not a single tenant to perpetuate the memory of their name." "From Nova to Feek the road crosses a vast plain, destitute of cultivation and inhabitants. Nothing is seen but the ruins of tenantless villages and towns in every direction, with multitudes of hawks and herons occupying the spots deserted by man." Such is the present aspect of a district which, in the times of Israel, was not inferior in point of fertility to any of the countries on the east of the Jordan. "Bashan languisheth."

Not only was it foretold that the pastures of

Bashan should languish, "the day of the Lord," said Isaiah, "shall be upon all the oaks of Bashan." The woods in the interior of Gilead, occurring in a deserted country, strike the traveller as magnificent, and remind him of scenes which he has witnessed nearer home; but with regard to the northern part of our route, which lay within the limits of the ancient Bashan, there is scarcely a tree to be seen: and even as to Adjeloan, where the oak still grows abundantly, neither the number nor the beauty of these trees is such as to entitle them to their ancient fame; we may now address them in the words of the prophet: "Howl, O ye oaks of Bashan, for the forest of the vintage is come down."

With regard to the region we have now gone over, we have only one other remark to make. It lies, as we have already stated, beyond the limits of Palestine proper, and therefore the curse pointed against the Land of Promise is not to be understood as applying so particularly to this part of the country, as to that on the west of the Jordan; and at this day there is a marked difference between the two,—so far, at least, as regards all the countries north of the Arnon. This difference has been well described by Buckingham, with whose words we shall close our remarks on the Trans-Jordanic possessions of Israel. "The soil is so generally fertile as to be capable of producing almost any thing that is required; and while the valleys abound with corn-fields and olive grounds, the upland slopes of the hills are planted with vines, and the summits of the mountains are clothed with the trees of the coldest regions. The climate is really delightful: a clear deep blue sky, a pure air, a warm summer in the valleys and plains, a snowy winter on the mountain tops, with all the finest shades of gradation between these two extremes, furnish every variety of temperature and atmosphere that can be desired by man. The strongest proof that could be given of its salubrity, is the remarkable fact, that not one maimed, deformed, or sickly-looking person any where met our sight during the whole period of my being in this part of the country, though we saw new faces, and came in contact with great numbers of persons every day. Indeed this portion of the country included in the districts of Belkah and Adjeloan, on the east of the Jordan, is as superior to the Promised Land on the west of that stream, as the most romantic and beautiful parts of Devonshire are to the bleak hills and barren heaths of the adjoining county of Cornwall."

BIOGRAPHICAL SKETCH.

ARCHIBALD, EARL OF ARGYLE.

BY THE EDITOR.

In a former Number we called the attention of our readers to a distinguished individual belonging to the noble family of Argyle, who suffered martyrdom in the cause of Christ and the Covenant. At an after period in the history of Scotland, when the restoration of Charles the Second plunged the adherents of the

Covenant into all the horrors of a bloody persecution, another descendant of the same illustrious family was honoured with the martyr's crown.

That Charles was a determined enemy to the Protestant faith was obvious; and if he ruled with despotic sway in England, he hunted down the poor Scotch Presbyterians with the most fierce and unrelenting hostility. The followers of Cargill and Cameron were not so easily subdued. Few in number though they were, and feeble in physical power compared with their enemies, they fought and fell in the cause of truth and righteousness. The firmness and unflinching determination of the persecuted remnant exasperated their enemies beyond all measure; and while they inflicted the most cruel tortures upon the most obscure individuals, who were bold enough to avow their attachment to the Covenant, nobles even of the highest rank did not escape their resentment. Among the most eminent of the latter stands the Earl of Argyle, whose brief career we are now about to sketch.

The hereditary attachment of this nobleman to the true Scottish Presbyterians was strong and decided. He felt as if the honour of his family were bound up with the success of their cause; and, while he followed their movements with the most intense interest, it was in the hour of their sorest trial that he boldly avowed the harmony of his principles with theirs. The adherents of Charles in the Scottish Parliament, desirous of purging the offices of the Crown of all enthusiasts, as they regarded the Presbyterians to be, proposed a self-contradictory test to be taken by every privy-councillor. The Earl of Argyle, among others, was required to sign it. He was ordered, accordingly, by one of the clerks of Council, to attend at Edinburgh on the 3d of November 1681, and to subscribe the test act. The Earl complained to the Duke of York that the time within which it was by act of Parliament to be signed was not yet expired. His remonstrances had no effect upon the Duke, who secretly wished to rid himself of so formidable an opponent to the fulfilment of his designs. On the day appointed, therefore, Argyle made his appearance, and in the presence of the Council uttered the following explanatory declaration:—"I have considered the test, and am desirous to give obedience as far as I can. I am confident the parliament never intended to impose contradictory oaths; therefore I think no man can explain it but for himself. Accordingly I take it in as far as it is consistent with itself and the Protestant religion: and I do declare, I mean not to bind up myself, in my station, and in a lawful way, to wish and endeavour any alteration I think to the advantage of the Church or State, not repugnant to the Protestant religion and my loyalty; and this I understand as a part of my oath." The oath was then administered and he took his seat as a privy-councillor.

The following day, the Earl waited upon the Duke of York, wishing to ascertain his views upon the manner in which he had subscribed the test. His Royal Highness openly declared himself dissatisfied with the exception which he had taken, and dismissed him with these words, "Well, it passed with you, but it shall pass with no other." This remark the Earl understood as indicating the Duke's acceptance of the subscription. But his Lordship was mistaken; a design was formed

to prosecute him for treason, on the ground of the explanation which he had given. The same day, accordingly, he was called before the Council, to take the test a second time as a commissioner of the Treasury. The Earl offered to take the test, as he had already done, upon which he was requested to repeat the declaration he had made. Argyle, perceiving that there was a design to ensnare him, declined to comply with their wish; but at length, being urged by the Duke of York, he stated that, to prevent mistakes, the declaration had been committed to writing. It was then produced and read; and the Earl having been requested to withdraw, the Council deliberated for a little, and calling him in again, announced that they were by no means satisfied with his explanation, and that, therefore, they declared him unfit either to have a seat in the Council or to be a Commissioner of the Treasury. Next morning he waited on the Duke, and expressed his surprise that the explanation which he had thought it necessary to give, before taking the test, should have been regarded as a crime. The Duke replied, "As I have already told you, you have cheated yourself—you have taken the test." On hearing this, Argyle expressed a hope that the Duke was satisfied. After some conversation, the Duke charged him not to leave town till he saw him again.

In obedience to the Duke's commands, the Earl remained in town till next Council-day, when the Council ordered him to repair to the Castle of Edinburgh, and there to remain as a prisoner. Meanwhile, the advocate was ordered to commence a prosecution against him for treason, and notice of the design was sent to the king; but before the king's approbation of their proceedings had been received, an indictment was drawn up, and the Earl was summoned before the Lords of Justiciary on the 12th of December. The day of trial accordingly arrived, and the Earl having appeared in Court, an indictment was read, charging him with declaring against and defaming the act enjoining the test, by insinuating that the Parliament had imposed a contradictory oath, and that the said oath was inconsistent with the Protestant religion. These charges were very ably repelled by Sir George Lockhart and Sir John Dalrymple. Only five out of the six Lords of Justiciary were present at the close of the debate, Lord Nairn having been obliged to retire in consequence of the infirmities of old age. The Judges were equally divided; and Lord Queensberry, who presided, not wishing to give his casting vote, Lord Nairn was brought from his bed to the Court, that he might give his vote against the Earl. The following day the Lords pronounced their interlocutor, declaring the Earl's defences against perjury to be satisfactory, but not those against treason. The paper which the Earl had written out, containing his explanation of the test, was then produced in Court; and, after it was read, the jury withdrew, and in a short time brought in their verdict, finding the Earl guilty of treason, leasing-making, and leasing-telling, but not guilty of perjury. The trial being ended, an account of the proceedings was forwarded to the King. The Earl's friends felt assured that a design against his life was formed, and that it would meet with the King's sanction. As soon as the Earl ascertained this to be indeed the case, he left the castle in disguise, and escaped on Tuesday the 20th, the day before he

was to have been sent to the common prison, preparatory to his execution.

Travelling under the disguised name of Mr Hope, the Earl, being joined, according to previous agreement, by Mr George Pringle of Torwoodlee, travelled to London; and, having remained in concealment there for a short time, he passed over into Holland. In his absence, accordingly, sentence of attainder was passed against him in Scotland. The Earl remained in Holland till the death of Charles the Second, in the beginning of 1685. That event, followed as it was by the accession of his deadly foe, the Duke of York, encouraged him to attempt the deliverance of his country from the tyranny under which it had so long groaned. With this view, he resolved to make a descent upon Scotland; and, at the same time, he prevailed upon the Duke of Monmouth to make a descent upon England. Argyle felt himself considerably embarrassed by the want of money; but, through the kindness of a rich lady in Amsterdam, his coffers were amply replenished. He set sail, accordingly, from Holland little more than a month after the King's death, and arrived in Scotland sanguine of success. His hopes, however, were disappointed; and, finding it difficult, or rather impracticable, to rally his friends, he endeavoured to escape, but he was seized by the enemy, and carried prisoner first to Glasgow, and thence to Edinburgh, where he was lodged in the Castle, and laid in irons. It was keenly debated whether he ought to be tried anew, or summarily executed on the sentence which had been pronounced against him in 1681. While this point was under discussion, a letter was received from the King, ordering him to be put to death within three days. In consequence of this letter, he was ordered to be beheaded next day, and his head to be fixed on the Tolbooth of Edinburgh. A sentence so summary might have struck terror into the mind of any individual, but the Earl received notice of it with the utmost calmness, declaring that he had more comfort and joy that day than he had felt on his escape formerly from the Castle. The day before his execution was the Sabbath, and he spent the whole of his time in religious exercises. No Presbyterian minister was allowed to attend him, but two Episcopalian ministers were ordered to visit him just before the hour of execution. These two ministers—Mr Annand, dean of Edinburgh, and Mr Lawrence Charteris—conducted themselves with the most becoming solemnity and propriety. The fatal hour arrived, and the Earl, mounting the scaffold with a firm step, and being permitted to address the spectators, spoke to the following effect:—

"Job tells us, 'Man that is born of a woman is of few days, and full of trouble;' and I am a clear instance of it. I shall not now say any thing of my sentence or escape,—nor of the ground of my return;—that which I intend mainly to say now, is, to express my humble, and, I thank God, cheerful submission to His divine will, and my willingness to forgive all men, even my enemies. I know afflictions spring not out of the dust, are not only foretold, but promised to Christians, and are not only tolerable, but desirable; for God chastises his own, to refine and not ruin them, whatever the world thinks. I know many, like Hazeel, 2 Kings viii. 13, go to excesses they never thought they were capable of. Let rulers and others seriously read and weigh Prov. i. 20, &c.; 2 Chron. xxv. 6-16; Prov. xxiv. 10-12, and xxviii. 10; and Isa. lix. espe-

cially verse 15; and avoid what is bad, and follow what is good. For me, I hope, by God's strength, to join with Job xiii. 15, and the Psalmist, Psalm xxii. 4; and to trust, as Psalm cxlviii. 11; and shall pray, as Psalm, lxxiv. 19, &c; cxliii. 6, &c.; and Luke i. 74, 75; and shall hope, as Psalm xciv. 15. I do hereby forgive all that directly or indirectly have been the cause of my being brought to this place, and pray that God may forgive them,' &c.—When he had ended, he turned to the south side of the scaffold, and said, 'Gentlemen, I pray you do not misconstrue my behaviour this day. I freely forgive all men their wrongs and injuries done against me, as I desire to be forgiven of God.' Mr Annand repeated the words louder to the people, as he did when his Lordship spoke to the same purpose from the north side; and said, 'This nobleman dies a Protestant.' The Earl stepped forward again, and said, 'I die not only a Protestant, but with a heart-hatred of Popery, Prelacy, and all superstition whatsoever.' Having taken his leave of his friends, he at last kneeled down, and, embracing the maiden (the instrument for beheading), said, 'This is the mean to finish my sin and misery, and is my inlet to glory, for which I long.' Then he prayed a little within himself, thrice uttering these words, 'Lord Jesus, receive me into thy glory!' and lifting up his hand, which was the signal, the executioner did his work."

Thus died one of Scotland's noblest martyrs, the Earl of Argyle—a man not only of sound Protestant, but of sound Presbyterian principles, who shed his blood in the cause of truth and righteousness.

#### TO A DESPONDING CHRISTIAN.

By W. H. MADDEN, M.D.

CHRISTIAN! wherefore faintest thou?  
 Warrior! why thus pale?  
 Having fought so long, wilt now  
 Like a coward fail?  
 Look around thee, look around,  
 Victory to thy car is bound!

Blind thou art, or thou would'st see,  
 How'ring o'er the fight,  
 Spirits of eternity,  
 Cloth'd in garments white!  
 Lo! their wings, outstretch'd above,  
 Form a canopy of love!

See! they throng around thy head,  
 Waves their golden hair;  
 Heav'nly balm, about thee shed,  
 Scents the fragrant air:  
 Lo! they raise the crown on high,—  
 Glorious prize of victory!

Fierce tho' foes may gather round,  
 Dark their banners wave,  
 Think, O think their rage is bound,—  
 Christ the weak will save!  
 Steel thy heart, and nerve thine arm,  
 He will keep thee from all harm!

What if hellish arrows fly  
 Thick as winter snow?  
 Raise the shield of faith on high,—  
 Down they pointless go!  
 Let them rage and fume at will,  
 Heav'nly bands are round thee still!

Come they yet again, the foe?  
 Rolls the thunder loud?  
 Look! the bright celestial bow  
 Spans the threat'ning cloud!  
 See! the radiant polar-star  
 Lights the heavy gloom afar!

Christian soldier! rouse thy heart,  
 Brace thine armour on!  
 Trembling doubt and fear, depart!  
 Weakness, hence!—begone!  
 Christ hath bade thee stem the wave;  
 Canst thou sink, with Him to save?

#### THE WALDENSES OF PIEDMONT, BEFORE THE PERIOD OF THE REFORMATION.

##### PART II.

WERE we to diverge at this point from the Piedmontese territories, and trace the history of those who have been usually classed under the generic name of Waldenses in other lands, we should have to traverse a large portion of Europe, and give a summary of ecclesiastical history for more than three hundred years,—during which, under the names of Paterenes, Catheri, Albigenses, and other titles, they were the victims of a merciless persecution. This portion, however, of their history would be more properly comprised under an account of the Albigenses, and the crusades of extermination that were waged against them at the instance of the Papal hierarchy. Our limits shall confine us to the Churches of the valleys of Piedmont, extending along the eastern foot of the Cottian Alps, which divide Italy from France, Switzerland, and Germany. The principal valleys were Aosta and Susa on the north, and Stura on the south; in the interior, Lucerna, Androgne, Rocciapiatta, Pramol, Perosa, and San Martino. These seclusions had remained inviolate, while the professors of the truth in other countries had been massacred by thousands, or driven into exile. The dukes of Savoy, indeed, had been repeatedly instigated by the Roman Pontiffs to commence a persecution against these recusant congregations; but, to their honour, they had hitherto resisted every entreaty; and although an attempt had been made to introduce the Inquisition into Piedmont, in the year 1252, the Piedmontese resisted the measure so successfully that it was abandoned. In consequence of this protection from their sovereigns, the crusading zeal of Popery against the evangelical Churches of Piedmont had hitherto been of a desultory character, and directed against individuals, rather than the community at large; but in the year 1400 the storm that had hitherto murmured in the distance, gathered over their heads, and burst in full violence. A party of Roman Catholics, dwelling in the neighbourhood of Pragela, attacked the Waldenses of that valley; and, that the onset might be more effective, it was made in the month of December, when the mountains were covered with snow, so that no attack could be apprehended at such a season. The persecutors surmounted every obstacle, and having seized the caves in which the Waldenses could have found safety, the latter were obliged to betake themselves to flight. They hurried towards the highest mountains of the Alps, with their wives and children, the mothers carrying their infants in the cradle, and leading by the hand their young ones who were able to walk; while their unimpeded pursuers chased them until night-fall, and slew multitudes of those who were delayed by weakness or parental affection. And a still worse fate remained for those fugitives who survived the massacre. When the darkness came on, they wandered in uncertainty among the pathless, snow-covered mountains, where the exhausted fall, or

and themselves down to die; and when the morning appeared, eighty infants were found frozen to death,—and in many cases mothers were found dead, or expiring beside their offspring. This was a new event in the history of the Waldenses, who regarded it with astonishment, and talked of it, for many years afterwards, with horror and dread. Alas! they knew not that it was only the commencement of a fearful history, and that it merely heralded a series of tribulations and sufferings more terrible still to their children yet unborn.

A season of comparative tranquillity succeeded, until the Christians of the valleys were to experience the tender mercies of one who called himself the Father of Christendom. This was Innocent VIII., who, in 1487, issued a bull against the Waldenses of Lyons, and those of Piedmont. In this manifesto he stigmatized them as “sons of iniquity;”—“ensnarers of God’s sheep,”—people who had “damnablely risen up, under a feigned pretence of holiness,”—and many such odious appellations; after which, he gave Albert, his lieutenant, a commission to march against them, and “tread them under foot as venomous adders!” As an arm of flesh was necessary for such a purpose, the Papal lieutenant was enjoined, in the same bull, to raise and discipline an army of crusaders, with a grant to these holy warriors of a plenary indulgence, and remission of all their sins. The Papal drum did not sound in vain,—recruits were in plenty, of men who were willing to purchase heaven by turning earth into a hell; and Albert, at the head of an army wearing the red cross, and accompanied by the French king’s lieutenant, advanced to the valley of Loyse. The inhabitants took refuge in their caves, but these proved a hopeless shelter: burning wood was placed at the entrances, by which numbers were smothered to death; while those who endeavoured to escape were thrown headlong over the precipices, or massacred on the spot. In this manner three thousand were slaughtered; and so complete was the waste of life, that the valley had to be peopled with new inhabitants. After this exploit, Albert, at the head of eighteen thousand men, directed his march to the Piedmontese valleys, and divided his army into three bodies, that he might the more securely enclose his victims. Here he was also joined by numbers of the Piedmontese Roman Catholics, whom he allured to his standard with promises of paradise and plunder. But his forces were met gallantly in every direction by the Waldenses, who were chiefly armed with small wooden targets and cross-bows; and the invaders were driven from the mountain passes. While the conflict was going on, also, the women and children were seen in the distance, upon their knees, and, with hands lifted up to heaven, entreating that God would protect his people.

The Duke of Savoy (Philip VII.) was concerned at this invasion, more especially as these Waldenses had always been peaceable subjects; and he endeavoured to extend to them his protection from the persecutors. It was the fashion in these days, and even at a later and more enlightened period, to represent all who dissented from the Romish Church as monsters in bodily shape, as well as belief; and, therefore, the duke had been told that the children of these recusants were born with black throats, and covered with hair; and that they had four rows of teeth, and only one eye in the centre of their foreheads. In order to convince him-

self, therefore, of the fact, before he stirred in behalf of such questionable vassals, he caused several of their infants to be brought to him; after which he expressed his resolution to confirm these people in all the privileges which his other subjects enjoyed. But the Papal behests were too powerful to be contested by a third-rate sovereign. An Inquisition had been established in a convent near Pignerol; and there, as often as the Waldenses could be apprehended, they were tried, and delivered to the flames. Such continued to be the case till A.D. 1532, and the Waldenses were so greatly harassed by this species of warfare, that for several years they had been compelled to conduct their worship in private, from fear of their inquisitors. But they were conscious, at last, that such secret meetings were a dereliction of Christian principle, which requires an open confession to the truth; and on this account they resumed their public assemblies, at which their pastors preached openly and boldly. Thus they once more stood up as marks for persecution; and the Duke of Savoy, instigated or compelled by the Romish ecclesiastics, sent five hundred horse and foot, to compel the submission of the worshippers. The Waldenses were employed at their wonted labours when this armed force advanced towards their valleys; but, taking courage, they armed themselves with slings, and posted themselves in the passes of their mountains. With these rude instruments of warfare they plied the aggressors so successfully, that they put them to flight, after a severe slaughter. The duke, on hearing of this event, proclaimed the futility of a war against men whose position was so well defended by precipices and defiles; and he declared, that as every single skin of the Waldenses was to be purchased by at least a dozen belonging to his other subjects, the price was too costly. He therefore refused to send any more forces against them, and allowed the inquisitors to continue the work of conversion in their own fashion. Such was the history of the Churches of Piedmont until the illustrious Luther commenced his public ministry; an event which in common with their brethren of France and other countries, they hailed as a cause of triumph. At this important era it appears, from a history of the Waldensian churches, written by George Morel, that the number of those who professed their creed in the different countries of Europe amounted to eight hundred thousand souls—a reply of itself sufficient, if others were wanting, to the insulting query, “Where was your Church before the days of Luther?”

Before we proceed with the narrative of the farther trials and sufferings of this interesting people, it may be necessary to enter at some length into an exposition of their religious belief. It is gratifying to think that upon this important point we are not left either to vague conjecture, or an uncertain process of deduction from their personal history, to ascertain the nature of their creed. The following ancient Confession of Faith of the Waldenses, dated so early as the year 1120, will be perused with interest, as evincing the purity of their belief at so dark an era, and the fidelity with which they witnessed for the truth as it is in Jesus amidst the general apostasy:—

1. We believe, and firmly hold all that is contained in the twelve articles of the symbol, called the Apostles’ creed; accounting as heresy, whatever dis-

agrees, or does not correspond with the aforesaid twelve articles.

2. We believe that there is one God, Father, Son, and Holy Ghost.

3. We acknowledge for the Holy Canonical Scriptures, the books of the Holy Bible; viz., [*Then follows a list, the same as that of our Protestant Canon.*] Here follow the *apocryphal* books which are not received of the Hebrews. But we read them (as Saint Jerome says, in his prologue to the Proverbs), for the edification of the people, not the confirmation of the doctrine of the Church. [*Here follows an enumeration of the writings which our Protestant Church calls the Apocrypha.*]

4. The aforesaid books, (that is the *Canonical*) teach this: That there is one God, Almighty, all-wise, and all-good, who has made all things by his goodness; for he created Adam in his own image, and likeness; but that by the envy of the devil, and the disobedience of the said Adam, sin has entered into the world; and that we are sinners in Adam, and by Adam

5. That Christ was promised to our fathers who received the Law, that so knowing by the law their sin, unrighteousness, and insufficiency, they might long for the coming of Christ, to make satisfaction for their sins, and fulfil the law by himself.

6. That Christ was born at the time ordained of God, the Father; that is to say, at the time when all iniquity abounded; and not for the sake of our good works, for all were sinners; but that he might show us grace and mercy, for the sake of his truth.

7. That Christ is our life, truth, peace, and righteousness; our Pastor, Advocate, Sacrifice, and Priest; who died for the salvation of all that believe, and who is risen for our justification.

8. In like manner we firmly hold, that there is no other Mediator and Advocate with God the Father, but Jesus Christ alone; and as for the *Virgin Mary*, that she was holy, humble, and full of grace; and this we also believe concerning all the other saints; viz., that being in heaven, they wait for the resurrection of their bodies at the day of judgment.

9. Also, we believe, that after this life there are only two places; the one for the saved, and the other for the damned, the which two places we call *Paradise* and *hell*; absolutely denying that purgatory, which was invented by Antichrist, and forged contrary to the truth.

10. Also we have always reckoned as an unspeakable abomination before God all those inventions of men; viz., the Festivals, Vigils of Saints, what is called Holy Water, abstinence from flesh upon certain days, and the like, but especially their Masses.

11. We reckon as an abomination, and as Antichristian, all those human inventions which are a trouble, or prejudice to the liberty of the Spirit.

12. We believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful should sometimes use the said signs or visible forms when it can be done. But we believe, and hold, that the faithful aforesaid may be saved without receiving these signs, if they have no place, nor any means to use them.

13. We acknowledge no sacraments but Baptism and the Lord's Supper.

14. We are bound to honour the secular powers by subjection, ready obedience, and payment of imposts.

Who, on perusing such a Confession of Faith, would still dare to assert, that Protestantism is but a thing of yesterday; and that its voice was never heard until it sounded from the halls of Wittenberg? When we pass from the twelfth to the sixteenth century, we still find them a people, who, in receiving their faith, had consulted not with flesh and blood, with Luther, or Melancthon, but had depended humbly and implicitly upon the oracles of God, and the teaching of the Holy Spirit. On the 12th of September 1532, a meeting of the pastors and heads of families of the churches in the valleys of Piedmont was held at Angrogne, and there the following articles were solemnly framed, read, approved, and sworn to by all present, as containing the sum of the doctrine which had been taught them from father to son, according to the Word of God. In the simple picture of ecclesiastical polity and Christian practice which it contains, they gave an ample refutation to the odious charges that were heaped upon them both in their religious and civil capacity.

*Article 1.* That Divine service cannot be performed but in spirit and in truth; because God is a spirit, and whoever addresses him must do it in spirit.

2. All those who have been, and shall be saved, have been elected of God before the foundation of the world.

3. It is impossible that those who are appointed to salvation shall not be saved.

4. Whoever upholds free-will, absolutely, denies predestination, and the grace of God.

5. No work is to be called good but that which God has commanded; and no work is bad, but that which he forbids.

6. A Christian may swear by the name of God, without contradiction to what is written in Matt. v. provided he who swears does not take the name of God in vain. Now, it is not in vain when the oath tends to God's glory, and the preservation of a man's neighbour. Moreover, one may swear before magistrates, because he who exercises the office of a magistrate, whether a believer or unbeliever, holds the power from God

7. Auricular confession is not enjoined of God; and it has been determined by the Holy Scriptures, that the true confession of a Christian is to confess to God alone, to whom belong honour and glory. There is another kind of confession, which is, when one reconciles himself to his neighbour, of which mention is made in Matthew, and James v. The third kind of confession is, when one having publicly offended, and with the knowledge of all, confesses and acknowledges publicly his offence.

8. We ought on the Lord's Day to cease from our works, as men zealous of the honour and glory of God; also out of charity towards our servants, and to apply ourselves to the hearing of the Word of God.

9. It is not lawful for a Christian to take revenge upon his enemy in any manner whatsoever.

10. A Christian may exercise the office of a magistrate over Christians.

11. There is no certain determination of time for any Christian fast; and it cannot be found in Scripture, that God has commanded and appointed any special days.



12. Marriage is not forbidden to any one, be his quality or condition what it may.

13. Whoever forbids marriage teaches a diabolical doctrine.

14. Whoever has not the gift of chastity is bound to marry.

15. The ministers of the Word of God ought not to remove from place to place, unless it be for some great benefit to the Church.

16. It is not contrary to the apostolic communion for ministers to possess some estate as their own property, for the subsistence of their families.

17. Touching the matter of the sacraments, it has been decided by the Holy Scriptures, that we have only two sacramental signs left us by Jesus Christ; the one being baptism, and the other the Eucharist; which last we receive to show that our perseverance in the faith is such as we promised when we were baptized, being little children; and also in remembrance of that great benefit conferred upon us by Jesus Christ, when he died for our redemption, and washed us with his precious blood.

#### MARY SITTING AT THE FEET OF JESUS.

AFTER THE MANNER OF HERBIC'S LINES "TO DAFODILS."

O FOR such love as Mary bore,  
When placed at Jesus' feet!  
Nor downy couch, nor lofty throne,  
Could be so blest a seat.

Her eye  
Was bent full earnestly  
Upon

Her Saviour's august brow;  
And that lov'd face had ne'er before  
Look'd half so bright as now.

For earth let others toil; God saith,  
Her's was the better part;  
She joy'd to hear sweet Wisdom's voice  
Speak comfort to her heart.

If we  
Heaven's glorious things would see  
No joys  
Of fleeting kind must move;  
But we must live, and look by faith,  
To Him—the God of love!

#### THE NATURE AND ADVANTAGES OF PRIVATE SOCIAL MEETINGS FOR PRAYER:

##### A DISCOURSE.

BY THE LATE REV. WILLIAM HAMILTON, D.D.,  
Minister of Strathblane, Dumbartonshire.

(Continued from page 534.)

"Not by might, nor by power, but by my Spirit, saith the Lord."—Zech. iv. 6.

PRAYER-MEETINGS are small assemblies of Christians, for the purpose of promoting their mutual edification and comfort, by drawing nearer to God, strengthening the bonds which unite them to each other, and rendering themselves more useful in their day, and becoming more meet for heaven. These meetings are spent in praise and prayer, in reading the Scriptures, and conversing on the great truths which they contain, and applying them to the different duties and trials of life. It is the practice of these societies to spread

before God any event peculiarly distressing in their own condition, or in the situation of their families, the congregations to which they belong, the nation, the Church of Christ, or the world at large; and to entreat that he would adapt the dispensations of his providence, and the communications of his grace, to their several exigencies. Their principal design is to promote the growth of grace in their own souls, to advance the interests of piety in their families and neighbourhoods and insure its diffusion through the earth, and its triumph among all nations.

And can it be necessary to insist upon the advantage and importance of these societies? No objects can be more sublime and interesting than those which these associations have in view; and their results are noble and delightful.

They have a beneficial effect upon our personal piety; the revival of religion in our country and its propagation throughout all the earth.

1. They are conducive to our personal piety. If, indeed, we wish for no more religion than what consists in forms and appearances; which requires us to go through outward duties and observances, but which leaves the heart cold, dull, and unaffected; which leaves us in a state of conformity to the world, destitute of nearness to the Most High, and strangers to the light of his countenance, and the joys of his salvation; we have no need to unite in these associations, and give ourselves to extraordinary prayer. It will be perfectly sufficient to keep up a form of devotion in secret, to go through a dry and lifeless round of family worship, and appear once or twice in our pew on Sabbath.

But if we dare not rely on outward observances; if we are terrified at the form without the power of godliness; if we tremble at the idea of having a name to live, while we are dead; if we long for fellowship with God, and are eager to come near unto him, even unto his seat, and there to order all our cause before him; if we delight in the light of his countenance, and long for the joys of his salvation; if we would wish to appropriate to ourselves the treasures of redeeming mercy, and clear up our own interest in the blessings of the great salvation—then these meetings are important and invaluable.

In them God permits us to draw near unto himself, and to fill our mouth with arguments; he allows us to pour out our hearts freely in his presence, and makes all his goodness pass before us. There he lays open all his treasures, and invites us to partake of all his rich and inexhaustible provisions. His resources are immense; but the whole are unfolded for our benefit, and laid open to our enjoyment and use. Here we may, in succession, take up every promise of his Word, and every engagement of his faithfulness and love; plead these in our prayers, and lodge them before his throne. All things are ours. He says, "Ask, and ye shall receive. If two of you shall agree on earth as touching any thing that ye shall ask, it shall be done for them of my Father who is in

heaven. Where two or three are gathered together in my name, there am I in the midst of them."

How often, in these societies, has the God of all grace drawn near to the members in the kindness of his love; and, in the fulness of his saving power, spoken peace to their spirits, and sealed the tokens of his favour on their hearts! How often has the garment of mortality hung lightly around them—and their faith, entering into that which is within the veil, brought them near to the general assembly and Church of the first-born! They have stood on the verge of heaven, and enjoyed fellowship with the spirits of the just! They have found it good to be there! Their fellowship has been with the Father and the Son! They have seen the King in his beauty, and possessed some anticipation of the felicity and rapture of glorified immortals!

Now, if the substance be better than the shadow; if the reality be superior to the mere semblance and representation; if it be better to be encompassed with the riches of grace, and blessed with all spiritual blessings in heavenly places, than amused with the mere symbols of piety, while, in fact, we are left in the darkness of ignorance, and in all the starvation and wretchedness of a carnal and unconverted condition; then who can tell the grandeur of the worth of these associations, where the soul is carried beyond the stiffness and formality of mere external worship, into the very heart and substance of genuine devotion!

When we are labouring under the languor and fridity of our cold and dull observances, we often think that it would be well worth while to die, to get a sight of the services of heaven, and witness the warmth, elevation, and ardour of the inhabitants of heaven. They have no wanderings in their minds, nor any coldness in their affections. Their whole heart and soul are thrown into their work. They do some justice to the generosity and grace of Jesus, and give him some of the glory due unto his name!

Hark! how the adoring hosts above, &c.

Now, in these meetings, the first emotions of heaven have been felt; and there the faithful have gathered around them those principles and enjoyments which they have carried into the world of bliss, and will retain through eternity.

If we have proper views of religion, we will prefer a few moments of the Divine presence, to months and years of mere lifeless and formal service. We would rather possess the blessings promised in the Psalms, than have enjoyed the honour of writing them,—we would rather obtain nearness to God, than occupy a throne. During the effusion of the Holy Spirit in North America, there is more crowding to prayer meetings than to sermons. When we are meeting with God, we cannot leave off. "I will not let thee go, except thou bless me." Would you like, when the brief journey of life is closed, to enter into rest—to see God? to behold his glory, and be for ever filled and satisfied with his likeness?

Come, then, my people, enter into your chambers, and shut the doors about you. Here the cares and toils, the noise and clamour of a distracted and contentious world, are excluded. Here you enjoy days of heaven, and seasons of refreshing from the presence of the Lord. For a time things seen and perishing are forgotten. The grand, and overpowering realities of eternity are seen and felt. The Lord is in the midst of you.—Is it not written, Then they that feared the Lord spoke often one to another; and the Lord hearkened, and heard it? By beholding his matchless loveliness and infinite excellencies, your souls are charmed with his glories, and rivetted to his service. You exclaim, how great is his love! how unsearchable his goodness! You retire from the meeting transported with his kindness; and, oh! how enlarged and elevated are you in the duties of the family, and in the exercises of the closet.

When one who holds communion with the skies—  
Has fill'd his urn where the pure waters rise,  
And once more mingles with us meaner things:  
'Tis even as if an angel shook his wings:  
Immortal fragrance fills the circuit wide,  
And tells us where his treasure is supplied.

You go through the duties of life with the gentleness and dignity of the citizens of Zion. How come some men to live and converse more like angels than men? They are often in these meetings.

2. These meetings have a most beneficial influence on the state of religion in the congregations to which we belong.—How can they produce a beneficial effect upon the congregations to which we belong? By promoting Christian love and harmony. There is no discord in heaven. And why, because the happy inhabitants are not only perfectly holy, but constantly employed in the worship of the Most High? After kneeling humbly and fervently before the throne of mercy, our affections possess a greater warmth and tenderness for our fellow-worshippers. There is something so softening and harmonising in genuine devotion, that the hearts which have been often warmed and melted under its sublime and sacred influence, not only cleave to the Lord, but also remain united to each other? Whence the coldness, dryness, and distance, which prevail among believers? Because, when they meet, they spend more time in wrangling and contending, than in humble, earnest intercession. If we would pray more frequently and more fervently together, we would be less disposed to dispute and strive, and would love each other with greater tenderness and ardour.

Prayer-meetings are useful, because they have a most blessed influence upon ministers. Why is our ministry so barren and unprofitable, our own souls so languid and lifeless, and our congregations so dry and withered? Is it from the want of talent, or learning, or piety in the preachers? They are abundantly learned and able. They are evangelical and pious. But they are left to stand too much alone. They are not sufficiently backed and supported by the prayers of their people.

Their hearers are not united and persevering in prayer in their behalf. They will talk about spirituality of mind, and profess to long for a revival. But are they seeking a revival?—expecting a revival?—taking measures to secure a revival? No. They are really terrified for a revival. They would regard a revival as an object of alarm, and the effusion of the Holy Ghost as a deplorable calamity. The outpouring of the Holy Spirit would put an end to their levity and folly, their lukewarmness and formality. It would send them to their knees; compel them to spend days in fasting and supplication; oblige them to pray in earnest; to live near to God, and speak, and think, and act like men on the brink of eternity, and who feel the powers of the world to come. And could selfish and worldly men, who assume a profession of religion, merely to insure a respectability in the world, or their reputation in the Church, but not to give life to their souls, and form the joy and rejoicing of their hearts: could they endure such a life?

But would you like your ministers to be men full of faith and of the Holy Ghost? Would you like them to stand in the counsel of the Lord, and preach with the Holy Ghost sent down from heaven? Then give yourselves to prayer, and multiply these praying associations. The effectual fervent prayer of a righteous man availeth much. Was not Elias a man of like passions with us? Look at the case of Abraham. And if the intercession of a solitary saint be so powerful, how mighty and irresistible would the united supplications of a congregation prove! If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. Attend to the case of Daniel, and his three companions. At their request, God revealed the dream of Nebuchadnezzar, and its meaning. The little praying band in the house of Mark, was more than a match for the Roman guards, the power of Caesar, and all the policy of hell. Mrs Talbot and her praying society at Reading succeeded in leading the God of all grace to mould the heart of Codagan after the image of Immanuel, and render him a champion of the cross.

A minister can almost tell when he is preaching to a prayerless congregation, by the deadness and languor on his spirit. But oh! when we are called on to address a praying people, we need not write our sermons. A pious patroness was so refreshed and edified by the preaching of a minister, whom she occasionally heard in his own church, that, in order to have the continual benefit of such rich and precious discourses, she presented him to her own parish when it became vacant. But to her grief and disappointment, she waited from Sabbath to Sabbath on his ministry, without finding that food which her soul loved. After mourning long in secret, she resolved to speak to the minister himself. "Ah, said he, I have lost my prayer-book." "Your prayer-book! I did not know that you used a prayer-book." "Yes. In the

parish where I was, I had a praying people." Rally round these prayer-meetings, and you may render your ministers whatever you wish them. You would rejoice to hear such men as Whitefield, Luther, Knox—to have enjoyed the fellowship of Paul. But unite in praying societies for your ministers, and God can easily baptize them with the Holy Ghost. Whitefield, Luther, Knox, and Paul himself, possessed no more than the grace of God bestowed. And is his hand shortened that it cannot save? The residus of the Spirit is with him, and he can easily raise up other Whitefields and Luthers. These meetings have a blessed influence on our hearers. They compose the mind, solemnize the spirit, put the worshipper into an excellent frame for hearing. We cannot seriously pray for our minister, and yet despise, revile, and oppose him. Prayer binds us to employ every measure to secure the blessing which we implore.

It was after a night spent in prayer that the Holy Ghost was so abundantly poured out at Shotts. And if you would wish to see the congregations round you like well-watered gardens, give yourselves to prayer, and join these devotional societies. The Lord can easily set us as at the first, and restore us as at the beginning. He can bring back the days of Cambuslang and Kilsyth. He can water our weary heritage, and make our wilderness like Eden.

3. These meetings have a blessed effect on the propagation of the Gospel in the world.—The Lord is the hearer of prayer. He delights to answer his people's request. He meets him that rejoices, and works righteousness. While they call, he hears. Would you, then, like to see the tabernacle of God with men, and our land made Hephzibah and Beulah; because it is married unto the Lord, and because he delighteth in it? Then give yourselves to intercession, and multiply these praying associations. The scenes witnessed in America and Scotland in 1742 would be renewed, or exceeded. The Word would have free course, and be glorified. Its life-giving and soul-subduing influence would spread from family to family, from congregation to congregation, till it filled the length and breadth of the land. Would you like to see the prophecies fulfilled,—Antichrist overthrown, the isles waiting for the law of the Lord, the fulness of the Gentiles brought in, Israel saved, and the whole world filled with the glory of the Lord? Then "ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth;" for the Lord will appear in his glory, and build up Zion, whenever his people take pleasure in her rubbish, and in her stones, and give themselves to prayer on her behalf.

But, alas! it is easier to fulfil every prophecy, and publish the Gospel through the world, than excite a general spirit of prayer among the professors of religion. Converting work is not wonderful in the eyes of the Lord; but it is wonderful to see numbers stirring themselves up to seek him, and taking hold of his strength. We have

great need of united, persevering prayer. The world still lies in wickedness. The great majority of the nations have not heard of the name of Jesus; and among those which make a profession of Christianity, how few feel the life and power of godliness! Dare we say that the great body of the people are baptized with the Holy Ghost?—that they are seeking not “their own things, but the things that are Jesus Christ’s?”—that they are pressing into the kingdom of heaven, working the work of God, and determined to lay hold on eternal life? If this is the case, “what mean the bleating of the sheep, and the lowing of the oxen, that we hear?” Why is the sanctity of the Sabbath perpetually invaded,—one pious practice after another relinquished? Why do the men who leave our shores injure rather than advance religion? Why is it more difficult now to educate a heathen child in Christianity, in any town or parish in Scotland, than in a pagan country? Why are the spirituality and unction of professors declining? It is from no want of external means, nor any decline in the numbers or zeal of ministers. We have learning and eloquence, and theology and zeal, in greater abundance than in former years. But are our ministrations accompanied with that unction and power which crowned the labours of Welsh and Livingstone, of Dickson and Gray, of Macculloch and Robe, Whitefield and Wesley? Amidst all our earnestness and ardour, where is the life-giving Spirit? Where the scenes witnessed at Ayr and Irvine? The word was then with power. The people hearkened and heard for eternity. They came from their closets, and they returned to their closets, to weep and pray.

Prayer is now too much restrained. “We have not, because we ask not.” The Spirit is waiting to be gracious; but there are few who avail themselves of their privileges, and stir themselves up to take hold of his strength. We are not straitened in him, but in our own bowels. If we would give ourselves more to prayer, the results would be more animating and delightful. The revivals of Moulin and Arran were the fruits of much prayer. Mr Findlater of Glenlyon, and Mr Shaw of Bracadale, whose ministry was so successful, were men of uncommon prayer. Welsh, of Ayr, could not rest in his bed, from his prayerful solicitude about his people.

If you form yourselves into praying societies, who can tell the consequences? Will you say that it is not yet time to convert the world, and reform our nation? When would you say the graves are ripe for the resurrection? They are ready whenever Jesus chooses to exert his power. And the world is ready to receive the Gospel whenever the Holy Ghost pours out his blessing upon the preaching of the Word. Will you refuse to hasten on that blessed day, when the name of Jesus shall be raised above every name, and when all your brethren, whether Jews or Gentiles, shall be saved?

What an honour, to forward the triumphs of

the Gospel! Would you have rejoiced to publish through the camp of Israel the erection of the brazen serpent, and tell the sick and dying of its virtues? Would you have been delighted to carry through the provinces of Babylon the decree of Cyrus, and proclaim liberty to the captive Jews? Oh! then, hasten to the aid of these praying associations, and unite your intercessions with the supplications of God’s people, for carrying on the work of the Lord. They have something nobler in view than national benefits, or temporal deliverance. You cannot create heaven, redeem sinners, nor replenish the Gospel with its sacred and invaluable treasure,—these are works infinitely beyond the reach of created power; but by bringing a sinner to the enjoyment of the great salvation, what do you actually perform? The man who opens the eyes of the blind, or unstops the ears of the deaf, renders them as great a service as if he had formed the light of the sun, or poured around them all the sounds of delight and harmony; and the man who knocks off the fetters of ignorance and vice, and introduces his neighbour into the knowledge of the Gospel, and the glorious liberty of the sons of God, renders him a service second in importance only to the paying of the ransom for his soul, crowding the Gospel with its blessings, and filling heaven with its glory! Light is of no value to a man without eyes, and sound is possessed of no advantage to him who is without ears,—and what is the use of all the wonders of redeeming mercy, and of all the riches of saving grace, to a man who neither knows God nor obeys the Gospel of his Son?

#### THE HOUSE OF THE INFIDEL; OR, THE PROGRESS OF INFIDELITY.

BY THE REV. THOMAS DIMMA, A.M.,

*Minister of Queensferry, Linlithgowshire.*

THE religion of the Cross has always been an object of attack and deep-rooted hatred to those who, with hearts unrenewed, and souls untouched, by the influences of the Holy Spirit, drink with unquenched avidity from those polluted fountains which, on every side, invite their wandering steps. They have nothing in common with the high and holy feelings it cherishes and brings to maturity; its pure and heavenly motives are not understood by them, and, therefore, they can never act on the principles it inculcates, and the doctrines it recommends. Pleasure cannot be taken in studying those heavenly truths which are opposed to all the wishes and desires of the unchanged soul; but all the natural tendencies of a corrupt and unsanctified heart are countenanced by the partialities, and strengthened by the fatal courses, which such men think it their duty to pursue.

The dark workings of human nature may lie long concealed under the unseemly mass with which it is overborne; but the restless, unsatisfied mind, is prosecuting in secret that dark and ruinous training which will speedily manifest in what way the past has been employed. Many an early impression must be eradicated, and many glimmerings of a better spirit extin-

guished. The first lessons of parental anxiety for the soul's welfare are gradually obliterated; first, with a gentle touch, from which the heart recoils; and then with the bold dash of a hand unconnected with compunctious feeling!

The Bible kept its place long, and its sacred pages imparted many an element of pure pleasure, in spite of the tendency unhappily inherent in the soul. It was perused, because it had been recommended as the Word of the living God, by those who, in happier moments than the present, were believed, as friends that could not deceive. It was revered as containing, in its hallowed pages, those blessed truths that solace the mind in affliction,—sweeten the hour of adversity, and draw around the closing hours of human existence that support that deprives the grave of its victory, and death of its sting. The Bible, too, had connected with it all the recollections impressed on the mind, of its having long taken its accustomed place on the family altar, and as having served for the heavenly food, which the morning and evening devotional exercises extracted from its hallowed pages. Honour was paid to the Bible, as suggesting to pastors, venerable and respected, the groundwork of those weekly instructions which were intended to train the soul for the higher joys of a glorious immortality. The Bible, which had formed the study of the good, the wise, and the learned, in every age, was considered too sacred to be touched with unhallowed hands. It had been the manual by day, and the meditation by night, of the most sublime intellects that ever adorned human nature; and through ages dark and foreboding, it had been the comforter of those who had no other than this and their God.

It would cost much to part with the hallowed recollections, and to eradicate all the early associations connected with this Sacred Volume; but, alas! when the enemy is allowed to exert his subtle wiles unnoticed, and when his first efforts are despised, the progress is awfully rapid that leads to the entire rejection of divine truth. The mind, formerly timid, changes its tones,—pride lends its powerful aid, and the idea of superior discernment is fondly cherished. The man of cautious step now assumes a bold and prominent bearing. Words once uttered in a whisper, are now put forth with the tones and emphasis of avowed superiority. And for what purpose is this done? To scoff at divine truth,—to sap its foundations,—to throw a firebrand into the midst of poor, sinful mortals, rejoicing they have a Bible to guide them,—to blight the tender sensibilities of early youth,—to root out the early impressions that prayer had been presented to hallow—a mother had watched over to strengthen; and to endeavour to persuade the aged, that the Bible may be safely laid aside, as a guide to the feeble, or as a solace to the departing soul!

But is such a course really pursued, and is it not rather the sound of groundless alarm, warning against an evil that does not exist, or guarding against a danger that does not threaten? Thus some would assert, and some would believe; but enter the dwelling of the Infidel, and mark his occupation. Now employed in composing those pestilential productions that the press is too ready to circulate; exulting over the page going forth to dispense the true light over a darkened world; musing over the havoc ready to be produced among the

unsuspicious or ill-defended of a credulous generation; drinking in, with greedy delight, the accounts that reach him, of the gropings of anxious minds, labouring to come within the reach of the true light; and taking delight in anticipating the overthrow of long-received and warmly-cherished opinions.

In one corner lie the journals of avowed Infidelity, stamped on every page with the seal of the enemy of souls! Here, the candid philosophical inquirer, surrounded with his plausible sophistries—seeking the subversion of Divine truth. There, courting observation, the productions of the man who hath set himself down, with deliberation, to destroy the faith that hath comforted the closing moments of many a pious soul. Mark, in another quarter, the ephemeral productions of a bustling age, that fly thick as autumn leaves, resting at every door, suiting every capacity, concealed under the thin veil of allegory, disguised in fable, hidden in simple tale,—now assuming the tone of philosophy, the bold assertion of unblushing scepticism, or the wily twistings of that serpent's guile that introduced misery and wretchedness into our fallen world!

Here, all tastes are gratified—all capacities suited—and every purse consulted. The splendid volume, with ambitious page, now attracts; the poet tunes his lyre, not in praise of Him who came "from Edom with dyed garments from Bozrah," but to cast a stigma on the manger of Bethlehem, and to blight with infectious breath—"the Desire of all nations." Here, the student is invited to confound himself among the pages, studiously obscure,—and there, to meet the unstable minds and ill-arranged thoughts of the young, lie the sybil leaves, requiring no gathering and no fitting to convey the deleterious poison of which they are the bearers.

But is the Bible not there also? the eye looks around in vain. It hath long been banished—loaded with ignominy—branded with opprobrious epithets—and viewed as the only remaining barrier that prevents the mind, now emancipated, from asserting the place she is destined to take up in the progress of a liberalized age, and about to be for ever exempted from the thralldom of a too long engulfing darkness! It is parted with, and no compunction felt; or the mind, wrought up with the frantic excitement of new-born light, assumes the bold bearing, of daring to rend asunder, and scatter to the winds, those Sacred Pages, which, for thousands of years, have excited the admiration, and cheered the mind, of the wisest and the best of the ages that are past. Or, it may be, glorying in his shame, telling, when a listener can be found, that the Bible, being unworthy of credit, and an unfit guide to the mind emancipated from the slavery under which it hath so long been held in ignoble chains, has met with the treatment it merits, in being applied to ignoble uses; and how, that now, bearing in his hand the torch of Truth, a crusade is commenced against the Sacred Volume,—and the appetite, for its destruction, not easily satiated, can tell of the havoc one hand has made, in subtracting copies of Scripture, with greedy haste, from the sacred store which pious care had provided for the millions yet unborn! Approach, and listen to the vain boast—what the daring hands of one would-be sage has accomplished in a warfare against Sacred Truth. It is wished to establish the fact.

that the cause of truth has been promoted, and the day of true illumination accelerated! And what is left to build upon till this day of coming regeneration arrives—while the lips give no utterance to prayer—while the deep searchings of an anxious soul are unknown—while the house of God is shut, and the ministrations at the altar are abandoned? O, what is there to keep man thus tossed in his frail bark on the dark ocean of uncertainty? There is, it is true, the bold avowal, that the Bible cannot be the Word of God,—that the Revelation of mercy, through the blood of Christ, is a fiction of the imagination,—that the soul may mingle with the ashes of the body in one undistinguished mass,—and, that beyond the present all is a dark unknown, through which none can penetrate,—and, that to enjoy the present, undisturbed by the terrors of a day of final reckoning, is the true wisdom of man!

Must this be taken as the cure for the earnest desire "to escape from the wrath to come," and the soothing draught, suited to the soul crying out—"What shall I do to be saved?" Must all the piety, worth, patience, forbearance, Christian devotedness of the wise and good, be considered as the empty displays, or the fateful dreams of a heated imagination? To listen to our Infidels—to drink in the *ipse dixit* of our philosophers—to be tainted by the venom of the polluted pages over which they muse, or to be moved by their bold avowments—such would be the result, and such the supports on which the mind, strong and healthy under its new intellectual training, would rest.

If silence be mistaken for conviction—if the downcast look, expressive of horror at bold assertions, be construed into acquiescence—and the solemn remark be viewed as the last public support of tenets now crumbling into the dust of forgetfulness,—mark the complacency resting on the brow of the Infidel, and the determination formed to prosecute the advantage now conceived to be secured.

The little, but select, happy society is now to be increased by another convert. True bias is found in such a course. Proud in the hour of victory, tender youth is assailed by the impious jest, or the perplexing doubt; active manhood is exposed to ribald sneers; and age is attacked, and pressed to bury for ever all Bible supports in the gloomy grave of daring scepticism! And who are the associates that Infidel philosophers, Socialists, and unbelievers, delight to call their own? Pass them in review, and mark them well. Here enters one whom dissipation has ruined, with weakened nerves and timid step, seeking a soporific draught to drown the uneasy risings of awakened conscience;—there, steps forward another, buried under ignorance, from which no effort is made to escape;—a third, uneasy under the restraints of affectionate parental solicitude. Notice the hasty step of him who hears of a system that suits the state of a disordered mind;—there moves one, with mind elated by the discoveries of a fancied panacea for all the ills of suffering, oppressed humanity; there, too, are found the Sabbath-breaker, and the poor wanderer, whose footsteps have never been directed to the house of God. The closet sends out its inmates, whom the voice of prayer hath not solemnised, and whose hearts the sacred page of Divine Truth has not hallowed. Infidelity, too, counts among

its associates those ever whose cheeks the tear of penitence has never fallen, and whose hearts have never experienced a void that Christ alone can fill. The wise men of the day are there; the sceptical inquirer comes armed with doubts; and the man boldly defying the thunderings of Divine truth draws near. All are welcome. Unholy, unconverted, in bonded fellowship, are leagued in seeking to unseat the Divine Redeemer from his throne, and to sneer at the wisdom that has characterised the fervent piety and the deep devotedness of a past age!

Infidelity, however decked out, is a dreadful resort. Its dwelling, however pageanted, is the chamber of death. Its internal arrangements, however inviting, are the preludes of a poisonous banquet about to be served up. Its literature, the garbage of closets, which have sent forth their ephemeral leaves, blackened with deadly hate against the cause of Christ. Its conversation, the sickening dose of the unbeliever's cup, presented with a ready hand—or the insidious poison, imported from that land where the goddess of Reason was worshipped, and where Voltaire, armed with inveterate malice against Christianity, raised his impious voice to silence the angel announcement—"Peace on earth, and good-will to the children of men!"—"This is my beloved Son, in whom I am well pleased; hear ye him."

Mark the dwelling, and shun it. Keep far away from the sound of invitations, however pressing. Enter not the abode where the Bible is denied a resting-place; and guard against the men that labour to convince others that the religion of Jesus is unworthy of the credence of those who are initiated into the unholy rites, that Infidelity boasts of as her own happy discovery.

Over the land an awful tide of unbelief is rolling. Men are exposed to the danger of breathing the pestilential atmosphere of the wily Sceptic or the daring Infidel. Youth, in its unsuspecting walks, is exposed to the danger of being entrapt by the lurking enemy, that counsels against the remembrance of the Creator. He that hath sought to see Jesus, and has enjoyed the privilege, is in the way of being told that the Christian's hopes are visionary, and that "the peace the world can neither give nor take away" is a vain delusion! There is dreadful activity on foot. The cause of evangelical Truth is hated by the votaries of Satan, and its extermination sought. Vain is the attempt! It rests on the Rock of Ages; against it the gates of hell shall never prevail!

God will send his Spirit to assist those that ask his aid, and will cherish with heavenly dew "the plant of renown" for the healing of the nations! Infidelity may boast of its conquests; but God's cause, strong in eternal truth, will increase and cover the world; while the flimsy pretensions of Infidel philosophy shall crumble into the dust of everlasting forgetfulness.

#### CHRISTIAN TREASURY.

*The Christian's security.*—Never were there times which inculcated more forcibly, than those in which we live, the wisdom of seeking a happiness beyond the reach of human vicissitudes. What striking lessons have we had of the precarious tenure of all sublunary possessions! Wealth, and power, and prosperity, how peculiarly transitory and uncertain! But

religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from religion is less felt, at least is less apparent, when the Christian is in full possession of riches, and splendour, and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time, or the rough blast of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped indeed of his summer foliage, but more than ever discovering to the observing eye the solid strength of substantial texture. —W. WILBERFORCE.

*Justification and Sanctification inseparable.*—The image of Deity is a blessing provided in the covenant of Father, Son, and Holy Spirit. It is as necessary for man as the righteousness of Christ. God cannot confer one without the other: prize them both equally; view them as distinct blessings, yet necessarily united to each other. Both of them cost the Son of God his life.—HOWELS.

### SOME OBSERVATIONS ON THE RISE AND PROGRESS OF THE REFORMATION.

BY THOMAS BROWN, ESQ.

AT an early period in the history of the Christian Church, corruptions began to be introduced, which gradually increased as time elapsed, and at length was formed that monstrous mass of heresy and false tradition—the Church of Rome. For several centuries that corrupt Church maintained undisturbed rule throughout the whole of Christendom.

What learning then existed was confined within the walls of convents and monasteries; and an erring and fallible mortal, decorated with a triple crown, regulated, under the guise of humility and sanctity, the destinies of the world. Corruption and vices of every description gradually introduced themselves into the palaces of the great Church dignitaries, as well as into the mysterious recesses of the lower orders of the clergy; and the plain, peaceful, sublime virtues exemplified by the first founders of the Christian religion gave way, in process of time, to views of worldly aggrandisement and priestly domination. While the Divine Founder of the Christian religion was “rejected and despised of men,” and had “not where to lay his head,” his representative on earth (which the Popes to this day style themselves) monopolized the wealth of a superstitious and credulous world, to minister to his own temporal luxuries; and had splendid palaces to resort to, where he reposed in the lap of indolence, priding himself on the dominion he had acquired over the minds of men,—and equally indifferent to their privations and sufferings, as well as to the vices and crimes which extended far and wide around the seat of spiritual authority. The cardinals, unlike the poor, humble fishermen of Galilee, divided with the pontiff the fruits of spoliation raised by their joint avarice and rapacity, and were surrounded in their magnificent dwellings with every luxury which human art could devise or the imagination refine upon. These evils having gradually acquired consistency and form, and the clergy organized a system calculated to extend and perpetuate their dominion over the minds of men, grew less fastidious and careful, as to the means employed to gain their

ends—and thinking themselves impregnable within the strongholds they had erected, and confiding in the subserviency of mankind, to promote their views they partly drew up the veil which had hidden their artful machinations for so many centuries, and discovered to an astonished world how much man had allowed themselves to be deceived and imposed upon. Finding at last that the light of reason, and a spirit of investigation found an opening into the mysterious and gloomy recesses where they had hitherto deemed themselves most secure, they thought of keeping mankind in subjection and awe, by the rack and the torture, and poured forth into every country ministers devoted to their cause, and ready to execute, over their simple and unoffending victims, every species of cruelty which the most abandoned and the most unfeeling of the human species could possibly contrive. This spirit of persecution manifested itself at the early periods of the Reformation, when the abuses and corruptions of the court of Rome had risen to a height which it was not possible any longer to conceal. The first victim of their cruelty was John Huss, who began to preach the new tenets in Bohemia in 1400, and was burned alive at the Council of Constance in 1415, by order of Pope John XXIII.

At a later period, Pope Leo X., in order to raise money (as professedly avowed to build St Peter's church), made a regular trade of selling what were termed *indulgences*, or, in other words, permission to perpetrate any crime whatever, for which free pardon was given by the Pope, and the price was proportioned to the enormity of the offence. Before I proceed farther, however, with this part of my subject, it will be necessary to advert to the state of the North of Germany, destined, at a later period, to become the theatre of great events, and where the power of the Popes was first assailed by the bold, undaunted, and fearless efforts of the Reformers.

For some centuries before the Reformation, Germany, and particularly that part of it, was inhabited by hordes of barbarians, powerful as to their warlike spirit and numbers, and who were enveloped in the darkness of superstition and paganism. They bid defiance to the Roman power, and at no time submitted to its sway. These various nations gradually merged into some degree of order under different chieftains, or *markgraves*, and laid the foundation of the houses of Saxony, Walbeck, Bavaria, Misnia, Hohenzollern, the Teutonic Knights and others, who, at a subsequent period, submitted for a while to the rule of Charlemagne in 780. These states were severally engaged in constant warfare among themselves for five or six successive centuries, and came, according to the fortune of war, under the sway of the most powerful of the combatants, till very near the period of the Reformation, when a more civilized form of society prevailed; and the clouds of superstition, as well as the horrors of warfare, gave way to the blessings of security and peace. In 1415, the Emperor of Austria conferred the electoral dignity on Frederic of Hohenzollern accompanied with the donation of the state of Brandenburg. This and the neighbouring states became in the course of succeeding years, the seat of warfare, productive of those great events, which appertain more particularly to the subject now under our consideration.

The opening of the sixteenth century formed a remarkable epoch in the history of the world—a thirst for knowledge—a desire for information regarding the rights of men, both as to spiritual and temporal matters, manifested itself in a particular manner over that part of the Continent; and the human mind awakening from the torpor and lethargy in which it had, for ages, been held by the tyranny of the Church of Rome, blazed forth with renewed power and energy.

The unprincipled conduct of Leo X., as to the sale of indulgences (to which I have already alluded), excited the indignation of every reflecting mind, and this was increased to the highest degree, when Rome poured her emissaries into Saxony, where its exactions became intolerable. The right to raise money there by the sale of indulgences was farmed out and sold to the highest bidder, and the proceeds made a present of by Leo to his sister, to increase the already overgrown wealth of his family, thus setting all decency and the laws of justice and morality at defiance. Luther was the first of the great pioneers of the Reformation, who openly preached against the sale of these indulgences in 1516, for which he was excommunicated by the Pope in 1520. But he gloried in the justice of his cause, and stood undismayed amidst the dangers and the threatenings which surrounded him on all sides. In 1525 he renounced the monk's habit, and espoused Catherine de Bore, thus encouraging, by his example, other priests, condemned to celibacy by the rules of the Romish Church, to follow the dictates of reason and of nature. Several princes and rulers, attracted by the prospect of ecclesiastical spoliation, and dividing among themselves lands and property which the rapacity of the Church had monopolised for so many years, eagerly adopted the tenets and principles of the Reformed doctrines. The Elector of Saxony was the first to give the example; and the States of Hesse, Hanover, Suabia, the Palatinate, part of Austria, Bohemia, Hungary, and Silesia, soon afterwards adopted the new religion. Calvin appeared in France in 1533. Persecuted there, on account of the change in his opinions on matters of faith, he retired to Basle, where he published his Institutes.

In 1536 the town of Geneva entered the lists, and added new strength and influence to the cause of the Reformation. In 1539, Joachim II., Elector of Brandenburg, embraced the doctrines of Luther, and the Bishop of Brandenburg followed his example. Henry VIII. of England, having written against Luther, received from Pope Leo X. the title of "Defender of the Faith." However, as Henry could not persuade the haughty pontiff to annul his marriage with Catherine of Arragon, the King separated from her of his own authority. Clement VII., for this act of insubordination and disobedience to the holy See, excommunicated Henry, which induced him to adopt and promulgate the Reformed religion in England.

At this critical period in the history of Europe, the influence and authority of the See of Rome was giving way on all sides, and the power and ecclesiastical tyranny they had wielded over the minds of ignorant and credulous men for fifteen centuries, gradually disappeared before the voice of reason and common sense. Finding the threats and fulminations of the Vatican of no avail, they thought of keeping the world in awe by

cruelty and force; and many reigning princes, influenced by the crafty policy of the Church, and still trembling under its authority, had the weakness to receive, and the cruelty to execute, orders from the Papal government, for the extermination of millions of unoffending individuals, who were either burned alive at the stake, tortured and immolated within the walls of the Inquisition, or hunted down at the point of the bayonet, by hired assassins for that purpose. Of the perpetration of these horrid atrocities, the massacre of St Bartholomew, the cruelties in the Austrian Netherlands, and, at a later period, the persecutions of the Protestants in the Palatinate subsequent to the revocation of the edict of Nantes, form most memorable and striking examples; and let it ever be remembered, that every one of these bloody and remorseless deeds were committed either by direct orders from the See of Rome, or connived at by that redoubtable tribunal. One thing is certain, that on all these occasions *Tu Deus* was celebrated at Rome—thus offering up thanks to a God of mercy and of peace for having committed acts which make humanity shudder, and which generations yet unborn will hardly believe to have been perpetrated. The Emperor Charles V. was at the head of the Popish party in Germany, when the war began in 1546, on account of the prevailing differences on matters of faith. It terminated by the peace of Passau. Nearly a century afterwards, the Protestant princes, interested in the preservation of their rights and territorial possessions, formed a confederation at Lauenburg, which involved Germany in a long war. It was terminated by the peace of Westphalia in 1648, which formed the basis of every subsequent negotiation, where either the temporal or spiritual interests of the parties were concerned. Exhausted Europe began to revive, after such long protracted struggles; the arts and sciences received more encouragement from the princes who had contended for mastery; and thus a prospect opened for suffering humanity, which the nations hailed with joyous anticipations.

Amidst the vicissitudes and changes appertaining to the Roman Catholic Church, which I have shortly been adverting to, its policy remains the same, its spiritual pride unsubdued, its thirst for worldly power and universal domination unaltered, and, as far as we can judge from the past, unalterable. If the See of Rome had the power, the horrors of the Inquisition would be revived in every country—the gibbet and the rack be in operation, to depress and subdue the energies of the human mind, and bring it again under the thralldom of ecclesiastical despotism. But these days, we trust, are for ever gone. The sword of persecution has returned to its scabbard; the funeral pile, raised up to consume human victims, exists no more; the instruments of torture are shown only as objects of curiosity; and the thunders of the Vatican, as well as the benedictions of the "most holy father," are unheeded and uncared for beyond the banks of the Tiber.

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAIR & Co., 13, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Thoughts on Christian Influence. By the Editor, . . . Page 545</p> <p>2.—Sacred Poetry. "The Creation." By A. Park, . . . . . 547</p> <p>3.—William Hunter: a Martyr of the Marian Persecution, . . . 43.</p> <p>4.—Introduction to the Shorter Catechism. By the Rev. James Brewster, D.D., . . . . . 549</p>	<p>5.—Sacred Poetry. "Grace." By William Anderson, Page 553</p> <p>6.—A Discourse. By the Rev. Alexander Humphrey, . . . . . 49.</p> <p>7.—The French Canadian Mission, . . . . . 554</p> <p>8.—Christian Treasury. Extracts from Keith, Buchanan, Bayly, Boys, and Russel, . . . . . 557</p> <p>9.—Life of Dionysius, Bishop of Alexandria. Part I., . . . . 558</p>
--	---

## THOUGHTS ON CHRISTIAN INFLUENCE.

BY THE EDITOR.

THE individual responsibility of man is a subject fraught with interest, and one which is well worthy of engaging the attention of every reflecting mind. We must, each one of us, give an account of himself to God. All our talents, advantages, and opportunities of improvement must be weighed as in the balance of the sanctuary, and every man shall receive according to his deeds, whether they have been good, or whether they have been evil. Such a consideration as this lends an awful importance to every thought, and word, and action. It is written in the book of God's remembrance, and shall ultimately receive its corresponding reward or its corresponding punishment. It is a fact, indeed, laid down with undoubted certainty, in the Sacred Scriptures, that there is an intimate and most important connection between the present and a future life,—a connection affecting our happiness both in time and through eternity. In this view, our present stage of being must be regarded by us as the seed-time, which will be followed in due course by a harvest-time hereafter. "For whatsoever a man soweth, that shall he also reap." Each individual's actions and feelings have thus an obvious bearing upon his happiness or misery.

And, moreover, every individual is operating upon every other individual; and not only has each his own peculiar sphere over which he communicates the influence, whether beneficial or otherwise, of his own example; but there is also a more extensive system with which he is as intimately, though not perhaps so obviously connected—a system, including the men of every age and of every clime. To these he communicates his own share, however minute, of peculiar opinions, and expressions, and habits, and customs. A little reflection will satisfy us as to the truth of this remark; and in illustration of it, select an individual from the humblest, and what are termed the most unimportant, classes of society. He has his own sphere, however limited, within which his own dispositions, and feelings, and habits are incessantly operating upon those around him. These

peculiarities received from him by his relatives and associates, are communicated in turn to all within their sphere, for each individual is, as it were, the sun of his own system, and thus it is that every step we proceed, the problem of our moral responsibility becomes more intricate, until it exceeds the limits of our finite comprehensions. The idea is vast, but it is of awful importance; it teaches us how every man shall be judged—not as a mere isolated being, but as connected with the men of all ages and of all countries.

Let these remarks be duly weighed, and the Christian cannot fail to discern the reasonableness and propriety of "walking honestly towards them that are without." His character stands out as it were in bold relief from the multitude of his fellow-mortals around him, the majority of whom are impelled by motives and principles of action essentially different from his own. From the exalted station in society which the believer occupies as a "light of the world," he is too often an object of suspicion and jealousy to the inconsiderate and ungodly, and professing as he does, to feel the power of those doctrines which are "according to godliness," an argument is readily deduced from his occasional errors, by the enemies of the Cross, in vindication of their wickedness and contempt of the Gospel.

But while many superficial thinkers have been repelled from the walks of Christianity by this hollow reasoning, from the improper conduct of men, to the falsehood of statements which must ever be independent of all who profess them; it is consoling to reflect that the influence of a habitually devout, and regular, and consistent Christian deportment, is peculiarly attractive. Though our nature be undoubtedly corrupt, yet there is no man whose perception is so blunted, as not to admire the beautiful in moral character. There seems to be a charm in holiness which commands the reverence, and gains the esteem of all within the sphere of its exhibition; for when the Christian graces are habitually exercised in the daily

intercourse of life, not only is the world constrained to admire them, but to admit that there is a reality in that transforming influence, which Christianity is alleged to operate. Thus it is, that by a view of the Christian character, presented under various aspects, some of the most determined enemies of our most holy faith have become its warmest and most decided friends.

There is a peculiar influence, however, which in every possible situation the believer exercises over those who are "without." When in his general deportment he evinces that he has been with Jesus, every opinion he utters, every action he performs, conveys a corresponding impression to the mind of the unbeliever, who hears the one or witnesses the other. It either impresses him with the superiority of the Christian character, or establishes him in his rooted contempt of the truth. It either attracts or it repels him, leading him to pause and consider his ways, or exciting him to a more quickened progress along the road that leadeth to destruction. The reflection is solemn, but its truth is undeniable. Professing Christians, by every word that escapes from their lips, and by every action, however apparently trivial, of their lives, exert a decided influence upon the world. Mind cannot act without influencing mind, either directly or indirectly. Intelligence, purpose, affection, are every moment either polluting or purifying the air we breathe, and to this noxious or healthful influence, every individual, and, more especially, every professing Christian, is accessory. Without the pale of true Christianity, one dark mass of moral pollution infests the atmosphere, like a pestilential vapour. Would to God we could affirm that within the circle in which Christians live and breathe, a clear, unpolluted atmosphere, at all times exerted its healthful and invigorating influence; but as long as they bear about with them a body of sin and death, an event so desirable cannot be expected. In proportion, however, be it ever remembered, to the extent of their inconsistency of character, in the same proportion are they engaged in promoting the cause of the Prince of darkness, and encouraging those who "are without," in their opposition to the truth. How melancholy the thought that they who ought to prove themselves the salt of the earth, should, instead of preserving the world from destruction, hasten even by one hour the completion of that process of moral corruption, which will at length draw down the wrath of God against "all ungodliness and unrighteousness of men." Better were it, my Christian readers, infinitely better, that the name of Jesus never escaped from your lips, than that you should exhibit to the world a cold, heartless, inconsistent profession, which, instead of establishing, only unsettles the wavering; and instead of disarming, only confirms the unbeliever in a more hardy and determined resistance to the Gospel of Christ. You stand conspicuous in the world, as having openly declared yourselves on the Lord's side, and in every thing you are naturally expected to maintain a

deportment in strict harmony with the principles you have professed. To your fellow-Christians you owe that love which is the invariable characteristic of those who have "passed from death unto life;" and to the unbelieving world around, you owe a decorous, and creditable, and consistent conduct. If you preserve not in your intercourse with those who are "without," that strict integrity of character, and purity of intention, and singleness of heart, which invariably command respect, you give occasion to the enemy to bring against you the charge of inconsistency, and even to blaspheme that holy name by the which you are called. What follower of Jesus, whose conscience is tender in respect of the slightest infringement upon the honour of his Lord, would not feel humbled to the dust at the idea that his conduct had given rise to such hardened impiety? If even the world's votaries, who scoff at religion, surpass you in the common virtues, and decencies, and charities of life, what are your boasted professions of religion, but the whitened coating of the sepulchre, "which within is full of rottenness and all uncleanness? Ah! it is impossible to describe the injury which hath been done in the world by inconsistent professors of the truth. How many weak Christians have, by their unhallowed influence, been led to stumble and fall? How many lukewarm professors of the Christian faith have they tended, by their example, to lull into indifference and spiritual slumber! How many tears have they wrung from the eyes of the true followers of Jesus! What vigour have they imparted to the unholly purpose!—what celerity to the melancholy progress of the sinner! Unjust in their dealings, false in their assertions, unfaithful to their engagements, slothful in their business, they disregard those pure and lofty motives which ought ever to actuate the believer in all the circumstances and relations of life. What wonder is it, then, should their character be an object of contempt in the view of every discerning man, and reprobate in the sight of the infinitely pure Jehovah? They endeavour, and too often succeed in their endeavours, to deceive their fellow-men; but God cannot be deceived. He will not be mocked, and the period is fast approaching when they shall stand finally at His judgment-seat.

Should any Christian who knows and who loves the Saviour, peruse these imperfect hints, we beseech him, if he regards the cause of God and of truth, to strive and pray that in all things he may "walk circumspectly." Remember that every step you take in life involves in it a high moral responsibility, affecting your happiness throughout eternal ages,—and not yours only, but the happiness of all within the reach of your influence. Be especially careful, that in all your dealings and intercourse with the world, the Christian graces may shine forth in their native brightness, lest you should tend, by the slightest inconsistency of conduct, to retard by one hour the return of a single soul to God, or confirm one sinner in his

impenitence, and unbelief, and hardness of heart. Let the spirit of Christianity be visible in your whole deportment; let every letter of "the living epistle be known and read of all men;" and "let your light so shine, that others, seeing your good works, may glorify your Father who is in heaven." Then, and then only, will your Christian profession in the eyes of the world approve itself sincere, having its fruit evidently unto holiness,—and its end shall assuredly be everlasting life.

## THE CREATION.

BY ANDREW PARK,

Author of "Blindness; or, the Second Sense Restored and Lost. A Poem," &c.

WHEN black-wing'd Chaos sat on regal throne,  
In solemn grandeur, silent and alone,  
God said, "Let there be light," and forth it shone!

The new-born Spheres celestial anthems sung,  
Electric, to empyrean realms they sprung;  
Rending the robes that wrapt primeval Night,  
And fill'd the vaulted firmament with light!

Fix'd in the sky, dense vapour roll'd away,  
And then the Sun, exulting, said, "'Tis Day!"  
The Moon and Stars succeeding, calm and bright,  
In virgin mildness whisper'd, "It is Night!"  
The Hills and Valleys, bursting at His nod,  
Assumed their shapes, and own'd the power of God!  
The Worlds, before unform'd, now sprung to birth,  
And one, in triumph, utter'd, "I am Earth!"

How radiant was the youthful Sunbeam then,  
Though yet unsmiled on by the eyes of men!  
With vivid and refulgent wings out-sprung,  
It fled afar; on ancient Gloom it cast  
A fatal fiery ray—he died at last;  
And round a wondrous world new lustre shed!

Thus did the King of Day pursue in might  
His glorious course thro' realms before unknown,  
Until he met the gentle Queen of Night  
And claim'd the heaven-born daughter as his own!  
And though she sometimes veils from him her love,—  
Conceals her vestal looks, her silvery smile,  
And to her azure palace, far above,  
Retires, and leaves her retinue a while,—  
Soon weary of her solitude, again  
She journeys forth to join her beauteous train!

So glory lit the lofty realms of Heaven,  
And the round earth lay rolling in the arms  
Of new created Light; and thus were given  
To its young being myriads of charms:  
While on a cloud, that skimm'd the viewless air,  
Bright Angels flash'd their sun-refracting wings,  
And, ravish'd with a sight so wondrous fair,  
Dropp'd music from their harps' celestial strings;  
And, as above the warm young world they stood,  
Swell'd forth an holy anthem to the praise  
Of Him who rules in righteousness always,  
As, in His wisdom, He pronounced it "Good!"

## ANGELS' ANTHEM.

Eternal Spirit, ever bright,  
Too dazzling far for angel-eyes!  
How shall thy host proclaim the might  
With which thou govern'st Earth and Skies?  
How shall seraphic forms proclaim  
Thy will omnipotent above,  
Or take into their lips thy name,  
And not be all consum'd by love?

Infinite and omniscient Lord!

Thy fiat can create a world:  
The Mountains tremble at thy word,—  
The Seas are to their channels hurl'd!  
Thou strewest Heaven with orbs of light,  
For ever blissful, ever young;  
And now hast drawn the veil from Night,  
That round the sable monarch hung.

## WILLIAM HUNTER;

## A MARTYR OF THE MARYAN PERSECUTION.

THE account which follows, of a helpless victim of Popish cruelty and intolerance during the reign of the bloody Mary, we select from an interesting little work which has just appeared, under the title of "The Last Days of the Martyrs." By Andrew R. Bonar.\*

William Hunter, a London apprentice, was, in the first year of Mary's reign, commanded by the priest of his parish (Coleman Street), to receive the communion at mass; and upon his refusal, was threatened to be brought before the Bishop of London. His master, who was a silk-weaver, apprehensive of the consequences of sheltering a heretic, ordered Hunter to leave the house. He accordingly went to Brentford, and resided for a short time with his father. Within a few weeks, Hunter having chanced to enter Brentford chapel, took up a Bible which lay on a desk, and began to read it aloud; but was interrupted by one Father Atwell, who came in and said, "What! meddlest thou with the Bible? Knowest thou what thou readest? and canst thou expound the Scriptures?" Hunter answered, "I take not upon me to expound the Scriptures; but finding the Bible here when I came, I read in it to my comfort." The bigoted priest said, "It has not been a merry world since the Bible came abroad in English." Hunter answered, "Say not so, for God's sake; for it is God's book, out of which every one that has grace may learn to know both what pleases God, and also what displeases him." The priest said, "Could we not tell before this time as well as now, how God was served?" Hunter answered, "No, not so well as we can now do, if we have his blessed Word amongst us still as we had. I pray God that we may have the blessed Bible among us continually." Atwell said, "I perceive your mind well enough: you are one of them that dislike the queen's laws, and therefore you came from London; you learned these ways at London; but you must turn over another leaf, or else you, and a greater number more heretics, will broil for this." "God give me grace that I may believe his Word, and confess his name, whatsoever come," said Hunter. "Confess His name," said Atwell; "no, no; ye will go to the devil all of you, and confess his name." The priest had no sooner said this, than he left the chapel in a great fury, saying, "I am not able to reason with thee, but I will fetch one who shall talk with thee, I warrant thee, thou heretic." And, leaving Hunter reading the Bible, he returned with the vicar of Southwell, who said, "Sirrah, who gave thee leave to read in the Bible, and to expound it?" Hunter answered, "I expound not the Scriptures, Sir, but read them for my comfort." "Why meddlest thou with them at all?" said the vicar; "it becomes not such as you to meddle with the Scriptures." Hunter replied, "I will read the Scriptures (God willing) while I live; and you ought not, Master Vicar, to discourage any man in that manner, but rather exhort men diligently to read the Scriptures, for your discharge and their own." The vicar answered, "It becomes thee well to tell me what

\* Oliphant and Son; Edinburgh. 1841.

I have to do! I see thou art an heretic by thy words." Hunter said, "I am no heretic for speaking the truth." The vicar said, "It is a queer world, when such as thou art shalt teach us what is the truth. Thou art meddling, Father Atwell tells me, with the sixth of John, in which thou mayest perceive how Christ saith, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.'" Then Atwell said, "When you read it, I said that you might there understand how, in the sacrament of the altar, is Christ's very natural body and blood." "Ah," said the vicar, "what sayest thou to the blessed sacrament of the altar? Believest thou not in it, and that the bread and wine is substantiated into the very body and blood of Christ?" Hunter replied, "I learn no such thing in the sixth of John; you understand Christ's words much like the carnal Capernaites, who thought that Christ would have given them his flesh to feed upon; which opinion our Saviour Christ corrected, when he said, 'The words that I speak unto you, they are spirit, and they are life.'" "Now," said the vicar, "I have found thee out; now I see that thou art an heretic indeed, and that thou dost not believe in the sacrament of the altar." Hunter answered, "I would that you and I were now tied fast to a stake, to prove whether I or you would stand strongest to our faith." The vicar answered, "It shall not be so tried." "No," said Hunter, "for I think I know who would soonest recant; for I durst set my foot against yours, even to the death." "That we shall see," said the vicar, who, before he departed, threatened to make Hunter suffer for his opinions.

Immediately after, the vicar told Brown of the communication which he had held with Hunter; upon which Brown sent for Hunter's father, and the constable. Hunter, dreading the vicar's vengeance, fled from his father's house. When Hunter's father was brought before Master Brown, he immediately asked where his son was. His father answered, "If it please you, Sir, I know not." Justice Brown then said, "I will make thee tell where he is, and fetch him forth also, ere I have done with thee;" and he threatened the old man with imprisonment, unless he brought back his son. When the old man had ridden after him two or three days' journey, William met his father, and told him that he thought he was seeking for him. His father confessing it, wept sore, and said that Master Brown strictly charged him to bring him back; "but," said he, "I will return home again, and say I cannot find you." But William answered, "Father, I will go home with you, and save you harmless, whatever comes of it."

No sooner did Hunter reach home, than he was put into the stocks by the constables, who afterwards brought him to Brown. The justice having commanded the Bible to be brought, began to reason with Hunter, saying, "I hear say you are a Scripture man, and can reason on the sixth of John, and expound it as pleases you;" he then charged him with having made an exposition, when the vicar and he talked together. Hunter said, "He urged me to say as much as I did." "Well," said the justice, "as you can expound so well, how say you to the twenty-second of St Luke? Look here, for Christ saith, That the bread is his body." Hunter answered, "The text saith that Christ took bread, but not that he changed it into another substance, but gave that which he took, and brake that which he gave, which was bread, as is evident by the text; for otherwise, he should have had two bodies, to affirm which I see no reason."

Brown was very angry at this answer, took up the Bible, turned over the leaves, and then flung it down in fury. He said, "Thou naughty boy, wilt thou not take things as they are, but expound them as thou wilt? Does not Christ call the bread his body plainly,

and thou wilt not believe that the bread is his body over the consecration? Thou goest about to make Christ a liar." Hunter answered, "I mean not so, Sir, but I mean rather more earnestly to search what is the mind of Christ in that holy institution, in which he commends to us the remembrance of his death, passion, resurrection, and coming again, saying 'This do in remembrance of me.' And though Christ call the bread his body, as he also says that he is a vine, a door, &c., yet is his body not turned into bread, any more than he is turned into a door or a vine: wherefore Christ called the bread his body by figure." Then Brown said, "Thou art a villain, indeed! wilt thou make Christ a liar still?" and became so enraged, that whenever Hunter attempted to speak, he interrupted him with scoffs and reproaches. Hunter then desired that he would either hear him patiently, or else dismiss him. Brown answered, "Indeed I will send thee tomorrow to my lord of London, and he shall have thee under examination."

Accordingly, having written this letter, he sent Hunter, under custody of a constable, to Bishop Bonner. The bishop said, "I understand, William Hunter, that you have had certain communications with the vicar, about the blessed sacrament of the altar, and that you could not agree; upon which Master Brown sent for thee to bring thee to the Catholic faith; if thou wilt be ruled by me, thou shalt have no harm for any thing that thou hast said or done in this matter." Hunter replied, "I am not fallen from the Catholic faith of Christ (I am sure), but do believe it, and confess it with all my heart." "Why," said the bishop, "how sayest thou to the blessed sacrament of the altar? Wilt thou not recant thy saying, how that Christ's body is not in the sacrament of the altar, the same that was born of the Virgin Mary?" Hunter said, "My lord, I understand that Master Brown has certified you of the talk which he and I had together, and you know what I said to him, which, by God's help, I will not recant." Then the bishop said, "I think thou art ashamed to bear a faggot, and recant openly; but if thou wilt recant, I will promise thee that thou shalt not be put to open shame: but speak the word here now between me and thee, and I will promise thee it shall go no further, and thou shalt go home again without any hurt." Hunter said, "My lord, if you will let me alone, and leave me to my conscience, I will go to my father and dwell with him, or else with my master again; and so, if nobody will disquiet or trouble my conscience, I will keep my conscience to myself." The bishop said, "I am content, so that thou wilt go to the church, and receive and be shaven, and so continue a good Catholic Christian." "No," replied Hunter, "I will not do so for all the world." "Then," rejoined the bishop, "if you will not do so, I will make you sure enough, I warrant you." "Well," said Hunter, "you can do no more than God will permit you." The bishop then commanded his men to place Hunter in the stocks in his gatehouse, where he remained two days and nights, with only a crust of brown bread, and a cup of water.

After two days, the bishop came to the place where Hunter was confined, and finding the cup of water and the crust of bread lying untasted beside the stocks, he said to his servants, "Take him out of the stocks, and let him break his fast with you." He was released from the stocks, but was not permitted to eat with them, because he was a heretic. After breakfast the bishop demanding whether he would recant, Hunter answered, that he would never recant that which he had confessed before men, concerning his faith in Christ. The bishop said that he was no Christian, but that he denied the faith in which he had been baptized. Hunter answered, "I was baptized in the faith of the Holy Trinity, which I will not go from, God assisting

me with his grace." The bishop then ordered him to be sent to the convict prison; and directed the keeper to load him with as many irons as he could bear. Having given these orders, he asked his age; and being told nineteen—"Well, you will be burned ere you be twenty years old, if you will not yield yourself better than you have done yet." Hunter answered, "God strengthen me in this truth."

Hunter lay for nine months in prison, during which he was five times summoned before the bishop. He was condemned on the 9th February, 1556; on which day his brother Robert was also present. The bishop asked if he would recant, and then remarking that he had confessed his belief that he received Christ's body spiritually, when he received the communion—"Dost thou mean that the bread is Christ's holy presence?" Hunter said, "I mean not so; but when I receive the holy communion rightly and worthily, I feed on Christ spiritually through faith in my soul, and am made partaker of all the benefits which Christ hath brought to all faithful believers, through his precious death, passion, and resurrection." The bishop said, "Thou wilt not believe that God can do any thing above man's capacity." "Yes," said Hunter, "I must needs believe that, for daily experience teaches all men that thing plainly; but our question is not what God can do, but what he will have us to learn in his holy supper." The bishop then said, that he saw no hope of bringing him to the Catholic faith, since he continued corrupt; he then sentenced him, after remaining in Newgate for a time, to be taken from thence to Brentford, "where thou shalt be burned." After the bishop had dealt with and condemned five other prisoners, he once more called for Hunter, and said, "If thou wilt yet recant, I will make thee a free man in the city, and give thee forty pounds in good money to set up thy trade with; or I will make thee steward of my house, and set thee in office, for I like thee well: thou hast wit enough, and I will prefer thee if thou recant." Hunter answered, "I thank you for your good offers; notwithstanding, my lord, if you cannot persuade my conscience by Scripture, I cannot find in my heart to turn from God for the love of the world; for I count all worldly things but 'loss and dung,' in respect of the love of Christ." The bishop said, "If thou diest in this mind, thou art condemned for ever." Hunter said, "God judgeth righteously, and justifieth them whom man condemneth unjustly."

After a month's farther confinement, Hunter was sent to Brentford. His father and mother visited him, and prayed heartily to God that he might continue steadfast: his mother said that she was glad to bear such a child, who could find in his heart to lose his life for Christ's name's sake. Hunter said to his mother, "For my little pain which I must suffer, which is but short, Christ hath promised me, mother, a crown of joy; may you not be glad of that, mother?" His mother, kneeling, said, "I pray God strengthen thee, my son, to the end; yea, I think thee as well bestowed as any child that I ever bare." At these words, Mr Highed took her in his arms, and said, "I rejoice to see you in this mind, and you also have good cause to rejoice." They then prayed for him, that as he had begun to confess Christ before men, he might so continue to the end. His father said, "I was afraid of nothing but that my son should have been killed in the prison, by hunger and cold, the bishop was so hard to him."

At day-break, preparations were made for the execution. The sheriff's son came to Hunter, and, taking his right hand, said, "William, be not afraid of these men who are here present with bows, bills, and weapons, prepared to bring you to the place where you shall be burned." He answered, "I thank God I am not afraid; for I have laid my account what it will cost me already." The sheriff's son was restrained from

saying any more by his weeping. Hunter then "plucked up his gown," and went forward cheerfully, the sheriff's servant taking him by one hand, and his brother by another. He was met by his father on the way, who, in tears, said, "God be with thee, son William;" and William said, "God be with you, good father, and be of good comfort; for I hope we shall meet again, when we shall be happy." His father said, "I hope so, William." When he came to the stake, he knelt on a wet broom faggot, and read the 51st psalm, till he came to these words, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Then Mr Tyrill said, "Thou liest; for thou readest false, for the words are, 'A humble spirit.'" But Hunter said, "The translation saith, 'A contrite heart.'" Tyrill replied, "The translation is false; you translate books as you like yourselves, like heretics." "Well," said Hunter, "there is no great difference in these words." The sheriff said, "Here is a letter from the Queen; if thou wilt recant, thou shalt live; if not, thou shalt be burnt." "No," answered he, "I will not recant, God willing." Hunter then went to the stake, stood upright, and was chained to it by a bailiff. Then Master Brown said, "There is not wood enough to burn a leg of him." Hunter said, "Good people, pray for me; and make speed and despatch me quickly: and pray for me while you see me alive, good people, and I will pray for you likewise." "Now," interrupted Brown, "pray for thee! I will pray no more for thee than I will pray for a dog." Hunter replied, "Now you have that which you sought for, and I pray God it be not laid to your charge in the last day; I forgive you." "I desire no forgiveness of thee," cried Brown. "Well, if God forgive you, I shall not require my blood at your hands." Hunter then perceiving that the priest would have showed him the book, said, "Away, thou false prophet! Beware of them, good people, and come away from their abominations, lest you be partakers of their plagues." The priest said, "As thou burnest here, so shalt thou burn in hell." Hunter answered, "Thou liest, thou false prophet; away, thou false prophet, away." A gentleman present said, "I pray God have mercy upon his soul;" to which the people answered, "Amen, amen." When the fire was lighted, Hunter flung his psalter into his brother's hands, who said, "William, think on the holy passion of Christ, and be not afraid of death." William answered, "I am not afraid." Then lifting up his hands to heaven, he said, "Lord, Lord, Lord, receive my spirit;" and casting down his head again into the smoke, he yielded up his life for the truth, sealing it with his blood to the praise of God.

## INTRODUCTION TO THE SHORTER CATECHISM.

BY THE REV. JAMES BREWSTER, D. D.,

*Minister of Craig, Forfarshire.*

THERE is an introduction or preface to the Shorter Catechism, which is deserving of very special notice. This introduction is contained in the first three questions; and it expresses, in a few comprehensive words, the subject and substance of the whole book. It presents for consideration, and as its own course of instruction, the objects of knowledge most important to man, namely, these two:—

I. The great end or purpose for which he was created; and,

II. The right rule of direction for attaining that end, or fulfilling that purpose.

Within the range of this brief classification, may be

comprised all that is essential for man to know, and incumbent upon him to practise, as a rational and immortal being. These two things are clearly requisite in every pursuit; *first*, to have a distinct apprehension of the precise object in view, and next to discover the best way of prosecuting that object to a successful issue.

1. The first of these points, the precise and paramount object, which it behoves every man as a rational and immortal being to have continually in view, is taken up in the first question; and is declared to be twofold, namely, to glorify God and to enjoy God. There is here, indeed, strictly speaking, only one object presented, that is God. As the end of man's being, and the aim of his doings, he is directed to look to God, the Author of that being, and the spring of all that he is capable of doing. This constitutes at once the name and nature of all true religion in man, namely, godliness—a regard above all things to God—and a reference in all things to God. This principle of godliness has its foundation in the plainest dictates of right reason; it is “our reasonable service.” Here it is that our divine philosophy commences, with ascending at once to first principles, and fixing our spiritual eye upon the supreme cause of all things, and source of our own existence, and the fountain of all the good that we are capable of attaining; “all my springs are in thee.”

But, though there is thus only one object brought into view, there is a twofold view of that object presented to our notice. There is presented to us a view of God, in what regards both his claims upon us, and his intention towards us, a view of him as at once entitled to receive our entire obedience, and as willing to impart our proper blessedness—a view in short of our obligations to him, and of our expectations from him; or, in other words, a view of our duty and of our happiness; our duty to glorify God, and our happiness to enjoy God. The chief end of man is thus, in truth, but one, namely, *to live unto God*. The principal design for which man was created, and which therefore he is bound continually to aim after, is to live unto God, and to do this, first, in reference to God, in desiring and endeavouring to glorify the Divine name and perfections; and next, in reference to himself, in seeking thereby to find his own excellence and felicity.

In what this living unto God, so as both to glorify and enjoy him, more particularly consists, cannot now be unfolded or specified; because to unfold and specify these particulars forms the actual course of instruction contained in the Shorter Catechism. To enumerate more particularly, and to explain more fully the methods and means of glorifying and enjoying God, is the direct object of the succeeding questions and answers in this summary of Christian truth, and will come regularly under consideration as we notice, in order, its separate portions and statements. All that is necessary and proper at this stage of our progress, is to explain the general meaning of the terms which the Catechism here employs, in stating man's chief end, namely, glorifying and enjoying God; and the intimate connection which subsists between these twofold views of that end, namely, as thus including both his duty and happiness. His duty is to glorify God; his happiness is to enjoy God.

Man's duty is to glorify God. To glorify God does

not mean to make any addition to God's essential glory and blessedness; to make him more glorious or blessed than he already is, and ever will be, independent of all beings. The first apprehension of the glory due to God from his creatures, is the thought of his inherent and incomprehensible glory; and the first practical impression of this thought on every soul, that begins to contemplate God in his own nature, is the overwhelming sense of our utter inability to add any thing to God's glory, or to do any thing deserving of his notice. “Can a man be profitable unto God?” “My goodness extendeth not to thee.” When any created being is called upon to glorify God, it is to declare or show forth that glory which already belongs to God, and which he must always possess. This, indeed, all his creatures do in a passive sense, and man himself among the rest; whether they intend to do so, or are capable of having any such intention or not. They necessarily glorify their great Creator, in all that concerns their wonderful formation and continued preservation in all the functions that they exercise, and in all the purposes that they serve. “The heavens declare the glory of God.” “All thy works shall praise thee, O Lord.” In this sense even they who live most regardless of God, and act in direct opposition to his will, are made instrumental in spite of themselves, in declaring his glory; and this they do by his long-suffering towards them in such rebellion, by his overruling all their evil for good, and even by their own destruction from his presence for ever. “Surely the wrath of man shall praise thee.” “Yea, even the wicked for the day of evil.”

But man is called to glorify God, actively and intentionally, to feel and cherish inwardly a devout sense of God's supreme excellence in himself, and to manifest this feeling outwardly in all that we say, or do, or aim after. “Fear God and give glory to him.” “He that offereth praise glorifieth me.” “I will bless thee while I live.” “I will lift up my hands in thy name.” To glorify God is to set up his will and submit to it in all things as our sovereign law; to worship and praise him aright, and above all beings; to desire to show forth in our lives the power of his grace in our hearts; to acknowledge him therefore in all our ways, and to keep all his commandments from a sentiment of reverence and love; and to labour to spread the knowledge of his will, and to promote the interests of his kingdom throughout the whole earth. “Herein is my Father glorified that ye bear much fruit.” “Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.”

Man's happiness is to enjoy God. To enjoy God is to rest on him as our chief good, with a firm conviction of his excellence, and a full complacency in his will; to find our happiness, therefore, in the sense of his favour here on earth, and in the hope of his presence for ever in heaven. “The Lord is the portion of mine inheritance.” “My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.” Man is called thus to enjoy God immediately in the present life; even in temporal blessings, by receiving them as gifts from his hand, and using them agreeably to his will; and in spiritual blessings, by seeking the consolations of faith in his promises, communion with him in our spirits, and progress in his

divine likeness. "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." "O taste and see that the Lord is good." "Lord, lift thou up the light of thy countenance upon us." But more especially is it the end and issue of all, the gracious purpose of God in our creation and redemption, the final aim of our faith, and hope, and perseverance in well-doing, that we may enjoy him fully in the heavenly world, throughout the ages of eternity: "In thy presence is fulness of joy; at thy right hand, there are pleasures for evermore." These twofold regards to God form in reality only one, as man's chief end and aim. They are both to be sought by looking to one object, that is God; they are both to be found in the same exercise of the soul towards God, in knowing, loving, and serving him. They are mutually the means of each other's attainment, and neither of them can be completed without the aid of the other. It is by glorifying God, that we enjoy God; by doing those things which declare his glory, that we experience our own true happiness—"Great peace have they that love thy law;" and it is, on the other hand, by enjoying God that we glorify God, by seeking and finding our happiness in him, and in what pleases him, that we declare his glory. "There be many that say, who will show us any good?" "Lord, lift thou up the light of thy countenance upon us." These two are so intimately united, so interwoven, as it were, together, that they cannot be sought separately, or attained separately. To glorify God is the way to enjoy him, in the experience of his blessing, and the hope of his salvation; "them that honour me I will honour;" and to enjoy God, to be happy in his service here, and in his presence for ever, is the showing forth of his glory, and the source of endless praise to his name; "He shall come to be glorified in his saints, and to be admired in all them that believe." This union of these two, as one and inseparable, is invariably preserved, and plainly placed before us, throughout the whole system of Divine truth. We not only find the doctrine uniformly taught, that the glorifying and enjoying of God constitute together the entire substance of man's excellence and enjoyment; but we find them in fact so closely conjoined almost in one sentence, and placed in a manner side by side, that we cannot look upon the one without seeing the other, or secure the one without finding the other in its company. We cannot set ourselves in truth to give glory to God, without receiving enjoyment; nor sincerely seek our enjoyment in God, without giving glory to his name. "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "Blessed is every one that feareth the Lord, that walketh in his ways." "He that keepeth understanding shall find good." "Seek ye me and ye shall live." "To be spiritually minded is life and peace." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "All her paths are peace." "Light is shown for the righteous, and gladness for the upright in heart."

These two, then, form but one end, one and inseparable; and they are man's chief end—the principal design for which he was made, and must be his chief aim, first of all and most of all, to be sought after. Whatever other ends he may pursue, to this they

must be viewed as subordinate, and to this they must be made subservient,—all done with a view to promote the great and chief end of glorifying and enjoying God, and done only in so far as is consistent with the advancement of that final result. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth, that God in all things may be glorified through Jesus Christ." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Recollect the sum of the whole matter. Here is at once a doctrinal truth declared, and a practical object proposed,—*first*, the principal design of God in our creation, was to show forth his glory and to satisfy us with his favour; and, *second*, the grand object which we ought, therefore, to propose to ourselves is, in every act of duty to glorify his name, and in every desire of happiness to seek his blessing.—How much precious truth is comprised in these few words, which form the first statement in the Shorter Catechism! They are words which we all very easily learn to repeat, but which we are apt to utter, without any intelligent reflection upon their momentous meaning, or any serious feeling of our personal interest in the matter; yet clearly do they convey a depth of instruction worthy to engage the meditation of the most enlightened mind, and calculated to arrest the attention of the most thoughtless heart. They have often, indeed, been made effectual to turn souls to God, and to bring the entire field of saving knowledge before the view of devout inquirers. It is recorded of a distinguished Christian lady,\* that her first serious impressions of religion originated in her recollection, on a sick-bed, of the first question in the Shorter Catechism, and the deep conviction which followed, of her having utterly neglected to make the glorifying and enjoying of God her chief end in life.

Let each of us learn to make the same direct application of these words to our own case, and the same earnest inquiry as to our own chief end and aim in life. Are we living upon any plan, and with any object, that is suited to rational and immortal beings? Have we yet seen the plainest of all truths, namely, that we are God's property, and bound to glorify him in our bodies and in our spirits, which are his? Have we yet felt the surest of all convictions, namely, that in His favour is life, and the only source of happiness to our spiritual nature? Or, may it be said of any of us, that, in place of rendering to the blessed God the glory due to his name, we are living altogether without God in the world? Or, if accustomed to wear some form of godliness, are we yet strangers to its power, and acting much in the same way as we might do though there were no God in the world? How strangely foolish, how utterly vain the attempt to feed the immortal spirit upon ashes, and to send the hungry soul among the creatures, asking at every door, "Who will show us any good?" How much wiser and happier the course here pointed out, to betake ourselves at once to the rich supply of angels' food in our heavenly Father's house, presenting in one desire at his throne the sentiment of prayer and praise, in the language of the devout Psalmist, "Let my soul live, and it shall praise thee!" and with one breath, like the blessed Virgin rendering glory to his

\* Lady Glenorchy.

name, while we rejoice in our own good, "My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour."

GRACE.

BY WILLIAM ANDERSON,

*Author of "Landscapes Lyrics," &c.*

COME, free-giv'n grace! source of all lasting peace;  
My care-worn heart has wanted thee full long;  
The charms of earthly joys and pleasures cease,  
And fain I'd stray thy tranquil path among,  
Where wither'd weeds and noxious odours strong  
Come not, as here I find them rankly meet;  
Give me thy pleasant ways and thy contentments sweet!

Contentments sweet are ever with thee still;  
In the lone valley, where the streamlet flows;  
On distant mountain, on the heath-clad hill;  
Where springs the daisy, or where blooms the rose;  
Even in the desert where no green thing grows;  
'Mid trials of this world, whate'er they be,  
Still peace, and joy, and truth accompany with thee.

With thee there is no darkness; thou dost show  
The SUN OF GLORY shining in His might:  
With thee there is no sadness; thou dost go  
Into the grief-broke heart, and with the light  
Of heavenly love mak'st it serene and bright:  
Ah! who that can thy blessings call his own,  
Would deem himself, with thee, forsaken or alone?

Alone! no, never! Jesus still is near;  
Friendless we cannot be with Him our friend—  
Our counsellor—although deserted here  
By all who to that cherish'd name pretend—  
His friendship, like himself, shall have no end;  
And for our solace freely is bestow'd,  
Trusting in him while here, the bounteous grace of  
God!

The grace of God softens the harden'd heart,  
And makes it oft in gushing joy to sing;  
As rod of Moses caused the rock to part,  
And made the living waters forth to spring:  
The grace of God serenest pleasures bring,  
And leads the mind from carnal thoughts away  
Into retirements sweet, in solitude to pray.

To pray!—blest privilege! For evermore  
To pray and praise, and lift the soul above  
This sordid earth, and, as a lark doth soar,  
Ascend into the realms of truth and love,  
Whence once the SPIRIT came in form of dove!  
Thither, oh! thither would it wing its flight—  
For ever "take its rest," there where there comes no  
night!

THE DANGER OF BREAKING THE LEAST OF THE  
COMMANDMENTS:

A DISCOURSE.

BY THE LATE REV. ALEXANDER HUMPHREY,

*Minister of Fordyce, Aberdeenshire.*

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—  
MATT. v. 19.

THAT spirit of slumber which was poured out upon the unbelieving Jews, we fear, has extended its benumbing influence over Christian society. Clear and precise as are the Gospel requirements,

yet men have eyes to see, and they will not; and though Heaven's denuncements are terrible and pointed, too many, with ears to hear, will not hear them. Owing the Scriptures to be a divine revelation, and referring to them as an infallible rule of faith and practice, our conduct is often opposed to such assent and to such reference, and our secret persuasion not unfrequently belies our avowed belief. Let us seriously ponder our own thoughts, and bring to our recollection what our reserved sentiments were when weighing the standard of Gospel obedience—when reflecting upon the minuteness and the extent of its requirements—and when listening to the wrath of God revealed from heaven, and denounced against the ungodly—against all who shall break even the least of his commandments,—was there not, on such occasions, something whispering within us that this perfection of virtue, and this strictness of obedience, could not be absolutely necessary to salvation; and have you not then closed your musings, with a quiet persuasion that *yours* might be secured, even though you come considerably short of such a standard?

This mental reservation, common as it may be, is much to be regretted, as it cannot fail to spread a blighting influence over the whole moral and religious frame. It tends to lull the conscience into a fatal security—to diminish that caution and watchfulness, that energy and vigour, that holy jealousy over our conduct, and that ardent importunity at a throne of grace for spiritual influences, that are necessary to progress in holiness, and to that constant reaching forward towards the mark of our high calling.

In estimating human conduct, and the extent of moral guilt, men are too commonly guided by a deceitful rule, having a reference to those declarations from the strict line of duty that are not very pernicious to society in their immediate and apparent effects, that seem to involve little inconvenience in the ordinary intercourse of human life. They are apt to view them with not a very unfavourable eye, and to make small account of following them. They forget that, though there are sins of greater or less magnitude, accompanied with more or fewer aggravations; yet, in the sight of a pure and holy God, there is no *small sin*, as he cannot look upon iniquity without abhorring it. They forget that *any sin*, and *every sin*, how trivial soever they may deem it, is an act of rebellion against the Most High. It is putting his threatenings to defiance, and is consequently sufficient, in its demerit, to plunge the soul that practises it into the deepest misery. Whatever may be thought of these sentiments, or however hard they may press on that complacency with which we may have been accustomed to view our own conduct, because it has been free, perhaps, from acts of grosser vice; yet they are not rashly and causelessly obtruded—they directly and necessarily arise from the Word of God, "Whosoever shall break one of these least commandments, he shall be called least in the kingdom of heaven."



Could mankind be fairly roused to ponder with earnestness this divine assertion, I know nothing more calculated to dispel this spirit of slumber. It was uttered by One who, knowing the importance of obedience to God's commands, came to magnify the law by his own obedience—who, in his own person, fulfilled all its requirements, and who paid the dreadful penalty of all its violations,—by one who is to judge the world, and by whose award our admission into the kingdom of heaven, or our rejection therefrom, will finally be decided. With these words broad in our view, is it safe to confide in a general good character—to rely on the estimation which we bear in society—or to deem ourselves safe in the way of salvation, if not worse than others who are well thought of amongst men? May not all this be, while we are breaking one, or more perhaps, of these least commandments, which, our Saviour assures us, will exclude from the kingdom of heaven? Have we not, then, great cause to search our hearts in another manner, and try our ways by another rule? Ought we not to turn to the throne of grace, and sincerely desire to know the amount of our guilt, however heavy and appalling it may be, and to adopt the pertinent address, "Search me, O God, and know my heart; try me, and know my thoughts; see if there be any wicked way in me, and lead me in the way everlasting?"

When we take a minute view of human society, and carefully scrutinize the mutual intercourse of mankind in all its bearings, how little of the strictness of truth—of the scrupulosity of pure integrity—of attention to the minute claims of justice—and of that spirit of equity which does to others what we wish and expect from them—and of that ardent piety which refers all our principles and all our actions to the will of God as their motive, and to his glory as their end! How little of these do we discern, even in characters who rate high in moral estimation, and whose consciences seem insensible to the guilt of breaking these least commandments of God! In such a state of carnal security, we fear, thousands are posting fast to a ruined eternity, and will only awake, when too late, to a sense of their misery and guilt. Of such, it may be said, with truth, as was said before of the Pharisees, that publicans and harlots enter into the kingdom of heaven before them. They are aware of their guilt and of their danger. Their sins are so glaring, that even the thick veil of self-delusion cannot cover them from their sight. Their consciences whisper, every thinking moment, that without repentance, conversion, and an interest in the blood of atonement, they must be for ever undone. With such feelings and impressions, there are some hopes of conversion and repentance—some chance that, more fully awakened and more effectually aroused, they will flee for refuge from their guilt and from their misery to the Rock of Ages, and take shelter under that mantle of mercy which the Son of man extends over penitent sinners. But the secure offenders whom we have mentioned, *not* being

aware of the guilt of breaking the least commandment of God, are likely to sin away their day of grace without repentance. They deem themselves whole; they see no need of a physician; and yet, alas! they are fast consuming, from the effects of a secret and insidious disease!

But the guilt of breaking one of the least commandments may extend beyond the sphere of the individual, and be communicated to society. The example of the transgressor may have a pernicious influence—it may mislead the weak and the ignorant—it may embolden the timid and the tender in conscience to venture beyond the line of religious and moral duty. Thus the unwary offender may not only incur the personal guilt of breaking the least of the commandments of God, but the accumulated guilt of causing his brother to offend. Thus the blood of others who have been misled by his example, may be required at his hands; and thus he may have to answer at the tribunal of Jesus, not only for breaking one of the least commands in his own person, but also for teaching others so to do. Need we wonder then that such a man should be called least in the kingdom of heaven!

In illustration of this subject, and in corroboration of the sentiments advanced, we may advert, for a moment, to the first transgression and its consequences. Would we not deem the prohibition *not* to eat of the fruit of a certain tree, one of the least of the commandments of God? And would we not be apt to suppose that no great mischief would follow from breaking it—no heinous guilt could be contracted from violating this prohibition? But was such the case? Mark the consequences, and let them answer. By violating this commandment, which has been ridiculed by the inconsiderate, and sneered at by the infidel, a guilt was contracted, which has overspread our nature, and an offence committed sufficient *of itself* to exclude all, who were contaminated with that guilt, from the kingdom of heaven. On the offenders a holy God could no longer look with an eye of complacency. The creatures whom he had made daringly contemned his authority, and thus, by an act, which many might suppose in itself trivial and insignificant, had contracted the most heinous guilt, and exposed themselves to the deepest misery.

Let us not be surprised at such consequences following from such an act. Let us not wonder at our Lord's declaration that he that shall break one of the least of these commandments shall be called least in the kingdom of heaven. The *littleness* of the requirement seems to heighten its transgression; the trivial advantage attained by the offence adds to its magnitude. It proves how little value we attach to the authority of God—at how low a price we estimate our own souls.

If the one offence of our first parents was followed with the mighty visitation recorded—if it blasted the bloom of paradise, and sent the offenders abroad into a barren and briery wilderness—if it deprived them of intercourse with

heaven, and debarred them from tasting the fruit of the tree of life, and of immortality—if it exposed them to the frowns of an offended God, and subjected them to death and misery, if these consequences flowed from an act of disobedience, from *one breach*, what should each individual amongst us think of his own danger, whose life has been one continued habit of disobedience? If we be still in the hands of that God, who laid so heavy a condemnation on this one transgression, let us just think of our many transgressions, and that every hour we live multiplies the amount of them; and that, however, they may vanish from our own remembrance, they are still alive in the records of a Judge, whose eye and whose memory never fail. Let us compare our lives with the law of God, and we shall find that our sins are past reckoning. Let us take account of the habitual posture of our souls as a state of disrelish for the things that are above, and we shall find that our thoughts and our desires are ever running in one current of sinfulness; and, in the language of the Psalmist, "our transgressions have gone over our heads, and as a heavy burden are too heavy for us." In such a state of guilt; under such a load of iniquity, unless God himself point out a way to escape we must be immediately undone. If we betake not ourselves to his appointed way of reconciliation; if we refuse the overtures of Him who so visited the one offence with such mighty marks of his high displeasure, or, in other words, if we will not enter into peace through the offered Mediator, how much greater must the wrath be that abideth on us?

Now, let the sinner have his conscience awakened by such a contemplation, and there will be no rest whatever for his soul, till he find it in the Saviour. Let him learn, from God's dealings with the first Adam, what a God of holiness he himself has to deal with; and let him farther learn, from the history of the second Adam, that to manifest himself as a God of love, He had to bring in another righteousness in place of that from which man had so utterly fallen away. There was a faultless obedience rendered by Him of whom it is said, that he "fulfilled all righteousness;" there was a magnifying of the law by one in human form, who, up to the last jot and tittle, acquitted himself of all its obligations; there was a pure, lofty, and undefiled path, trodden by a holy and harmless Saviour, who gave not up his work upon earth till he could exclaim, "*It is finished!*"—and thus he hath wrought out for mankind a perfect righteousness. Now, in the Gospel of Jesus, the reward of this righteousness is offered to all; by rejecting that offer we expose ourselves to be tried by our own merits; or, by accepting it, to be treated according to the merits of him who "became sin for us, though he knew no sin, that we might be made the righteousness of God in him." Let us, then, advert, not to this or that transgression, but to our many sins, countless in number, and highly aggravated, and, from that appalling sight, let us press upon our

minds, that there is no safety for such offenders, but in "the blood of sprinkling,"—that the righteousness of Jesus is our only "refuge from the tempest, and hiding-place from the storm,"—and, under that impression, let us neither "give sleep to our eyes, nor slumber to our eyelids," till we "win Christ, and be found in him," and be able to rejoice in the thought, that to those that are in him "there is no condemnation."

While we thus endeavour to rouse to a sense of danger, from a breach of the smallest command,—while we would impress upon your minds, that, as sinners, your only safety, your only means of escape, will be found in union and communion with Jesus, and arise from faith in his blood,—let it ever be remembered, that such a faith must, and will, maintain a presiding influence over your whole future character and conduct,—over both your inward and outward man. It will keep your consciences feelingly alive to all the requirements of the law, and make you shrink with fearful sensibility from every, the least deviation from the will of God: it will establish in your hearts a jealousy of the least appearance of evil, and produce a scrupulous avoidance of sin, in its least as well in its most aggravated forms. The genuine believer, "who walks not after the flesh, but after the Spirit," will aspire more and more after the fulfilling of the righteousness of the law; he will watch against every appearance of evil, and carefully guard against its approach, even in its minutest forms; to duty, in all its various ramifications, he will strive to adhere. Like Job, he will "hold fast his integrity," without the slightest taint, and never deliberately allow himself in that which he condemns; for he believes, and he is ever sensibly affected by that belief, "that whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

#### THE FRENCH CANADIAN MISSION.

FROM the "Commercial Messenger" published at Montreal, we extract the following account of a Mission which is well deserving of encouragement from the Christian community.

The French Canadians, whose evangelization is the object of the Society, are the descendants of natives of France, who settled in Canada (then called "la Nouvelle France") between its discovery by Cartier in 1535 and the capture of Quebec by the British in 1759. They are located on the rich lands lying along the banks of the St Lawrence and its tributaries, and may be safely reckoned at half a million of souls. The part of Lower Canada inhabited by them is called "the Seigniorial lands," from being still under the old feudal tenure, a system at least coeval with the seventeenth century in France, and pretty nearly the same as the old Norman system in England, which was abolished about the time of Charles II. The early population of Canada, though of the kind generally found in new countries.

\* Several establishments of the descendants of the French settlers are still to be found in New Brunswick and Nova Scotia, preserving the language, religion, and manners of their forefathers.

contained also a number of individuals of rank and learning, whom piety, rather than motives of temporal policy or interest, induced to settle in the Colony, and who devoted themselves with zeal to the support of the Roman Catholic religion and the conversion of the Indians. Indeed one of the most striking features in the history of Canada is the missionary spirit which the French people evinced in respect to the Colony, and the ample provision made for the support and propagation of religion among the settlers and aborigines. At an early period numbers of Jesuits, Recollects, and other ecclesiastics, male and female, settled in the country, and applied themselves to the establishment of seminaries for the instruction of the children of the colonists and Indians. Others travelled into the wilds of the forest, and sought to Christianize its fierce and wandering inhabitants, with a courage and devotion which no danger nor suffering could destroy. Nor were their labours altogether without avail, for occasionally they succeeded in bringing the red man to bury the hatchet of war for a time; but influences prevailed, which their imperfect system, although so zealously applied, could not overcome, and the fierce passions of savage nature broke out with redoubled fury, and swept away the traces of their peaceful toil.

The grants for the support of education and religion were of the most princely character; the island of Montreal, those extensive domains, now called the "Jesuits' Estates," and many of the most valuable portions of the country, were freely given. Nor was liberal aid of other kinds wanting, either from the parent country or from the colonists, to promote those objects, wisely felt to be of such vast importance in the founding of a new community. In addition to these grants, a provision was created by law, in the shape of a twenty-sixth of the grain raised, payable by the farmer to the priest of his parish, and which still remains, although only recoverable from those of the Roman Catholic faith.

As has been remarked, there were among the colonists not a few whose acquirements were of a superior description; indeed, a writer remarks that great attention was in general given to the choice of those who went to establish themselves in Canada, and that as respects the rank of the settlers, it was said that Canada had more of the ancient nobility than any other French Colony, and, perhaps, than all of them together. Such was the field (apart from the Indian tribes) which the Church of Rome had to occupy in that country.

Now, let us glance at the spiritual labourers in the vineyard. The most conspicuous were the Jesuits, that wonderful order of men, who, at the time of the settlement of Canada, were in the zenith of their power and activity. From their peculiar organization, none were more fitted to carry into successful operation that system from which they emanated, and for the propagation of which they gave their entire energies, braving for its advancement the fires of Japan on the east and the tomahawk of the savage on the west. In vain can Romanism now seek for more zealous agents than those her devoted servants, in whom the love of sect seemed to have crushed the feelings of nature, and the sympathies which actuate ordinary men.

To these were united the St Sulpiciens of Paris, besides friars and nuns, against whose private character there cannot, we believe, be brought those charges which have been frequently laid against their fraternity in other countries.

It is in this country, if any where, that we might look for the triumphant success of the Roman Catholic religion. Promulgated previous to the conquest by the agents now described, and by successors, superior as a body to the teachers of that faith in most other countries; with the most ample provision for the pro-

pagation of their system; with unbounded influence over the people among whom they laboured, and whose superstitious views have led them to regard their spiritual rulers as almost of a superhuman order; with a clear field also for their labours previous to the conquest,\* and the fullest toleration and encouragement by the British Government since, we may well suppose, that if the advantages of Romanism were to be witnessed anywhere, they should be evident among the French Canadians.

The Church of Rome declares herself to be the only true, holy, and infallible Church of Christ upon earth, and in so doing proclaims to all men that within her pale, are alone to be found the true followers of the Gospel,—the salt of the earth,—and that peculiar people who are to be the light of the world, and in whose steps all are to follow.

From this consequence of her high pretensions she cannot escape. If she be the true Church, her followers must be superior to the members of all others; or the religion of Christ Jesus must be declared inferior to systems of error. The Christian religion was instituted by its Divine Author, not as a speculative theory, but as an unfailing means of reforming the world, and of advancing man in all those acquirements which are the elements of human greatness and happiness;—and if any system professing to be from heaven, after a fair trial, fails to produce upon society those results, it may be safely called a counterfeit, and ought therefore to be put down.

"By their fruits ye shall know them," was the test which the Saviour gave his followers by which to discover error either in individuals or systems; and by this Divine touchstone we will now examine the pretensions of the Church of Rome, so far as the fruits of her labours in this province will furnish us grounds.

One striking effect of the truth as it is in Jesus, is to enlighten the mind, raising its possessor above the prejudices and superstitions peculiar to ignorance. Is this the case with the French Catholic population of Canada? Is it to them we are to look for enlarged views on subjects even the most common-place?

Again the Gospel expands the heart, and in proportion to its reception, expels selfishness, leading even the avaricious not only to relieve, but to seek out the necessitous of every country and sect. Hence should our Roman Catholic brethren take the lead in every object for the prevention or relief of human suffering; head every subscription list which benevolence presents; and, in short, the name of Roman Catholic should be another term for charity and benevolence, and endear all hearts by its connection with deeds of love and mercy. This is a fair inference, but we find it not verified around us.

Again, the religion of Jesus, while it forbids the love of the world and its vain pursuits, requires that its professors be not slothful, nor deficient in knowledge of a description to increase their usefulness, or give them a just superiority over other men. It demands, at least, that its professors be not behind the age in which they live, but keep pace with it, in all things not opposed to its holy requirements.

Do the French Canadians exemplify this reasonable demand of that holy faith, which the Church of Rome claims alone to possess? We shall give only one extract from Lord Durham's Report, which is prefaced in that document by a compliment to the amiability and polite manners of the people, the justness of which we feel gratified in being able to confirm.

"They lack all enterprise, and have no notion of

\* Charlevoix in his history of Canada, after mentioning the arrival of several Jesuits and monks in 1635, says "that very soon after there was not a single Calvinist in the Colony." All had been expelled from the country.

improvement, and no desire for it. Their wants are few and easily satisfied. They have not advanced one step in civilization beyond the old Bretons who first set foot on the banks of the St Lawrence; and they are quite content to be stationary. Their utter ignorance of the theory and improved practice of agriculture is painfully witnessed in their cultivation of the banks of that noble river."

The requirements of religion are similar with respect to education, and here the Church of Rome has signally failed to sustain her pretensions. From the same source we copy a notice of the state of education among the French Canadians, painful to be read; the more so as it is true.

"Go where you will, nevertheless, you will scarcely find a trace of education among the peasantry. While the school-system was in force, there was a very inadequate provision of houses, and of those that once had existence, some are now in complete ruins, and others the subject of fierce litigation among the neighbouring inhabitants. The sight of these ruins or the tale of these disputes is all that remains of the past.

"I consulted several lawyers as to their experience in this matter, and they invariably told the same story. They agreed that there is hardly ever a prisoner, or a witness, or a petty jurymen who knows how to write; indeed, I have seen noticed in a Montreal paper a presentment by a grand jury, in which six out of the thirteen signatures were marks. I consulted one of the heads of the militia department, and he told me, with a play on the word, that the officers under him were generally very experienced *marksmen*. I saw several petitions from parishes, praying for the erection of small-cause courts; I hardly ever saw more than the petitioners' crosses to them; and it should be borne in mind, that these petitions must be signed by at least one hundred heads of families in the parish. It may be said that all these jurors, and militia officers, and petitioners, are of necessity grown up men, and that few could have reaped the benefit of the schools which were only established to any extent in 1829, at which time they were beyond the age of admission. I made, however, particular inquiries on all sides as to whether the rising generation were better instructed, but rarely was any distinction made in their favour. In the very few country places which I visited, I made a point of asking all the children I met whether they could write; the great majority could not write at all, and of those who said they could, now, I found, on pressing, to admit that they could only write their names."

And now, in conclusion, will Romanism come out triumphant with respect to the moral and religious state of her people? We understand by religion, not an observance of outward ceremonies, an attention to rules and forms, which are no more than its externals; but that state of heart in which love to God is a permanent, living principle, leading to a life of holiness and active benevolence. Are her members here, as every where, to be marked for purity of heart and life—for respect to God's holy name—for observance of the Lord's Day? Do their godly and self-denying lives shed around such an attractive light, that other denominations are constrained to acknowledge an undeniable superiority in their faith? To sum up—in all those qualities of mind or soul, connected with man's existence in this or a future state, which are the genuine result of the true faith, and must by unavoidable necessity flow from it—can Romanism claim the overwhelming, nay, almost infinite superiority? This must be her present condition in Canada, if her pretensions are well founded. If she can claim no higher standard of practice in her members than other Churches, then is her superiority only assumed; and if her followers are greatly below that standard, as we assert they are, then is her system one of error and deceit—her pre-

tensions unfounded and blasphemous, and calculated to ruin the temporal and eternal interests of mankind. Christian, patriot, and philanthropist, Protestant or Romanist by profession, to your serious attention we submit these things! Do you wish the French Canadians to make advances in the things which belong to their happiness for both worlds? then must you deliver them from the system of Romanism, which, with all the advantages it possessed, has signally failed to elevate their condition, secure their best interests, and prevent them from falling into the temporal and spiritual degradation in which, in the estimation of the surrounding nations, they are sunk. You must give them a system founded on the Bible, and dependent, through the Divine blessing, on its entry into every home and heart. You must introduce among them, not the priest, who would contemptuously revile or sacrilegiously burn the blessed Book, but such humble and devoted men as this Society employs, who go with delight to open the pages so long sealed, and to pour into the glad ears of the Canadian people those invitations of the Gospel, in all their richness and simplicity, which a false system has either withheld, or utterly obscured with the additions of man's vain wisdom.

Having shown the deplorable results of Romanism in this country, we shall now advert to the efforts made by other Churches to instruct the people in evangelical truth. It is deeply melancholy to reflect that until later years there was a total absence of any thing like systematic effort to evangelize the Canadians since their connection with the British empire. The period which has elapsed since the conquest, an event which devolved a heavy responsibility on the British nation, has exhibited the formation of most of those mighty benevolent and religious associations that form monuments of the piety and zeal of a people whom the Almighty seems to have specially constituted one of his distinguished instruments for spreading his name abroad through the earth. Yet, alas! strange as it may seem, that important period has brought no spiritual advantages to a race whose claims were paramount to many others.

Instead of the messenger of the Gospel, the selfish and careless trader pursued his avocations, and often so conducted himself and his concerns, that the ignorant Canadian was induced rather to cling to his superstitions than to cast off all regard to religious duties, and live, as he did, a practical Atheist!

Within the last few years, however, efforts were made by a few individuals residing in Montreal and Quebec, to awaken the sympathy of their brethren in the faith in the United Empire, to contribute of their gold and silver, and to procure devoted missionaries from Switzerland or France, to proclaim the glad tidings of the Gospel among those who were perishing for lack of knowledge. A committee was formed in Edinburgh, principally through the instrumentality of our much respected Christian brother, Captain W. Anderson, R. A., of which Mr Robert Haldane, jun., was appointed secretary and treasurer. The catholic spirit of this committee, as stated in the following extract from their circular, is in striking similarity with our own; although, it may be remarked, there was no interchange of views between us, at the formation of this Society:—

"The object of the Edinburgh Committee is very simple; they desire to engage men of approved piety, without reference to names or party distinction, to preach and teach the unsearchable riches of Christ, to traverse the provinces as colporteurs, and to scatter the seed of the kingdom wherever they go."

Funds were soon collected by this committee, from friends in England and Ireland as well as in Edinburgh, and at length the prayers of his people were heard by the Lord of the harvest, who inclined the heart of an

eminently pious and devoted Swiss minister, Mr Henri Olivier, then seeking for a change of climate, to proceed to Canada; and who, accompanied by his excellent wife, in the course of the year 1834, arrived at Montreal, and immediately entered upon the work of an evangelist.

There is every reason to believe that the Lord has blessed his servant to the salvation of souls, who have given the most satisfactory evidence, by the influence of the truth upon their hearts, that they have indeed been "chosen unto salvation, through sanctification of the Spirit and belief of the truth."

Early in 1835 he formed a Baptist Church at Montreal. In the fall of that year, a widow lady from the same quarter of Switzerland, and imbued with a like spirit (Madame Henrietta Feller), arrived in the country, and took up her residence with Mr Olivier in this city, and endeavoured by various means to carry the light of truth into the Canadian families, going from house to house, to sell, lend, read, and explain the Word of God.

Along with this zealous and pious lady arrived a young man, Mr Louis Rousay, sent out by the association of Churches in the Canton de Vaud. He had been employed in France as a colporteur by the Evangelical Society of Geneva for two years and a half; and laboured there in that character with activity and success. In 1834, desiring to prepare himself as a missionary, he entered into the Mission Institution of Lausanne. After quitting that institution he offered himself for Canada, learning that there were no workmen for this harvest. The success which God has granted to the labours of these his faithful servants is such, as to awaken feelings of lively gratitude to that God whom they have so energetically laboured to serve.

#### CHRISTIAN TREASURY.

*Description of a Christian.*—The Christian sees the rise and fall of earthly potentates, and the convulsions of kingdoms, testifying of him who ruleth among the nations, and accrediting his word;—he experiences the conviction that the most delightful of all truth, the hope which perisheth not, is confirmed by the strongest of all testimony, that heaven itself hath ratified the peace which it hath proclaimed;—he rests assured that "prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;" and although he knows not the mode of the operations of the Spirit, he sees the demonstration of his power. And "taking heed thus unto the sure word of prophecy, until the day dawn and the day-star arise in his heart," the true believer learns, from the things that are past, the certainty of things that are to come hereafter; he rests not satisfied with a mere name that he liveth, while yet he may be dead, but, having obtained that "precious faith," the germ of immortality, which springeth up unto eternal life, he experiences the power of the world to come, and unites the practice with the profession of religion; he copies the zeal of those who spend their strength for that which is in vain, and their labour for that which profiteth not, but he directs it to the attainment of an incorruptible inheritance,—for he knows that his labour shall not be in vain while he yields obedience to that word which is the charter of his salvation, and which so unequivocally bears the seal and superscription of the King of kings.—REV. DR. KEITH.

*The humiliation of Christ.*—The history of Jesus' humiliation, whereby satisfaction was rendered to divine justice, is replete with details of the lowest debasement, and most excruciating sufferings. His humble birth—his persecuted infancy—his continued poverty

during the whole of an arduous ministry—his incessant exposure to obloquy, as the son of a carpenter, a Nazarene, a friend of publicans and sinners, a deceiver of the people, a blasphemer and a sorcerer—his violent struggles with Satan—his contests with the bigoted rulers and cruel populace of Judea, who threatened to throw him headlong from a precipice—his public apprehension as a malefactor, through the perfidy of a traitor—his agony in the garden, when his soul was exceeding sorrowful, even unto death—his desertion by the very friends whom he had tenderly cherished—his violent arraignment, and unjust trial—his buffetings by the very menials who surrounded him—his appearance before the judgment-seat of a heathen—his spiteful coronation—his mock honours, when with devil's malice they bowed the knee, and said, "Hail! king of the Jews!"—his suspension on the cross, where his bodily torments were only exceeded by the agony of his soul, racked by the withdrawal of his Father's countenance, and the malice of Satan—the suffering which was condensed in that "hour of the power of darkness," when he exclaimed, "My God! my God! why hast thou forsaken me?"—and finally, his burial, in token of complete humiliation under the adversary of man—these are but the prominent features of his history; but what heart can dwell on them without emotion, or fail to acknowledge, that if, according to the Scriptures, this was the Son of God, verily he has offered a satisfaction more precious than language can express, or angel conceive?—REV. J. BUCHANAN.

*Mind not high things.*—Many who have mounted to great dignities, would have contented themselves with meaner, had they known their great dangers. Affect, therefore, competency rather than eminency, and in all thy will ever have an eye to God's will, lest thy self-action turn to thine own destruction. Happy is the man who, in this life, is least known of the world, so that he doth truly know God and himself! Whatsoever cross, therefore, thou hast to discontent thee, remember that it is less than thy sins have deserved. Count, therefore, Christ thy chiefest joy, and sin thy greatest grief; esteem no want to the want of grace, nor any loss to the loss of God's favour; and then the discontentment for outward means shall the less perplex thine inward mind; and as often as Satan shall offer any motion of discontentment to thy mind, remember St Paul's admonition, "We brought nothing into this world, and it is certain we can carry nothing out."—BAYLY. (*Practices of Piety.*)

*Christ is everlasting and unchangeable.*—We may learn the dignity of our Lord, from all the intermediate changes of the world, between its creation and destruction. First, then, we may observe, that our Lord is everlasting. "They all shall wax old as doth a garment," but "thy years shall not fail." What garments are to a man, the universe, with all its most glorious objects and elements, is to the Lord. These his glorious garments, then, in time shall wax old; but he who hath life in himself, even as his Father hath life in himself, shall continue still glorious as he was in his own glory, before he formed them, and put them on. And he is not only everlasting, but unchangeable. "As a vesture shalt thou fold them up, and they shall be changed; but thou art the same." He may indeed lay aside his vesture. But as a sovereign, when after the pomp of a public ceremonial he unrobes, when his crown and sceptre are deposited in their caskets, and his garments of state are folded and put away, is a sovereign still, so our Lord, when he puts off the earth and heavens like a vesture, shall be "still the same." "There are differences of administrations, but the same Lord." "Thou art the same," or, if we closely follow the original, "Thou art He:" He, the ancient of days, who speaks also by the mouth of Isaiah:

"even to your old age, I am He;" "yes, before the day was, I am He." "The world passeth away, and the lust thereof." Time's hurrying tide bears swift along our hopes, our joys, our vanities; ourselves, prone and struggling upon its waters. As we drive down upon the face of that gloomy stream, all our efforts seem vain, nothing is firm around, on whatever we lay hold, the same current is carrying it away, by which we ourselves are hurried on; till imminent danger forces from our souls the drowning cry, "Save, Lord, we perish." The Lord extends his hand, and sets our feet upon a rock. He is himself that rock. He makes us, perishable creatures as we are, partakers of his stability. The various objects are carried rapidly by us, but we are now upon solid ground. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—REV. T. BOYS.

*The Crucifixion of Christ.*—According to outward appearances in the estimation of an unthinking world, our Lord, when on the cross, was covered with ignominy; but in the eyes of all holy intelligences, his crucifixion afforded the brightest manifestation of dignity and glory. God the Father now looked down with infinite complacency, and beheld the radiance of all his perfections abiding forth with the most resplendent lustre. The price of man's redemption had been stipulated in the councils of eternity, and for the space of four thousand years, countless myriads of the human race had been received into heaven upon the promise of its payment. The price was now laid down, the reign of slavery was now abolished, and the claims of Satan were eternally silenced. Angels and archangels stooped down to pry into the mysteries of redemption, while the redeemed in heaven perceived, with ineffable delight, the glorious medium of their eternal felicity.—REV. J. RUSSEL.

## LIFE OF DIONYSIUS.

BISHOP OF ALEXANDRIA.

### PART I.

As Alexandria was one of the most populous and important of those capitals that belonged to the Roman empire, the attention of the first Christians was naturally directed towards it. Accordingly, the Gospel was first introduced there by the evangelist Mark; and it is probable that his labours were crowned with numerous conversions. The obscurity, however, in which the history of the formation and progress of the Alexandrian Church is involved is such, that we have no account of the early pastors by whom it was superintended. The first illustrious name which emerges from this obscurity is that of Pantænus, the catechist; who, after his conversion, still retained the title of a Stoic philosopher, although he taught Christianity publicly in Alexandria, and with great success. His pupil, Clement, commonly known by the name of Clement of Alexandria, succeeded him in the catechetical office. This last, being of the sect of the Eclectics, unfortunately conceived, that from the different schools of philosophy materials could be best collected for forming a basis on which Christianity should rest;—as if the Gospel were defective, and needed such aid! His course, however, both from his writings and his public labours, was bright and effective; and he was endeared to the Christian Church, not only by his learning and piety, but also by his modesty, gentleness, and humility. Clement was succeeded by Origen, his scholar; a per-

son too eminent in the early Christian Church to require particular notice.

It is mournful to think, that our principal knowledge of the Alexandrian Church commences with the declension of its purity from the apostolic faith. This city, the Athens of the first six centuries, rivalled, if it did not excel, the ancient capital of Greece, in its love of learning, as well as intellectual frivolity; and every literary speculation, as well as every creed, flowed into it, as into its natural reservoir. Where curiosity was under such continual excitement, it was natural that philosophers should direct their attention to Christianity, so singular in its origin, as well as its revelations; and, as might have been expected, many studied to believe. The grandeur of its doctrines, the purity of its precepts, and the impregnable array of evidence by which its heaven-born character was attested, attracted or compelled assent; and large acquisitions of converts were made from the schools of learning and philosophy. But that total abandonment of self which the Gospel requires, was too much for the generality of these converts, and they brought with them many of those philosophical predilections, to decorate or strengthen the Church, which they should rather have thrown to the flames of the altar. Such was the case with the three eminent persons we have already named. But their errors in this matter, however culpable, were completely outdone by Ammonius Saccas, an eminent Alexandrian teacher. This man, under whom Origen unfortunately studied, had been a porter, (from whence he derived his surname,) but being possessed of a splendid and aspiring genius, he betook himself to the study of philosophy, in which he soon excelled all his contemporaries. It was his chief ambition to found a system; and this he accomplished by methodizing the principal tenets of the different philosophical sects into one whole, and pervading them with the spirit of the Platonic philosophy. It was thus that he gave form and consistency to what has been called the Eclectic school, which speedily eclipsed all others. He had been born and educated a Christian, and as he still continued in the Church, he endeavoured, in his teaching, to reconcile his theory with the doctrines of the Gospel. He therefore laboured to prove, that all creeds and all systems were fundamentally the same; and that the Jew, the Christian, and the Pagan, were of one and the same belief! He soon found followers in abundance; the most illustrious of whom were, Longinus, the distinguished critic, and Plotinus. The last of these, a man of immense activity, subtlety, and eloquence, became the chief apostle of his master, and preached the Eclectic Christianity with such success, in Persia, Rome, and Campania, that vast multitudes became converts to his doctrines.

It was thus, while Alexandria was becoming a fruitful source of corruption to the Churches throughout the world, that Dionysius, commonly surnamed Alexandrinus, to distinguish him from the Areopagite, and others of the same name, was called to the superintendence of the Egyptian Church. It has been supposed that he was born in the city of Alexandria, where his parents were possessed of wealth and elevated rank. As he was of pagan parentage, he was educated at first in the superstitions of the Gentiles; but, probably at an early period, he was converted to the faith of the

Christians, by a careful reading of their books, accompanied with frequent and anxious meditation. Dionysius having completed the youthful part of his education, became a pupil of Origen, who was at this time famous in Alexandria as a teacher of Christian philosophy. We cannot now ascertain the particulars of a considerable portion of the life of Dionysius at this period. All that we can learn is, that Demetrius, Bishop of Alexandria, having died A.D. 232, Heraclas the catechist, succeeded him; while Dionysius, at that time a presbyter, was promoted to the catechetical office. About sixteen years afterwards, Heraclas died, and Dionysius was elected in his room. The first years in which he held this important office seem to have been passed in comparative tranquillity, until Decius attained to the empire, and commenced that terrible persecution which was designed to annihilate the very name of Christianity. The fury with which it raged was beyond all former precedent; and in such a tremendous winnowing, an immense cloud of chaff was removed from the garner of the great Husbandman. The East and the West were equally pervaded with a spirit of pagan havoc and massacre. Alexandria was, of course, too conspicuous to escape the storm. Indeed, the persecution had commenced there a year before that of Decius, and while the emperor Philip was still alive, in consequence of a Gentile priest leading one of the religious dances, and singing songs, exciting the populace to revenge the cause of his gods. The mob immediately rose at the war-whoop, and began to evince their piety by torturing the Christians, many of whom they put to a painful and ignominious death. Among these, three instances are particularly mentioned. Having laid hands upon Metras, an aged Christian, they endeavoured to persuade him to blaspheme the Saviour; but finding their attempt unsuccessful, they beat him with clubs, pricked him in the face and eyes with sharp reeds, and afterwards led him out to the suburbs, where they stoned him to death. They then seized Quinta, a lady of rank, whom they carried to the temple, to compel her to worship their idol; but on her refusal, they dragged her by the feet through the streets of the city, over the sharp flints, pelted her with large stones, scourged her with whips, and then slew her. The third case is that of Apollonia, an aged virgin. She had all her teeth dashed out, and was going to be burnt alive; but after begging a short respite from her tormentors, she leaped of her own accord into the fire, and perished. The houses of the Christians throughout the city were broken open, and plundered of their contents; and a Christian, as soon as he appeared, was followed with the cry, "A way with him to the flames!" But all this was trivial compared with the havoc that prevailed when Decius ascended the imperial throne, and let loose the full fury of persecution. No age, rank, or character was spared; and the rack, the axe, and the flames, were in constant requisition. Multitudes of Christians fled from the city, to avoid the malignity of their enemies; but even, in this case, their lot was not more favourable. Many perished from hunger and thirst, from cold and from wild beasts; many fell into the hands of robbers, and many were taken by the wild Arabs and Saracens, who reduced them to a state of miserable slavery. Still, however, the cause of God did not fail to be glorified,

not only by the constancy of the martyrs, but the effects their sufferings produced; of which Dionysius has recorded the following miraculous instance. One who was deemed a Christian, but was supposed ready to recant, was led, for that purpose, to the court; but at the door of the building, Ammon, Zeno, and the rest of the military guard, mocked him with hideous grinning, and the most ridiculous buffoonery. All of a sudden, however, and without any remonstrance being addressed to them, they marched into the open court, and professed themselves Christians! The judges were confounded at this startling change, and sat trembling, while the new converts expressed their readiness to undergo the usual penalties. Sentence was passed upon them, and they went to death as if to a military triumph; rejoicing in the testimony they were thus honoured in giving, and the glory which would redound to God by their conversion and sufferings.

While the flock was thus stricken, the shepherd could scarcely be overlooked; and as soon as Solimus, the prefect of Egypt, had received the persecuting orders of the emperor, he sent an officer in search of Dionysius. This zealous functionary explored, with great diligence, in every quarter except the very place where he would have been successful,—this was the house itself of the bishop, who quietly staid at home during four days, expecting hourly the arrival of the sergeant. "I speak in the presence of God, and he knows that I lie not," says Dionysius himself, in giving this singular account, in his epistle to Germanus. At length, being warned of God to depart, the good man, accompanied by his servants, and many of the brethren, left the house; but towards sunset, he fell into the hands of some soldiers. He was sentenced to be executed, after which he was led, by the centurion and the whole military band, to Taposiris, a small town between Alexandria and Canopus, for the purpose of being put to death. In the meantime, Timothy, one of his friends, unconscious of these events, arrived at the house where he was apprehended; but finding it empty, and a military guard at the door, he fled in great consternation after his beloved pastor. As he ran, he met with a peasant going to a wedding, to whom he gave a broken and confused account of the disaster that had happened. This peasant, as soon as he had joined the marriage party, related what he had heard; and the guests, whose heads were probably filled with wine, resolved to enliven their merriment by an immediate onslaught upon the soldiery. All rushed out upon this mad adventure, and advanced towards the guards, who, confounded by the sudden coming and terrible shouts of the revellers at such an hour of the night, abandoned their charge, and sought safety in flight. The freakish insurgents found Dionysius and his company lying upon couches; and supposing that they were robbers, he had gathered up his clothes, that were lying at hand, to give to them; but they ordered him to rise, and come with them immediately. He earnestly entreated them to be gone, and leave him; or at least, if they meant him a kindness, to behead him themselves, and thus anticipate the soldiers; but instead of listening to his requests, they raised him from the ground by force, and tried to drag him from the place. At length they left him, and returned to their unfinished revel; after which four of his presbyters and fellow-prisoners set him upon

an unsaddled ass, and conveyed him into the Lybian Deserts, where he was concealed until the danger was past.

The death of Decius having ended this persecution, Dionysius was enabled to return to his charge: but here he found affairs involved in confusion. During the late troubles many had apostatised; and among these were several of the wealthy and honourable, who had shown that life was dearer to them than the truth, when the moment of trial approached. Of these, some renounced the Christian profession, while others (as Dionysius himself informs us), when they were commanded to sacrifice to the gods, trembled, and looked so terror-stricken and ghastly, that they were more like victims themselves, than persons who came to offer them; so that they were the laughing-stock of the idolaters who witnessed their panic. Most of these persons, upon his return, were desirous of being restored to the communion of the Church; but a difficulty arose upon the question, how far tolerance might be extended to the lapsed. Hitherto, ecclesiastical discipline had been sufficiently strict upon this subject, and those persons who had denied Christ in times of persecution were not readmitted until they had given public tokens of their repentance, and been subjected to a strict probation. But, as if this had not been enough, a schism had started up in the Church; and a party, called Novatians, maintained that no apostate member should be restored, let his penitence and urgency be what they might. Dionysius was very far from holding sentiments of such unchristian and unconstitutional severity, and remembering the precepts of Him who "willeth not the death of a sinner," as well as the example of the apostles and primitive martyrs, he opposed the sentiments of the Novatians, and evinced his eagerness to recall the lapsed, and receive the penitent. Upon this important head he wrote to Fabius, Bishop of Antioch, a man somewhat Novation in his opinions, to whom he mentioned the following anecdote; which, one would think, must have been more persuasive than a hundred abstract arguments:—

A member of the Alexandrian Church, named Serapion, an old man, who had led a blameless life, was induced, in a moment of weakness and fear during the late persecution, to offer sacrifice to the gods. But having repented of his crime, he applied to the brethren repeatedly to be restored to their communion. His supplications, however, were in vain; and being stricken with a mortal sickness, probably from his intense anguish, he remained three days speechless, and deprived of consciousness. On the fourth day, having enjoyed a momentary recovery, he ordered his grandchild to run to the house of one of the presbyters, with a request that the latter should come to restore him to the church. The presbyter was sick, and unable to move; but Dionysius, previous to his departure from the city, had given express orders that the lapsed who were dying should be restored, if they desired it, that they might be enabled to depart with a lively hope. It was now midnight, and the message was urgent, upon which the presbyter gave to the child a piece of the eucharist, directing him at his return to moisten it with water, and put it to the old man's lips. As soon as he arrived, Serapion, whose spirit seemed to have gone with the messenger, said, "Thou art come, my child: the presbyter could not come to me; but perform

quickly what he commanded thee, and let me depart." The child followed the directions; and after Serapion had feebly swallowed the bread, by little and little, he expired.

As soon as Dionysius had surmounted this controversy, he was involved in another, which threatened the disruption of the Christian Church. This question was upon the necessity of rebaptizing those who had been baptized by heretics, at the head of which were two venerable names—Cyprian, bishop of Carthage, and Stephen, bishop of Rome. Dionysius and many of the leaders of the Eastern Church espoused the opinion of Cyprian, upon the necessity of rebaptism in such cases. The sentiments of Dionysius, however, were distinguished by their gentleness and moderation; for, while he maintained the nullity of baptism when performed by a heretic, he saw no necessity, although others did, of rebaptizing restored apostates, who had already received the rite according to the principles of the orthodox Church. He did not, however, so dogmatically cleave to his own judgment, or become so keen a partisan, as to be inaccessible to conviction; on the contrary, he was willing to modify his sentiments, where the case was attended with peculiar circumstances. Of this, the following instance, which he submitted to the Bishop of Rome for advice, is a proof, as well as of the general modesty and tolerance of his character. An old man, who had been a member of the church for many years, being present at the baptism of several persons at which Dionysius officiated, was so struck with the questions and answers upon the occasion, that he could obtain no peace or rest. He came to the bishop weeping, and, falling down at his feet, he confessed himself the subject of a heretical baptism, so unlike that which he had lately witnessed, and so full of impieties and blasphemies. He also declared that he had no longer confidence to lift up his eyes to God, on account of having been initiated into the faith with such ceremonies, and prayed, therefore, that he might be baptized anew. But to this Dionysius did not dare to accede; and he told the man that his long communion with the Christian Church—his saying "Amen" so often to the thanks of the congregation—his frequent attendance at the table of the Lord, and stretching out his hand to receive the holy food—would make his admission anew by the other sacrament of baptism an act, perchance, of rashness or presumption. In the meantime, he told the applicant to be of good comfort, and continue to approach the Lord's Supper with a firm faith and a good conscience. All this, however, did not remove the other's scruples, so that he held back from the sacramental table, and could scarcely be persuaded to attend even the public prayers; upon which the good bishop, anxious to have the difficulty resolved, had recourse to the advice of his Roman brother. Of the answer returned by the latter, Eusebius, who has preserved the epistle of Dionysius, gives no account.

Printed and Published by JOHN JOHNSON, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 13, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Taborites; or, the Followers of Huss. By the late Rev. Thomas M'Crie, D.D. Part I., ..... Page 561</p> <p>2.—Sacred Poetry. "Thoughts preparatory to Reading or Hearing the Scriptures," ..... 563</p> <p>3.—Biographical Sketch. The Rev. Charles Nisbet, D.D., late President of Dickinson College, Carlisle, America. By the Editor, ..... 564</p>	<p>4.—The Intellectual State of the Rabbinical Jews, ..... Page 566</p> <p>5.—A Discourse. By the late Rev. John Johnston, ..... 568</p> <p>6.—Sacred Poetry. "The Jewish Pilgrim," ..... 572</p> <p>7.—Life of Dionysius, Bishop of Alexandria. Part II., ..... 573</p> <p>8.—On the Insecurity and the Danger of Partial Reforms in Religion. By the Rev. Robert Buchanan, ..... 575</p>
---	--

THE TABORITES; OR, THE FOLLOWERS OF HUSS IN THE  
FIFTEENTH CENTURY.

BY THE LATE REV. THOMAS M'CRIE, D.D.

PART I.

In a valuable volume, recently published, entitled, "The Miscellaneous Writings" of Dr M'Crie, the following account is given of a sect which arose at the dawn of the Reformation in Germany. An essay on a historical point of this nature, from the pen of the learned historian of Knox and Melville, will be read with deep interest.

About the commencement of the fifteenth century, some of the writings of the English proto-reformer, Wickliffe, were carried into Bohemia, by a gentleman of that country, who had studied at Oxford. These writings recommended themselves to many learned Bohemians, particularly in the University of Prague, who were struck with the force of truth, and the knowledge of Scripture, which they contained. Among these was John Huss, an eminent pastor in one of the churches of Prague, and rector of the university there. He did not adopt all the opinions of Wickliffe, and remained under the influence of several of the errors of the age, which that great man had been enabled to throw off; but he adopted the leading sentiment which was the polar star that directed Wickliffe in all his inquiries after truth, viz., the supreme authority and sufficiency of the Scriptures as the rule of faith. His doctrine, and his recommendation of the writings of Wickliffe, tended to open the eyes of many to the reigning abuses, and to lead others farther into the knowledge of the truth than himself. The fate of Huss is well known. Being summoned to appear before the Council at Constance, and refusing to abjure his opinions, he was, in pursuance of a decree of that Council, burned alive in 1415 (as well as his disciple, Jerome of Prague), notwithstanding the safe conduct which he had obtained from the Emperor Sigismund.

In the meantime, the knowledge of the truth was spreading in Bohemia. About the time that Huss set out for Constance, Jacobel de Mise, or James of Misa, began to preach publicly against the practice of withholding the cup from the laity in the sacrament of the Supper; and showed from Scripture, and the practice of the primitive Church, that the eucharist ought to be administered to all the communicants in both kinds or elements. Having written to John Huss upon this subject, he, in several letters, expressed his approbation of this sentiment, and also composed a treatise in his favour. Jacobel being supported by several other priests, and by the approbation of the people, carried his sentiment into practice; and the communion was dispensed in both kinds, in several churches in Prague. The practice spread quickly through the different provinces of the kingdom; and the people every where flocked to those ministers who administered the ordinance after the scriptural mode.

We may now inquire into the origin of the name of *Taborites*, which was given to the followers of Huss. "The Taborites," says Mosheim, "derived their name from a mountain well known in sacred history." Does the learned historian mean, that the mountain called Tabor in Scripture lay in Bohemia? or does he mean, that the persons alluded to were addicted to the use of Scripture names? This mistake is the more unaccountable, as a little before he had mentioned a circumstance, which plainly suggests the true origin of the name. Speaking of a mountain in which they held their religious meetings, he says, "This mountain they call Tabor, from the tents which they first erected there for their habitation." Those who wished to enjoy the communion as instituted by Christ, were obliged, as we shall see

Immediately, to repair to a mountain in the district of Bechin, where they erected a tent (or, as Mosheim says, tents), in which they celebrated divine worship. The Bohemian word Tabor signifies a tent. This name, therefore, they gave to the mountain; and hence they came to be known by the name of Taborites.

The account which L'Enfant gives of this matter is also inaccurate. In his history of the war of the Hussites, he says, that Ziska, their general, made choice of this mountain as a proper situation for a fortified city; that he ordered his people to erect tents in the places where they wished to have houses: from which circumstance, the mountain was called Tabor. In his history of the Council of Constance, however, a different account is given. He there says, that Nicholas of Hussinetz (not Ziska), being banished from Prague, repaired to the place afterwards called Tabor, and made it a place of resort and worship.

But the most credible and authentic account of this matter is given by Laurentius de Byzinius, in a journal which he wrote of the wars of the Hussites, and which L'Enfant does not appear to have consulted. He was Chancellor of Prague, and alive at the time of which he writes. His account is to the following purpose. The communion, under both kinds, met with great opposition in the district of Bechin. The curates and vicars drove all who befriended it out of their churches. Being deprived of divine service, some of the pastors conducted their flocks to a neighbouring mountain. There they erected a tent in the form of a chapel, in which they performed divine service, and administered the communion to the people in both elements. The service being ended, they took down the tent, returned to their houses, and called the mountain Tabor. This happened in the year 1419. Their brethren from other villages having heard of this, assembled with them, and proposed to encourage and strengthen one another, by meeting at the same place, and communicating together. "The report of these assemblies," says Byzinius, "having spread on all sides, they became every day more numerous. They came to Tabor, not only from the villages round about, but also from Prague, &c., and from many places in Moravia, some on foot, some on horseback; some from a religious view, to hear the Word of God, and communicate with their brethren; others from curiosity; and others with the design of acting as spies, and to seek something to speak against." The same author gives us a particular account of their manner of worship. The most learned and eloquent of their ministers began in the morning, by preaching the Word of God to the people, divided into different companies; on which occasion they censured boldly the avarice and pride of the clergy who oppressed them. Other priests received the confessions; and then others distributed the communion under both kinds, which service lasted from morning till mid-day. At mid-day, they partook of a sober repast which was prepared for

them. The refreshment being finished, the priests rose and returned thanks; after which they marched in procession round the hill, singing psalms and hymns, and retired to their houses (says this author), without turning to the right hand or to the left, lest they should hurt the grass. So large were the assemblies, that on one day there were about forty-two thousand people present. Some lords prohibited their vassals from going to Tabor, under the penalty of death, and confiscation of their property; but they persisted in going at the risk of both.

When we consider the darkness in which the world was enveloped at the beginning of the fifteenth century, and the opposition against which the truth was obliged to struggle, we need not wonder that it was gradually and slowly unfolded. The Bohemian proto-martyr wrote from his prison, in Constance, to his friends in Bohemia, "That he had a strong desire to expose unto them all the abominations of Antichrist, that they might know and guard against them. But he trusted in the Lord, that he would raise up to them, after his death, pastors who, by His assistance, would discharge their duty more fully and successfully; who would bring to light all the impostures, crimes, errors, guile, pride, hypocrisy, and impurity of the Man of Sin, and not be drawn aside from the truth, either by promises or threatenings." The expectation of this confessor was not disappointed.

Some account has already been given of the restoration of the cup in the Lord's Supper, by the instrumentality of Jacobel de Misse,—of the general reception which this met with throughout Bohemia,—and of the crowds who assembled, particularly on the mountain which they called Tabor, to participate of the ordinance under both kinds, or elements. Still, however, the opinion of transubstantiation, the celebration of mass, and the practice of auricular confession, with other remains of Popery, were retained. But, having once begun to consult the Scriptures, and adopted them as the rule of their faith and practice, men could not long remain under the influence of these absurd and superstitious inventions. Accordingly, many of the Hussites, or Taborites, threw off these corruptions, and embraced the purity and simplicity of the Gospel.

This was the occasion of a great schism among the Hussites. Though all of them strenuously opposed the tyranny of the Court of Rome, and the corruption of the clergy, and zealously maintained the use of the cup in the Lord's Supper, yet a great part, timid, and prejudiced in favour of opinions and practices which had received the sanction of ages, and were every where submitted to, were averse to any farther reformation. A diversity of religious practice was introduced among them, and, after some time, the difference came to an open breach. Two parties were formed; the one of whom were called Calixtines, from their distinguishing tenet, which was pleading for the use of the chalice, or cup, in the Lord's

Supper; the other retained the name of Taborites, which was formerly a name given to all the Hussites. The old city of Prague, the capital of Bohemia, with the principal nobility, adhered to the Calixtines; the inhabitants of New Prague, with those who dwelt at Tabor and the neighbourhood, were the principal supporters of the other party. This division was similar to that which, in the following century, separated Protestants into the two great bodies of Lutheran and Reformed.

They had all united in a solemn league to defend the communion under both kinds against the favourers of the Court of Rome and the Council of Constance, who, under the Emperor Sigismund, successor to Wenceslaus, King of Bohemia, threatened to subjugate them. Even after their ecclesiastical union was marred, both parties occasionally joined their arms in opposing the common enemy; but their religious differences often interrupted their outward peace; and, at last, the variances which they produced ruined their affairs, and completely subjected them to their adversaries.

The first public difference which appeared between them, was principally on a political ground. The nobles and magistrates of Prague consented to treat with the Emperor, who amused them by this until his forces were collected. This happened in 1419. Ziska, the valiant captain of the Taborites, refused to accede to this treaty, and left Prague in displeasure. He, however, returned to its defence, when besieged by the huge army which Sigismund had gathered together.

While the Taborites resided in Prague on this occasion, they performed divine service according to the mode which appeared to them most scriptural. Their ministers wore their beards like other men; they had not the shaven crowns of the Popish priests; and they were dressed in clothes of a grey or brown colour. They did not repeat the canonical hours. They performed worship sometimes in the open air, sometimes in private houses, avoiding the churches, either because they were dedicated to saints, or because they were profaned by images. They observed none of the ceremonies of the mass. Before communicating, the whole assembly, kneeling, repeated the Lord's Prayer. After this, the minister who was to officiate approached a table covered with white linen, upon which stood the bread and wine. The bread was cut or broken, for they did not use wafers. The wine was not in cups of gold or silver, which had been consecrated, but in vessels of pewter, wood, or stone. The minister pronounced, with a loud voice, and in the vulgar tongue, the words of consecration. This being finished, he caused the other ministers present and the people to communicate. They did not elevate the eucharist after consecration, and consequently did not adore it; nor did they keep any of it till next day.

This service, so simple, so novel, shocked the University and a great many of the priests in the city of Prague. They had banished the costly and superfluous ornaments of the services, but

they retained all the other rites, and in particular used the canon of the mass. Zealous for the old ritual, they could not refrain from publicly exclaiming against the Taborites for their neglect of it. These, in their turn, blamed the Popish service as totally destitute of Scripture authority, and stigmatized those who stickled for it as Pharisees. The people mingled in the quarrel of their priests; one party approved the Calixtine rite, another preferred the Taborite. Some of the inhabitants refused to receive the communion from the hands of their priests, unless they laid aside their sacerdotal vestments; and the women, at the instigation of their husbands, hindered them from performing the service with their ornaments. It was in this manner that, in the year 1420, the sad division originated.

After the raising the siege of Prague, the Taborites presented to the city twelve articles, upon the acceptance of which, they engaged to defend it to their utmost ability; but threatening to leave it, if these were not complied with. These articles respected the punishment of notorious crimes, the restraint of luxury, the abolition of Pagan laws, the preaching of the Word, the regulation of the conduct of the clergy, the banishment of the faithless enemies of the truth, the abolition of monasteries, images, decorations in the service of God, and the extirpation of every antichristian plant. They concluded their demand with these words: "It is in the defence of these truths, dear brethren, that we have risked our property and our lives, and many of us have shed our blood. We are resolved, through Divine assistance, to maintain them, and we wish that you should agree with us in them: in this case you may depend upon our aid as long as we live." The people of the new city readily received these articles; those of the old demurred, and demanded time to consult with the doctors of the university, who rejected some of the articles. The magistrates, who were chiefly averse, were removed by the people to make way for the agreement; but their articles not being cordially adopted, the Taborites left the city.

#### THOUGHTS PREPARATORY TO READING OR HEARING THE SCRIPTURES.

"I will hear what God the Lord will speak."—PSALM lxxv. 8.

[From "Recollections of the Lakes, and other Poems."] ]

'Tis God's most holy Word—how may I best  
Receive that Word, "and inwardly digest?"  
First let me ask my Saviour to impart  
The hearing ear, the understanding heart;  
Then let me duly marshal and control  
Each varied faculty of mind and soul;  
Let Reason know her part, nor try to soar  
Where higher natures wonder and adore;  
Let chaste'n'd Fancy fold her vagrant wings,  
Nor dare to blend her wild imaginings  
With that divinest Record;—let not Fear  
Drop on the page one dark distrustful tear,—  
That wondrous page, which, if beheld aright,  
God's love reveals in characters of light.  
But come, ye Christian graces—sisters three—  
Firm Faith glad Hope, seraphic Charity;

And, like the cherubim that veil'd the shrine  
Which erst contain'd the oracles divine,  
Come ye, and in my bosom ever rest,  
Guarding it still from influence unblest;  
Then in a fitting spirit, reverent, meek,  
Shall I receive what God the Lord will speak.

## BIOGRAPHICAL SKETCH.

THE REV. CHARLES NISBET, D. D.,

LATE PRESIDENT OF DICKINSON COLLEGE, CARLISLE, AMERICA.

BY THE EDITOR.

THIS eminent and useful man was born in Haddington, on the 21st of January 1736. His parents, though highly respectable in character, were in rather humble circumstances. Still, both Charles and his elder brother, Andrew, who was afterwards minister of Garvald, in the Presbytery of Haddington, were educated not only in the ordinary branches of elementary instruction, but initiated, also, in the rudiments of the Latin and Greek languages, with the view of being sent to college. The subject of our present Sketch, accordingly, was entered a student of the University of Edinburgh in 1752. During his academic course he maintained himself, and defrayed the whole expenses of his education, by employing himself in teaching privately. And while thus actively engaged in the tuition of others, he was far from inattentive to his own studies; on the contrary, he distinguished himself among his fellow-students by the extent and accuracy of his acquirements, in various departments of literature and philosophy. At the close of his literary career he was enrolled as a student of theology, under the late learned Dr Hamilton, Professor of Divinity in the University of Edinburgh. During his attendance at the divinity hall he was employed in editing a popular periodical publication; which he managed with remarkable tact as well as talent. It was at this period that his mind became impressed with serious views. Hitherto he had looked forward to the work of the ministry simply as a useful and honourable profession; now he began to think of religion as a matter of personal interest. Two different acts of self-dedication to God were accordingly found among his papers, both of them bearing dates corresponding to the years of his theological course.

Having completed the appointed period of study, and been examined by the Presbytery of Edinburgh, Mr Nisbet was licensed to preach the Gospel on the 24th of September 1760, in the 24th year of his age. The first sermon which he preached in public was in the pulpit of the late eminent Dr Witherspoon, then one of the ministers of Paisley. For two years after receiving license he was employed in supplying a church in the Gorbals of Glasgow; but at the end of that period, on the recommendation of Dr Gillies of Glasgow, he received a call to Montrose, which he thought it his duty to accept. The necessary steps were then taken for his removal, and he was ordained to the office of the holy ministry, as assistant and successor to the Rev. John Cooper, one of the ministers of Montrose. The situation in which he was now placed was one of peculiar difficulty and responsibility. He acquitted himself, however, with great acceptance and success. Mr Cooper, in consequence of age and infirmities, was almost entirely laid aside from duty, and on Mr Nisbet,

therefore, devolved the chief weight of the pastoral functions. These he discharged for ten years with the utmost diligence and conscientiousness, and at the end of that period, Mr Cooper having died, the young assistant became minister of the parish. About two years after he had removed from Glasgow to Montrose, Mr Nisbet was united in marriage with Miss Anne Tweedie, a daughter of Thomas Tweedie, Esq. of Quarter. On this happy occasion his intimate friend, Dr Beattie, of Marischal College, Aberdeen, the distinguished author of "The Minstrel," composed, and transmitted to him, a beautiful poem, which he styled "Epithalamium Montrosianum." This elegant mark of friendship has unfortunately been lost.

About the period of his marriage an event occurred which affords a very pleasing proof of the high estimation in which his talents and learning were held. The office of President of New Jersey College, in the United States of America, having become vacant, it was offered to the Rev. Dr Witherspoon, and as he was at that time unwilling to leave his native land, he recommended Mr Nisbet, as the fittest man of all his acquaintance to occupy the honourable situation. The trustees of the college, however, having repeated their request to Dr Witherspoon, he was prevailed upon to accept the office. It was highly honourable to Mr Nisbet, that though at that time only thirty-one years of age, he should have been recommended to a station so high and honourable. The truth is, he was a man of great acquirements; and such was the extent of his erudition, that he was proverbially called, among his acquaintances, "The Walking Library." And to a mind thus richly furnished, he added talents of a very high order, and dispositions so affable and kind, as to have rendered him accessible to the humblest of his flock. With a combination of such peculiar qualities, both of mind and heart, he was equally a favourite in public and in private. His pulpit ministrations were held in much estimation, and his pastoral visits were gladly welcomed by a grateful and attached people. His company was much courted, and whether in the literary or the religious circle, his conversation was highly prized.

During Mr Nisbet's incumbency at Montrose, the controversy arose in England between the admirers of Whitefield and those of Wesley. Several eminent divines in Scotland also took a share in the dispute; and among others, the learned minister of Montrose attacked the opinions of Wesley, as savouring, in his opinion, of Arminianism, and, therefore, opposed to the doctrines of free grace. He drew up an elaborate review of the system of Wesley; which, however, was not published until several years afterwards. Nor was he an inattentive or unconcerned spectator of the political commotions of the period. In the events of the American war he felt a lively interest. His principles and feelings led him to adopt the side of the Colonists,—a circumstance which rendered him peculiarly obnoxious to the Government of that day. No doubt the circumstance already narrated may have tended to give his sympathies a strong bias in favour of those who had taken up arms in defence of their country, even although they had thrown off their allegiance to Britain; but it was no slight blemish, indeed, in the character of this great and good man, that he mingled himself up to such an extent with merely political

contentions. And it is not at all surprising that he should have given offence, in many cases where it was altogether unnecessary and uncalled for. The question of great public interest in which Mr Nisbet felt a lively interest, was the much-agitated topic of Church patronage, and on that subject his opinions were firm and decided. He convened a meeting on the subject in the parish church of Montrose, and drew up the resolutions which were passed, calling for the repeal of the act of Queen Anne, by which patronage was restored and confirmed in Scotland.

At the commencement of Princetown College, America, in the year 1783, the trustees of that institution, over which Dr Witherspoon so honourably presided, conferred on Mr Nisbet the degree of Doctor in Divinity. He was then in his forty-eighth year, and the title was regarded as well-merited on his part. He was now held in high estimation, indeed, as a learned and able minister of the New Testament.

About this period an event occurred which changed the whole aspect of Dr Nisbet's future life. Though he had formerly refused to accept of a situation in America, the time had now come when a similar offer was more likely to be well received. His friend, Dr Witherspoon, had for some years been settled in the United States, and the close correspondence which was still maintained between them, as well as the prepossessions which Dr Nisbet had long entertained in favour of that country, prepared him for the change which soon after took place. Soon after the close of the American revolutionary war, measures were taken for the establishment of a new college in the town of Carlisle, in Cumberland county, Pennsylvania, one hundred and twenty miles west of Philadelphia. This institution, which received the name of Dickinson College, having been completed, the attention of the board of trustees was directed to Dr Nisbet, as the first President or Principal of their new college. This unanimous election to this office was communicated to him by his old friend Dr Rush, who failed not to urge upon him the most favourable view of the matter. For some time, however, he hesitated; and for a time, at least, chiefly by the instigation of his friends, he gave up all thoughts of leaving his native land. At length, however, the importunity of Dr Rush, and the other members of the board of trustees, prevailed, and he made preparations for resigning his charge, and bidding a long farewell to the land of his fathers. Much resistance was made by his friends to this ultimate decision, and by none more than Lord and Lady Leven, in whose friendship he felt a peculiar pleasure. But all was in vain; he was resolute and determined, and no argument or entreaty could have any influence over him.

Dr Nisbet sailed from Greenock with his family on the 23d of April 1785, and landed at Philadelphia on the 9th of June following. According to a previous arrangement, he took up his residence in the house of Dr Rush; where he and his family were treated with a hospitality which, as he himself says, in a letter written to Lord Buchan immediately after his arrival, "would do honour to any age or country." Early in July he set out for Carlisle, the place of his future residence. In entering upon his office, he delivered the only discourse which he ever allowed to be printed. It was founded on Acts vii. 22, "And Moses was learned in

all the wisdom of the Egyptians, and was mighty in words and in deeds." Scarcely had he commenced the arduous duties which now devolved upon him, when he and several members of his family were seized with a severe and protracted illness. For several months he was confined to the house, and so reduced in body as to be unfit for any exertion. Discouraged by this interruption to his labours at the outset, he sent in his resignation of his office to the board of trustees, and resolved to return to Scotland. This determination he communicated by letter to his old and steady friend, Lord Buchan. In his weak state of health it was judged inexpedient, by his medical advisers, that he should undertake a voyage across the Atlantic during winter, and, happily, before the return of spring he and his family were so much recruited, both in health and spirits, that they were easily persuaded to remain in their adopted country. Accordingly, on the 10th of May 1786, he was re-elected, unanimously, to the office which he had relinquished.

The intelligence soon reached Scotland of Dr Nisbet's purpose to return, and the following extract of a letter from Lady Leven shows the attachment of his former charge at Montrose, and their readiness to receive him again as their pastor:—

"Just when I was meditating a letter to you, yours of June 24th came to hand. Had I been in good health, I should not have been so long in acknowledging your letter *without date*, which I received about three or four weeks ago. It filled me with much surprise, considering its immediate predecessor, and that we had long looked for you, and daily expected your arrival on the Scotch coast. I had heard surmises, but none of them appeared such as could be depended on, till I had it from your own hand. Most wishfully your friends were expecting you, and the people at Montrose kept the church vacant till your not coming was almost certain. But perhaps you did not know of this. I trust that you have been directed to what is best, and most for promoting that interest which you wish to spread. I am sorry to find that your health has been again affected in the hot weather, and that your family are suffering by it. I shall be glad to learn that you are all better, and other particulars concerning them.

"I am much obliged to you for writing me so particularly concerning the state of religion. I fear you are prejudiced, and, therefore, do not do all the justice to the Methodists that many deserve who go under that designation. You know they were always in two parties. Those bearing the name of Mr Whitefield are orthodox, as I suppose, in all points. And, although some of Mr Wesley's are not so, yet, I am persuaded, they have done a great deal of good in reforming the lives and manners of thousands; and that Mr Wesley has been countenanced in his indefatigable labours by his Divine Master. To Him, according to his views, he has been a faithful servant for seventy years. He is now near ninety, still active and vigorous, and anxiously concerned, I truly believe, to do the will of his heavenly Father.

"I should be glad to learn more particulars concerning the '*Shakers*,' being entirely ignorant of their history or tenets. I will be much obliged to you for writing frequently. I am sure you will hear much good of Mr Whitefield, and still find some of his disciples making a good figure. It is always a pleasure to me to hear any thing to his praise. You will have heard, perhaps, before this reaches you, of the great loss which the Church and the people of God have met with in the death of the precious Lady Glenorchy. I fear we shall

never see her like again. But the subject is too copious. I must only give you the text, which you can enlarge upon better than I. She only left the scrawl of an unsigned will, in which she devised £5000 to the Society for Propagating Christian Knowledge in Scotland, and a like sum for pious uses in England. It is not ascertained whether or not Lady Southerland and her husband will fulfil her intentions; but I should suppose their doing so cannot be doubted. There is a good deal more devised for pious uses."

As soon as his health was confirmed, Dr Nisbet entered upon the duties of his office with the most energetic ardour. He began the preparation and delivery of four co-ordinate courses of lectures,—one on *Logic*, another on the *Philosophy of Mind*, a third on *Moral Philosophy*, and a fourth on *Belles Lettres*. These were all carried on at the same time, and with the greatest ease; the lecture of each successive day being for the most part written on the preceding evening. Besides these courses of lectures, this extraordinary man delivered, at the request of the students of theology, an extended course of prelections on *Systematic Theology*; probably the first on that subject ever prepared and delivered in the United States. At the close of this last course, which extended over little more than two years and two months, he delivered a short course on the *Pastoral Office*. In addition to all his labours as President of the college, he regularly preached in the Presbyterian church in Carlisle, alternately with the Rev. Dr Davidson, Vice-President of the college, and Pastor of the church. As a preacher, he was highly acceptable and popular.

Amidst all Dr Nisbet's labours, thus multiplied and useful, his friends in Scotland were, many of them, importunate for his return. Every year, however, tended to render him less disposed to withdraw from the important station to which he had been called. He still continued, indeed, to hold correspondence with some of his earliest acquaintances—among others, with Lord Burchan, Lady Leven, Dr Erskine of Edinburgh, Dr Beattie of Aberdeen, and Dr Martin of Monimail.

For several years before his death, Dr Nisbet continued, with undiminished activity and zeal, to prosecute the important duties of his office. He was not a little chagrined and disappointed, however, to find that his views and wishes were not seconded by the board of trustees. And not only did they thwart his plans for the benefit of the students, reducing the term of study to an unreasonably short period, but they reduced his salary to a sum quite inadequate to the support of his family. And not only so; his salary was miserably paid. Arrears were allowed to accumulate to such an extent, that at the time of his death they had reached the amount of four or five years' salary; and, at last, they were only recovered by a legal process.

The life of this learned and useful man was now drawing to a close. About the beginning of January 1804, he was seized with a severe cold, accompanied with fever and inflammation of the lungs. The disease made gradual, but steady progress. His sufferings were great, and yet they were endured with the most exemplary patience. In his last hours he spoke little, but that little betokened a peaceful mind. As he sunk into the sleep of death, these words were uttered by him with peculiar fervour, "Holy, holy, holy!" His death occurred on the 18th of January

1804, within three days of the completion of his sixty-eighth year.

The "Memoir of Dr Nisbet," which has recently appeared in New York, from the pen of Dr Miller of Princeton College, and from which the materials of the foregoing Sketch have been exclusively derived, is drawn up with the ability and good taste which characterise the talented author.

#### THE INTELLECTUAL STATE OF THE RABBINICAL JEWS.

In Dr M'Caul's valuable little work, entitled "Judaism and the Jews," the following account occurs, which will be perused with peculiar interest at the present time.

In this country, most people know only the outside of the Jewish nation. They see or hear only of two classes—rich Jews and poor Jews. When a rich Jew is named, they think of the fands; and at the mention of a poor Jew, oranges, pencils, old clothes, &c., are generally the associated ideas. The continental traveller soon makes a different classification. He finds, in a language of Christians, enlightened Jews, and bigots; or, in the phraseology of the Jews themselves, old-fashioned and new-fashioned Jews. The epithet *bigot*, in modern times so fearful, may deter many an one from inquiring farther concerning the class upon whom it is bestowed. But the quiet and impartial observer soon discovers that the term *bigot*, when applied to Jews, means nothing more dreadful than it often does when used among Christians. It simply signifies a man who thinks that his forefathers had some wit and knowledge too; and that wisdom is not one of the inventions of the nineteenth century. That which continental Gentiles call a *bigoted Jew* is, as the Jews rightly express it, an old-fashioned, or in other words, a Rabbinical Jew.

From the dispersion to the latter end of the last century, Rabbinism prevailed universally amongst the Jewish nation, with the exception of the one small sect of the Karaites. If asked to give a concise, yet adequate, idea of this system, I should say, it is Jewish Popery: just as Popery may be defined to be Gentile Rabbinism. Its distinguishing feature is, that it asserts the transmission of an oral or traditional law of equal authority with the written law of God, at the same time, that, like Popery, it resolves tradition into the present opinions of the existing Church. And, as this oral law is most minute in its details, and altogether immutable in its decisions, it has made the intellectual and moral state of all those who receive it almost stationary; so that a Rabbinical Jew of the present day, as he exists in Poland or Palestine, conveys a tolerably accurate idea of what the Jews were centuries ago. It is true that the variation of the national fortunes, and the rise of such men as Jarchi and Maimonides, has had considerable influence in modifying or directing the studies and dogmas of the people; but any one, who has had much opportunity of observation, will find a striking resemblance between the habits of mind described in the New Testament and those now general amongst the Rabbinical Jews. Acute, subtle, disputatious, with a profound love of learning, and an uncontrollable energy in the pursuit of knowledge—such is their general character. Any one who has travelled through Poland, and has known enough of Hebrew and Jewish to inquire into the state of the Jews, will readily admit that they are an educated and highly intellectual people. It is true that they are altogether ignorant of Greek and Latin literature, and consider it a sin to learn any modern language. But a nation which had a learned language besides the vernacular dialect, an extensive literature in that language, and which studied

that learned language almost universally,—so that it is a rare thing to meet a Jew, however forlorn and destitute, who cannot read it fluently, and understand it at least a little,—such a nation must be regarded as an educated and intellectual people.

It is true they can make no pretension to Belles Lettres. The vernacular dialect of the Polish Jews is still what was formerly the language of the whole class of German Jews, and is now called *Jewish*. Half a century ago it was commonly called Jewish-German; but this latter term now signifies good German, printed in Jewish characters; whereas Jewish is ancient German, mixed up with Hebrew and Rabbinical; and, in Poland, with a small addition of Polish. All the theological terms are Hebrew or Rabbinical; many of the names of household implements, and not a few imprecations and terms of abuse, are Polish. It is not an uncommon thing to hear the three languages in one short sentence—as, *iach geid die Heheimos umpoiyin*, “I am going to water the cattle.” *Heheimos* (behemoth) is Hebrew; *umpoiyin* is of Polish extraction; the rest is German. This dialect, though very free from rules of grammar, and uncertain as to its orthography, possesses a tolerably extensive literature, which forms the *lecture* of the Jewesses and *ammarazin* or unlearned Jews. Prayers, poems, dramas, legends, commentaries, and extracts from the Rabbinical writings, have been published in this dialect. Athias also published the Old Testament complete in the Jewish character; but the language approximates so nearly to good German, that this translation has never become general in Poland. The New Testament, Pentateuch, Isaiah, Psalms, &c., have been published by the London Society in the Polish-Jewish dialect. The favourite book is R. Jacob’s “Commentary on the Pentateuch and Hapharoth,” or weekly portions of the prophets, usually known by the title “*Taennorennah*,” or the *Weiber Chumash*, the women’s Pentateuch. This book, which is a compilation of all that is absurd and marvellous in Rabbinical lore, furnishes the Sabbath reading for the female Jewish population; and shows, on every page, the low state of religious knowledge amongst the Rabbinical Jewesses. If the Biblical citations were taken away, it might be classed with “Tom Thumb,” or “Jack the Giant-killer.” As it stands, it appears to the Christian reader as the most inconceivable mixture of absurdity and gravity. But, after all, though the female part of the Jewish community be neglected, the Rabbinical Jews must still be regarded as an educated people. Double attention is bestowed upon the male children. Almost every Jewish boy learns to read and translate the five Books of Moses. If he be an orphan or poor, either the congregation or some benevolent individuals voluntarily supply the means. There was some years ago, in a town on the Continent, a Jewish tailor, who devoted all that he could save or spare to the one object of educating destitute children. He made it his business to seek for them, and paid a Melammed, or teacher, to instruct them. No doubt the Popish idea of the merit of good works, and the superstitious notion, that, if a child cannot repeat a certain prayer in the synagogue, the soul of the deceased parent remains in purgatory, have great influence in procuring the careful instruction of Jewish boys. But this does not affect the plain matter of fact, that the greatest reproach that can be cast upon a Rabbinical Jew is, that he neglects the education of his children. Poverty does not present the same bar that it does in this country. There are, amongst the Jews, whole hoets of Melammedim, or schoolmasters, whose terms are very low; and who, though poor themselves, are never hard upon their poor brethren touching the matter of payment. In the class above the very poor, some five or six fathers of families club together to pay a Melammed; and those who can

at all afford it keep a private tutor in their own family. A Jew, with one-quarter of the means possessed by our middling trades-people, would be sure to have a private tutor. His wants and those of his family are few. The Jew is, in general, temperate, or rather abstemious. In fact, no nation indulges less in luxury, or practises self-denial more than the Jews. Their clothing, furniture, and food, are much plainer than that considered absolutely necessary by Christians in the same rank of life. They can, therefore, afford to expend more upon what they justly think more important—the education of their children. The traveller through Poland is often astonished at finding, in a miserable Jewish inn, which presents a picture of silt and wretchedness, a private tutor for the landlord’s children. Sometimes the salary is very small; but, amongst the respectable Jews, twenty ducats for the *zman*, or, season, is not unusual. There are two *zmas*, or seasons, in the year,—one from the feast of passover to that of tabernacles; the second, from the latter to the former festival.

At four or five years of age, the Jewish child begins to learn the Aleph Beth. As soon as he can read the Hebrew text with points, the work of translation commences. There is no learning of grammar. The Melammed teaches the translation at once. He pronounces the Hebrew word, and tells the meaning, and repeats a given portion in this way until the child knows it. Thus, without grammar or lexicon, without any reference to roots or conjugations, the Jewish children learn the language of their forefathers; and it is surprising to see the progress which they make in the course of a year. When the child can translate tolerably, he then begins the Pentateuch again, with the “Commentary” of R. Solomon Jarchi. The style of this commentator is concise, and often obscure. But the oral instruction clears away the difficulties. The Melammed repeats the words, giving the sense as before, and the child repeats after him until he has learned his task, which is for a week, either the whole weekly portion of the law, or a part of it, according to his abilities. When he has mastered Rashi, he begins the Talmud. At first, the oral method is used as before; but very soon the child is left to shift for himself; and usually, at ten years of age, he is able to make out the sense by the help of Jarchi’s “Commentary.” At thirteen he becomes a *bar mitzvah*, the son of the commandment, and is then responsible for his own sins, which, up to that time, the father has borne; and is expected to expound some difficult passage of the Talmud publicly in the synagogue. Of course, all Jewish children do not pursue these studies so far as the Talmud and its commentaries. The mass of the people are very poor, and many are, therefore, obliged to rest satisfied with a knowledge of the Pentateuch. Others stop at Rashi’s “Commentary.” Others exhibit no taste for learning. But still, after deducting all these classes, a greater proportion of Jewish children receive a learned education than amongst Christians. Poor youths of promise find a seminary and books in the Beth Hammedrash, or house of instruction, which exists in every large congregation, where the Rabbi presides and superintends the studies. They are supported by voluntary contribution, and wander about from one celebrated Rabbi to another in order to complete their studies; and, it must be added, every where find a home and a supply of the necessaries of life. One of the most pleasing traits in the Jewish character is the hospitality with which they treat all strangers of their nation, but particularly wandering students.

These poorer savants are provided for in various ways. Some get rich wives, as, amongst the Rabbinical Jews, learning ranks higher than wealth; and every father desires to have a learned, and as he thinks, therefore, a pious husband for his daughter. Others

become Melammedim, readers in the synagogue, Shochet, or slaughterer; for this is a learned profession amongst the Jews. A slaughterer must be perfectly conversant with all the circumstances which make a beast clean or unclean. For this purpose, he must study the treatises on the Sh'chitah, which contain minute details as to comparative anatomy; nor can he exercise his art until he has been examined by a Rabbi, and has obtained a certificate of his competency. Rabbi, Melammed, Reader, and Shochet, are the learned professions amongst the Rabbinic Jews; and the existence of these offices has in every age insured a large number of educated men amongst them. Amongst the Jews, as well as amongst every other people, the ministers of religion have been the preservers of learning. Without them they must soon have sunk into absolute barbarism. The preservation of learning without religion is impossible. Wherever there are Jewish families, they must have a Shochet, or dispense altogether with animal food, as they dare not eat the meat slaughtered by a Gentile; and, as the Jews are greatly scattered, it follows of course that the number of Sochtim is very great. In small congregations, they also act as reader in the synagogue, and Rabbi. They must then possess a higher degree of learning, as the business of the Rabbi is not only to give instruction, but, with the assistance of two assessors, called judges, to settle disputes, to transact the business attendant on divorces, which are of frequent occurrence, and especially to solve cases of conscience, which are very numerous on account of the intricacy of the Rabbinic laws concerning clean and unclean food, &c.

The mere religious necessities of the people perpetuate a certain number of learned men. But, as learning is looked upon as the most meritorious of all acts, and is, according to the Rabbinical axiom, "equal to the fulfilment of all the other commandments," it is not confined to the officials of the synagogue. Many of the Jewish shopkeepers and trades-people possess a highly respectable degree of Jewish learning, and are quite at home on the subject of the controversy with Christians. Many more leave the management of the shop and all worldly business to their wives, and devote themselves exclusively to study. Many Christians will be ready to say, that all this study and diligence is much ado about nothing. The absurdities and superstitions of Rabbinism are better known than its real genius and spirit. The truth is, that, amidst all its follies and absurdities, Rabbinism possesses as many monuments of genius and intellect as any other system whatever. The Rabbinical writings are also well calculated to train and exercise the understanding. The mere circumstance that they all exist in Hebrew or Chaldee accustoms the Jewish mind at once to a learned language, and necessarily forces upon it some idea of philology. The Talmud, which may be looked upon as a vast congeries of canon law, abounding with the most subtle distinctions and disputations, sharpens the intellect to the utmost. The study of the Talmud has the same effect that the study of law generally has. But the Talmud does not monopolize the Jewish mind. Many devote themselves to the commentaries on the Scriptures, particularly to Jarchi, Aben-Ezra, and Kimchi. Any one who has ever looked into Rosenmüller's "Scholia" will see that these men are not to be despised; that, on the contrary, for acuteness and accurate knowledge of the Hebrew text, they have never been surpassed. Aben-Ezra's and Kimchi's "Expositions of the Psalms" often breathe a genuine devotional spirit. Even when they are in the wrong, as they often are, they are sure to instruct. Jarchi's "Commentary on the Song of Solomon," when compared with the attempts of modern German divines, exhibits Jewish good sense and piety in the most favourable point of view. Others read Nachmanides, Bechai, Alshech, Aberbanel, &c. Aber-

banel appears at once as a man of first-rate intellect; and though a bitter enemy of Christianity, it is not possible to read a page of his commentaries without being struck with the perspicuity of his style, and the comprehensive range of his mind. Even a partial acquaintance with these authors is sufficient to inspire the most prejudiced with a profound respect for the Jewish nation, on account of their intense industry, profound Hebrew learning, and great talents. Other Jews, again, devote themselves to the Midrashim, Jalkut, Sobor, and the Kabbala. The readers of Maimonides form a class or school by themselves. They have generally a metaphysical and rationalist turn of mind; and if they cannot be called Rabbinic free-thinkers, they do certainly think more freely than most of their brethren, and are passionately fond of the words, philosopher and philosophy.

These are the usual channels into which Jewish thought is directed:—The Talmud and its compendiums, or Jewish canon law; which comprises a certain portion of the principles of political economy, ethics, and enough of astronomy to regulate their feasts and calendar, which depend upon the moon. Kabbala, or Theosophy. The Commentaries on the Scripture; which include philology, some portion of physics, in order to explain the Mosaic account of the creation, history, and chronology. Logics and metaphysics are found more or less in all, but particularly in the writings of Maimonides. Nor are the Jews of the present day students only. The Jewish printing presses at Slawata, Wilna, Lubin, Warsaw, and Cracow, send forth a number of new works every year. Indeed, whether we look at the Rabbinic Jews of ancient or modern times, we must admit that they are a people of no mean intellectual power. Let any one reflect on the Jewish history, and let him remember that, for nearly eighteen hundred years, they have been an outcast, wandering, persecuted, and oppressed people, and he will find it little short of a miracle that the Jews should have any literature at all. But, when he looks at the extent of that literature, its variety, and the noble monuments of industry, genius, and intellect, which it comprises, he must admit that there is, in the conformation of the Jewish mind, an innate love of learning, a native nobility, an irresistible elasticity of intellect, which has enabled them to bear up against the pressure of calamity and contempt which threatened to overwhelm them. Titus destroyed their city and temple, and Adrian put an end to every hope of political restoration; but neither could destroy the Jewish love of learning,—because it was inseparably connected with their religious wants. The homeless captives soon had flourishing schools of learning. The names of Jamnia and Tiberias, Nahardea, Sora, and Pumbeditha, still attest the power of the Jewish mind. The history of the Jews proves incontrovertibly, that as long as a nation retains a love for its religion, even though that religion have a considerable admixture of error, it can never sink into barbarism. The body may be led into captivity, but the power of religion will still preserve the mind unconquered and free.

THE DUTY OF THE BELIEVER TO CLEAVE UNTO THE LORD:

### A DISCOURSE.

BY THE LATE REV. JOHN JOHNSTON,

Minister of Roxburgh Church, Edinburgh.

"He exhorted them all, that with purpose of heart they would cleave unto the Lord."—ACTS xi. 33.

No scenes either in the natural or moral world can be contemplated without some feelings of anxiety and fear. However beautiful and pro-



missing, they cannot be regarded with unmixed joy and satisfaction. The delight with which we behold the most splendid scenes in nature, or the most promising circumstances of social life, is ever accompanied with the fear of alteration or decay. When we look at the loveliness of nature during spring, the joy of the heart is damped by the fear of immature decay, and we dread lest autumn should not realize the promises of the early year. When the tree puts forth all the brilliance of its blossoms, we fear lest the fruit should fail. We cannot look at the blossoms of spring without an apprehension of the danger to which they are to be exposed, and a dread of the bleakness and desolation which may succeed the beauty we admire. It is with similar feelings of anxiety that we behold the promises of the moral world. However high may be our delight when we see the young and the inexperienced coming under the influence of that bitter discipline which is to guide them to virtue and happiness, it is ever tempered with some feelings of anxiety and fear; and, from our knowledge of that world on which they are entering, we tremble lest their principles and resolutions should be overborne, and dissipated amid the scenes of vanity and error into which they may be seduced. Even when we look at the general state of society, whatever may be the measure of improvement it may have reached, our knowledge of the changes incident to all that is human, leads us to fear lest the wisdom and order we admire should be succeeded by folly and confusion.

It was in this state of mind that Barnabas visited the converts at Antioch. Some of the servants of Christ who had been driven from Jerusalem, on occasion of the martyrdom of Stephen, had found their way to Antioch; and, undismayed by the scenes of persecution and blood from which they had just escaped, they proclaimed the doctrine of their Master, and offered salvation in his name. Their labours were crowned with signal success,—“The hand of the Lord was with them; and a great number believed, and turned unto the Lord.” The temples of idolatry were forsaken; the idols were cast to the moles and to the bats; and the men of Antioch, who were the first that were called Christians, experiencing the influence of the truth, manifested its power in the integrity, benevolence, and purity of their conduct. Tidings of this decided triumph of the truth were speedily conveyed to the members of the original Church at Jerusalem, and soothed and enlivened their spirits under all the grief and heaviness which the work of persecution had produced. To confirm and establish these new converts in the better part which they had chosen, Barnabas was commissioned to visit them. There is not a more amiable character transmitted to us from Christian antiquity; and the scene presented to him, when he visited Antioch, was every way fitted to gratify and delight his holy and benevolent spirit. He saw “the grace of God,” the peace and tranquillity, the holiness and joy, which pervaded this

infant society; and “he was glad,” because of the triumph of his Master’s name over all the prejudices and iniquities of heathenism, and the diffusion of wisdom and happiness among men who were perishing for lack of knowledge. But even this joy, of one who was “full of faith and of the holy Ghost,” was not without some measure of anxiety and fear. While he rejoiced at the evidence presented to him of the renovating power of the Gospel, he did not regard the converts at Antioch as placed beyond the reach of danger and standing in no need of warning and counsel. He rejoiced with trembling. While he rejoiced over the evidence which he saw of the power and influence of the truth, he knew that they had many dangers to encounter, many trials to meet, and hardships to endure; he could not pronounce them safe till their warfare should be accomplished; his “gladness” could not be perfect while they had corruptions to subdue and temptations to resist; and, therefore, while he congratulated the converts at Antioch, he tendered to them the word of admonition. Had no fears or apprehensions mingled with his gladness, he would not have found it necessary to utter the counsel in the text. “When he came and saw the grace of God he was glad;” but his gladness was not unalloyed with fear; and, therefore, as the means of preserving the scene of spiritual peace and comfort at which he had looked and rejoiced, “he exhorted them to cleave unto the Lord with full purpose of heart.” Whatever they had already known and felt of the good Word of life, no effort must be relaxed, no vigilance abated; they must still be on their watchtower; the weapons of their warfare must not be laid aside; their eye must ever be directed to the Captain of their salvation; with full purpose of heart they must cleave unto the Lord.

It is, my brethren, with similar feelings that every congregation of the faithful must be viewed, whatever be their attainments; and the same exhortation must be addressed to them till they have gained the last triumph over the corruptions of their own hearts, and have left behind them for ever all the allurements and temptations of the world. Wherever the apostles went to visit them who had received the Gospel, we find them, like Barnabas, engaged not so much in the work of congratulation as of warning and admonition. To confirm the souls of the believers, and to persuade them to continue in the grace of God, was their constant work. And to the same work will every faithful minister of the Lord Jesus feel himself constrained; for how glad soever he may be to see the effect of the grace of God among his people, he will ever look to them with a godly jealousy, and call upon them “to cleave unto the Lord.” Whatever advance they may have made in their Christian course, they are ever in danger, and need the counsel and exhortation of Barnabas; and if this advice be neglected, we have no security for their continued perseverance and ultimate triumph. This observation applies with singular propriety

to the circumstances in which we are now met. A scene was exhibited in this house last Sabbath,\* which we seemed warranted in regarding as a manifestation of "the grace of God," and which every devoted follower of Jesus must have been "glad" to witness. So many human travellers pausing in the journey of life to meditate on the love of Him who died for them—suspending all the cares and enjoyments of time to anticipate the glories of eternity—separating themselves from a world that lies in wickedness, and devoting themselves to the service of Christ—professing their attachment to their Lord, and vowing unshrinking fidelity to his cause,—this was a scene fitted to delight every enlightened mind, and to augment the gladness even of angels. But we cannot think of the scene that thus delighted and instructed us, without some serious apprehensions and deep solicitude. We fear lest the spiritual promises of last Sabbath should not be realized—lest the vows that were made should not be performed—lest the young should be betrayed by the attractions of pleasure, or the old led away by the pursuits of gain and the competitions of interest. We cannot reflect for a moment on the deceitfulness of the heart and the snares of the world, without "standing in doubt" of the most promising profession; and, therefore, instead of hailing you as safe, we must counsel you to "stand in awe." Like this son of consolation, when he visited the converts at Antioch, our joy must be tempered with anxiety; while we are "glad to see the grace of God," we must still "exhort you to cleave unto the Lord with full purpose of heart." This exhortation was not addressed to those who were strangers to Christianity; it was spoken to those who had made a profession of religion, and had felt and exhibited its power; and, therefore, I deem it the most important and appropriate which I can deliver to those who so lately sat at the table of the Lord, and devoted themselves to his service. Let me have your serious attention while I endeavour to explain and to enforce this important admonition.

The exhortation of Barnabas is in beautiful and consistent harmony with the counsels and admonitions which the other inspired servants of Christ addressed to the faithful. They never viewed the converts to the truth as having attained, or as being already perfect, but urged them to constant watchfulness, diligence and perseverance: and as the best and efficient means of maintaining a consistent and persevering profession, they uniformly inculcated a constant and affectionate regard to their Lord and Master. They knew that there was a fulness in Christ sufficient to meet and satisfy all the exigencies of their condition, and that their religious improvement and personal happiness could only be promoted and secured by maintaining a sacred and uninterrupted regard to the gracious Master whose name they bore. To abide in Christ—to walk in Christ—to look unto

\* This Discourse was preached on the Sabbath immediately after the disputation of the Lord's Supper.

Jesus,—to be rooted and built up in him, are the frequent exhortations given by the apostles to those whom they had brought to the knowledge of the truth, as the means of security against the enemies of their salvation, and of attaining the ultimate and glorious ends of their high calling. Coincident with these apostolical counsels is the exhortation which Barnabas gave to the Christians at Antioch. We are not, however, to conclude that he uttered no other words than those which are recorded here, that he gave no explanation or illustration of the counsel he addressed to them, and did not specify the instances in which they were to cleave unto the Lord. But while there is every reason to believe that Barnabas did amplify his exhortation, it would have been inconsistent with the necessary brevity of these sacred memoirs to have reported such amplification. There was, indeed, the less need for doing so, since from our knowledge of the relations in which the Lord Jesus stands to his people, we may easily ascertain the instances in which we are to "cleave unto him." Let us try, then, with all humility and diffidence, to fill up the outline of this memorable Discourse; and taking the New Testament for our guide, let us specify the relations in which we are "with full purpose of heart to cleave unto the Lord."

1. May we not infer, that Barnabas exhorted the Christians at Antioch, and consequently, the followers of Jesus in every other place, to adhere to Christ as their *Teacher*. In this character the Lord Jesus was constantly exhibited by his apostles. Wherever they went they exposed and reprov'd the ignorance of a blinded world, and exhibited those views of the character of God, and of the condition and destination of man, which philosophy could never suggest, and which none but the followers of the divine Teacher could attain. But it was not enough that the people of Antioch had admitted the claims of Jesus, as a divinely commissioned Instructor, and embraced the views of divine truth which his servants had delivered,—they were exhorted to cherish these sentiments with cordial gratitude, to look to Jesus as their only Instructor, and to take his Word as their only unerring and infallible guide. The same cordial and implicit regard we must ever entertain for this "Teacher come from God." It is not enough that we admit, when called upon, the divinity of his mission, and the transcendent excellence of his doctrine: it is not thus that we cleave even to an earthly teacher, whom we admire and trust,—we are not satisfied with merely admitting the superiority of his genius, or acquiescing in the praise which an admiring world has bestowed,—we recur to him on every occasion for information and direction, and when he has left the world, his works become the theme of our constant admiration, and our daily study. And if this be the regard which the student of human science cherishes towards his instructor, with what higher ardour ought the disciple of Jesus to cling to that Teacher whose wisdom is infinite, and who guides his

scholars to perfect knowledge. We have his doctrine transmitted to us, pure as it dropped from his holy lips, and he has promised to be present with us, to cause us to understand it. And shall we rest satisfied with an indolent admission of his lofty claims as a Teacher, and of the ineffable importance of his doctrine? No; let us come to this Record of Eternal Truth daily, and on our bended knees let us seek his Spirit to bring it home upon our hearts. The Teacher and his instructions are constantly within our reach: let us not make light of the invaluable privilege, but let us cleave to him as our Guide amid the varying scenes of time, and our only Conductor to the glories of eternal day. Let us prize his instructions "more than gold, yea, than much fine gold,"—we shall find them "sweeter than honey, and the honey comb,"—in the study of them we shall experience "a great reward."

2. When Barnabas gave this exhortation, may we not infer that he counselled them to cherish a grateful attachment to Jesus as their Saviour? It was, doubtless, not the least source of the joy of Barnabas, that he saw so many of the guilty family of man not merely renouncing the errors and absurdities of idolatry, but, convinced of their lost and condemned state by nature, and confiding for pardon and acceptance in the atoning sacrifice of the Son of God. When he saw so many "brands plucked from the burning," he "was glad;" but he taught them, that believing in the mercy secured by the Saviour's sacrifice was not an isolated act in the life of the Christian, but must be the constant habit of his mind. It was not enough that they had been convinced of sin, and had professed their acceptance of the offered mercy; his feeling of guiltiness must be continued through the whole of life, and application to "the blood of sprinkling" be their daily and habitual exercise. The same counsel, Christians, we now address to you. By your sitting down at the table of the Lord, and your participation of the memorials of his death and sacrifice, you confessed your sense of guilt and condemnation, and testified your implicit reliance on his atonement for pardon and eternal life; but this confession and this testimony will be of little value, if they extend not beyond the hour in which they were made. Your constant liability to fall, renders renewed application to the fountain of mercy necessary. While you continue frail, and imperfect, and erring creatures, you must ever need that pardon which flows from the Redeemer's cross; and therefore, to cleave unto him, as your Deliverer and Saviour, must be your daily employment, amid all the dangers and frailties of mortality. A sense of guilt, and application for pardon through the blood of the Lamb that was slain, are daily exercises of the faithful. This is cleaving unto the Lord; and to lose our sense of sinfulness, and intermit our applications for mercy, is to depart from him, and fall away. Let us, then, continue steadfast and immovable in our dependence on the mercy purchased by the Saviour's blood, and in free and grateful appli-

cation for its promised exercise, and its needed blessings. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." In short, to use the quaint but deeply significant statement of the old divines, "The Christian's life is a daily travelling between the sense of his own wants, and the fulness that is treasured up in Christ."

3. While Barnabas called upon the Christians of Antioch to cleave to Jesus as their Saviour, he must have exhorted them, at the same time, to yield him implicit and constant subjection, as their Lord. When the servants of Christ who first visited Antioch made known the doctrine and work of Jesus, they did not fail to proclaim his exaltation and glory. While they narrated the history of his humiliation, and told of his obedience unto death, even the death of the cross, and pointed out the merciful end for which he was humbled and crucified, they announced, at the same time, how highly God had exalted him, and showed the mighty design for which he has thus been honoured. They showed that "all power in heaven and in earth" is committed into his hands; that "he is Head over all things to the Church;" and "that at his name every knee shall bow, and every tongue shall confess that he is Lord, to the glory of God the Father." But this worship and confession of Jesus as "Lord of all," was not to be a single act of life, and therefore Barnabas called upon them to honour and obey him as their Sovereign and Lord during all the days of their pilgrimage here, until they should be transmitted to that land where no sound is heard but the music of his name. And the same counsel we give to you. When we spoke at the communion table of the glory with which our risen and ascended Master is now invested, and told of the power he has over the universe, you acquiesced in the grateful statement, and your hearts responded to those anthems of praise which the bright intelligences of heaven lift up before him; but surely these feelings will not be dormant, till awakened and called forth by another commemoration of the death of Christ?—they will be associated with the most sacred affections of the heart; and while we daily cleave to Jesus as our Teacher and our Saviour, we will honour and obey him as our Lord. Think, I beseech you, of those doings in your behalf which you recorded last Sabbath with such glowing gratitude at his table, and you will perceive your constant obligation to obedience. He bought you with a price, rescued you from your enemies, delivered you from the curse and condemnation of sin, and raised you to the hope of everlasting glory; and has he not a claim on the lasting gratitude of your hearts, and the unbroken obedience of your lives? Let the homage we felt and professed at his table spread and increase through the whole of life. Let him have a throne in all our hearts, and an altar in all our dwellings; the honour of every talent, and the obedience of every day. Thus cleaving to Jesus as our Lord here below, we shall be fitted to join that happy

family above who cease not day nor night to celebrate his praise, and to execute his high commands.

4. We may further add, that, in the exhortation of Barnabas, the Christians in Antioch were called to "cleave unto the Lord" as their *Comforter* and *Helper* in every season of difficulty and trial, of distress and sorrow. Of the various aspects in which the character of the Lord Jesus was presented to them, that of the Comforter of the disconsolate, the Succourer of the helpless, was not the least prominent. They were doubtless informed that they had "not an High Priest who could not be touched with the feeling of their infirmities, but was, in all points, tempted like as we are;" and, "in that he himself suffered, being tempted, he is able to succour them that are tempted." And, to deepen and preserve the view of the Master whom they professed to follow was the design of this exhortation of Barnabas. Instead of resting in an indolent admiration of the sympathy and benevolence of their Lord, they were to regard him as their only refuge in the day of trouble; and although they did not disdain the ordinary means of comfort or relief which Providence placed in their power, they regarded their Master's sympathy as their purest consolation, and his power as their permanent and unailing stay. And where, my friends, are *we* to find real and abiding comfort amid our manifold distresses, but in the unailing sympathy of our merciful High Priest? And where are we to find support for the duties and the warfare of life, but in him who has promised that his presence shall be always with us, and assured us that "his grace shall be sufficient for us, and his strength perfected in our weakness?" Ever cleave to him, then, as your Helper in duty, and your Comforter in every season of trouble. As you faint in the wilderness of life, instead of fleeing to the "broken cisterns" to which human pity may direct you, come to this "fountain of living waters," and you shall find rest unto your souls. Remembering daily the promises of divine succour which the Saviour has given, you will neither be discouraged nor enfeebled in the hour of duty, nor shall you faint in your Christian warfare. Whatever efforts you put forth, in duty or in suffering, remember that "it is neither by might nor by power, but by the Spirit of the Lord," that you can stand in the season of duty, or overcome in the day of trial.

It is thus that we are to cleave unto the Lord, as our *Teacher*, our *Saviour*, our *Sovereign*, our *Helper* and *Comforter*; but we cannot leave this subject without being again reminded that the very expression in the text apprises us of opposition, and warns us of difficulty. And who is there that knows not that many enemies are leagued against the Christian, to withdraw him from his Teacher, to shake his confidence in his Saviour, to diminish his allegiance to his Sovereign, and to cool his affection to his Comforter? "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life," are arrayed to oppose his progress, and to lead him to make

shipwreck of the faith. What, then, is the spirit in which he must cleave to his Teacher and Saviour, his Lord and Helper, in opposition to these enemies of his peace? He must do it, says this son of consolation, "with full purpose of heart." Here, my friends, lies the secret of the Christian's obedience, and the key to the Christian's triumph. Where the heart is engaged in any pursuit, difficulties vanish, and opposition is encountered in fearless intrepidity. And why should it be otherwise when the heart is engaged in the noblest pursuit to which created minds can be summoned? "Perfect love casteth out fear," and throws light on the darkest path of duty and of trial. "Purpose of heart," founded not in our own strength, but in the strength of the Lord of hosts, clears away difficulties, or, if the difficulties remain, their presence serves but to urge to greater vigour, and more strenuous exertions. In this spirit let us cleave to that gracious Lord, to whom, amid the blessed solemnities of a communion Sabbath, we devoted ourselves, soul, body, and spirit; for I am persuaded, where this decided "purpose of heart" prevails, and is sanctified "by the Spirit of the Lord," "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Amen.

#### THE JEWISH PILGRIM.

ARE these the ancient holy hills  
Where angels walked of old?  
Is this the land our story fills  
With glory not yet cold?  
For I have passed by many a shrine,  
O'er many a land and sea,  
But still, oh promised Palestine,  
My dreams have been of thee.

I see thy mountain cedars green,  
Thy valleys fresh and fair,  
With summers bright as they have been  
When Israel's home was there;  
Though o'er thee sword and time have past,  
And Cross and Crescent shone,  
And heavily the chain hath prest,  
But thou art still our own!

Thine are the wandering race that go  
Unblest through every land,  
Whose blood hath stained the polar snow,  
And quenched the desert sand;  
And thine the homeless hearts that turn  
From all earth's shrines to thee,  
With their lone faith for ages borne  
In sleepless memory.

For thrones are fallen, and nations gone,  
Before the march of time,  
And where the ocean rolled alone  
Are forests in their prime,  
Since Gentile ploughshares marred the brow  
Of Zion's holy hill,—  
Where are the Roman eagles now?  
Yet Judah wanders still.

And hath she wandered thus in vain  
A pilgrim of the past?  
No! long deferred her hope hath been,  
But it shall come at last;

For in her wastes a voice I hear,  
As from some prophet's urn—  
It bids the nations build not there,  
For Jacob shall return.

Oh! lost and loved Jerusalem,  
Thy pilgrim may not stay,  
To see the glad earth's harvests home  
In thy redeeming day;  
But now, resigned in faith and trust,  
I seek a nameless tomb,  
At least beneath thy hallowed dust  
O give the wanderer room!

## LIFE OF DIONYSIUS,

BISHOP OF ALEXANDRIA.

### PART II.

**AFTER** some time spent in such disputations as those to which we adverted in the First Part of this Article, the reign of Gallus, the successor of Decius, occurred, who followed in the steps of his predecessors by a persecution of the Christians. Even this calamity was light, however, in comparison with that which succeeded under the reign of Valerian. This emperor persecuted the Christians with such intense rancour, that Dionysius erroneously believed him to be the beast spoken of in the Revelations, to whom was given a "mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months." Had the good bishop lived a few centuries later, and been allowed to retain the sentiments of his own day, he would have found this fearful hydra, under a very different form, and sitting in the chair of one of his own brethren, who dreamt as little as himself of such a strange fulfilment. But the triumph of Valerian was closed, after three years of persecution, by a terrible defeat he sustained from the Persians, in which he was taken prisoner, and used as a footstool by Sapor, his insulting conqueror, when he mounted his horse. The commencement of this storm is characteristic of the age and its heathen rulers. Valerian, who had been at first tolerant, and even kind to the Christians, and whose household contained many of their persuasion, was induced to believe, from the superstitious arguments of an Egyptian magician, that they practised mischievous spells and conjurations, by which they counteracted his prosperity—a representation founded, perhaps, upon the well-known power of the Christians in expelling demons from the possessed. The persecution, thus commenced, extended to Alexandria, where the brethren were commanded by Æmilian, the Prefect, to practise the rites of Gentile worship, and offer sacrifices to the gods. But to this requisition the answer of Dionysius was brief and express. "We must obey God," he said, "rather than men: we must worship the true God, and none but him; and from this resolution I shall not swerve, nor ever cease to be a Christian." The prefect expatiated upon the great clemency of the emperor in tolerating them, if they would only act agreeably to nature, and adore the guardian gods of the empire; to which the bishop replied, "Every one worships those whom he supposes to be gods; but as for us, we adore and serve that one God who created the world, who gave dominion to the emperors, and to whom we offer up daily prayers for the safety and prosperity of the empire." "But if He is a god," re-

joined the governor, "no one hinders you to worship him along with those who are truly gods, since all men own them to be so." Arguments would have been useless with such a reasoner, and therefore Dionysius briefly replied, "We cannot worship any other." "I see," said Æmilian, "that you are a foolish, ungrateful people, whom the kindness of the emperor cannot move; therefore you shall no longer stay in this city, but be sent to Cephro, in Lybia, to which I banish you according to his orders. Neither shall you, nor any of your sect, be permitted to hold your meetings or frequent your cemeteries; and whosoever attempts it, it shall be at his peril, and he shall be punished in a manner suitable to his crime. Away, then, to the place allotted for you!" Although Dionysius was sick, the sentence was instantly executed, without allowing him to provide for the journey. To Cephro he accordingly went, a dismal tract of the Lybian Desert; but in this unpromising region, he was cheered, not only by Christian society, but opportunities of continuing his ministry, which were blessed to the souls of many. "In Cephro," he says, in one of his epistles preserved by Eusebius, "a great congregation assembled with us, some of whom were brethren that followed us from Alexandria, and some from other parts of Egypt; and there God opened to us a door to preach his word. At first, indeed, we were persecuted, and pelted with stones; but afterwards there were of the heathens not a few who forsook their idols, and were converted to God."

The malignity of the bishop's persecutors was not to be satisfied that he should find a resting place even at Cephro; and he and his followers were ordered by Æmilianus to repair to Colythius, in the prefecture of Mærotis, where particular villages were allotted for their residence. He was commanded also to reside near the highway, that he might be still within the governor's grasp, should it be thought necessary to apprehend him. Dionysius repaired to his new place of exile with a heavy heart, for he had heard that it was a region inhabited by evil men, and exposed to the incursions of robbers. But for this feeling he afterwards blamed himself, when he saw the design of Providence in his removal. His ministry at Cephro had been fulfilled; and as Colythius lay nearer to Alexandria than the former, multitudes of the brethren repaired to him from the metropolis, until they formed congregations that dwelt together in unity. During this interval, the persecution raged with full vigour in Alexandria, as the Christians still continued to assemble for worship, notwithstanding the menaces of the governor and the absence of their bishop. Confiscations, proscriptions, bereavement of goods, civil degradation from rank and office—these, as usual, were the lightest calamities which the faithful were obliged to endure: the scourge, the fire, and the sword, were in constant operation; and their victims were selected without distinction of age, or rank, or sex. The captivity of Valerian to the Persians, and the accession of Gallienus his son (A. D. 259), at length terminated this period of massacre, and Dionysius was permitted to return from banishment.

It appears, however, that the flock of Alexandria and their pastor, were not to enjoy an interval of repose; persecution was succeeded by war, and war by

pestilence. *Æmiliana*, the prefect, having raised the standard of rebellion against *Galienus*, was besieged in the Egyptian capital; and the city was reduced to great distress, not only by the enemy from without, but by factious that contended within the walls. In consequence of this event, *Dionysius* was forced to retire, and the siege was carried on so closely, that he was unable to visit his congregations. *Æmilianus* was at length apprehended, and put to death; and immediately upon the return of peace, there came such a terrible pestilence that, as in the days of *Moses*, when the first-born were stricken, "there was a great cry in Egypt; for there was not a house where there was not one dead." "And I wish," adds *Dionysius*, "that there were but one in every house!" Christians as well as idolaters fell in heaps, and indiscriminately; but the different conduct of the two parties was an emphatic illustration of the spirit of their respective creeds. We cannot do better than give it in the impressive words of *Dionysius* himself. "Indeed, many of our brethren, through their surpassing love and fraternal kindness, neglecting themselves, and firmly clinging to one another, did visit without any timid precautions those who were infected—ministering to them for the sake of Christ, healing them, or cheerfully dying with them—infesting themselves with the maladies of others, attracting the disease from their neighbours to themselves, and voluntarily extracting the infection out of them by transferring it to their own bodies. Thus many who had cured and restored others brought death upon themselves. In this manner died the best of our brethren, some of whom were priests, and others deacons, cheerfully rendering up their lives, so that this kind of death which was endured on account of piety, and a steadfast faith, may be accounted not less glorious than Martyrdom itself. They took up the dead bodies of the saint; in their open hands, and into their bosoms; they closed their eyes, and shut their mouths; they carried them upon their shoulders, and buried them; they kept close to them, embraced them, washed them, and adorned them carefully in their clothes. And soon after, they had the same good offices performed for themselves; for those who survived, continually walked in the steps of their predecessors. But the practice of the Gentiles was opposite to this. Those who began to be infected they drove from their houses; they fled from those who were most dear to them; they deserted those who lay half-dead upon the high-ways, and cast forth the bodies of the dead unburied; for they shunned, in every way, that union with them in death, which they were yet unable to avoid let them strive as they might."

When this dreadful visitation was succeeded by health and tranquillity, the gentle spirit of *Dionysius* was involved in the troubles of controversy, one *Sabellius* a Lybian, having started several dangerous notions respecting the Trinity. The doctrine of this person was, that the Father, the Son, and the Holy Spirit were but one substance, and one person, under three different names—that a certain energy only proceeding from the Father was united to the Son, and that the Holy Spirit was but a portion of the everlasting Father. *Dionysius* encountered, and ably refuted, this modified system of Unitarianism; but in conse-

quence of having expressed himself in strong language, he was unjustly accused of having fallen into opposite errors, and errors as dangerous as those which he sought to controvert. Immediately after this controversy, he was obliged to commence another, against the *Millenarians*. An opinion had been for a long time prevalent, that Christ was to descend from heaven in his bodily presence, and reign upon the earth for a thousand years: and although the writings of *Origen* had given a powerful shock to the system, it was attempted to be revived by *Nepos*, an Egyptian bishop, who wrote a book against the *Allegorists*, as he contemptuously termed those who gave the reign a spiritual and figurative interpretation. *Nepos* was now dead; but his opinions were making great progress in the district of *Arsinoe*, where his disciples, discarding the other writings of prophets, evangelists, and apostles, fixed their attention upon the *Millenium* alone, as the only subject worthy of attention and belief. On this account, whole congregations belonging to the Egyptian Church were ripe for schism, when *Dionysius* addressed himself to remedy the evil. He called the heads of the party together, to a public discussion; and a debate of three days was the consequence, in which he bore testimony to their steadfastness and love of truth, as well as their acuteness, modesty, and gentleness. Such debaters were open to conviction; and the result was, that they renounced their opinions, and expressed their love and gratitude for those who had refuted them. Would that modern *Millenarians* were equally gentle, and equally open to conviction! The last controversy in which *Dionysius* was engaged was with *Paul of Samosata*, the Bishop of Antioch. This man, who combined in his own person the offices of Christian bishop, and civil judge, and whose brain seems to have been turned by vanity and wealth, propounded the most mischievous doctrines upon the mystery of the Trinity. He taught, that there was but one person in the Godhead; that Christ was born a mere man; and that the Son and the Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man, and not otherwise. His mode of teaching also was as absurd and unchristian as his doctrines were impious; for not contented with a modest pulpit, he caused a lofty throne to be erected in the church, and a place which he called a *secretum*, according to the fashion of civil tribunals, with curtains hung before it. In preaching also, he was wont to smite upon his thigh, stamp loudly with his feet on the bench, and dart a frown, or even discharge a rebuke at those who did not applaud his periods, in the manner of spectators at a theatre. In these harangues he was wont to villify and sneer at his predecessors, and the most eminent personages of the Church, and magnify himself above all others. The hymns also which were usually sung in honour of Christ, he superseded with others in praise of himself, which were chanted at the Easter solemnity, by his female followers, to the great horror and astonishment of those who listened. These public irregularities, as well as gross vices in his private conduct, were added to his pernicious heresies, and loudly called for punishment; and the Eastern bishops accordingly proclaimed a Synod to be held at Antioch, which *Dionysius* was invited to attend. But the last fight of this faithful servant of God had been fought; for on account of

age, and his numerous infirmities, he was unable to repair thither. But he did what he could, by transmitting letters, in which he testified against the evils complained of; and in writing to the Church of Antioch, he showed his sense of the crimes of its bishop, by abstaining from sending him even the customary salutation. It was not long after the meeting of this Synod that Dionysius died—died in peace, and in the bosom of his people by a natural death, although his life had been so exposed to trouble and persecution. This happened A. D. 265, after he had been seventeen years bishop of Alexandria. It is to be regretted that, of his numerous writings, we have only a few letters preserved by Eusebius, which clearly evince his amiable character and apostolic spirit: but his image can be still more distinctly traced in the persecutions which he underwent for the cause of Christ, and his active labours in defence of pure and undefiled religion.

#### ON THE INSECURITY AND THE DANGER OF PARTIAL REFORMATIONS IN RELIGION.

BY THE REV. ROBERT BUCHANAN,

*Minister of the Second Secession Church, Dalkeith.*

AN ILLUSTRATION OF MATT. XII. 43-45.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

In these words our Lord gave a sad account of the general condition of the Jewish nation, and of the fearful judgments which were about to fall upon them. And the event, in a remarkable manner, verified the description and the prophecy. We need not, however, confine the solemn warning to that people only. What is here said is but too applicable to many persons still under the dispensation of the Gospel. We have here an affecting representation of the sad state of those who, after partial reformation, return with avidity to their former evil ways. Few passages of Scripture, therefore, have in them a deeper practical interest than the one before us. This is, in an eminent sense, written for our learning and for our admonition.

I. Our Lord here took his illustration from the state of those unhappy persons who were possessed by wicked spirits. That there were really such possessions, in which wicked spirits exercised an uncontrolled sway over the bodies and the minds of their wretched victims, the evangelical history leaves us no ground to doubt. And it would appear that they were permitted to take place, to a considerable degree, at that period, for wise and holy ends—for manifesting the malignity and power of wicked spirits, and for illustrating the power and the grace of Him who came into the world "to destroy the works of the devil." Surely there is nothing in the Scripture account of these possessions which can be considered as impossible or incredible. To what lengths would not apostate spirits be disposed to go, if they were permitted, in disordering the minds and the bodies of men, and in throwing all the affairs of mankind into unutterable confusion? That they were permitted to go certain lengths, may be accounted for, in perfect consistency

with the restraining providence of a holy God, and his gracious designs towards men. As instances of the nature to which our Lord referred were not uncommon in that age, and had often come under the observation of his hearers, the meaning of his illustration would be the more obvious to them.

Now, our Lord here represented an unclean or wicked spirit, who had possession of some unhappy person, as leaving his habitation for a season. When unclean spirits were cast out by Christ, the cure was complete and final—they were permitted no more to enter in. But in the case here supposed, the wicked spirit removed of his own accord, or as influenced by means which did not, however, preclude his return. He is then represented by our Lord, to whom all the secrets of the invisible world were manifest, as wandering "through dry places, seeking rest, and finding none." The dry places may denote places unvisited with the refreshing influences of the Word of God. There the unclean spirit roamed about, seeking rest to himself in the gratification of his disposition to do all the mischief possible, yet still a stranger to repose; or seeking some other individual into whom he might enter, and over whom he might exercise the same unlimited power, without being permitted, however, to enter into any other. He then resolved to return to his former house whence he had come out, if haply he might again obtain admission into it; and he found it "empty, swept, and garnished"—swept and garnished, indeed, but still empty, and presenting no insuperable barrier to his readmission. Upon this discovery, "he goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." The lucid interval—the season of comparative composure—would thus be followed by one of more ungovernable madness and more aggravated wretchedness.

Our Lord's description, then, accorded with appearances which his hearers had not unfrequently witnessed, and accounted for them. They would, therefore, be able to apprehend clearly his meaning, in its more immediate and literal sense. But what would be their surprise, and what would be, it is likely, their indignation, when he expressly applied this very description to their own condition, in a moral or spiritual sense?—when he told them that this was a fit representation of what that generation in general were, and of what they would become,—“Even so shall it be also to this wicked generation?”

II. And all this was indeed fulfilled in that generation. Satan was at first compelled, in some measure to resign his hold of it, in consequence of the powerful means which were brought to bear upon it. The ministry of John the Baptist caused a very general sensation—produced considerable convictions of sin, and professions of repentance. The ministry of Christ himself occasioned a very general awakening and expectation; and the ministry of the apostles, by which the work was followed up, was accompanied with the most signal attestations of the Spirit of God. Thus many persons among all classes were converted, and even among the priests a great number were obedient to the faith. Satan then seemed to be just about to lose his hold of that nation—and as one compelled to seek for

other quarters, he went out to dry places, away from the influences of the Gospel. But even there the Gospel followed him, and left him no rest, in the undisturbed possession of the Gentile world. He then thought of returning to his former house, from which he had gone forth, and renewing his influences over the Jewish nation. And on making the attempt, he found the house empty. Notwithstanding all that had been done—all the stir occasioned—all the appearances assumed, Christ had not been received by the far greater part of the nation. Though the house was swept and garnished, it was empty, and there was nothing to prevent his taking renewed possession of the nation as such. And this he did with sevenfold malignant influence, and hurried them on to such excesses in wickedness and opposition to the Gospel, as brought upon them "wrath to the uttermost."

How remarkably, then, were our Lord's warning words fulfilled; and here we have the true state of that people laid open, and the occasion of their terrible overthrow. As the punishment of their sin in not receiving the Gospel, which came to them with such convincing evidence of its truth, Satan was permitted to take full possession of them. Thus all manner of fearful excesses became prevalent among them, till their city, and temple, and national state were completely overthrown. Under the same fearful influence, does that people still remain, as manifested in their determined opposition to the Gospel, and their horrid daring blasphemies against the Christ of God. But however sad the condition is, under which they have so long laboured, there is yet hope concerning them. Their remarkable preservation as a distinct people, amidst such singular circumstances, manifests designs of Divine mercy towards them. The testimony of Scripture to this effect is also most express. The time will assuredly come, and even now it seems to be fast approaching, when the unclean spirit shall be cast out to enter into them no more. The veil shall be taken from their minds, their hearts shall be effectually turned to the Lord, "and all Israel shall be saved."

III. Although the words before us were spoken by our Lord of the Jewish nation more immediately, yet they admit of an important application to many individuals under the dispensation of the Gospel. And it much becomes us, to mark this application of them. With this special design are they here recorded—for all inspired Scripture is "profitable for doctrine, for reproof, for correction, and instruction in righteousness." What took place on a large scale with that generation or nation, may take place on a lesser scale with individuals; and no doubt does take place, with not a few, wherever the Gospel is faithfully declared. Persons may be brought under some considerable convictions, as the Jews were by the preaching of John, of Jesus, and of the apostles—they may be aroused and alarmed—a partial, and what may appear a great, reformation may be effected. Thus Satan may seem to be expelled,—but if Christ is not truly received into the heart—if the truth is not honestly and unreservedly entertained—if the house is really empty, though swept and garnished, Satan will return, and will take renewed possession, and rule with greater and more malignant influence than ever. Then the person will be apt to become sevenfold more wicked than he was before—

to laugh at the things at which he had trembled—to go to more daring lengths in sin than any on which he had ventured aforetime. Such instances of sad apostasy after partial and promising reformations, have often taken place, and they fall under the description in the words before us. We find the Apostle Peter referring to such instances, with an evident allusion to the words of Christ. "For if," said he, "after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, "The dog is turned to his vomit again: and the sow that was washed to her wallowing in the mire."

We may suppose another case which may fall under the same general description, and which is, perhaps, of more frequent occurrence, and certainly of no less dangerous a nature. The person who is the subject of conviction and of partial reformation may become a mere plausible professor; he may rest in his convictions and external reformation, and imagine that he is truly religious. But Satan has still access to his heart, and possession of it, and may even exercise a more powerful and a more dangerous influence over him than ever, by means of formality, hypocrisy, and self-righteousness. O, these affecting considerations should make us look narrowly into our hearts, and to beware of stifling convictions—and returning to abandoned evil courses—and resisting the Spirit of God—and resting in a form of religion, when Christ is not truly received, and the heart is not truly turned to God.

It must be evident that there is nothing in the warning statement before us, which militates against the doctrine of the final perseverance of true believers. This precious doctrine is rather confirmed and vindicated here. If Satan resumes possession of the heart, it is because he finds it empty, though swept and garnished. But we may be fully assured that if Christ dwell in the heart by faith, he will keep possession of that heart; and Satan will never be able to resume his usurped dominion. If the truth is obeyed from the heart, that person shall no more be the servant of sin,—there may be, there must be a conflict while the present life continues, but the blessed result is infallibly secured. What we should, therefore, aim after is to have the heart so occupied with the presence and grace of Christ, that it may be effectually fortified against all Satan's and the world's temptations. Let us say with the Psalmist, "Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." "Create in me a clean heart, O God; and renew a right spirit within me." "Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually."

---

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Taborites; or, the Followers of Huss. By the late Rev. Thomas M'Crie, D.D. Part II., ..... Page 577</p> <p>2.—Biographical Sketch. Lord Harrington, ..... 579</p> <p>3.—Sacred Poetry. "Joy in Heaven." By Anna, ..... 581</p> <p>4.—The Scriptures of Truth, and the things which they principally teach. By the Rev. James Brewster, D.D., ... 583</p> <p>5.—On the Nature and Necessity of the Office of Ruling Elder, 583</p>	<p>6.—A Discourse. By the late Rev. Thomas Sherriff, ... Page 585</p> <p>7.—Sacred Poetry. "Midsummer Nights." By Miss H. B. Macdonald, ..... 589</p> <p>8.—Christian Treasury. Extracts from Rev. Marcus Doda, and Adam, ..... 591</p> <p>9.—The Waldenses of Piedmont, from the Reformation to their Banishment in 1637. Part I., ..... 593</p>
---	---

THE TABORITES; OR, THE FOLLOWERS OF HUSS IN THE  
FIFTEENTH CENTURY.

BY THE LATE REV. THOMAS M'CRIE, D.D.

PART II.

It may be proper now to take a view of the doctrinal articles held by the Taborites, in distinction from the Calixtines. It is the more necessary to inquire into these, as they have been misrepresented by many writers. The principles of the Calixtines are easily ascertained. They demanded that the Word of God should be explained to the people in a perspicuous manner; that the sacrament of the Supper should be dispensed in both kinds; that the clergy, instead of bestowing all their attention on the acquisition of wealth, should occupy themselves about their proper business, and be ambitious of living like the holy apostles; and that transgressions of a heinous kind, or mortal sin, should be punished. They represented many things in divine institutions as left to the regulation of human prudence, and thought that the institutions of the holy doctors were to be observed, when not expressly contrary to Scripture. The opinions of the Taborites have not, however, been so clearly stated. L'Enfant gives an account of an assembly composed of both parties, in which Peter de Maldonowitz read thirty-one articles as the opinions of the Taborites. But it is evident that many of these were disowned by them; and the historian affords us no rule by which to distinguish those which were imputed, from those which are real, or those which were held by all, from such as were entertained only by a few. "Some Taborites," says he, "defended them all. Others, more moderate, excepted certain articles which they allowed to be pernicious, and said were falsely imputed to them. At the Council of Constance," said one of their number, "they charged us with only forty heretical articles, and you load us with more than seventy. They demanded copies of the articles, that they might have it in their power to answer them."

Nor does the account which Mosheim gives, do justice to the Taborites. "They not only insisted," says he, "upon reducing the religion of Jesus to its primitive simplicity, but required also, that the system of ecclesiastical government should be reformed in the same manner, the authority of the Pope destroyed, the form of divine worship changed; they demanded, in a word, the erection of a new church, a new hierarchy, in which Christ alone should reign, and all things should be carried on by a divine direction and impulse. In maintaining these extravagant demands, the principal doctors among the Taborites, such as Martin Loquis, a Moravian, and his followers, went so far, as to flatter themselves with the chimerical notion, that Christ would descend in person upon earth, armed with fire and sword, to extirpate heresy, and purify the Church from its multiplied corruptions." This is very inaccurate. "They required," indeed, "that the system of ecclesiastical government should be reformed, the authority of the Pope destroyed, and the form of divine worship changed;" but was not all this implied in "reducing the religion of Jesus to its primitive simplicity," which the historian does not blame? Were these "extravagant demands?" Were they not the same which were afterwards successfully repeated at the period of the Reformation? "The new hierarchy in which Christ alone should reign, and all things be carried on by a divine direction and impulse," was a sentiment entertained by a few of the Taborites, not by all. It is equally injurious to them to say, "that the principal doctors among the Taborites flattered themselves with the chimerical notion that Christ would descend in person upon earth, armed with fire and sword," &c. Mosheim also imputes to the Taborites in general, the bloody maxims

mentioned by him in the note. In short, it does not appear that the learned historian had duly attended to the diary of Byzinius, which he justly praises, and which L'Enfant certainly had not seen.

Byzinius, Chancellor of Prague at the time of which he writes, and a Calixtine, enables us to distinguish between the sentiments common to all the Taborites, and those which were maintained only by some of them. The following were the sentiments of the body: 1. "The faithful ought not to receive and believe as catholic truths what the fathers have written, but only that which is clearly contained in the canonical books of the Bible." 2. "Whoever studies the liberal arts, and takes the degrees of Bachelor, Master or Doctor, is a vain man, a pagan, and sins against the Gospel of Christ." Beausobre has observed on this article, that it refers to the scholastic learning and sophistry of that time; and that the School, and the masters of the School, succeeded to the synagogue and the Pharisees against whom our Lord witnessed. 3. "It is not necessary to keep any degree of the fathers, any human rite, or tradition." 4. "Chrism, holy oil, extreme unction, the custom of consecrating all things, sacerdotal vestments, &c., ought to be abolished." This article explains the preceding. 5. "Children ought not to be exercised before baptism; nor are god-fathers or god-mothers necessary." 6. "All missals, rituals, religious ornaments, ought to be removed and burned." 7. "Auricular confession ought not to be observed." In the discipline of the Taborites, however, public confession was exacted for public offences. 8. "The fasts of Lent, and others, introduced by men, ought not to be kept." 9. "The faithful are not bound to keep any festival but the Lord's Day." 10. "Every priest who officiates with the tonsure, the surplice, &c., or who says mass according to the accustomed rite, ought to be despised as the apocalyptic harlot." 11. "It is not permitted to evangelical priests to enjoy temporal possessions." 12. "There is no purgatory: It is useless and senseless to perform good works for the relief of the dead." 13. "Prayer to departed saints favours of heresy or idolatry." Such were the opinions first entertained by the Taborites. Some things they may have carried too far. This is common at the beginning of a reformation, where men, in avoiding one extreme, are ready to fall into another; but still, as one has said, extreme for extreme, that of the Taborites was infinitely preferable to that of the Church of Rome.

Let us now hear the sentiments which are attributed by Byzinius, not to all, but to some of the Taborites. The following is a summary of them: "That at the consummation of that age, Jesus Christ should come secretly as a thief, and restore his kingdom; that this should not be an appearance of grace, but of vengeance, and of retribution upon his adversaries by fire and sword; that at that period, every one of the faithful, even every ecclesiastic, would be

bound to draw his sword, and shed the blood of the enemies of Christ's law; that all cities, towns, and villages would be destroyed and burned, except five cities, in which the faithful would take refuge; that the Taborites were the angels whom God has sent to cause the faithful to withdraw themselves from the places devoted to destruction, and that they were the army which the Lord had sent to purge his kingdom from all scandals, and to execute divine vengeance upon the nations that were enemies to the law of Jesus Christ; that, at the conclusion of this work, Christ would descend personally from heaven, in a visible manner, to take possession of his kingdom upon earth, and shall hold a great feast upon the mountains, as his marriage-feast with the Church; that after this coming of Christ, which shall precede the last judgment, there shall be no kings, nor princes, nor prelates, nor exactors, nor tribute; that there shall be no persecution of the saints, no sin, nor scandal, nor abomination; that there shall be no need of preaching, nor sacraments, nor temple, because the Lord Almighty shall then be himself the temple of his people; that, when Christ has appeared in a visible manner, all those who are dead in Christ shall be raised, and shall come first with him—to judge the quick and the dead; after which, all the elect who are alive in all parts of the earth, shall be caught up in the clouds; and that this would arrive in a few years, so that some of those who were then alive, should see the risen saints, and among the rest, John Huss, because God would hasten it for the elect's sake."

Such is the prophetic system ascribed to some of the Taborites, and which began to be preached by certain priests among them about the year 1420. Beausobre observes, that we have this account from their enemies, and is of opinion, that many things in it are exaggerated and misrepresented, if not falsely imputed to them. He thinks that they were of the same sentiments with the Millenarians. In his examination of the account, he has, doubtless, pointed out inconsistencies which render some parts of it suspicious. But it is unnecessary to enter into particulars. We know that in latter times, when men have been enabled to throw off errors, and led to examine the Scriptures, there have arisen persons who have given way to delusions and dangerous extremes, particularly from an incautious and presumptuous interpretation of the prophecies. But these sentiments were not embraced nor favoured by the body of the Taborites. Accordingly, in a Synod held by them in 1422, they drew up a number of articles, in which, among other things, they condemned the disorders committed during the war by the licentious soldiery; and in particular, disavowed the impertinent applications which certain priests made of the words of Scripture, to authorise this license.

Different conferences were held between the Calixtines and Taborites, with a view of bringing about a reconciliation; but they were broken off

without gaining the end. In one of these, at Berne, in 1428, they disputed, not only on the seven sacraments, but on predestination, free-will, and justification. The historian does not inform us what were the particular sentiments entertained by the Taborites on these last points; but it is highly probable that they were the same with those which were afterwards adopted by the Reformed Churches. The Eucharist was the principal subject of another conference. The Calixtines did not differ from the Roman Church on this article, except in two things:—they administered it under both elements, and they gave it to infants. The last part of their practice they founded upon the words of our Lord, John vi. 53. In this the Taborites opposed them. The Council of Basil, which met about this time, devised means for suppressing Hussitism, and their agents inflamed the differences between the Taborites and Calixtines.

At last, in a Synod which assembled at Kuttenberg in the year 1442, the Taborites, by common consent, drew up a confession of their faith. This confession may be seen at large in L'Enfant's history. It contains, in general, the same view of Divine truth which was afterwards exhibited in the Confessions of the Protestant Churches. After the suppression of the Taborites, which was effected soon after this, the standard of truth was upheld by a secession which was made from the Calixtines in the year 1457. Those who separated joined themselves to the remnant of the Taborites. Terrified by the destruction of the latter, and the rancour with which they were persecuted, they changed their name, and assumed that of Bohemian brethren. Churches composed of these continued to exist at the time of the Reformation, and entered into a correspondence with Luther, Melancthon, and other Reformers.

Soon after the separation above mentioned, they published a confession of their faith; and afterwards, on occasion of various misrepresentations, they presented at different times to the emperor, and other princes, four other confessions, before Luther made his appearance. All of these exhibited the same doctrine with the original confession of the Taborites.

#### BIOGRAPHICAL SKETCH.

#### LORD HARRINGTON.\*

JOHN, LORD HARRINGTON, born in 1591, was the eldest son of Lord and Lady Harrington, to whom King James I. committed the education of his daughter, the Princess Elizabeth, who was afterwards married to Frederick, Prince-Elector Palatine, and who was grandmother to George I. of England. Lord and Lady Harrington were persons eminent for prudence and piety, who carefully educated their son both in religion and learning. This excellent young nobleman was duly thankful to his parents for the care and honour

received from them, and returned honour to them again with advantage. Possessing superior natural endowments, combined with assiduous application, he soon acquired a considerable stock of useful learning. He had an intimate acquaintance with Latin and Greek, together with the French, Italian, and Spanish languages; and was well read in logic, philosophy, and mathematics. He made a good progress in the theoretic part of the military art and navigation, so that he wanted nothing but practice to make him perfect in both. Such was the extent of his knowledge in religious matters, that there was scarcely any question that could be propounded to him on these subjects, to which he could not give a judicious and ready answer.

Being thus well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that, by observation and experience, he might improve that knowledge which he had before gained; and, as a guide and tutor for him in his travels, he provided one Mr Tovey, a learned and religious man, and formerly the head master of the free school at Coventry. It would seem, however, that the sound religion and holy zeal of this pious nobleman and his tutor, being taken notice of by the Jesuits, they took their opportunity to administer a slow working poison to them; that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to the grave. Mr Tovey, being aged, became a speedier victim, and died presently after his return to England. But Lord Harrington, being young and vigorous, survived its effects somewhat longer, though it is said to have hastened his death, and brought him to a premature grave.

He was distinguished for sobriety and purity. He was never heard to utter any thing unbecoming, which was the more remarkable, considering that he was in the warmth of youth, living in the court, and had been a traveller into those countries where young persons have been often corrupted. To preserve the purity of his mind, he avoided all ensnaring company, and cultivated the society of men of learning and talents. Besides, he was very temperate in his diet; frequent in fasting; and hated idleness and much sleep. In the night, when he lay awake, to prevent the intrusion of improper thoughts, he exercised his mind with heavenly meditations.

His justice, so far as he had occasion to show it, was very exemplary. He dealt honourably and honestly with every body he had to deal with. And whereas his father had contracted great debts, by his prince-like house-keeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors. And being asked, when the writing was drawn up, whether he assented to it, he answered,—‘Yea, with all my heart; for my honour and my honesty are my nearest heirs.’

But the splendour of his religion outshone all his other accomplishments. This appeared both by his private and public exercises of piety, which were rare in a young man, and still more rare in a young nobleman; and indeed seldom found in so eminent a degree in any man. He usually rose every morning about four

\* From Whitcross's "Biographical Varies," published by Colburn and Son, Edinburgh. We have selected the following sketch, as affording a fine instance of the power of practical religion even under all the acknowledged disadvantages of high rank and station.

or five o'clock, seldom sleeping above six hours at a time. When he first waked, his constant care was to set his heart in order; and, with the view of maintaining a pious frame of mind all the day, offering his first thoughts to God. Being up, he read a chapter out of the Holy Scriptures; he then went with his servants to prayer; and afterwards spent about an hour in reading some pious treatise, to increase his knowledge and enliven his affections. He read over Calvin's Institutions, and Roger's Treatise, which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer in his family, and prayer after supper: and besides these social exercises, he engaged in secret prayer in his closet, after which he applied himself to some serious study for three or four hours together, unless interrupted by special business. The rest of the morning he spent in conversing with his friends, riding, or some useful recreation, till dinner-time. Thus he avoided idleness, and prevented those temptations which arise from it. Immediately after dinner he retired into his study to meditate on the sermons he had lately heard; and if prevented by any occurrence at one time, he embraced the first opportunity that offered. Even in his travels by sea or land he was often thus employed. The remainder of the afternoon he spent in business, study of history, the art of war, mathematics, and navigation, in which he attained to a great measure of perfection. After supper he prayed with his servants, and then withdrew to his study, where he spent some time in reviewing his actions through the day. He was one of the first, according to Fuller, who began the pious fashion of a diary, wherein he registered, not the injuries of others done to him, but his own failings and infirmities towards his divine Master: and surveying his failings, he humbled himself to God for them; and noted in a private character, for his own use, what he wished concealed from the knowledge of others. He then betook himself to rest; and to prevent evil thoughts before sleep, a person that waited on him in his chamber read a chapter or two to him out of the Holy Scriptures. This practice he continued for four years before his death.

Lord Harrington was a most religious observer of the Lord's Day; and though he had a household chaplain, he attended the public assemblies twice a day. If he was at any time at a distance from a place of public worship, he would ride many miles rather than want an opportunity to hear the preaching of the Word. Immediately after sermon, he used to retire by himself for about half an hour to meditate, and apply what he had heard to his own soul. In the evening he caused two of his servants, who had taken notes of the discourses, to repeat the sermons in his family before supper,—and so retentive was his memory, that he could usually repeat more than they had written. He then wrote them down in his book, and prayed with his family. By way of preparation for the Sabbath, this young nobleman used to review his conduct during the preceding week, and humbled himself for his sins, and gratefully acknowledged the mercies of God bestowed upon him. He rose early on Sabbath mornings, and while dressing, he used to repeat to his servants those sermons he had heard the Lord's Day before. He received the sacrament of the Lord's Supper monthly; and, in the view of observing

this holy ordinance, he kept a private fast the preceding day. At this time he read over his diary for the past month, and spent the whole day in prayer, meditation, and self-examination, observing what progress he had made in piety, and what victory he had gained over his corruptions. On the morning before he received the sacrament, he read the eleventh chapter of 1st Corinthians, which contains the institution of the Lord's Supper; and to his servants who were to communicate with him, he read a little treatise, containing directions for the right manner of communicating. Besides these monthly fasts, he kept many other days of afflicting his soul, on various occasions. He was remarkably attentive in hearing the Word of God read and preached, and conducted himself when in the house of God with great reverence, as knowing that the greatest of men are infinitely below Him, who is King of kings, and Lord of lords. To avoid ostentation, or the appearance of it, in his private duties, he never admitted any one either to his prayers, or repetition of his sermons in his family, but only friends who were very intimate with him.

He further manifested the sincerity of his religion by his love to all that were truly godly, especially to laborious and faithful ministers; as also by his mercy and charity to the pious poor. After his return from his travels, as an expression of gratitude to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor; and the second Sabbath after he landed in England, having spent the day before with his tutor, Mr Tovey, in prayer, fasting, and thanksgiving, he heard the Word, received the sacrament, and gave five pounds to the poor of that parish. He gave also forty pounds to be bestowed on poor ministers, and other Christians, for the relief of their necessities, besides the sums he gave when walking or travelling abroad. In addition to these occasional charities, he gave a tenth of his income, which was a thousand pounds, to pious and charitable uses. As the crowning ornament of all, this pious nobleman was distinguished for humility.

From the commencement of his last illness, he apprehended that death would be the result, and accordingly prepared himself for its approach. He was frequent in serious meditations, prayed often for himself, and requested others to pray for him. He acknowledged his sins, and expressed his faith, and an undoubted hope of salvation by Jesus Christ; intimating with much cheerfulness, that he feared not death, in whatever manner it came. He uttered many heavenly speeches, desiring to be dissolved and to be at home with God his Father; stating, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ. When death approached, he breathed forth these devout aspirations:—'O thou, my joy! O, my God! when shall I be with thee?' And then sweetly and quietly resigned his spirit unto God, in 1613, aged twenty-two years. Fuller observes, that this young nobleman did not count himself privileged from being good by being great. And speaking of the termination of his short but Christian race, he adds, 'He lived out all his days in the appointment of Divine Providence; not *half* of them according to the course of nature, not *half a quarter* of them according to the hopes and desires of the lovers and honourers of

virtue in this nation, especially of the society of Sidney College, Cambridge, whereunto he was a most bountiful benefactor.'

### JOY IN HEAVEN.

[For I reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.]

TELL me not of that narrow bed,  
'Tis sad and drear to me;  
Tell me not of the peaceful dead,  
And their sleep from remembrance free;  
But tell me of their *living rest*,  
Far, far from this earthly scene;  
And tell me, too, of Jesus' breast,  
The place on which they lean.

Tell me not of the darksome tomb,  
And the quick corrupting clay;  
The last sad moments' shadowing gloom,  
The soul's untrodden way;  
But let me hear of those seats on high,  
And the holy, holy, throng;  
Of the palm, and crown, and victory,  
And the Archangel's song.

Oh! tell me of those laurel'd choirs,  
That are hymning before the throne;  
The harmonies of their golden lyres,  
And symphonies here unknown;  
And the Saviour's face without a veil  
Amid his native skies,—  
This shall cheer the heart when the cheek grows pale  
With glory's sweet surprize.

ANNA.

### THE SCRIPTURES OF TRUTH, AND THE THINGS WHICH THEY PRINCIPALLY TEACH.

BY THE REV. JAMES BREWSTER, D.D.,

*Minister of Craig, Forfarshire.*

SUPPOSING it to be indeed our heart's desire and purpose to fulfil the great end of our creation, by glorifying and enjoying God; a very necessary inquiry immediately arises, viz., How is all this to be done? How shall I learn the way of glorifying that God of whom I am so ignorant, and of preparing to enjoy his favour of which I am so unworthy? To supply an answer to this natural inquiry, is the design of the next statement in the Shorter Catechism. "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him."

Next to the knowledge of what is our chief end, the most important instruction is the way of attaining that end. This knowledge man is not able to discover for himself.—"It is not in man that walketh to direct his steps;" and it is not supplied from any of the objects in nature around him. Whatever notions he may gather from the visible works of creation, or from his own reasoning and reflection, in regard to the existence and the natural perfections of God, he cannot find out the way of rightly glorifying God and enjoying his favour: This is manifest, both from every man's own consciousness, that he has no such knowledge; and from the whole history of man over the face of the earth. However wise in other respects, they have proved themselves to be ignorant and foolish concerning God and his worship: "Their foolish heart was

darkened; they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things;" and they sought to procure his favour by services altogether abhorrent to his nature and will. They needed, therefore, a rule for their direction, and they have themselves declared their need of it: "Wherewith shall I come before the Lord?" "What must I do to be saved?" This rule God hath graciously given—a rule to direct us how we may glorify and enjoy him: "He hath showed thee, O man, what is good."

This rule is his own Word: "The Word is nigh thee, even in thy mouth and in thy heart—that is, the word of faith which we preach." That rule of direction is not a dark sign or symbol, but clear as a word distinctly spoken, so that it may be truly said to all to whom it comes; "he that hath ears to hear, let him hear." Nor is it merely as a word spoken, capable of being heard and understood, but it comes as a word from the mouth of God, bearing his authority and requiring to be received with the utmost reverence: "it came not by the will of man," or the reason of man, "but holy men of God spoke as they were moved by the Holy Ghost." Neither is it merely a word *spoken* from one man to another, and handed down from one generation to another, so as to be in danger of being changed, forgotten, or finally lost and incapable of being recovered; but it is a work *written*, a sure record, the Scriptures of truth; not only originally inspired by the Spirit of God, but daily preserved by the special Providence of God: "I have written the great things of my law." These writings are generally called the Bible, that is, the Book,—the Book by way of eminence—the Book of God, the most precious, therefore, of all books—the most worthy to be preserved and to be published or spread throughout the world.

Farther still, this rule of direction is not only a word written, and forming a book of knowledge or information; but it is a solemn grant or conveyance of the blessings which it makes known. It consists of two portions, called testaments or covenants, as containing the will of God for our salvation or final inheritance; and as confirmed by the death of Christ the Great Testator, both the purchaser and bestower of that inheritance. The first, originally written in Hebrew, as being the language of the Jews, is called the Old Testament; both because it is in fact the first in point of time—having been completed nearly five hundred years before the commencement of the other—and because it was only a preparatory dispensation, designed to become old or to pass away. The second, written in Greek, as being the language most generally used among the nations at that period, is called the New Testament; both because it is the more recent revelation of the will of God, and a dispensation of grace which is designed to continue to the end of the world. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these *last days* spoken unto us by his own Son, whom he hath appointed heir of all things." "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

teaching them to observe all things whatsoever *I have commanded you*: and, lo, I am with you always, even unto the end of the world."

These Scriptures or Writings of the Old and New Testaments, acknowledged and proved by a great variety of reasons and testimonies, to be all given by the inspiration of God, are on this ground alone to be regarded as not only a good rule, or as our best rule; but as the only rule to direct us how to glorify God and to enjoy him for ever. There is no other rule, which has or can have any authority as a law or standard, to which we can refer or appeal as our guide in the way of life and peace: "To whom shall we go? thou hast the words of eternal life." "Neither is there salvation in any other." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." These Scriptures are a perfect rule, containing all things, which God deemed necessary to declare his own glory, and to secure man's salvation: all directions required for these ends are either expressly given in the words of Scripture, or may be drawn from them by fair and necessary inference. "Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus;" and by their instruction, "the man of God may be perfect, thoroughly furnished unto all good works." These Scriptures are also a rule sufficiently clear and plain, so that every one, by the use of ordinary means, may be enabled, from one part of the Divine Word or another, to understand all that is necessary to be believed and observed, in order to salvation: "The entrance of thy words giveth light; it giveth understanding unto the simple."

"The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man."

It is most important to observe what the Scriptures profess properly and principally to do, viz., to direct man how to attain the end of his creation. They do not come to us as a full revelation of God to all his creatures. They do not profess to tell us all that may be known of God by the higher order of spiritual beings, or all that he hath done in other worlds. They are a rule of direction to man; and reveal only what man is concerned to know: "Unto you, O men, I call; and my voice is to the sons of men."

"The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Nor do they teach all that man might possibly know or be able to do, but only all that is necessary for enabling him to attain his chief end. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus the Son of God is the Christ; and that believing ye might have life through his name." They do, indeed, make various references to other beings, and touch slightly on various subjects, which we do not thoroughly comprehend; and which either can not be possibly understood with our present limited faculties, or which would not be useful for us to know in our present fallen state; but they do plainly and principally teach all things necessary for our salvation. They do also contain many things in the history of God's dealings with nations and individuals, which, though all equally true, and all use-

ful in the progress of God's dispensations, yet are not equally important at all times, and equally necessary for all to know; but the chief things which they teach, and which they principally inculcate, in preference to all other instructions, are, the things which it is essential for man to believe as truths concerning God, or to fulfil as duties which are required of God. Under these two heads may be comprised the principal points of Scripture teaching; and under these two divisions the statements of the Shorter Catechism are arranged, 1st, Doctrines or things to be believed; and, 2d, Duties or things to be done. The nature and grounds of this faith or belief, the nature and reasons of these duties, will come afterwards to be considered in their place. Let us here only observe:—

1. *What are the things which it properly belongs to us to know, and which it principally behoves us to learn, viz., Those things which the Scriptures plainly and principally teach. Not the secret things which God conceals, nor the deep things which our own nature withholds; but the things which are revealed. Even from those things which we see but darkly, we may learn a humble sense of our own insufficiency, and more earnest application for divine teaching; but we are especially concerned to give heed to the things principally taught, "the weightier matters," the great points of faith and practice, "the will of God for our salvation." "Hold fast the form of sound words in faith and love which is in Christ Jesus." "War a good warfare, holding faith and a good conscience."*

2. *What is the natural as well as scriptural order of such knowledge?—First to know about God, and then study to serve him; to believe the things revealed concerning his glorious nature, and then live to his glory; to welcome the way of peace with him in our souls, and then prepare to enjoy his favour for ever. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."*

3. *How close the connection which subsists between these two great branches of saving knowledge, matters of belief, and matters of practice.—They are both embraced in the rule which God hath given for our direction, and are therefore equally important: "Repent ye, and believe the Gospel." They are both taught there as principal things, and are therefore equally necessary: "Without faith it is impossible to please him,—without holiness no man shall see the Lord." They have a mutual relation to each other, and, wherever they are genuine, will be found united together. Faith, if a living plant, will bear the fruit of obedience; and obedience acceptable to God, must spring from faith, as its root. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. They are, in fact, so inseparably associated, and so entirely intermingled, that any attempt to take the one without the other proves fatal to both, and utterly destroys their essential properties; like the elements of the air we breathe, they are, when united, the fuel of life, but, when separated, the poison of death. "Faith without works is dead;" "yet not of works, lest any man should boast." "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. If ye know these things, happy are ye if ye do them."*

God hath not left us in ignorance of the way in

which we may attain the great end of our creation, but hath given us a rule of direction; and we are called to adore without ceasing his infinite goodness, both in making us capable of so exalted an attainment, and in furnishing us with the means of securing it as our eternal portion. "Through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

Let us see, then, that we avail ourselves to the utmost of this sure, supreme, and sacred Guide, which shineth as the light in a dark place; and that we be not ourselves walking in darkness, even while the light is with us,—that we be not shutting our eyes against the very light of heaven, shining around our path, or refusing to take with us that "lamp unto our feet" which the God of our life hath placed within our reach. More particularly, let us,

1. *Reverence the supreme authority of God's Word.*—It is a word of direction, a word behind us, saying, "This is the way, walk ye in it;" and that word spoken from heaven. It is the voice of the Highest sent forth, and that "a mighty voice," full of majesty,—"a voice" which once shook the earth, and yet once more shall shake not the earth only, but also heaven." "Thus saith the Lord,"—"The mouth of the Lord hath spoken it,"—is its own manner of addressing us. Let us see that we turn not away from Him "who speaketh from heaven;" but that we receive it, "not as the word of man, but (as it is, in truth) the Word of God."

2. *Prize the written Word, the Sacred Record, the Book of God.*—Our rule is not merely a word, but a writing,—not a sound, but a scripture; or rather, it is both in one, as it has been called by men, in their simple apprehension of language rendered visible, "A speaking book." With this speaking book in our hands, we have indeed committed unto us the "oracles of God;" and can go to it when we please, as to his holy place, to ask his counsel, and receive his response. We enjoy the privilege of the most favoured saints of old, and we may draw near to this speaking book, that the Lord may speak to us "face to face, as a man speaketh to his friend," as a father to his children.

3. *Rejoice in our possessing the whole of God's revealed will to man.*—Even a little portion of that blessed book has been justly esteemed precious, and found profitable, as a guide to life eternal. Even one of its words, like a heavenly seed dropped into the soul of man, and there quickened by the Spirit of life, hath in due time sprang up, and taken root, and brought forth fruit to perfection. How valuable, then, our privilege, of holding in our hands, not merely a few of these life-giving words, but all that the Lord hath spoken! not merely a fragment of the blessed book, as an indulgence from some human teacher, but all that is contained in the Scriptures of the Old and New Testaments!—so that we may sit down in our closets, and there bring to our remembrance all the words of grace and truth, which have been spoken by prophets, apostles, and evangelists, by angels from heaven, and by the Lord himself, for our salvation.

4. *Look to that Lord himself to open to us his own Scriptures.*—He reveals the will of God, both by his Word and Spirit; and he promises that Spirit to them

that ask him. While he places before our eyes his own written rule of direction by the hand of his providence, he is himself ready at our side, to guide us unto all the truth that it contains. Let us not fear to lift our eyes to so gracious a Teacher at our hand; and let us feel how utterly we are without excuse, if, in these circumstances, we fail to learn the way of attaining the great end of our creation, viz., of "glorifying God, and enjoying him for ever."

#### ON THE NATURE AND NECESSITY OF THE OFFICE OF RULING ELDER.

THE importance which has of late been attached to the office of an Elder in the Church of Scotland, seemed to call for a work on the nature and functions of this ecclesiastical office-bearer. Such a desideratum has been very ably supplied by the Rev. J. G. Lorimer of St David's Parish, Glasgow. From the valuable work of our esteemed correspondent we make the following extract on a point of peculiar interest at the present time.

Having established the authority of the office of Ruling Elder alike from the testimony of the Word of God, and the practice of the Christian Church in primitive and subsequent times, we now naturally come to inquire into the NATURE of the office. We have found that there is an office of rule distinct from that of the minister in the Church of Christ. What is its nature?

First of all, then, it is not a civil office. It has nothing to do with the possession or administration of civil power—that is the province of the civil magistrate. The office, strictly and exclusively, belongs to the Church. It regards the inspection, discipline, and government of the members of the Church, and that by moral, not civil means. The elder does not discharge his duty by punishing church offenders, where necessary, with civil pains and penalties. No. All that he has to do is, in conjunction with the minister and other members of session, to admonish, warn, reprove, suspend, and, last of all, cut off from the communion of the Church. His power extends no farther. In the history of the Christian Church, church-officers have sometimes, yea often, gone beyond this. In the Church of Rome, which is Prelatical, and does not recognise the office of the Ruling Elder at all, it has been common to deliver over church offenders from the ecclesiastical to the civil arm—to the punishments of the Inquisition. And even in our own Church, particularly in early times, when the civil power was very weak, and the country was in a rough and lawless condition, church offenders were visited with civil pains and penalties by the session; such as fines and corporal inflictions. But however natural the procedure may have been in the peculiar circumstances in which the Church was placed for a season, the principle is indefensible. The weapons of the Church are not carnal—they are spiritual; they consist of moral discipline, and this is the universal practice of the Church of Scotland at the present day. By a recent act of the General Assembly, no money is received, even for the poor, from those who have been the subjects of church censure, lest it should seem as if she were dealing in civil penalties, and also lest any should imagine that, like the Church of Rome, she compounded with men for their sins in consideration of pecuniary acknowledgments.

As to the civil magistrate punishing men for breaches of the law of God—such as offences against the first table, blasphemy, Sabbath-breaking—that is another matter, and proceeds upon other grounds. It is the doing of the State, not of the Church, and because such offences are breaches of the law of the State, and thence

injurious to its interests; while, at the same time, they happen also to be breaches of the law of the Church, which is founded on the Word of God: thus a man might be punished both by the Church and the State for the same crime. The one might excommunicate him from her pale—the other visit him with a heavy fine. But the two authorities are distinct. This is manifest from the fact, that the Church might, and often does, inflict censure where the civil or criminal law sees nothing to blame. The office of the Ruling Elder, then, is not civil. It is strictly ecclesiastical. It deals with ecclesiastical offences, and restrains and punishes them in an ecclesiastical way; and it rewards and encourages the faithful members of the Church also by spiritual, not temporal means—by the diligent discharge of duty, and the prayers and approbation of the good.

But, farther, the office of the Ruling Elder is not only ecclesiastical—it is spiritual in its nature. Though an office within the Church, it might have been occupied with temporal matters belonging to the Church; such as its finance, and the maintenance of the poor. But, No. It is not identical with the office of the deacon. In practice they may have been conjoined in Scotland and some other Presbyterian countries, but in Scripture the offices are distinct; and it is desirable, as much as possible, to keep them distinct in practice. The union is attended with various evils, fitted to defeat the ends of the eldership as a spiritual office. At the same time, from the paucity of persons able and willing to discharge the duties of both offices separately, they are frequently united.

And since, then, the office of elder is neither civil, nor affects temporal matters, what is its nature? It is, as I have said, strictly and exclusively, spiritual. It is designed to aid the pastor in the inspection, guidance, and government of the flock, and to promote the edification of all classes connected with the congregation—the young, by seeing that they are religiously educated—the careless, by seeing that they are warned—candidates for admission, by seeing that they are well qualified—offenders against the rules of the Church, by seeing that they are dealt with by admonition, suspension, or exclusion—the infirm and the sick, by seeing that they are visited—mourners, by seeing that they are encouraged. Where (as in an Established church), in addition to the congregation, there is a territorial division, comprehending many individuals, who are estranged from all Christian churches and communions, growing up in ungodliness, it is the duty of elders, as of ministers, to use all the means in their power to reach and reclaim them, as by schools—week-day and Sabbath—and also district visitations. While the elder, as his name intimates, has his appropriate place in the rule or government of the Church—as a member of its Sessions, Synods, and, it may be, General Assemblies—these may be regarded as his more *public* duties, but he has, like the minister, various *private* duties, all bearing on the same end—the furtherance of the moral and religious good; in other words, the instruction and edification of the different classes and characters composing the Christian congregation with which he is connected. I need scarcely add, that, in order to the successful discharge of the duties of the office, it is necessary to have some time to spare, and it is necessary also to cultivate some acquaintance with the congregation in which it is exercised.

And now, having explained the nature of the office of the Ruling Elder, let me briefly advert to the ABSOLUTE NECESSITY of such an office in the Christian Church. All who have just views of Christianity and of the Christian Church will allow that discipline is indispensable—that religious ordinances, such as Baptism and the Lord's Supper, cannot, without mockery and profanation, be granted to all indiscriminately, what-

ever their character. All will allow that none should be recognised as members of the Christian Church save those who make a creditable profession; and that to attain this knowledge demands some time and care. Hence it is obvious that the whole management of the discipline of the Church cannot be committed to the hands of one individual, and he the minister. His own peculiar duties, public and private, even in a small congregation, are far too many and onerous to admit of his suitably attending to them all, and the whole discipline of the congregation besides. Hence it is that, where left to the minister alone, as in the Church of England, there is really no discipline. It is not a very pleasant, though a very important employment, to inspect morals, and, where necessary, reprove. Accordingly the duty is neglected, and the very office ultimately disappears.

Independently of the want of time and ability to rule a whole church or parish alone, it is not desirable that so much power should be intrusted to a single individual. Even good men are liable to many mistakes and prejudices, and to be misled by a few injudicious friends. How serious a thing to commit the examination, trial, and acquittal or condemnation of character—in ecclesiastical affairs—to a single individual, without any appeal from his judgment! The very possession of such despotic power would be most injurious to the character of the minister himself, and also of his flock. It would nourish pride and ambition on the one hand, and slavish submission on the other. This has been remarkably verified in the history of the Christian Church. As soon as men departed from the Scriptural and apostolic order of having Ruling Elders in each congregation, the pride and ambition of the clergy, as a distinct order, obtained free scope, and favoured by other adverse influences, at length became the mightiest engine of tyranny which the world ever saw, while the so-called Christian people crouched under them as the most abject slaves. In short, the real character and ends of the Christian Church were destroyed. Had it not been for the abandonment of the primitive and Presbyterian order of the Church, the world might—we may safely say would—have been spared much of the usurpation and corruption of the Church of Rome.

It is plain, then, that a single individual, however able or excellent, cannot administer aright the government of the church. All history has proved this; and then it is to be remembered, that all ministers are not able and excellent. We see, then, the necessity of the pastor being at once assisted and checked by others—and *they* responsible persons—associated with him. And now the question arises, Who shall these others be? The Congregationalists or Independents say that the whole members of the Church, young and old, male and female, should bear a part in the government, and, moreover, that there should be no appeal from their judgment, each congregation being independent in itself; but this plan is exposed to insuperable objections. Many persons, though possessed of sufficient knowledge and character to be admissible, with propriety, to church privileges, are totally unfit, from their education, and temper, and habits of thinking, and situation in life, for administering so delicate a matter as the government and discipline of the Church of Christ. Think of new converts, in some cases, as in the South Seas, constituting the great majority of the congregation, with their imperfect views and newly acquired ideas, becoming at once rulers in the Church, to inspect, admonish, reprove, excommunicate others, and receiving as much power as the gravest, most aged, and experienced members! What can be expected to arise out of such a state of things but confusion in the first instance, and then endless divisions and parties? Accordingly this, in a great degree, is the history of such



congregations. Humanly speaking, it is only a remarkable outpouring of the Spirit which can prevent the result.

And it would be still more the history, were the professed principles of the Independent body carried out; but this is not the case—they cannot, in fact, be acted on to any great extent. From the unpleasantness of the employment, or other causes, a large body of the members do not regularly or steadily bear a part in the administration of the government of the Church, and the exercise of discipline. Consequently these fall into the hands of a few, who may be said really to become the Ruling Elders—but, with this disadvantage, that they are not a recognised or responsible party more than others. Their judgments may be upset without appeal, as often as a sufficient number of the members remain to outvote them. Moreover, the persons who in this way fall into the possession of ecclesiastical power, are not composed, as in Presbyterian churches, of the men most noted for character, and prudence, and habits of business, but very often of the self-confident, the ambitious, the rash, in short, the very persons whose temperament specially unfits them for church rule. These are the persons who are most fond of government, and who are most regular and persevering in their attendance, and so become the rulers.

In remarkable harmony with what might have been expected, I believe it is no secret that, in many Independent congregations, both in this and other countries, there is a private committee of the most prudent and able men, who prepare business for the larger body—the Church; in other words—real congregational principles are found to be impracticable. The committee substantially become the eldership, and Independent churches are ruled only by having recourse to the principles of Presbyterian ones. It would not avail to repose the whole power in the pastor, and allow him to consult with friends in case of discipline. Not only would this not meet all the duties of the Ruling Elder, but, being optional, some pastors would consult, others would not. Those with whom they consulted would feel no official responsibility, and very frequently and naturally they would consist of one or two attached friends, who would not run counter to the pastor's known views and likings, and hence, the footing on which the government and discipline of the church would rest, would be as unsatisfactory as ever.

There is no real remedy for these various and opposite evils but the eldership of the Presbyterian church—a body of men of approved qualification, invested with a distinct office in the government of the church. And is the appointment of such a body of men more than might have been expected? Surely the Redeemer, who showed such condescension and love to His people, would never leave them in so important a matter as the relationship of church members—a prey to clerical despotism on the one hand, or of confusion, leading to tyranny, on the other. Surely he would make some provision for their being ruled in a comfortable, affectionate, and edifying manner. To adopt the strong language of Dr Owen, when speaking of Ruling Elders:—"It is evident that neither the purity, nor the order, nor the beauty or glory of the Church of Christ, nor the reputation of His own majesty and authority in the government of them, can long be preserved without a multiplicity of elders in them according to the proportion of the respectable members, for their rule and guidance; and for want hereof have the churches of old and of late either degenerated into anarchy and confusion—(their self-rule being managed with vain disputes and janglings unto their division and ruin)—or else giving up themselves to the dominance of some prelatical teachers to rule them at their pleasure, which proved the bane and poison of all primitive

churches, and they will, and must do so, in the neglect of this order (namely, of Ruling Elder), for the future."

THE BELIEVER BOUGHT WITH A PRICE :

### A DISCOURSE.

BY THE LATE REV. THOMAS SHERRIFF,

*Minister of the united Parishes of Fala and Soutra,  
Mid-Lothian.*

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20.

MEN, being the creatures of God's hand, and the objects of his daily providence, are by right his property. He has a possession in them by right of creation, which nothing can destroy or set aside,—he can do with them whatsoever seemeth good in his sight. But the relation of men to God may be considered in two points of view. They are connected with the Creator and Preserver of all things in the same way as are the other parts of animated nature; and they are connected with him as *moral* and *accountable* creatures,—as creatures who have been placed under certain rules, by which their thoughts, their words, and their actions, should all be regulated. This latter connection has been destroyed by men's disobedience to the divine law. They have said, they will not have God to rule over them. While they remain, therefore, the inalienable property of the sole Proprietor of the universe in one point, they, in another, have become the subjects or the slaves of sin. While they are deriving support and nourishment from the Giver of "every good and every perfect gift," they are by nature living in the service of the destroyer of the human race; and thus proving that they, as moral beings, are entirely alienated from God, and that he has no right whatever over them, as the Governor of their moral actions. Men, being thus removed from the possession of their rightful Proprietor, would have remained for ever the subjects of the evil government into which they had entered, and would have had to endure all the misery which a state of sin entails in time and throughout eternity, had not means been appointed, in divine goodness, for emancipating them from sin, and for saving them from its final consequences. But God, in the plenitude of his love, devised and accomplished a scheme of mercy, through which we who were sinners, and under the sentence of his righteous condemnation, might be delivered from sin, brought into his favour, and made the sharers of all his gracious benefits. He hath "bought us with a price," and being thus bought, it becometh us to "glorify him in our bodies, and in our spirits, which are his."

In our speaking from these words, we shall, in the *first* place, consider from what those who are interested in Christ are bought; in the *second* place, consider by what they are bought; and, in the *third* place, show the effects which our being thus purchased ought to have on our lives.

I. In the *first* place, then, we shall consider

from what those who are interested in Christ are bought.—All men by nature are sold under sin,—they, by the original transgression of Adam, have become debased in their nature,—they have become unfit for the right observance of those laws under which they were placed, and by which every part of their moral conduct was required to be regulated. The principle in them from which obedience to the divine law can be rendered has become perverted in its nature, and ineffectual in them to produce those pure and holy services which, as creatures in the image of God, they were required to perform. Instead of living under the influence of the divine law, and acting according to its requirements, their affections are alienated from God, and every thing they do is at variance with his pure and holy will. Men, in their naturally depraved state, *cannot* render a single acceptable service in the sight of the Lord. Their thoughts and their actions all bear the stamp of imperfection; and they appear, in the all-seeing eye of Heaven, as far from that purity in which men, as the subjects of God's government, were constituted to live. By reason of this depravity of nature, and constant departure in practice from the dictates of the divine law, there is much evil existing in the condition of men. They are liable to many cares, and to much suffering, in this life; they are the subjects of death, without the possibility of escaping its power; and they are exposed to the inflictions of the divine wrath, in the world to come, to that degree of severity which their sins deserve. In short, we, by our transgression, have lost the favour of God, and have rendered ourselves the objects of his sore displeasure; and we are entirely disqualified for regaining this favour by all our own efforts, or of warding off the evil consequences arising from our having incurred the divine displeasure. But by a scheme of mercy which originated with God, out of love for our race, and which was carried forward to perfection by his almighty power, there are means provided by which we are again brought into union with the divine nature, and thus made the partakers of all those blessings which this high connection is calculated to secure. In this scheme there are means provided for arresting men in their progress of wickedness, and for causing them to turn unto the Lord, from whom they had departed. Men, by a power which divine goodness has prepared, are checked in their course of departure from God, and caused to turn towards him, with full purpose of, and an earnest endeavour after, new obedience. At this change of direction, there is a new heart imparted to them, by which they are enabled to love the Lord, and to engage in his service with delight. In the emphatic language of Scripture, they are said to be born anew,—to be brought from darkness to light,—from death unto life. Whereas formerly they were dormant in regard to their condition by nature, and entirely alienated in their affections from their Creator and bountiful Benefactor; but by this effect of the Spirit of regeneration upon

them, they are made alive to their true state, as fallen creatures, and are rendered susceptible of entertaining other and more congenial views of God than heretofore they did, and of loving him more in sincerity and in truth. And with this radical change in believers, there is a permanent inclination given towards God in all the powers and principles of their souls. Their motives do not now incline them to the willing commission of sin, but rather to a constant resistance of its power. Although, at times, they may be borne down by its impetuous torrent, and for an instant carried along by its overwhelming force; yet, by the position into which they have been bent by the Spirit of sanctification, they soon recover their heavenward direction. Christians have to carry on a constant struggle with sin, and at times, by a misuse or a neglect of the means with which they have to combat, they may be overcome and checked in their course; but by a return to the right use of these means of grace, they will be enabled to recover themselves, and to advance against every opposition which may arise to obstruct their progress in the path of holy obedience. They will unquestionably advance from one degree of perfection to another, till they arrive at the measure of perfect beings; for in this they may be confident, that "he who hath begun a good work in them, will carry it onwards to completion."

At this change, too, believers are brought into a different position in their relation to God. Instead of their being under this condemning sentence, and being far removed from the kindly influences of his grace, they now stand as justified in his sight, and qualified for the gradual reception of the many spiritual blessings which he is ever ready to bestow upon the children of his love. The iniquity with which they stood chargeable, and which would have been their eternal ruin, has all been blotted from the book of God's remembrance, and they have been rendered the objects of Divine regard, by a righteousness wherewith they have been made righteous in the eye of heaven. They are no more the children of disobedience, and liable to the severities of Divine wrath; but God hath become to them a Father, and they are his sons and daughters, with the Lord Almighty. They are no longer exposed to the fear of those portending ills which haunt the sinner's mind in looking forward to death, judgment, and eternity; but, being made children of God, they have instilled into their minds the lively hope of being the heirs of all the blessings (both here and hereafter) which have been assigned over, as an inalienable right, to those who hold this high relation.

From these statements, it will appear that those who believe to the saving of their souls, are brought back, as it were, from the power of sin and from under the evil consequences of their disobedience to the law of God.

II. We shall now, in the *second* place, consider by what believers are bought.—We have

already remarked, that all men are by right the inalienable property of God, the same as all the other creatures of his power. But, as moral beings, they have alienated themselves from his service, and consequently they have lost his favour. They have sold themselves to the power of sin and Satan, and are no more subject to the Divine government. God, therefore, that he might have a people from among the children of men who should show forth his glory, and thus arrive at the end for which they were created and made, devised and matured the plan of salvation, by which they are redeemed from that bondage under which by sin they were held. He entered into a covenant with the eternal Son—the equal of the Father—in which there was a condition that he was to satisfy the claims of Divine justice for all who would be saved. The Messiah was to make his soul a propitiatory sacrifice for sin, in consequence of which he was to see a seed which should prolong their days. He was to satisfy the law for them, in a way the most appropriate for the evincement of the perfections of God, and the most effectual for the accomplishment of that great moral change which the nature of man required, in order to his being fitted for the reception and enjoyment of the Divine blessing, in time and through eternity. The reality of the existence of this covenant was made known, in some measure, to our first parents immediately on their departure from the service of the Lord; and, to enable them to look forward to its full development, with a lively faith of being made partakers of its benefits, the rite of expiatory sacrifice was instituted, which they were commanded to observe. It was by the shedding of blood alone that the remission of sins could be obtained; and as Divine wisdom saw fit that the blood by which men were to be purified should not be shed until after many preparatory steps had been accomplished, he appointed a typical ordinance, to keep the attention of the Old Testament saints directed steadily to that great price which, in the fulness of time, would be given for their redemption. Although, in the purposes of God, the sacrifice for sin was made from the foundation of the world; yet salvation was not completed in a way level to our capacities of understanding, until the period that life and immortality were brought to light by the revelation of Jesus who was the Christ. He, when the world was fully matured for his reception, united his divine with human nature, and put himself under the law whose precepts we had broken, and in this relation he fulfilled the demands of justice for us, and offered himself a sacrifice to make an atonement for our guilt. We were living under the dominion of sin, and held in abject slavery by those debasing principles which, at our fall, had been established in our nature; and the Lord Jesus, in order to redeem us from this evil dominion, paid the costly price of his own blood. He suffered in our stead the punishment which our guilt had incurred, that we might receive the for-

givenness of God, and be brought into his favour. He made himself an offering for our sin, that we might be emancipated from its power, and restored to that freedom in which we might advance to heavenly bliss. "We are not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." The price paid for our purchase from sin, therefore, is no less than the blood of the only begotten Son of God, whose value far transcends the range of our comprehensions. It is through this price of infinite amount that Christians are restored to their rightful proprietor, and again made the partakers of the many blessings which those enjoy who are the subjects of his moral government. Through this price, God has obtained an inalienable property in all who believe in the Lord Jesus to the saving of their souls; and by this peculiarity of possession in them, he constitutes them to be the temples of his Spirit, which ever abides in them, and works in them, "both to will and to do according to his good pleasure."

III. This leads us, in the third place, to consider the effects which our being purchased to God ought to have upon our lives.—Our text says, we are to "glorify God in our bodies, and in our spirits, which are God's." The way in which the glory of God is shown forth by his intelligent creatures, is by their fulfilling exactly the purposes for which they were created and made. The way in which this glory should be exhibited by men became obscured by their disobedience to the Divine law, and the power of making it manifest in their lives was entirely destroyed. But, as they have been purchased back by their Creator to himself at such a costly price, one of the great effects produced in men by this change of possession, is the turning of them from dead works to the service of the living God. At this change, the way in which God's glory may be advanced by them is in some measure laid open to their view, and the power by which they may progressively go on in this glorious career is communicated to them and upheld within them. In their being brought into a union with the Saviour, the Spirit of regeneration has been imparted to them, to enlighten their minds and to assist them onward through all the gradations of moral improvement, until they arrive at the stature of perfect beings in Christ Jesus. Christians should ever consider themselves the temples of the living God. They should consider that his Spirit has taken up his abode within them, and that it is ever ready to assist their efforts, to subdue sin, and to promote in them all those fruits of righteousness which are to the praise and glory of God. How careful, therefore, ought those to be in whom this Spirit dwells, to avoid the very appearance of evil, and to show forth in all their conduct that purity which will evince that they are under the influence of that Spirit, which is sent to convince the world of sin, and to turn men to righteousness and true holiness! Every external action which

we perform should bear the character of that heavenly power which resides within us, and thus exhibit, in all its lustre, the glory which by the work of redemption we are fitted to show forth. As we are the habitations of the Spirit of God, so we should watch diligently that none of those doings appear in our lives, which will make it manifest that we are, in any measure, under the power of the flesh. We should bear in mind that, whenever we fail in our attendance to the duties which the law of God requires, or violate any of its precepts, we are frustrating the Divine purposes—we are detracting from the honour of Him who hath purchased us at the high price of our Saviour's blood. If we give our members up for an instant to be the instruments of unrighteousness, we are counteracting the effects of the Spirit of regeneration—we are alienating ourselves from Him into whose service we have been brought; and we are, so far as our influence goes, throwing a shade around that glory which has been made so conspicuous in the work of man's redemption. It might be asked by one unacquainted with human nature, whether it were possible that those who have been redeemed at such a high ransom, and who have the Spirit of God dwelling within them, could give way to the commission of any thing derogating from the Divine glory? whether they could allow themselves to commit those sins, to subdue which Christ suffered and died; but, as we have many melancholy proofs of the seeming anomaly, we cannot call in question its truth. How often do we see those, who, according to human estimation, stand highest among the sons of God, doing what is in direct opposition to the will of their Father who is in heaven, and putting the Lord that bought them to open shame. Seeing that such imperfections prevail even among the purest of our race, how much ought all professors of Christianity to strive in all things to adorn the doctrine of our Lord and Saviour, and to watch and pray that they may not be tempted; and that, when their purity is assailed, they may be strengthened so as to be able to overcome.

Those who are thus bought are not only to glorify God by observing the Divine law in their outward conduct, but they are to glorify him in all the movements of their souls. It is not enough that Christians are unblameable in their external actions, but the internal operations of their minds must vibrate in unison with the Divine will, in order to promote the glory of God. In the scheme of salvation his hatred for sin is shown forth in a most conspicuous manner, those therefore who have been redeemed with the precious blood of Christ will not rest satisfied that they refrain from outward and open violation of the Divine law; but in order to glorify God aright, they will cherish in their spirits a hatred for this evil, the object of Divine aversion, and they will strive to suppress every thought which is not consistent with the purity of him into whose possession they have been bought. The Spirit of God has become associated with their spirits—His presence is ever

with them in public life, or in the secrets of retirement; being therefore continually in the company of such a holy being, one who cannot wink at the slightest appearance of sin for a moment, it will be their sincere desire and their constant effort so to purify *their* spirits, that they may be the fit companions of one who is altogether holy, and who can give no countenance to wicked suggestions of any kind. When they know that their souls are in the company of the Spirit of God, how anxious will they be to suppress pride, hatred, covetous desires, or lascivious inclinations, or any other evil appetite or wicked passion by which the mind of man is liable to be affected. Those who are truly united to God in love, will feel ashamed at the very appearance of any of these sinful propensities in their hearts. They know that these are the fruits of the flesh—that they are the things which detract from the glory and honour of their Lord; and as they have now, at such a high purchase, become the property of God, and been made the companions of the Divine Spirit, they are determined to avoid every thought which is at variance to the purity of his nature.

Those who have been bought with the Saviour's blood will also strive to glorify God, by their acquiescence in his purposes, and by their submission to his will in all things. They know that though they are redeemed unto God, and held by him as an inalienable possession, yet they are not completely freed from the influence of those evil principles which formerly had the sole dominion over them, nor are they yet put into the full enjoyment of all those blessings to which they are the heirs. There is a process of refining through which they are appointed to pass before being thoroughly fitted for entering on the glories which are prepared for them in a future state of existence. They are as probationers here under the care of the Spirit of sanctification, preparing for the services of the heavenly inheritance, and for the company with whom they will have to associate in that holy place. All the ways of God, therefore, will be viewed by them as appointed to carry them forward to perfection, and to qualify them fully for filling those high stations which they are destined to occupy. They will consider every dispensation of Providence, however injurious to their present comfort, as a means, in the hand of their heavenly Father, for promoting in them the benevolent purposes of his will. Out of all the perplexities and seeming ills with which they are surrounded in this life, they will rest assured, that God will cause to evolve that good for them which will terminate in their everlasting felicity. Instead, therefore, of those who are the redeemed of the Lord murmuring at his ways and plans of providence, it will be their solicitude to discover the end for which these are sent, and cordially to comply with them,—and where his dispensations are surrounded with impenetrable darkness, they will, from a conviction of his goodness, humbly submit with a firm confidence in his love. They know that this is not their resting-

place—that here they have no continuing city, nor fixed abode, but that they are travelling onward to purity and the dwellings of perpetual peace; and they know also, that in this journey they are under the guidance of one who cannot err from the path wherein they ought to go. Whatever difficulties, therefore, or perils they may have to pass through, they carefully avoid calling in question the wisdom of their conductor, or allowing a doubt to arise in their minds of his unlimited goodness, or of his unchangeable love. They have every confidence in his character, and they resign themselves to his will, by which confidence and submission they glorify God in their spirits, which are his.

Those who are bought with the precious blood of Christ glorify God also, by their engaging in those acts of pious devotion which he hath appointed for his people to observe, in order to their advancement in holiness and growth in grace. They will delight to pray to God, which is the appointed way for holding converse with him, and of obtaining from him those supplies of grace of which they stand in need. They will delight to praise him with the voice of thankfulness. This is an exercise which men, as the creatures of God's power, and the partakers of his bounty, ought continually to celebrate to his glory. But how much more ought those to perform it, who, along with the gifts of his providence, are made the partakers of his grace and the heirs of his salvation. They will delight to read his Word, that they may become fully acquainted with his will, in order to render obedience unto it; and that they may learn his character in order to admire his excellencies, and to imitate his perfections. They will delight to assemble in his sanctuary, and to engage in all the exercises of this holy place, in order to have their knowledge advanced, their love to God increased, and to unite with the people in ascribing honour and glory to his name.

By your attending to these statements, my friends, of the way in which God is to be glorified by those who have been bought by the precious blood of Christ, you will be enabled to form some idea whether you are living so as to advance the Divine glory, and thus determine whether you are among the number of those who will be saved. I would not say that every man who is interested in Christ can say to a certainty that he is bought with his precious blood, but this I would say, that those who are living in the daily violation of the Divine law, and who feel no desire within them to show forth the glory of God in their bodies and in their spirits, I would say that these individuals are yet in the gall of bitterness and in the bond of iniquity,—that they are not yet the property of God in the sense which our text considers those who have been bought with a price,—that they have not yet laid hold on the offers of salvation as they are held out in the word of reconciliation. Whosoever has been bought from sin will begin to show that he is sensible of the liberty to which he is restored. He may not be

able to take the full advantage of his freedom all at once, but the spirit of a free man will gradually grow up in him, and it will evince itself by degrees in his actions, his dispositions, his enjoyments, and his pursuits. In short, whoever has been purchased by the blood of Christ will show that he is gradually becoming assimilated to him in all his imitable perfections, and that he is preparing for the full enjoyment of his pure presence in a world to come. May we all be aspiring to this perfection, that our end may be everlasting peace. Amen.

## MIDSUMMER NIGHTS.

BY MISS H. B. M'DONALD.

THE summer eves! the summer eves!  
Whose loveliness such magic weaves  
O'er earth and heaven, to make them seem  
Like things etherealized in dream.  
While we see the glory gleams above,  
And seas that sleep as calm as love,  
And rocky shade that round them goes,  
Like darkness guarding their repose.

And the far, far hills, whose deepening line  
Doth on the gorgeous west recline,  
Like earthly glooms, when they are by,  
But heightening Heaven's radiance:  
And the moonbeams that their gushings pour,  
Like dreams o'er every sleeping flower;  
And the low pervading sounds that come  
Like music from some fairy home.

The summer eves! the summer eves!  
Oh! what a web of sweet thought weaves  
Its magic round the heart, as we  
Beneath their beauty resting be;  
While we gaze upon that brooding smile  
That beameth over, all the while,  
As from a father's eyes that keep  
Rapt vigil o'er his children's sleep.

And think of that diviner shore,  
Where passions, heat, and day-toils o'er,  
Our rapture and repose we prove,  
In the smile of *this* rewarding love.  
To gaze upon that silent sky,  
And think of the peace that beyond doth lie;  
To watch the unfading stars, and see  
Reflections of eternity!

To view the silent caves, where sink  
The wandering winds in sleep, and think  
Of the troubled soul that findeth rest,  
Whereat the weary dwelleth blest;  
And oh! in that unfading light  
Which glads the summer noon of night;  
Doth it not raise all thought to where  
Nor night, nor sorrow shall be *there*.

## CHRISTIAN TREASURY.

*The Word of God.*—The Word of God! Have we thoroughly weighed the import of this expression? Have we felt all that it conveys? I fear not. We can read it without feeling that it is God who speaks,—that our eternal welfare is the subject,—that it is the Sword of the Spirit, who alone can give it saving power and efficacy. We can read it without trembling at it, and without self-application, and without prayer. We can read it merely for the gratification of curiosity. We can search it for arguments to support some fa-

vourite opinions, and we can close it again without ever dreaming, that the eye of God is upon us while we are reading His Word, and that our heart should be the better for what we read. And we can frame theories too, and devise rules by which we may determine, when that volume which comes to us as "all given by inspiration of God," really speaks the word of God, and when it exhibits only the wisdom of man. And is it when read in this way, that the Word of God will become to us the fountain of life, and the well of salvation? Alas! No.—REV. MARCUS DODS.

*Salvation by grace.*—God can save us only by his own power, for his glory, merely in a way of grace and favour, solely by Christ,—to the end we may love, adore, and praise him; and yet the wish and will of man, notwithstanding the peculiar discoveries of the Christian religion, and the fullest conviction of infinite defect, is, to be independent and self-saved.—ADAM.

**THE WALDENSES OF PIEDMONT,  
FROM THE REFORMATION TO THEIR BANISHMENT  
IN 1687,  
PART I.**

WHEN Luther first conceived the daring idea of exploring the foundation of Papal authority, and afterwards proceeded to assail the mass of errors that had been piled upon it, the lion-hearted Reformer felt as if, like the Tishbite, he stood alone. He seems to have been ignorant that, in other countries than his own Germany, there were prophets of the Lord who had escaped the persecutions of Jezebel, and thousands of worshippers who had not bowed the knee to Baal; and that all his ideas, which successively flashed upon him like new discoveries, had been anticipated, and organized into system, by numerous Churches and communities, whole ages before he commenced his career. Such is the nature of discovery in general; men of kindred intellects in different parts of the world, arrive, unknown to each other, at the same conclusions; and each thinks himself the honoured individual for whom the revelation was reserved. He had heard, indeed, during his days of darkness, of the *Fratres Picardi*,—under which name the Waldenses were known in Germany; and as the accounts which he received of them were a tissue of falsehood and absurdity, he had heard of them merely to loathe and despise them: but when the Sun of Righteousness had risen upon his soul, and enabled him to see objects clearly, he soon learned to recant the prejudices of his youth. "I found among them," he writes, "one great and marvellous thing, scarcely ever so much as heard of in the Pope's Church, viz., that, laying aside 'the doctrines of men,' so far as they were able, they 'meditated on the law of the Lord day and night;' and that they were skilled and ready in Scripture." After having mentioned the literary deficiencies under which the Waldenses had laboured, in consequence of their poverty, and the improvement in that respect which had now taken place among them in consequence of the wider diffusion of books and learning, he shows his earnest desire of brotherhood with these Christians in the following words:—"We ought to give fervent thanks to God, the Father of our Lord Jesus Christ, who, according to the riches of his glory, has commanded the light of his Word to shine out of darkness; thereby to destroy death in us, and restore life. And we ought to rejoice, also, both

for their sakes and our own, that we, who were ourselves also at a distance, upon throwing down that partition wall of jealousy whereby we appeared heretic to each other, are now made near, and reduced together into one sheep-fold, under that one Shepherd and Bishop of our souls, who is blessed for ever." A similar attestation was borne in their behalf by the amiable, gentle-hearted Melancthon; and in addressing the Waldenses of Bohemia, through one of their pastors, he uses the following characteristic language:—"Since we are agreed upon the chief articles of the Christian faith, let us mutually embrace each other in love, as no difference in rites and ceremonies should disunite our minds. The apostle Paul speaks frequently concerning ceremonies, and forbids Christians to disagree on account of their variety, although the world quarrels vehemently about ceremonies. Indeed, I do not dislike that more severe system of exercise or discipline which prevails in your churches: I would to God it were a little more severely observed also in our own." How gratifying it must have been to these two illustrious Reformers, while they were waging a conflict so arduous, and apparently so hopeless, to think that the Church, although faint and feeble, was still standing upon the mountain of supplication; and that faithful men stood on either side, to stay up her prayerful hands, while the combat in the cause of the Lord of hosts was fluctuating upon the plain!

During the commencement of the Reformation in Germany, events were there transacted upon so grand a scale, that little notice was attracted to the humble valley of Piedmont, and the churches were enabled to meet and worship there in security and peace. But the wrath of a relentless and indefatigable foe had been kindled by these recent events, and the persecutions of the Waldenses in France and Calabria were to be extended to the evangelical Piedmontese. In 1536, Francis I., King of France, conquered Piedmont, and being instigated by Paul III., who then occupied the Papal throne, to root out the heresy of the valleys, this sovereign caused many of these innocent people to be burnt alive; and when they addressed him with petitions, he sternly answered, that he had not put the Lutherans to death in all other parts of France, to tolerate a reserve of heretics in the Alps. They were also commanded, upon pain of death, to dismiss their pastors, and receive mass-priests in their room: to which they heroically replied, that they could not obey, as such orders were contrary to the laws of God. After this, Francis had too busy and eventful a life to superintend the persecution in person, but he delegated the task to inquisitors, who evinced no lack of diligence upon such an occasion. One anecdote of this persecution is worthy of notice. Saint Julien, the inquisitorial president, in a progress through Perosa and Pignerol, summoned at the latter place a poor rustic, and commanded him to have his infant rebaptized according to the ceremonial of the Romish Church. The peasant begged to be allowed a short interval for prayer before he returned an answer, which was granted; and on rising from his knees, when his devotions were ended, he said, that he was willing to have the child rebaptized, if the president would give him a note under his hand, agreeing to take upon himself and all his posterity the consequences of the deed, and answer for it at

the day of judgment. This stunning proposal was too much even for an inquisitor. Saint Julien thought he had enough to answer for upon his own account, and the man was dismissed without farther demand.

During the ascendancy of France in Savoy, this inquisitorial persecution was continued, wherein several eminent pastors, as well as many of the common people, perished in the flames; but in 1550 Piedmont was restored to Philibert Emanuel, Duke of Savoy, at the general peace. On recovering this portion of his dual territories, he was beset by the monks of Pignerol, to extirpate the men of the valleys with fire and sword, and bestow their possessions upon the neighbouring garrisons. Upon this, the menaced people addressed the prince with a memorial, in which they gave a summary of their faith, and an account of their practice, to show that they were neither detestable nor dangerous; and requested an open meeting, where they might answer their impugnors, and test their doctrines by the authority of the Word of God. But the monks contemplated a different kind of controversy; for in 1560, the Count de la Trinité was sent against the recusants, with a strong military force, who fell upon the village of Angrogne. The warlike events of this singular campaign were like a personification of the combat between David and Goliath. While the Count was ravaging Angrogne, two hundred peasants, armed only with slings, advanced against his troops, consisting of twelve hundred disciplined soldiers, and completely put them to the route. A second attempt was then made; but the assailants were again foiled, with the loss of seventy men, while only three of the Waldenses fell. Stung by this disgrace, the Count, whose army was raised by reinforcements from Spain to seven thousand men, advanced, with the purpose of putting all the Waldenses to the sword; but the latter, knowing their vast inferiority, fell back, with their wives and children, upon their natural ramparts among the mountains. A desperate four days' conflict ensued, in which the assailants endeavoured to force the mountain passes; but every effort they could make was repulsed, and at the expense of a severe slaughter among the officers and soldiers. On the fifth day a still more furious onset was made, at three different points, with the reserves, which consisted of Spanish troops, at this period incontestibly the best soldiers in Europe; but, after a desperate struggle, they found they could make no impression upon the mountaineers, or gain a single step in advance. The Count again urged them to the charge, but the soldiers wavered, halted, and refused to proceed; upon which, the Waldenses becoming the assailants in turn, rushed down upon them, put them to flight, and chased them as far as the valley of Angrogne. These were new and startling events in the chivalrous records of Europe. A numerous, gallant, and skilful soldiery had been discomfited by a handful of peasants,—men utterly unskilled in war, and indifferent to military fame: the lance and the sword had been powerless, and helmet and cuirass had been pierced or shattered by pebbles from the shepherds' slings: peaceful priests, who were the chief leaders of the Waldenses during these successive conflicts, had been suddenly inspired with a skill, energy, and promptitude, that baffled the science and tactics of the veteran leaders opposed to them; and with a loss of only fifteen men,

they had slain nine hundred of the enemy. Who would resolve such wonderful success into mere natural causes, or deny that the overruling hand of God was there?

The indomitable courage of the Waldenses on this occasion struck their enemies with awe; and the Duke of Savoy, instead of prosecuting the war, was willing to agree to terms. To this he was probably incited by his Duchess, who was suspected of a leaning to the persecuted creed. The deputies of the churches were accordingly sent to Turin, the capital of Savoy; and here a victory was gained to their cause which we gladly relate, in preference to details of military prowess, because it was one which their prowess could scarcely have achieved. When the rustic delegates arrived at court, one Chaussincourt, an usher to the Duchess, addressed them in terms of unmeasured insolence. "Miserable wretches," he said, "how dare you appear before your sovereign, to treat with him, after having taken up arms against him? or with what pretence can you contradict his religion, which is countenanced by the whole world; or argue with a prince who has the counsel of so many learned doctors, while you are but wretched, paltry shepherds, ignorant of every thing? Fools, can you expect any thing but the gallows, as the end of this ill-advised journey?" "Sir," said one of the deputies, mildly, "we are bold to approach our prince, because his goodness has encouraged us; and as for our resistance, it has been lawful, because we were compelled, and God justified it by his wonders. As for the wretchedness with which you reproach us, God himself has blessed it, to show that he does not need the great things of the world to accomplish great events. In respect to our counsels, those which we receive from his Spirit are wise enough; those hearts which he animates are sufficiently brave, and those arms which he strengthens cannot want strength. We are ignorant, it is true, and therefore we aim at no other eloquence than to pray in faith. As to the death with which you have threatened us, the word and honour of our prince are more dear to us than our lives; but even death itself cannot in the least dismay those who have the fear of God engraven in their hearts." This answer, this "soft answer," did indeed "turn away wrath;" and it did far more than this, for the proud and courtly Chaussincourt was so deeply moved by it, that he became a Protestant!

By an edict which was granted by the Duke of Savoy, the evangelical communities of Piedmont had their safety guaranteed, and their immunities declared inviolate. But this was merely a delusive calm; for only four years after (A. D. 1565), a new edict was issued, commanding every subject of the Duke to conform to the Church of Rome, or quit the country in two months. On this occasion, an eloquent advocate interposed in behalf of the Waldenses of Piedmont, in the person of the Elector Palatine of the Rhine, who addressed a long and most impressive letter to the Duke of Savoy upon the iniquity and impolicy of such a measure; but of this valuable document we can only afford the following brief extract. After showing the groundlessness and absurdity of those reports that represented the men of the valleys as traitors, who plotted to deliver up their fortresses to the enemies of Savoy, the Elector added, "Let your Highness know that there is a God in heaven, who not only beholds

and sees the actions, but also tries the hearts and reins of men, and to whom all things are naked and open. Let your Highness beware of a wilful fighting against God, and of persecuting Christ in his members; for although he may bear it for a little, to try the patience of his saints, yet, in the end, he will chastise the persecutors of his Church and people with horrible punishments. Let not your Highness suffer yourself to be abused by the persuasions of the Papists, who possibly may promise you the kingdom of heaven and eternal life, as a reward for banishing, imprisoning, and exterminating these Huguenots (for so they style good Christians), by whatever means or instruments; for, assuredly, atrocities and calumnies are not the highway to heaven—no, there must be some other way found out. Nay, your Highness may easily see what success the last forty years of persecution have had. You may see what the fires, swords, gibbets, prisons, tortures, and banishments have profited those who call themselves Catholics, either in Germany, England, France, or Scotland. No, there is no need of the power, or authority, or severity of men in matters of religion, as the histories both of the Jews and the primitive Church sufficiently testify; where we find, that those who have afflicted, banished, and delivered up the Christians to death, have been so far from having gained any thing by such measures, that, on the contrary, they have increased their number, whereby it has become a proverb among them, that 'The ashes of the martyrs are the seed of the Christian Church.' In this, the Church resembles the palm-tree, which raises itself the more it is depressed. This your Highness may easily observe, if you will be pleased but to open your eyes; yea, I entreat you to understand and consider that the Christian religion may be persuaded, but not forced." The unanswerable arguments and eloquent appeals of this epistle, corroborated as they also were by similar applications from other Protestant princes of Germany, were for the time effectual; so that, until 1571, the valleys enjoyed a season of safety and tranquillity, when their Duke, having joined a Catholic league of persecution, began to menace his Waldenses with new severities. But from this he was restrained by his amiable Duchess; and, on the following year, the horrors of the massacre of Saint Bartholomew so effectually opened his eyes to the nature of religious persecution, that he continued to protect the Waldenses till his death, which took place A. D. 1580. He was succeeded by his son, Charles Emanuel; and, upon this occasion, the Papal party had once more recourse to their old arts of stirring up a war of extirpation against the Waldenses of Piedmont. But they were still baffled, in consequence of the moderation and justice of the new sovereign; and when deputies from the Waldenses waited upon him, to express their fidelity to his government and entreat his favour, he returned this gratifying answer: "Be but faithful to me, and I shall be sure to be a good prince, nay, a father to you. And as for your liberty of conscience, and the exercises of your religion, I shall be so far from innovating against those liberties which you have hitherto enjoyed, that if any offer to molest you, have recourse to me, and I shall effectually relieve and protect you." This reply, so worthy of a sovereign, was spoken in the presence of the whole court; and such was its decisive

character, that none dared to oppose it, so that the Waldenses were left in peace.

During the foregoing years of quiet, the Christians of the valleys, notwithstanding their claims to equal rights, had been tolerated, rather than recognised, by law. The safety they enjoyed had depended upon fortuitous circumstances; and their tranquillity, even at the best, had been enjoyed under the sword of Rome, which was suspended over their heads by a single hair. But even this poor measure of enjoyment was grudged them; and in 1601, a circumstance occurred, in which they might read the real insecurity of their tenure. In the mutations of politics, Charles Emanuel had seized upon the Marquisate of Saluces, separated from Piedmont, on the north side, only by a single mountain; and this rich territorial acquisition, which had previously belonged to France, possessed eight flourishing churches of evangelical worshippers, who had fraternized for centuries with the brethren of Piedmont. The Duke of Savoy—instigated, it would appear, by the grand political Moloch of territorial incorporation—resolved to *weld* this new portion into the mass of his old dominion; and for this purpose the operations of the furnace and the hammer were called into requisition. The Salucean Waldenses must conform to the established religion; and they were ordered to appear, individually, before the magistrates within fifteen days, and choose the alternative of embracing Popery or banishment. The simple men, who knew nothing of politics, were unable to believe that the good disposition of Charles Emanuel could have become so wonderfully perverted, and, believing that the mandate was either a forgery or a false alarm, they abode in their houses and pursued their daily avocations. But a locust-cloud of inquisitorial monks suddenly alighted among them; every dwelling was immediately subjected to an ecclesiastical scrutiny; and the result was, that five hundred families were proscribed "at one fell swoop," and driven into exile. By this process the churches in the marquisate of Saluces were completely broken up and scattered to the winds; and as the exiles wandered forth into the wide world, Pope Clement VIII. took care, by his edicts and intrigues, that they should find no rest for the sole of their foot. In this act of dispersion, a perfidious stroke of cunning was exhibited, which was, no doubt, thought justified by the successful result. As the Waldenses had now acquired a formidable name in warfare, which their enemies had been taught to respect, it was thought advisable to separate those of Saluces from each other, and overcome them in detail. It was first, therefore, pretended that only the men of the plain were to be dispossessed, while those of the mountains were to be untouched; and while the latter felt it to be their duty to remain quiet while they were unharmed, the work of persecution was successfully accomplished below; after which, the mountaineers were visited in their turn, and expelled with equal facility.

---

Printed and Published by JOHN JOHNSTONE, 2, HUNTER SQUARE, Edinburgh; and sold by J. R. MACNAIR & CO., 19, GLASSFORD STREET, GLASGOW; JAMES NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, LONDON; W. CURRY, JUNIOR, & CO., DUBLIN; W. NI'COMBS, BELFAST; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.  
Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Pretensions of Modern Infidelity tested by Facts. By the Rev. J. G. Lorimer. Part I., ..... Page 698</p> <p>2.—The Execution of Lord Warriston, ..... 696</p> <p>3.—Sacred Poetry. "Affliction of the Jews," ..... 698</p> <p>4.—The Waldenses of Piedmont, from the Reformation to their Banishment in 1687. Part II., ..... 698</p> <p>5.—A Discourse, By the Rev. Daniel Bagot, B.D., ..... 690</p>	<p>6.—Biographical Sketch. The late Rev. John Adam, Minister of Falkirk. By the Editor. Part I., ..... Page 698</p> <p>7.—Sacred Poetry. "Following Christ." By Cennick, ..... 696</p> <p>8.—Christian Treasury. Extracts from John Knox, Adam, and Dr Thomson, ..... 698</p> <p>9.—A Minister's Letter to his People. By the Rev. William Reid, ..... 696</p>
--	--

## THE PRETENSIONS OF MODERN INFIDELITY TESTED BY FACTS.

BY THE REV. J. G. LORIMER,

Minister of St David's Parish, Glasgow.

### PART I.

WHEN we consider what is the nature of true Christianity, and the benefits it has conferred upon the world; how it has raised the female sex, one-half the species, from the lowest social degradation; how it has promoted literature and freedom, and purified morals; how, from being the religion of one who was a poor despised Jew, it has moved onward till it has become the religion of the most lightened, powerful, free, and civilized nations on the earth, distinguished in science and art: when it is remembered what systems of darkness, and superstition, and cruelty, and blood it has successfully encountered and overthrown in its progress; what hopes it has awakened respecting the future; how many death-beds it has irradiated and gladdened;—it might be expected that Christianity would be universally hailed as the benefactor of mankind, and that men would as soon think of attempting to blot out the sun from the firmament as desire to deny its claims, or check its advancement. But, strange to say, in almost all ages, there have been not a few who have denied its Divine authority, and proved its bitter enemies, treating it as if it were the foe of human happiness; and, what increases the surprise, some men of superior intellect and attainments have not unfrequently been the most prominent in this unhappy class.

In all departments, in literature and science, in views of education and civil government and national happiness, we meet with the principles of unbelief, often unknown to those who hold and propagate them; while in prints and regular publications, and public meetings and lectures, we find abundant evidence that many of the poor and hard-working class, who especially need the consolations and hopes of true religion, have abandoned themselves to infidel teaching, and are bringing up their children according to the same miserable model.

This prevalence of Infidelity is most affecting,

and the guilt of those who listen to its temptations is serious and aggravated indeed. But it is well to remember that it does not come by chance, nor is it any matter of real surprise to the friends of revelation. If the Bible speak true, this world is fallen and apostate; and if so, then it is not to be expected that the holy principles or the imperative claims of Christianity can be relished. Scripture expressly prophesies that a class of men will oppose and reject its authority even to the end. Did such opponents not appear in the persons and character of Infidels, the Scripture would not be true; the evidence of prophecy would here be invalidated.

In noticing the pretensions of Infidelity at the present day, we observe that it puts itself forward in various important aspects and characters. Formerly, it was contented to be associated with the quiet speculations of literary or scientific men. Religion was thought a good thing for the body of the people; necessary at once for their restraint and comfort. Infidelity made no claims to general or exclusive usefulness. But now the case is altered, and unbelievers stand forward, contending that religion is the great evil in society, and that they are the great friends of *knowledge, of freedom, and of social happiness!* These pretensions it is desirable now to consider.

I. According to Infidels, Christianity is the enemy of knowledge, and they are its devoted advocates. That some men professing Christianity are opposed to knowledge, may be true; but this does not affect the honour of true Christianity. She is not responsible for the errors and sins of mere nominal adherents. In her own nature, and according to her genuine operation upon her real disciples, she is the grand friend and advocate of all true knowledge. She has nothing to fear; on the contrary, she has much to hope from it. Not only has there ever been a crowd of the most learned men who have made

a fair profession of Christianity, thus showing that there is no inconsistency between the two; but there is every reason to believe that, apart from true religion, the great body of a people will never be educated. While education advances religion, true religion is the direct promoter of education. It promotes it when men are impressed with the conviction that the Bible is the Word of God, and contains the knowledge of the only way to eternal life, and that, as a matter of duty, it must be daily read; it does so when parents are impressed with these things, so that they will make exertions and sacrifices that their children may be able to peruse the Scriptures; and when this is gained, and habits of reading formed, the young will naturally turn to other departments of knowledge also. The grand impulse, however, towards a universal education, is a sense of the value and imperative claims of the Bible, as a revelation from Heaven. What have been the countries of most education and knowledge? Where have the people been most universally instructed? They are those countries where Christianity has been most prevalent. Witness Switzerland, Holland, Great Britain, and New England. What party at the present day has done, or is doing most for popular education? Who are making the greatest sacrifices of trouble and money, rearing the greatest number of schools, &c.? The answer must be, It is the religious party, under the influence of Christianity. Infidelity boasts of its love of knowledge and education; but what has it accomplished on this field? What sacrifices has it made? What schools has it reared? What comparison could it bear with the educational services of Christianity? The unbelievers of France may have expended large sums of money in their contest with Christianity, and in the diffusion of their Infidelity; but what have they actually expended for the benefit of the great body of the people—to educate their families, and make them useful in society? If their claim to being the friends of knowledge be well founded, they should be able easily to refer to cases of illustrious service. But there are no such cases; and while Infidelity so miserably fails as a substantial supporter of knowledge and education, it is Christianity which is the active, and unwearied, and self-denying promoter of the cause of knowledge among all classes of society. Consider the large amount raised annually in Great Britain for the education of the children of the poor. In addition to pecuniary efforts, about a million and a quarter of Sunday-school children are taught by gratuitous teachers. What has Infidelity done in the same way, and in the same space of time, in any country under heaven? The truth is, that whatever may be her boasting, she is a stranger to the best, and, indeed, the only motives to persuade one to diffuse abroad the blessings of education. So much for the claims of Infidelity in comparison with those of Christianity, in the matter of knowledge, and the love and diffusion of it.

May we not add, among the proofs how little Infidelity is animated by the sincere and candid love of knowledge, that Infidels themselves have discovered the most perverse ignorance in their treatment of Christianity? Could they have done this, at least to the extent with which they are chargeable, had they possessed the least love of true knowledge? Dr Beattie, Professor of Moral Philosophy in the University of Aberdeen, who wrote well on the Evidences of Christianity, and was repeatedly brought into contact with unbelievers, remarks, "From several conversations, which it has been my chance to have with unbelievers, I have learned that ignorance of the nature of our religion, and a disinclination to study both it and its conclusions, are to be reckoned among the chief causes of Infidelity." It would not be so wonderful that this should hold true of a few desperate partisans: such persons are to be found among all classes. But it appears conspicuously among the very leaders and patrons of unbelief, who boast of their literature and love of knowledge. The ignorance of Voltaire is almost incredible, especially respecting the Old Testament. Gibbon, so remarkable for his learning, does not seem, so far as one can gather from his Memoirs and Diary, to have ever read any judicious exposition or able defence of Christianity. We need wonder less at his conversion to Popery, and reconversion, and ultimate termination in Infidelity. Hume, in a letter to Dr Blair, a literary friend, says, "I have long since done with all inquiries on such (religious) subjects, and am become incapable of instruction; though I own no one is more capable of conveying it than yourself." Does this state of mind argue the presence of any real love of knowledge? It is stated, on the authority of Dr Samuel Johnson, well known for his scrupulous veracity, that Hume acknowledged to a clergyman in the diocese of Durham, that he had never read the New Testament through with attention. Is this candour, or love of truth? And yet Hume wrote against the Scripture miracles, and endeavoured to show that a miracle does not admit of proof! As to Paine, any one who has read his work will be at a loss to decide, whether ignorance or malice predominate most in its pages. He acknowledges that he determined to write against Christianity, and then procured a Bible and a Testament, that he might know what he should write against. If such were the ignorance and want of candour of the champions, what may we believe is the state of things among men of the same sentiments, of inferior note? Had literature or science been treated in the same way as Christianity, where would have been their success and prosperity? Does not such unfair treatment of revelation indicate that the opposition proceeds, not from want of evidence, but from the fact that there is too much evidence to allow the guilty heart to remain at peace? Therefore does the Infidel endeavour to get rid of the subject by reckless unprincipled resistance.

II. Another of the pretensions of Infidelity at

the present day is, that it is the great friend and advocate of freedom, while Christianity is said to be opposed to it. This pretence will be found as vain as the preceding. That some systems, calling themselves Christian, have been associated with priestcraft and civil despotism—particularly the Church of Rome—is what no one acquainted with the history of the world will deny, and far less an enlightened Christian. In this he sees a fulfilment of prophecy, and so a confirmation of the Divine truth of his holy faith; but nothing can be more unfair than to make true Christianity responsible for the spirit and the deeds of Popery—a spirit and deeds which she denounces and abhors. How would Deists like to be made responsible for the conduct of Pagans or of Atheists? We must look to the nature of true Christianity, as unfolded in the Scriptures, and in the genuine history of its operation; and, tried by this standard, we shall find her the warmest friend, and most successful supporter of freedom, civil and religious. The great commandment is, to love our neighbour up to the same measure and degree in which we love ourselves. The picture of Christian love exhibited in 1 Cor. xiii., the tenderness which is repeatedly recommended in behalf of the scruples of less informed brethren, are all inconsistent with the selfishness of despotism, and lie at the root of the generosity of true freedom. And, bating the atrocities of Popery, what has been the history of Christianity but the history of human liberty? The humanity inspired by the Gospel, and a sense of the value of the soul of man, led to the abolition of slavery, which previously had been almost universal. Compare Protestant Christendom with Paganism, ancient or modern—is there any real comparison in point of civil freedom? Nay more, turn to the grand struggles for freedom throughout Christendom in modern times—who were the men who made the noblest sacrifices—who spent and endured most? Were they the scholar, the man of literature, the philosopher? No. Had they been the only supporters, the cause of freedom would have perished. It was religious men of all ranks—men deeply imbued with Christianity—who wrought out the liberties of Europe. Nay, what is very striking, it could be proved from the history of Britain, that every increase of liberty was preceded by an increase of religious knowledge and feeling; in short, that Christianity was the parent of British liberties. Turning to Scotland, who needs to be reminded that it was to the Christian men of the sixteenth and seventeenth centuries, that it is indebted for its present free constitution? What Infidel or Pagan can point to such sacrifices in behalf of freedom as they cheerfully endured? Where are the martyrs of Infidelity? Yea, where would have been the liberty which Infidels now so often abuse, had it not been for the men whom they profess to scorn?

Unbelievers often taunt Christians with their persecutions, and tell us how tolerant the ancient Pagans were, and how tolerant they are. The animosity and violence which have prevailed among

Christians are indeed much to be deplored,—nothing can be more opposite to the spirit of the Gospel; but if the Church of Rome, and those parties whom she more immediately infected with her spirit, be left out of the account (and in justice they must be so from any estimate of the operation of genuine Christianity), the sum of persecution which can be laid to the score of Christians is very much abridged. It is, however, a gross historical error to imagine that the ancient heathen were tolerant towards Christianity. On the contrary, they persecuted its adherents with the most unrelenting cruelty; and Roman emperors, eminent for literature, and for mildness in every other respect, were among the foremost of the persecutors. Jerome states, that the Roman emperors of the first three centuries were estimated, in that space of time, to have cut off not less than one million eight hundred and twenty thousand Christians. Of course, the brunt of the persecution was confined to, comparatively speaking, a few years, which makes the result the more appalling.

With regard, again, to the tolerant character of modern infidelity, the claim is equally unfounded. There is nothing in its principles to teach men generosity, to regard the rights and privileges of others. Its spirit is essentially selfish; a consistent infidel has no motive to show respect or kindness to others; and what, then, can he be but selfish, and, in the same degree, where he has power, overbearing and despotic? These statements are borne out by facts. Have leading infidels been eminent for their love of liberty? They may, in some cases, have been employed as instruments in the providence of God, in sapping and hastening the overthrow of the superstitions of Popery; but what were the principles to which they gave utterance in doing so, and what was the system which they substituted in the room of Popery? Did they breathe of true freedom? Far from it. Rousseau, immediately after denouncing persecution in a letter to D'Alembert, thus speaks of fanaticism, which many would describe by the more honourable name of true religion:—

“Fanaticism is not an error, but a blind, a senseless fury, which reason can never keep within bounds. The only way to hinder it from spreading, is to restrain those who broach it. In vain is it to demonstrate to madmen that they are deceived by their leaders; still will they be as eager as ever to follow them. I see but one way to stop its progress, and that is, to combat it with its own weapons. Little does it avail either to reason or convince. You must lay aside philosophy, shut your books, take up the sword and punish the knaves.”

Why should religious men, fanatics though they be in the estimation of Rousseau, be persecuted at all, and that upon principle? If they are so miserable as the infidel represents them, that is the stronger reason why they should be pitied. How would the infidel have liked had Christians thought that scepticism was a species of fanaticism?

cism, which could be restrained only by taking up the sword and punishing the knaves, and had begun by applying it to Rousseau himself?

Voltaire, it is well known, instead of sympathizing, as every lover of freedom ought to have done, with the persecuted Protestants of France, denounces them as "weak and obstinate men," because they suffered so much, rather than give way to the usurpations of the Church of Rome. Hume, it is equally well known, in his History of England, uniformly takes the side of the oppressor, and does all that lies in his power to blacken and misrepresent the character of the persecuted, though to them we are in a great degree indebted, under God, for our civil and religious liberties. Does this indicate any thing like an alliance between infidelity and the love of freedom? With regard to Gibbon, again, in spirit and character he was intensely selfish. An able writer, who has examined his Diary and Journals with care, declares, that "from the beginning to the end of his life, there is not one noble, generous sentiment expressed." As to Paine, who does not know that, in his own spirit and conduct, he was an utter stranger to true toleration? What are the terms in which he speaks of Christian men, and especially Christian teachers? Are they not those of unmeasured abuse and violence? Does he not incessantly impute the worst motives to them? And what does this indicate? Does it indicate the presence of that toleration and liberty of which he speaks so much? If Christians are so ignorant, superstitious, and deceived as he represents them to be, he should feel for them the deeper compassion. Is this his spirit, or his tone? Does he not rather show the temper of the persecutor?

Impressive facts proclaim, that infidelity, so far from being tolerant, is intensely persecuting. It is not unknown to the student of history, that many of the most atrocious persecutors in the Church of Rome were infidels under the guise of ecclesiastics. They persecuted the saints of God to the death, for not believing what they themselves did not believe. And when infidelity actually came forth from its concealment, and appeared openly at the head of the government of France, what was the character which it manifested to the world? One would have expected that, after all its outcry about toleration and freedom, it would have been remarkable for the tenderness, ability, and success, with which it upheld the cause of liberty, bearing with the ignorant, and protecting the weak; but what is the fact? It stood forth as the very demon of persecution, under the name of freedom, and persecuted not only the Roman Catholics, but the Protestants,—in short, Christianity; shutting up the churches, abolishing the sacraments and Sabbath, with a virulence and blood-thirstiness hitherto unknown in the history of the world. The French Infidels, while denouncing the Gospel as cruel, butchered two millions of the people of that unhappy country in seven short years. The Pagan emperors of Rome

could boast of nothing like this; and yet Infidels would have us to believe that they are tolerant, and the only true friends of freedom. Let them not only disown and abominate the conduct of their brethren of France, but change their own tempers and dispositions when speaking of Christianity and Christians, before they expect to receive any credit for such idle assertions. Subjoined is a statement of the numbers who fell by the hands of the Infidels, from the work of one of themselves. Prudhomme gives the following Table:—

GUILLOTINED BY SENTENCES OF THE REVOLUTIONARY TRIBUNAL.	
Nobility, of both sexes, . . . . .	2,028
Wives of labourers and artisans, . .	1,467
Priests, . . . . .	1,135
Religieuses, . . . . .	350
Common persons, . . . . .	13,623
	18,603
Women died of premature childbirth, .	3,748
Women killed in La Vendee, . . . .	15,000
Children do. do. . . . .	22,000
Men do. do. . . . .	900,000
Victims at Nantes, . . . . .	32,000
Killed at Leon, . . . . .	31,000
	1,003,748
	1,022,351

Of course the loss of life, as a whole, was far greater than these figures describe; twenty thousand persons are estimated to have died of famine; and in ten years, not less than three millions perished in France alone,—eight hundred thousand by civil war. During the Convention, the guillotine struck off one thousand heads per day. The reader will now be able to judge with what truth Infidelity can claim to be the great pillar of freedom, and to represent Christianity as the friend of despotism. The claim is not only not true, but it is the very reverse of the truth.

#### THE EXECUTION OF LORD WARRISTON.

FROM Aikman's "Annals of the Persecution in Scotland, from the Restoration to the Revolution," now in course of publication; we select the following interesting scene, from one of the darkest periods in our ecclesiastical history:—

Sir Archibald Johnston, Lord Warriston, had been forfeited and condemned by parliament when Argyle and Guthrie were arraigned, but escaping to the Continent, had remained concealed in Holland and Germany, chiefly at Hamburg, till, most unadvisedly, in the latter end of 1662, he ventured to France. Notice of this having been carried to London, the king, who bore him a personal hatred for his free admonitions when in Scotland, sent over secretly a confidential spy, known by the name of "Crooked Murray," to trace him out and bring him to Britain. By watching Lady Warriston, Murray soon discovered her lord's retreat at Rouen in Normandy, and had him seized while engaged in the act of secret prayer. He then applied to the magistrates, and, showing them the king's commission, desired that they would allow him to carry his victim a prisoner to England. The magistrates, uncertain how to act, committed Warriston to close custody and sent to the French king for instructions. When the question was debated in council, the

greater part were for respecting the rights of hospitality, and not giving up his lordship till some better reasons were shown than had yet been given; but Louis, who was extremely desirous to oblige Charles, and sympathized cordially in his antipathies against the Protestant religion and liberty, ordered him to be delivered to the messenger, who carried him to London and lodged him in the Tower in the month of January 1663. While the parliament was sitting in June, he was sent to Scotland with a letter from the king, ordering him "to be proceeded against according to law and justice," and landed at Leith on the 8th, whence, next day, he was brought bareheaded to the tolbooth of Edinburgh. Neither his wife, children, nor any other friend, were permitted to see him, except in presence of the keeper or guard, and that only for an hour, or at farthest two at a time, betwixt eight o'clock in the morning and eight at night. Here he was detained till July 8th, when, no more trial being deemed necessary, he was brought before parliament to receive judgment. His appearance on this occasion was humiliating to the pride of human genius, debilitated through excessive blood-letting and the deleterious drugs that had been administered to him by his physicians, the faculties of his soul partook of the imbecility of his body, and, on the spot where his eloquence had in former days commanded breathless attention, he could scarcely now utter one coherent sentence. The prelates basely derided his mental aberrations, but many of the other members compassionated the intellectual ruin of one who had shone among the foremost in the brightest days of Scotland's parliamentary annals. When the question was put, whether the time of his execution should be then fixed or delayed? a majority seemed inclined to spare his life, which Lauderdale observing, rose, and, contrary to all usage or propriety, in a furious speech, insisted upon the sentence being carried into immediate effect; the submissive legislators acquiesced, and he was doomed to be hanged at the cross of Edinburgh on the 22d of the same month, and his head fixed upon the Nether Bow Port, beside Mr Guthrie's.

Mr James Kirkton, author of the "History of the Church of Scotland," who visited him, says—"I spake with him in prison, and though he was sometimes under great heaviness, yet he told me he could never doubt his own salvation, he had so often seen God's face in the house of prayer." As he approached his end, he grew more composed; and, on the night previous to his execution, having been favoured with a few hours' profound and refreshing sleep, he awoke in the full possession of his vigorous powers, his memory returned, and he experienced in an extraordinary degree the strong consolations of the Gospel, expressing his assurance of being clothed with a white robe, and having a new song of praise put into his lips, even salvation to our God, which sitteth upon the throne, and to the Lamb!

Before noon, he dined with great cheerfulness, hoping to sup in heaven, and drink of the blood of the vine fresh and new in his Father's kingdom. After spending some time in secret prayer, he left the prison about two o'clock, attended by his friends in mourning, full of holy confidence and courage, but perfectly composed and serene. As he proceeded to the cross, where a high gibbet was erected, he repeatedly requested the prayers of the people; and there being some disturbance on the street when he ascended the scaffold, he said with great composure—"I entreat you, quiet yourselves a little, till this dying man deliver his last words among you," and requested them not to be offended that he used a paper to refresh his memory, being so much wasted by long sickness and the malice of physicians. He then read audibly, first from the one side and then from the other, a short speech that he had hurriedly written—what he had composed at length

and intended for his testimony having been taken from him. It commenced with a general confession of his sins and shortcomings in prosecuting the best pieces of work and service to the Lord and to his generation, and that through temptation he had been carried to so great a length, in compliance with the late usurpers, after having so seriously and frequently made professions of aversion to their way; "for all which," he added, "as I seek God's mercy in Christ Jesus, so I desire that the Lord's mercy may, from my example, be the more stirred up to watch and pray that they enter not into temptation."

He then bare record to the glory of God's free grace and of his reconciled mercy through Christ Jesus—left "an honest testimony to the whole covenanted work of reformation"—and expressed his lively expectation of God's gracious and wonderful renewing and reviving all his former great interests in these nations, particularly Scotland—yea, dear Scotland! He recommended his poor afflicted wife and children to the choicest blessings of God and the prayers and favours of his servants—prayed for repentance and forgiveness to his enemies—for the king, and blessings upon him and his posterity, that they might be surrounded with good and faithful councillors, and follow holy and wise councils to the glory of God and the welfare of the people. He concluded by committing himself, soul and body, his relations, friends, the sympathizing and suffering witnesses of the Lord, to his choice mercies and service in earth and heaven, in time and through eternity:—"All which suits, with all others which he hath at any time by his Spirit moved and assisted me to make, and put up according to his will, I leave before the throne, and upon the Father's merciful bowels, the Son's mediating merits, and the Holy Spirit's compassionating groans, for now and for ever!"

After he had finished reading, he prayed with the greatest fervour and humility, thus beginning his supplication—"Abba! Abba! Father, Father, accept this thy poor sinful servant, coming unto thee through the merits of Jesus Christ." Then he took leave of his friends, and again, at the foot of the ladder, prayed in a perfect rapture, being now near the end of that sweet work he had been so much employed about, and felt so much sweetness in through life. No ministers were allowed to be with him, but his God abundantly supplied his every want. On account of his weakness, he required help to ascend the ladder. Having reached the top, he cried with a loud voice—"I beseech you all who are the people of God not to scorn at suffering for the interest of Christ, or stumble at anything of this kind falling out in these days. Be encouraged to suffer for him, for I assure you, in the name of the Lord, he will bear your charges!" This he repeated again while the rope was putting about his neck, forcibly adding—"The Lord hath graciously comforted me." Then asking the executioner if he was ready to do his office, and being answered that he was, he gave the signal, and was turned off, crying—"Pray! pray! praise! praise!" His death was almost without a struggle.

Sir Archibald Johnston, Lord Warriston, was an early, zealous, and distinguished covenanter, and bore a conspicuous part in all the remarkable transactions of the times, from 1638 till the Restoration. The only blemish which his enemies could affix to his character was, what he himself lamented, his accepting office under the usurpers, after having previously so violently opposed this in others, when yet every prospect of restoring the Stuart family seemed hopeless, and when numbers of his countrymen and of his judges themselves had submitted to a tolerant commonwealth, that did not burden the conscience with unnecessary oaths, or require any compliances which might not, in the circumstances of the case, have been considered venial,

if not justifiable. His talents for business were of the first order. His eloquence was ready, and his judgment clear. He was prompt and intrepid in action, and adhered steadily to his Presbyterian principles, notwithstanding his officiating under a liberal government of a different persuasion—conduct we now allow to be not incompatible with integrity. His piety was ardent, and, amid a life of incessant activity, he managed to spare a larger portion of time for private devotion than many of more sequestered habits. He habitually lived near to God, and died in the full assurance of hope.

#### AFFLICTION OF THE JEWS.

Why are Judah's sons afflicted?

Why is Israel still a slave?

Has it not been long predicted

That the Lord would Zion save?

Why are Salem's walls forsaken,

Once the dwelling of the just?

Will her watchmen not awaken,

And arouse her slumbering dust?

Why do heathen, proud oppressors,

Rule her sons with iron hand?

Why are Gentiles now possessors

Of her long neglected land?

Go, and trace the sacred story,

There we read the awful cause,—

They have slain the Lord of Glory,—

They have trampled on his law.

Ask ye, now, why this affliction

Burst upon them like a flood?—

By Messiah's crucifixion,—

They are guilty of his blood.

#### THE WALDENSES OF PIEDMONT.

FROM THE REFORMATION TO THEIR BANISHMENT  
IN 1687.

##### PART II.

THE Piedmontese were now to be assailed by the persecutor; and from 1601 to 1637, they were incessantly exposed to vexations, exactions, and persecutions; after which, a season of repose occurred for thirteen years. But in 1650, the violence of the gathered storm began to burst, in consequence of the establishment of a council at Turin for the propagation of the Romish faith and the extinction of heresy. Spies were sent by this tribunal into the peaceful valleys, to sow, if possible, dissension among the brethren—to allure the weak with bribes—to tempt young men with Popish brides—and to practise every method of fraud and allurement by which the cause of true religion might be weakened, and its adherents seduced. Violence was also added to artifice. Congregations were deprived of their pastors, and mothers were bereaved of their infants, who were to be reared up in the faith of Rome; and multitudes of both sexes, who were cited to appear before the judges of Turin, never returned to tell the dark secrets of their prison-house. But even these processes were of too mild and dilatory a character for their relentless enemies; and accordingly, in the month of January 1655, Andrew Gastaldo, a doctor of the civil law, and "Conservator General of the Holy Faith," published a tremendous decree, commonly known by the title of "the order of Gas-

taldo." In this manifesto, all persons, of whatever degree, in Lucerna, Lucernetta, San Giovanni, La Torre, Bubbiana, Fenile, Campiglione, Bricherasia, and San Secundo, were ordered to depart within three days after the proclamation, under pain of confiscation and death, unless they gave in their adhesion to the Romish Church. It was also enacted, that mass should be celebrated in all those places to which they were ordered by their sovereign to retire; and that death should be the penalty inflicted upon every person who molested the Popish missionaries by word or deed, or dissuaded any of their brethren from turning to the Church of Rome. To enhance the severity of this sentence of banishment, the inclemency of an Alpine winter was at the height; and when thousands of families forsook their homes, and wandered forth amidst a frozen, snow-covered desolation, their enemies broke into their houses, and plundered them of all they contained. And even this, too, was light, compared with the sufferings that followed. The soldiers who were sent to enforce the decree became frantic in their excesses, and torture and massacre in every form succeeded the milder inflictions of pillage. In one place, they tortured an hundred and fifty women and children—dashing out the brains of some against the rocks, and chopping off the heads of others. This was only one specimen among many; but the various and frightful modes of death that were devised by the tormentors for their victims, and which were inflicted in the light of day, were such as might have made the heavens tremble, or the sun go backward in his course. Will it be believed that, on some occasions, the rabid appetite of revenge among the persecutors could not be satiated without the banquet of the cannibal? We write no oratorical metaphor, but a literal and well-attested fact! The hunt was keen among the mountains, and there the fugitives could be tracked by the blood-stained snow that had been impressed by their lacerated feet. The amount of the slain in this persecution is estimated at more than six thousand—a fearful slaughter, when we take into account the comparative smallness of the population among whom it happened. We gladly hasten from such a hideous subject, to listen for relief to that prophet-like, eloquent voice, which was lifted up upon the occasion, and which will find an echo through all time, while it proclaims the glory of the martyrs, and the shame of their persecutors:—

"Avenge, O Lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the Alpine mountains cold;  
E'en them who kept thy truth so pure of old,  
When all our fathers worshipp'd stocks and stones,  
Forget not: in thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese, that roll'd  
Mother with infant down the rocks. Their gore  
The vales redoubled to the hills, and they  
To heaven. Their martyr'd blood and ashes sow  
O'er all th' Italian fields, where still doth sway  
The triple tyrant; that from these may grow  
A hundred-fold, who having learn'd thy way  
Early may fly the Babylonian woe."

But a more formidable instrument than even the harp of Milton was wellnigh awakened upon this important occasion. The sword of Cromwell rattled in its sheath; but Savoy was beyond the reach of his arm. But what he could he did, and he did it with all his heart. He appointed a day of fasting and prayer, in behalf of the Protestants of Piedmont; he commenced

a public subscription for their relief, and headed the list with a donation of two thousand pounds from his own purse; he wrote to the French King, and to the Protestant states of Europe, to interest them in behalf of the persecuted people; and he dispatched an envoy to the Duke of Savoy, requesting him to recall Gastaldo, and restore his exiled subjects to their homes. The very name of the Protector was enough at any time to throw Cardinal Mazarine, the premier of France, into an ague-fit of terror; and the court of Savoy, therefore, was not very likely to set it at nought. A smooth answer containing many promises was returned to Cromwell's application; but the influence of the Jesuits was strong at Turin, and to such men promises were only valuable as opportunities to show their adroitness in eluding them. Gastaldo was still continued in his odious office, and the exiles were not recalled. The affair was then taken up by the Swiss Cantons, which, from their neighbourhood to Savoy, could interfere with the prospect of success; and, in consequence of their application, a treaty was ratified, in which every concession was apparently granted, and the expatriated returned to their homes. But the treaty was clogged with so many restrictions, and filled with such numerous evasions, that it was nothing worth; and it was aptly termed by Cromwell himself, "a more concealed course of hostility under the disguise of peace." Again, therefore, he addressed letters to the King of France, and the evangelical Cantons of Switzerland in 1656. What might have been the result of these, it is impossible to conjecture, for in the latter part of the same year the Protector died, and in him the Piedmontese churches lost their strongest and most effective advocate. It is at this point that Sir Samuel Morland, whom Cromwell sent as his envoy to Piedmont, and whose history of these churches we have closely consulted in the foregoing account, takes leave of the subject, with the following mournful picture of the condition of the people:—"I am forced to leave them where I found them, among the potsherds, with sackcloth and ashes spread under them, and lifting up their voice with weeping, in the words of Job, when he was in the depth of his misery and anguish; 'Have pity on us, have pity on us, O ye our friends, for the hand of God hath touched us!' To this very hour they hunger and thirst, and are naked, and buffeted, and have no certain dwelling-place. To this very day they labour under most heavy burdens, which are laid upon their shoulders by those rigid task-masters of the Church of Rome. To this very day the enemies of the truth plough, and make long furrows upon the backs of these poor creatures, by forbidding all manner of traffic, or commerce for their sustenance; by robbing them of their goods and estates; by driving them in a most savage manner from their ancient houses and habitations, and forcing them to sell their birth-right for a mess of pottage; by banishing their ministers, who are the shepherds of the flocks, that so the wolves may the better come in, and devour the sheep; by ravishing their young women and maidens, yea, by murdering many innocent souls as they pass along the highways about their private occasions; by cruel mockings and revilings; by continual menacings, and threats of an-

other massacre, if possible, seven-fold more bloody than the former. What shall I say? those very valleys where they inhabit at this day are, by the indefatigable industry of their Popish adversaries, made no other than a prison or dungeon, to which the fort of La Torre serves as a door, where they may let in when they please a troop of murderers, utterly to destroy and exterminate these poor, silly wretches. To all this I must add, that notwithstanding all those large supplies which have been hitherto sent them either from England or foreign states, yet, so great is the number of those hungry creatures, and so grievous are the oppressions of their Popish enemies, who lie in wait to bereave them of whatsoever is given them, and snatch at every morsel of meat that goes into their mouths, that, verily, some of them are at this very day ready, ever and anon, to eat their own flesh for want of bread."

This miserable state of things continued till the year 1672, when a war broke out between the Duke of Savoy and the republic of Genoa, in which the latter enjoyed a career of splendid successes. In this crisis, the Protestants nobly belied the accusations of their maligners; for instead of joining the enemy, or even remaining neutral, they came forward of their own accord to the Duke's assistance. Their generous and gallant aid completely turned the scale; the Genoese were defeated in turn, and such was the gratitude of the Duke for their services, that in a letter of thanks which he addressed to the congregations of the valleys, he assured them of his continual gratitude and protection. The sovereign faithfully kept his promise, so that until his death, which happened A. D. 1675, the churches in Piedmont had rest and prosperity. Even after his death, also, his Duchess continued to protect them; but on the accession of Victor Amadeus II., the valleys were once more to be swept with desolation; and in 1686 a proclamation was published, ordering every Protestant church and chapel to be destroyed, and commanding every person professing the Protestant faith to abjure his creed within fifteen days, under penalty of death or banishment. All infants, also, born among them from that date, were to be brought up in the Roman Catholic religion, under the penalty of their fathers being condemned to the galleys. The astonished victims remonstrated against this injustice, and their plea was aided by several of the Protestant states of Europe; but all was in vain; the Duke, incited by the King of France, proceeded to execute the merciless decree, upon which the unfortunate Protestants of Piedmont flew to arms in their own defence. Their numbers had been so wasted, that not more than 2500 could be mustered capable of military service; and yet this small band repeatedly defeated the united forces of France and Savoy that were sent to reduce them. But the conflict was too unequal to continue, and after a heroic struggle the men of the valleys were overborne, and almost buried under the numbers of the invaders, while their hamlets, and homes, and peaceful families, were visited with such atrocities, as could only be paralleled by those of 1655. More than three thousand perished on this occasion, by torture or the sword; fourteen thousand were imprisoned; and whole flocks of helpless children were torn from their parents, and carried away, to be educated in that creed against which their fathers had testified to the death. And such was the

\* The subscription amounted in a few days to £38,241, 1s 6d.—a magnificent amount, especially when we remember the superior value of such a sum in the seventeenth century.

fate of those who were imprisoned, that they had good cause to envy the happier lot of their brave brethren who perished in the field, or even on the scuffold; for so great was the severity of their confinement, that at the end of six months, only three thousand survived. For this poor remnant supplications were poured in from the Protestant states, and Victor Amadeus did not dare to refuse, but his tender mercies released the captives in the middle of winter, and upon the condition, that they should banish themselves forthwith and for ever from Piedmont. Such was the command announced to a band of sufferers, sick, and attenuated almost to skeletons by imprisonment and horrible privations; and at five o'clock in the evening of the same day, they were obliged to commence a march of four or five hundred miles. The ground during that midnight pilgrimage was strewn with bodies, for at least an hundred and fifty had perished; and on the next morning, when the exiles saw a tempest gathering and darkening upon the summit of Mount Cenis, they implored the officer who superintended their expulsion to suffer them to halt, until it had passed away. But he was more merciless than the tempest, and he compelled them to march forward, in consequence of which eighty-six more were overwhelmed, and buried beneath the snow. The survivors at last reached Geneva; but many of them reached it only to die, exhausted by sickness and fatigue. Little more than two thousand thus reached the Swiss and Genevese territories, where they were received with Christian sympathy and hospitality by those who shared with them in the same light of the Gospel. Victor Amadeus had thus recklessly thrown away the brightest gem of his ducal coronet, at the suggestions of his blind guides and a merciless superstition; after which he proceeded to fill the depopulated valleys with Roman Catholic inhabitants, and to man the forts with French and Piedmontese soldiers. And now the triumph of the enemy was complete, for they thought they had rooted out heresy from the land for ever, and that the people who had cherished it were fallen beyond recovery. Fools, and blind!—they knew not that the scattered remnant would soon return with a terrible retribution, and would again raise up the fallen cause, which at present was broken and trodden under foot. But a deed so surpassing all human calculation, will be more fitly described in the eventful life of Henri Arnaud, that pious and intrepid champion whom Providence raised up, like a second Jephtha or Gideon, to accomplish so marvellous a work.

JESUS SLEEPING IN THE STORM :

### A DISCOURSE.

BY THE REV. DANIEL BAGOT, B. D.,

*Minister of St James's Episcopal Chapel, Edinburgh.*

“ And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep,” &c.—  
MATT. viii. 23-27.

THE eighth chapter of St Matthew's Gospel has been called the chapter of miracles; and a very slight perusal of it will show that this is a most

appropriate designation. It relates some of the most amazing works of mercy and of power that were performed by the Saviour while he was on earth, and which prove that he was invested with ability, not only to heal those that were sick, but also to control the powers and principalities of darkness, and to regulate and command the inanimate elements of nature. Well may we exclaim with his disciples, on reading this portion of the history of Christ,—“ What manner of man is this !”

We propose, in dependence upon the divine blessing, to offer some practical reflections upon that portion of this chapter which relates the miracle of his calming the turbulence of the storm; and in doing so, shall proceed in our meditations from point to point, in the order in which they occur in the sacred history. May the Spirit of wisdom and of a sound mind guide us in these contemplations!

The first circumstance which naturally attracts our attention, is the situation in which the disciples are here represented to have been. They were in a boat, into which they had followed the Saviour. We are told, in the 18th verse, that Jesus had commanded them to prepare this vessel, which was probably an open fishing-boat with sails, in order that he might cross over the Sea of Tiberias to the opposite coast. How often does God, in his providence, lead his people to become the artificers of those very circumstances which afterwards give occasion to the trial of their faith! Yet the path of obedience, though it may lead to danger and to trial, will ultimately be found to be the path of safety. On this occasion the disciples had double proof of their being in the path of obedience, both in Jesus having directed them to prepare the boat, and in his having been the first to enter it himself. It is well for the Christian, when he finds himself involved in critical and perilous circumstances, to know that he has not recklessly brought himself into such a condition, by walking in a way of his own devising.

In the course of their voyage they are assailed by a storm,—“ And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves.” How mysterious are the ways of God! How differently does he frequently act from what human reason would prescribe! We might have thought that Jesus, who must have foreseen this storm, would not have led his people into danger; or, that when he had determined to sail over in the boat to the opposite land, he would have prevented the winds from rising, and secured for himself and his disciples a smooth and tranquil sea. But this is, in reality, the reasoning of unbelief. Whenever the Saviour brings his Church or his people into what they call danger, it is for the purpose of magnifying his love and his mercy towards them. How full of useful instruction to the afflicted Christian is this account of the disciples in the tempest! It presents him with a symbolic picture of the Christian's life, which is incessantly liable to storms:



for in the world he must have tribulation. It teaches him that even the presence of his Saviour does not afford security against trial, but that those who are the closest followers of Christ are even more liable to afflictions than others. It teaches him this consoling truth, that Jesus never commands his people to enter upon a course of duty where trials and disasters meet them, without accompanying them with his kind and gracious protection; for in the afflictions of his people he is afflicted, and the Angel of his presence saves them. He did not send the disciples to brave the dangers of so severe a tempest by themselves, whilst he remained, regardless of their safety, on the land; but he was the first to enter the boat. Who would not gladly welcome the tempest or the trial which affords occasion for receiving peculiar pledges of his Redeemer's mercy? for his mercy never appears in so strong a light as when it guards and comforts us in the midst of dangers, which we in ourselves have no power to avoid. Yes! the loving-kindness of Jesus, though always sweet to the believer, is most of all so in the hour of peril; nor do the soothing accents of his paternal mercy ever sound with so much melody, as when they are heard in contrast with the tumultuous waves of earthly trouble and distress!

The storm which took place on this occasion was probably excited by Satan, who is "the prince of the power of the air." He may have considered that this was a favourable opportunity for endeavouring to destroy, by one common ruin, the Saviour of the world and his chosen messengers of the Gospel, and thus to frustrate and extinguish that great enterprise of redeeming mercy which Jesus had come into the world to achieve. But how powerless is Satan, when he presumes to enter into conflict with the King of kings! One word from Him who is omnipotent to save is enough to crush his dark designs, and disappoint his best concerted plans.

Notwithstanding the terrific character of the storm by which the vessel was assailed, yet it is added,—and short though the sentence be, it should have occupied a distinct and separate verse,—“He was asleep.” This declaration affords a decisive proof of the reality of our blessed Saviour's physical nature,—that he was compassed with infirmities, and subject to all the sinless weaknesses of humanity. By some, likewise, it has been looked upon as a proof of the tranquillity of his conscience, and the holiness of his character. There is certainly nothing which excites and quickens inward accusations of guilt so powerfully as a storm at sea; but Jesus had no guilt to alarm him; he was holy, innocent, and pure; and he could have slept as soundly on the brink of hell, within the malignant glance of devils, as in some calm seclusion on the Mount of Olives, where angels would have watched his couch! Yet his sleep on this occasion was the sleep of real fatigue. Think of what had been his engagements on land. Seldom had his humanity been so occupied, within so short a space, as the visible and active instru-

ment of exerting and displaying the energies of his Godhead. If our nature is so liable to exhaustion and fatigue, by even a short occupation in labours that rise not above the level of its own peculiar powers, how must “the man, Christ Jesus,” have felt the pressure of weariness, after having so intensely laboured in working out so many manifestations of the Godhead that dwelt within him. This is the only place in our Saviour's life in which it is said that he was asleep, and is just the very occasion on which we might have supposed that he should have remained awake. But Jesus sometimes sleeps in order to try the faith of his disciples, and to lead them to feel their constant need of his watchful care. He sometimes withdraws himself from his Church, so that they are led to exclaim, “Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?” The Christian, however, should feel assured that he can never be placed in any emergency in which the prayers that he addresses to his compassionate Saviour cannot obtain relief, although he may appear to have hid his countenance from him for a time.

We are next informed that the disciples, overwhelmed with fear on account of the danger by which they were surrounded, “came to Jesus and awoke him, saying, Lord save us; we perish.” Danger always impels those who have any belief in the power of God to prayer; and too many there are who never pray, except when they are under the influence of terror or alarm. Yet it is well, even then, to have recourse to the power and mercy of God, who will always attend to the petitions of those who cry to him, in humility and faith, for succour. The disciples were convinced of the danger in which they were, and sensible that they had no other resource to fly to, they appeal to Christ to save them. Thus do trials and temptations become a blessing, when they lead us to look unto Jesus, and say, “Lord save us.” Let every sinner learn from this to fly to Christ as the refuge that is set before him in the Gospel. He is equally accessible to every one that cometh unto him by faith, as he was to the disciples in the ship, and equally ready to exert his power for their deliverance. What the sinner wants, in order to excite him to appeal in prayer to Christ, is to feel his lost and perishing condition, for a conviction of his spiritual danger must lie at the foundation of prayer.

But observe how Jesus acted—“He saith unto them, why are ye fearful? O ye of little faith! Then he arose and rebuked the winds and the sea; and there was a great calm.” Here we have an account of two addresses of Christ, delivered at the same time, but very different in their nature; the one, a mild remonstrance to his fearful disciples; the other, an irresistible command to the winds and the sea: the one full of condescending love, the other full of unbending power; the one evincing him to be the God of grace, the other proving that he is the God of nature. The address to his disciples takes precedence of the

other, because he was anxious to show, as soon as possible, the groundlessness of their fears. They should have remembered who was in the boat with them, that it was he who had recently displayed such miraculous power in behalf of others, who was declared to be the beloved Son of God, over whose safety the angels were constantly and intently watching; and they should have reflected upon the many previous pledges which he had given them of his loving-kindness and tender mercy, all tending to show that he would never have led them into such danger as they apprehended. And though they saw Jesus asleep, yet they should have remembered that his Godhead nature neither "slumbereth nor sleepeth." In fact, they had no real ground for fear so long as Christ was with them, whether waking or sleeping; but such is the weakness of our sinful nature, that our faith is always liable to give way under the influence of any thing external that causes the slightest apprehension or alarm.

We have here an evidence that fear is always a proof of our having little faith. It is only when the Christian has that clear and strong faith in the protecting love of God which leads him to say—"God is our refuge and strength; a very present help in trouble," that he can add—"therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Both fear and little faith are caused by a want of sufficient persuasion of the Saviour's power. Satan is ever ready to take advantage of every external occurrence which may afford him a suitable opportunity for discharging the fiery darts of fear against the believer, but Faith is the shield with which these are to be repelled or quenched; it is therefore necessary that this shield should be, as it were, large enough to cover and protect the entire person.

We must, however, infer from the disciples having prayed to Christ for succour, that they had faith in his power. The deficiency of their faith lay in their not perceiving that he could have kept them as safely in the midst of the tempest, as by the removing of it. And what a beautiful exhibition does this scene present to us of the meekness and disinterested condescension of Jesus! He does not rebuke and censure his disciples for needlessly interrupting his repose, but mildly and affectionately expostulates with them for a want of that full confidence in his power, which would have contributed to their own sense of safety and peace of mind! Nor does his concern for their infirmities allow him to rest satisfied with a mere remonstrance as to the groundlessness of their alarm, but he puts forth his almighty energy to remove the storm, and tranquillize the sea. How frequently is the loving-kindness of God towards his children manifested in this way. When the storms of trial which are sent for their good, so terrify and alarm them, that under their pressure they almost make shipwreck of their faith, he

withdraws them in mercy, because "he knoweth our frame; and remembereth that we are but dust." We should always, however, recollect that God is as able to save his people in the midst of trials, as by removing them. The prophet, exercising a fulness of faith in the power and mercy of God, was just as safe in the lions' den, as when he was liberated.

As soon as Jesus had mildly remonstrated with his disciples for their little faith, and for their fear, he rebuked the storm and the sea, and produced an instantaneous calm. This only required that he should speak, and it was done; for he who created all things possessed absolute power and authority over the works of his hands. Generally after a storm the sea rises and frets for a time, but in this instance the calm produced by the command of Christ was immediate and complete, and thus the miracle was the greater. Whenever Jesus removes a trial, he does so effectually. In the instance before us "a great tempest is" succeeded by "a great calm." Thus the consolations of his grace are proportioned to the previous distresses of his people. What must have been the feelings of the disciples in reference to the groundlessness of their fears, when they saw the tranquillity that ensued on the Saviour's uttering his voice; they must indeed have felt as many of the Lord's people have frequent occasion to feel, that the storm which leads them to see their own weakness, and their Redeemer's power, must have been intended for their good.

And observe the exclamation which they uttered under the influence of that wonder which so remarkable a miracle produced—The men marvelled, saying, "what manner of man is this;" or rather, "how great is this person, that even the winds and the sea obey him." This was the first miracle of the kind which they had ever witnessed. Hitherto the Saviour's power had been chiefly displayed in healing the sick, but in this instance he manifested his possession of authority over the elements of nature, and thus he showed himself to be nature's God. This exclamation came with peculiar force from the disciples, who had most of them been acquainted with the nature of storms and the dangers of the sea, but who had never seen a tempest so suddenly lulled before. The power which Christ had just displayed of controlling inanimate nature, which had no will with which to acquiesce in his commands, proved his possession of an ability of a much higher order than what they had ever witnessed before. It is an attribute of God to "still the noise of the seas, and the noise of their waves;" and, therefore, when Jesus exhibited these manifest indications of the Deity that dwelt within him, they naturally felt astonished and amazed. The more we see of Christ, the more shall we admire him, and exclaim, "how great is this person!"

What a striking illustration we have in this stupendous miracle, of the power which Christ employs in tranquillizing the agitations of a disturbed conscience. As soon as He, who is the

Prince of peace, gives the word of command, so soon a peace which passeth all understanding ensues, and the soul of the sinner enjoys a calm, to which it had previously been a stranger. Thus, also, does he allay the turmoil of human affairs, and reduces into a state of quietness and repose, those commotions which are calculated to disturb the peace and prosperity of his Church. The raging of the sea, and the tumult of the people, are alike obedient to his omnipotent control.

## BIOGRAPHICAL SKETCH.

THE LATE REV. JOHN ADAM,  
MINISTER OF FALKIRK.

BY THE EDITOR.

## PART I.

It is pleasant to recall the memory of the worthies of other days. Many of the best and the holiest men have gone down to the grave without leaving behind them, upon earth, any lasting traces of their existence, but their record is on high, and on the great day, their deeds of piety and benevolence, now forgotten here, shall be brought forward, in the sight of an assembled universe, as evidences of their love and devotedness to the Redeemer, and the joyful invitation shall be heard issuing from the throne of the Eternal, "Well done good and faithful servants, enter ye into the joy of your Lord." The benefits which they conferred upon their fellow-men may be forgotten by an ungrateful world, but, "God is not unrighteous to forget their work and labour of love," and they shall feel, throughout eternal ages, the truth of the Divine declarations, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." "They that turn many to righteousness shall shine as the stars for ever and ever."

The devoted minister of Christ whose career we are about to sketch, is one of those who, in so far as man is concerned, has almost passed into oblivion. The traditions concerning him are dim and distant, but still enough may be discovered to convince us that he lived not in vain, but was instrumental, both as a Christian and a Christian minister, in diffusing the savour of the Lord Jesus all around him. In reference to his birth-place, parentage, and early history, we have been unable, after the most careful inquiries, to discover the slightest information. From a comparison of dates, however, it would appear that he had been born at a very early period of the last century. After having passed through the usual curriculum of study he was licensed to preach the Gospel, and from the information which has been obligingly furnished by Mr Wallace, the present excellent minister of Dalrymple in Ayrshire, it would appear that by the free election of the residing heritors, elders, and heads of families, Mr Adam was chosen minister of that parish. There is no mention of a presentation, but the records of the Kirk-session bear that, on the 8th September 1726, at a meeting appointed by the Presbytery to moderate in a call, the roll of the parish, first of the heritors, then of the elders being called, they declared, by vote, their election of Mr John Adam to be their minister; and the heads of families did, by their unanimous consent, declare their willingness thereto. A call was accord-

ingly produced and signed by the meeting, and a committee appointed to present the same to the Presbytery of Ayr for their approbation and concurrence. The Presbytery offered no objections to this unanimous call of the people, and on the 15th February 1727, Mr Adam was ordained minister of Dalrymple. Mr John Fultoun, minister at Monkton, preached on the occasion from Matt. x. 16, "Be ye wise as serpents and harmless as doves."

The young minister of Dalrymple seems to have been much beloved by his people, but shortly after his induction into the parish a circumstance arose which gave him, no doubt, considerable uneasiness. The well known case of Professor Simpson, who was accused of heresy, being before the Church Courts, Mr Adam, at a meeting of Synod, had given his vote, in all probability, for the suspension of the heretical Professor. His conduct, in the matter, gave great offence to some of his people; and from the account given in the Kirk-session records of Dalrymple, it appears that two of the elders absented themselves from the meetings of Session for four months. They returned, however, in July 1739, after the process against Professor Simpson was settled by the General Assembly; and on resuming their seats in the Kirk-session, they were asked the cause of their absence. They appear to have declined making any reply, both at that and several subsequent meetings. At length, however, they assigned as an explanation of their conduct, "that they had taken offence at the part which the minister acted at the Presbytery, in relation to the process against Professor Simpson; but were now satisfied that their offence was groundless, being taken up upon hearsay, into which they had not duly inquired, and that they had been too rash and inconsiderate in their judgment, for which their sin, and the offence they thereby gave, they were heartily sorry, and resolved, through the grace of God, to be more circumspect and orderly in time coming."

Though nearly a century has elapsed since Mr Adam left the parish of Dalrymple, we are informed, by the present worthy incumbent, that "the name of Mr Adam is still held in affectionate remembrance." He was a faithful, diligent, and beloved pastor. A short time after he became minister of Dalrymple he was united in marriage to Janet, daughter of Mr Harry Osburn, minister of the Gospel at Tarbolton. The ceremony was celebrated at Hamilton by Mr Harry Adam, minister at Clackmannan. Whether the last-mentioned minister was a brother or a cousin, or indeed any near relative at all, to the subject of our present Sketch, we have failed to ascertain. The union thus formed was the source of a numerous family, amounting to no fewer than ten children. In 1740, however, it pleased the Almighty to visit the good man with a most distressing calamity. The small-pox having broke out in the family, five of them died within two months. On the 20th November 1740 their eldest son, and first-born, was cut off, at the interesting age of nine years and ten months; on the 5th December, their second daughter, at nearly two years of age; on the 26th December, their third son, in the seventh year of his age; on the 10th January 1741, their fourth son, in the fifth year of his age; and, on the 19th January, their fifth son, in his fourth year.

Such an overwhelming affliction must have made a deep impression on the bereaved and disconsolate parents. The hand of God was laid heavy upon them; but though they were called to mourn, they would, doubtless, "be still, and know that he was God." At this distant period nothing can be ascertained as to the exercise of their minds under this sore and sudden trial; but their pious friends hastened to mingle their tears with those of the weeping mourners. Among others, Mr Stevenson, an elder in the parish of Straiton, proprietor of Nether Barbeth, addressed to him a very beautiful letter of sympathy and condolence on the melancholy bereavement. Mr Stevenson's memory is still cherished in the parish where he resided, as that of a man of fervent piety and sterling worth. The letter alluded to, is uniformly to be found in the same tract with Mr Adam's "Dying Words," though it is obvious that, as Mr Stevenson died eleven years before Mr Adam, the dying experience must have been written by another individual,—probably by Dr Stevenson, a pious and eminent medical practitioner in Edinburgh at that time. The tract in question is rarely to be found, but we have been kindly favoured with a copy by our esteemed and respected friend, Mr Burns of Kileyth,—to whom, indeed, we are chiefly indebted for the materials of the present Sketch. We extract Mr Stevenson's letter to Mr Adam, on the death of his children, in its entire form:—

"REV. AND DEAR SIR,—I remember I was a stranger in the land of Egypt, and I know something of the heart of a stranger; I humbly, therefore, desire to cast in my small mite of Christian sympathy with you and your kind spouse, under that, no doubt, afflicting dispensation, the death of your dear children. You will readily grant that I have drunk deeper in that cup than you have yet done, having only, of seven pleasant children, one little girl left, having laid in their graves three sons and three daughters, all of them of an endearing age,—four of them between fifteen and twenty years of age. But the cup that our heavenly Father hath given us, shall we not drink it? That God who sets the solitary in families like a flock, and diminishes them at his pleasure, gave us children like to olive plants about our tables. How ready are we to say, in our prosperity, 'We shall not be moved, we shall die in our nests, our seed and offspring shall be powerful upon the earth, and be blessed among the generation of the upright,'—useful servants of their generation, and nourishers of our old age! But we have laid them in the grave, these lately pleasant bodies, to say to corruption, 'Thou art my father; and to the worms, My sister and brother:' and with them we have buried a great part of our worldly comforts, hopes, and projects. O what a dark veil death and the grave cast over all human glory! it cannot descend after them into the dust. There are kings and counsellors of the earth, who built desolate places for themselves; and princes, who filled their houses with gold and silver. 'There the wicked cease from troubling, there the weary be at rest, there the prisoners rest together,—they hear not the voice of the oppressor; the small and great are there.' We return from the grave to our houses: there, perhaps, we meet a 'Rachel, weeping for her children, refusing to be comforted, because they are not;' here, an empty cot; there, an empty bed. We sit down at our tables, these pleasant plants are amissing; the wind hath passed over these flowers, and they are gone; those beautiful lambs, that used to play through our houses and fields, and sweetly divert us with their familiar conversations and loving embraces, we see them no more,—death has taken them from our

bosom; and no doubt, some fears as to their eternal state, and reflections as to our duty towards them, may complete this melancholy scene. But let us not dwell too much upon such like thoughts, lest a wounded spirit, like a sharp knife, cut the thin sheath of our frail bodies, and disable us, in body or mind, from our duty to God or man; but especially, let us beware of any hard thoughts of God, but still acknowledge that he is righteous, and that in faithfulness he hath afflicted us. Let us turn our complaints upon ourselves, and say,—'We have sinned, and what shall we do unto thee?' and, 'Wherein we have done foolishly, we will do so no more.' It becomes us to say, 'The Lord gave, and the Lord taketh away, and blessed be his name. Shall we receive good at the hand of the Lord, and not evil also? Let him do as seemeth him good;' and, 'Good is the will of the Lord.' But we are called 'not to sorrow as those that have no hope;' and to the true Israelite, within the bonds of God's covenant, a brighter side of the land may appear, and we may justly 'rejoice in the hope of the glory of God.' Let us, then, enter into our closets, the proper place for giving vent to our lawful passions, and where, to my experience, I have found the greatest relief, and having offered up the sacrifice of a moderate sorrow and contrition, especially for sin, which brought death into the world, let us, upon the wings of faith, visit the heavenly glory, and with faith's eye see the blessedness of the dead in Christ from henceforth, and the good of God's chosen, and rejoice in their joy, and triumph with his inheritance. Let us then view our dead relations and children, concerning whom we have good grounds of hope, in the goodness of God to man, from all eternity chosen of the Father, redeemed by the Son, and sanctified by the Holy Spirit. Let us view them in the covenant promises,—'I will be thy God, and the God of thy seed;' in Christ's invitation to come to him, 'for of such is the kingdom of heaven.' Let us view them by us dedicated unto God, ingrafted into Christ, and sealed unto eternal life, by baptism. Let us view these olive plants, transplanted from the stormy, barren soil of this world, into the heavenly paradise, and flourishing in the courts of the new Jerusalem above. Let us view these pleasant lambs eating the fruit of the tree of life, and drinking of the water of the river of life, that flows from beneath the throne of God and of the Lamb. Let us view them in the bosom of the good Shepherd, who gave his life for the sheep, and 'carries the lambs in his bosom.' Let us view them in Abraham's bosom;—and why not in the bosom of their more immediate parents and relations, now in heaven? Let us view, not only their angels, who ministered to them here on earth, and carried their souls to glory, but even themselves, beholding the face of their heavenly Father, admiring and 'worshipping Him that sitteth upon the throne, and the Lamb for ever and ever,' and 'following the Lamb whithersoever he goeth,'—the virgins not polluted with the gross pollutions of this world, nor 'guile found in their mouth,' having their 'robes washed and made white in the blood of the Lamb.' Let us view them coming to judgment, their bodies spiritual, immortal, incorruptible, and 'made like unto Christ's glorious body,' joyfully reunited to their souls, 'satisfied with his likeness,' 'openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.' True, many of these descriptions of the heavenly glory are metaphorical, but so much the more does the wisdom and condescension of God appear, for how otherwise could we have any conceptions of these things in our present state and capacity, but that glory infinitely transcends all metaphors, and is a glory yet to be revealed, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.

But unbelief in the heart may be ready to object, that these are great and mysterious things, difficult to be believed and hoped for, by poor sinful mortals: true, they are great, but not too great to be the displays of the glory of God, and they confound all the mere natural, rational, and moral schemes in the world, and could never have been, as to a great part of them, known or believed, without that light and assistance of that Word and Spirit of God, that hath brought life and immortality to light, and is the Sun that enlightens the spiritual world. It is true, a great many of the invisible things of God are clearly manifested by the things that are seen, even his eternal power and Godhead, and that the light of nature and reason doth condemn the world for the want of a faith and practice suitable to the evidence it affords. But let not us, to whom God hath made light to arise, separate what God hath joined together, that is, his word and his works. Doth not his glorious perfections equally shine in both? Do they not reciprocally illustrate one another? And a wonderful analogy and likeness between the kingdom of nature and the kingdom of grace, teaches us many of the fundamental and difficult doctrines of our Christian faith; and have we not the resurrection of the dead taught us every morning we arise from sleep, and every spring when vegetative nature has been dead through the winter, and a great many animals and insects? Are we not taught the immortality of the soul, and its acting in a separate state, by our dreams? The spirit, in its imaginations, no doubt, runs through the universe, it hears, sees, feels, and exercises all the bodily senses; it grieves, loves, joys, and exercises all the faculties of the mind, when the body lies in a dead sleep, and all in such a manner, as our reason now no more can comprehend, than we can do that of a real separate state; and so of many other things. Is not all nature adapted to teach us God and spiritual things, and continually improved by the Divine oracles for that end; every employment, merchandise, husbandry, building, sowing, digging; every member of our bodies, hands, feet, eyes, do illustrate the Divine perfections and operations. But the mysteries of God's Word are to be admired and adored as well as those of his works, and reserved till the day-spring from on high arise upon us; and no doubt many of them will remain mysteries through all eternity. Let us bless God that we have necessary things to be believed and done, in order to salvation, so plain. Let us be far from doubting God's love, or receiving his grace in vain, that bringeth salvation, and hath appeared to all men, both Jews and Gentiles, teaching us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, &c., and so keep ourselves in the love of God, looking for the mercy of our God in Jesus Christ, unto eternal life. I fear I have been too tedious, and darkened counsel by words without knowledge; but seeing our Lord commands us to comfort one another with these words, I have laid before you these few hints, hoping they will receive a favourable reception, construction, and correction, being offered by a willing mind, and according to what man hath. May the chief Comforter come unto you, and abide with you. May he bring meat out of the eater, and sweetness of this strong trial. May he bless you, your spouse, and remaining children; preserve, enable, and comfort you all in his service while here, and at last receive you into his heavenly glory. I am," &c.

The singular beauty and interest of this production will at once be recognised by every pious reader. A fine vein of rich thought and fervent devotion runs

through it, which commend it to our esteem, as coming from the pen of one deeply learned in the school of Christ.

#### FOLLOWING CHRIST.

JESUS, my all, to heaven is gone,  
He whom I place my hopes upon;  
His track I see, and I'll pursue  
The narrow way, till him I view.

The way the holy prophets went,  
The road that leads from banishment;  
The King's highway of holiness  
I'll go; for all his paths are peace.

This is the way I long have sought,  
And mourn'd because I found it not;  
My grief, my burden, long has been,  
Because I could not cease from sin.

The more I strove against its power,  
I sinn'd and stumbled but the more;  
Till late I heard my Saviour say,  
"Come hither, soul, for I'm the way."

Lo, glad I come, and thou, dear Lord,  
Shalt take me to thee as I am;  
Nothing but sin I thee can give,  
Nothing but love do I receive.

Now will I tell poor sinners round  
What a dear Saviour I have found;  
I'll point to thy redeeming blood,  
And say,—“Behold the way to God!”

CENNIK.

#### CHRISTIAN TREASURY.

*Is any Man afflicted? let him pray.*—Who doubteth but God did mitigate the heaviness of Joseph, although he sent not hasty deliverance in his long imprisonment; and that as he gave him favour in the sight of the jailer, so inwardly also he gave him consolation in spirit? Wherein he utterly repels the desire of the flesh, for the petition of the spirit always is, that we may attain to the true felicity, whereunto we must needs enter by tribulation and the final death, which the nature of man ever abhors, and therefore the flesh, under the cross, and at the sight of death, calls and thirsts for hasty deliverance. But God who alone knows what is expedient for us, sometimes prolongs the deliverance of his chosen, and sometimes permits them to drink, before the maturity of age, the bitter cup of bodily death, that thereby they may receive medicine and cure from all infirmity. For who doubts that John the Baptist desired to have seen the days of Jesus Christ more, and to have been longer in conversation with him? Or that Stephen would not have laboured more days in preaching Christ's Gospel, whom, nevertheless, he suffered speedily to taste of this general sentence? And, though we see therefore no apparent help to ourselves nor yet to others who are afflicted, let us not cease to call, thinking that our prayers are vain. For whatsoever come of our bodies, God shall give unspeakable comfort to the spirit, and shall turn all to our good beyond our own expectation.—JOHN KNOX.

*Saving Faith.*—Every other faith but that which apprehends Christ as a purifier, as well as our atonement and righteousness, is false and hypocritical.—ADAM.

*The blessed effects of Christianity.*—When subjected to the multifarious ills which flesh is heir to, what is there to uphold our spirit, but the discoveries and the prospects that are unfolded to us by revelation! What, for this purpose, can be compared with the belief, that every thing here below is under the management of infinite wisdom and goodness, and that there is an im-

mortality of bliss awaiting us in another world? If this conviction be taken away, what is it that we can have recourse to, on which the mind may patiently and safely repose in the season of adversity? Where is the balm which I may apply with effect to my wounded heart, after I have rejected the aid of the Almighty Physician? Impose upon me whatever hardship you please; give me nothing but the bread of sorrow to eat; take from me the friends in whom I had placed my confidence; lay me in the cold hut of poverty, and on the thorny bed of disease; set death before me in all its terrors; do all this, only let me trust in my Saviour, and pillow my head on the bosom of Omnipotence, and I will fear no evil; I will rise superior to affliction; I will rejoice in my tribulation. But let infidelity interpose between God and my soul, and draw its impenetrable veil over a future state of existence, and limit all my trust to the creatures of a day, and all my expectations to a few years, as uncertain as they are short, and how shall I bear up, with fortitude or with cheerfulness, under the burden of distress? or where shall I find one drop of consolation to put into the bitter draught which has been given me to drink? I look over the whole range of this wilderness in which I dwell, but I see not one covert from the storm, nor one leaf for the healing of my soul, nor one cup of cold water to refresh me in the weariness and the faintness of my pilgrimage.—REV. DR THOMSON.

#### A MINISTER'S LETTER TO HIS PEOPLE.

By THE REV. WILLIAM REID,

Minister of Chapelshaws Parish, Dundee.

MY BELOVED FLOCK,—The objects of my unceasing care and of my prayers, for whom I ought to travail, as in birth, till Christ be formed in you the hope of glory,—these are indeed perilous times that we live in; “for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof,”—almost Christians. They say they have repented and believed in Christ, while their every-day practice gives the lie to such a statement. They know not that they are sinners, nor yet the emptiness of worldly things as a portion to the soul, nor the awful eternity of misery they are flying into, as fast as the wings of time can carry them, while in that state. But what do you more than others, my dear people? They at times read the Bible, say prayers, go to church, sit down at the Lord's table,—and what do you more than they? Do let your consciences give a faithful answer to these questions now put.

First, then, Have you in reality been born again? Has God taken away the hard and stony heart from you, and given you a new heart, and made you partakers of a holy and divine nature,—“renewed you in the whole man, after his own image, in knowledge, righteousness, and true holiness,”—thereby to know divine things savingly? Are your wills in some measure right with God's will,—your desires and affections holy, and going out after God, as the alone portion of your souls? If so, your souls will naturally move from sin to holiness, from creatures to God. There will be an eye to see spiritual objects, and an ear to hear God's voice in his Word, and a taste and relish for divine things,—yes, an hunger and thirst for them. This holy leaven of grace will leaven your whole souls. Christ, who now sees our hearts, and is in a very little time to be our Judge, says, “Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God.” Are you born again?

Secondly, Have you been united to Christ, the living and glorified Head of his people, by the Holy Ghost? If so, Christ is yours, and you are his; he is your Head, and you are his members. You are one in spirit, one in law, and, in a measure, one in lot with him; but “he that is joined to the Lord is one spirit.” 1 Cor. vi. 17. He dwells in you, by his Word, and Spirit, and grace; and you in him, by living faith; and from this union there is daily communion with him, in all his offices, as Prophet, Priest, and King to his people. In his ordinances, and in all the procedure of his holy providence, he speaks to you; and you again to him by the prayer of faith; and you live in him, and on him, and for him. “Now, if any man have not the Spirit of Christ, he is none of his.” “And if any man be in Christ, he is a new creature: all old things have passed away, behold, all things are become new.” Rom. viii. 9; 2 Cor. v. 17. Oh! are these things so with you, or are you deceiving your own souls? Let your consciences, my dear people, faithfully answer this question.

Thirdly, Are you growing in all grace? “Those that be planted in the house of the Lord shall flourish in the courts of our God.” They grow in every grace “till they come to the stature of the fullness of perfect men in Christ.” So we read of “little children,” of “young men,” and of “fathers in Christ.” To which do you belong? or is it so that you belong to none of them? And if so, you are yet dead in sin, and belong to the family of the wicked One. Dreadful state, indeed! And “be sure your sins will find you out.”

And, Lastly, Do you, my dear brethren, as heads of families, pray much for and with your families? Are you training up your children for eternity, in “the nurture and admonition of the Lord,”—giving them an example of the life and power of vital godliness? If you do not now go with them and for them to the throne of grace, O how shall you meet them at the throne of judgment? O think on these things! and may Jehovah give you understanding. For “what shall it profit a man, though he should gain the whole world, and lose his soul?”

#### A WORD TO THE CHILDREN.

My dear little children, Christ says, “I love them that love me, and those that seek me early shall find me.” Seek you the Lord, then, while he may be found; call upon him while he is near. He says, “Suffer little children to come unto me, for my kingdom is made up of little children.” Christ says, “To-day to-day!” “If you will hear his voice, harden not your hearts.” Satan says, “To-morrow, to-morrow! It is yet too soon to seek Christ!” Choose you, then, this day, which you will serve. Seek the new heart from Christ first, and then all other things will be added unto you. Be kind and dutiful to your parents. Daily read a portion of the Bible, with David's prayer,—“Open thou mine eyes, that I may behold wondrous things out of thy law!” and let it be every day a part of your prayer, “Lord, teach us to pray!” Let only such as know and love Christ be your companions. “Remember the Sabbath-day, to keep it holy:” do not speak about worldly things,—seek not the vain pleasures of this world on that day. Be always, forenoon and afternoon, in the house of God; and in the evening, think over and pray over what you have heard. Christ says, “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrongeth his own soul. All they that hate me love death.” Prov. viii. 34-36.

And may “the great Shepherd of the sheep,” who “gathers the lambs in his arms, and carries them in his bosom,” draw you out of “the fearful pit and miry

day" of a natural state, and "create in you the clean heart; and renew in you the right spirit," and thereby make you his now, "and you shall be his in that day when he maketh up his jewels." This, my beloved flock, is the earnest prayer of your souls' well-wisher and Pastor.

#### FAMILY MONITOR.

The minister of this parish is of opinion, that he cannot better, at this time, discharge the duty of family visitation, than by presenting to the heads of families under his pastoral oversight and charge, and for their serious and frequent consideration, the following extracts from the "Act and Recommendation concerning Ministerial Visitation of Families." General Assembly, 1788:—

In order that this duty may not be discharged "in a slight and overly manner," it was unanimously recommended, and is as a family monitor to all,—

"1. After the minister has got an account of the persons dwelling in the family, he may speak to them *all* in general of the necessity of regeneration, and the advantages of serious religion and godliness, of piety towards God, and justice and charity towards man.

"2. And next more particularly to the *servants*, of their duty to fear and serve God, and to be dutiful, faithful, and obedient servants, and of the promises made to such, commending to them the reading of the Scriptures as they can, and prayer in secret, and love and concord among themselves; and, in particular, a holy care of sanctifying the Lord's Day.

"3. The minister may apply his discourse to the *children*, as they are capable, with affectionate seriousness, showing them the advantage of knowing, loving, seeking, and serving God, and remembering their Creator and Redeemer in the days of their youth, and honouring their parents; and to mind them how they were dedicate to God in baptism; and when of age and fit, and after due instruction of the nature of the covenant of grace, and the seals thereof, to excite them to engage themselves personally to the Lord, and to desire, and prepare for, and take the first opportunity they can of partaking of the Lord's Supper; to be especially careful how they communicate at first, much depending thereon (and such of the servants as are young, are to be exhorted hereto in like manner); exciting them also to daily reading of the Scriptures, and to secret prayer, and sanctifying the Lord's Day.

"After the minister has spoken to servants and children, he should speak privately to the *master* and *mistress* of the family, about their personal duty toward God, and the care of their own souls' salvation, and their obligation to promote religion and the worship of God in their family, and to restrain and punish vice and encourage piety, and to be careful that they and their house serve the Lord and sanctify the Lord's Day; and, after this, it may be fit to exhort masters to take care that God be worshipped daily in the family by prayer and praise, and reading of the Scriptures.

"*Secondly*, Concerning the behaviour and conversation of the servants, and their duty towards God and man, and how they attend the worship of God in the family, how they attend the public worship on the Lord's Day, and how they behave after sermons, if any of them be piously inclined, if they make conscience of secret prayer, and reading the Scriptures.

"*Thirdly*, If there be catechizing and instructing the ignorant and weak, if due care be taken in educating the children, and particularly if they be put timely to school, and how they profit thereat, and how the Lord's Day is spent after sermons in the family, and in secret,—in all which, the minister may mix suitable directions, encouragements, and admonitions, as he shall see cause, and most for edification.

"5. It may be useful to inquire who have *Bibles*,

and to encourage them who are able to get a Bible of their own, and to make diligent and religious use thereof, and to commend to parents and masters of families to have the Confession of Faith, Catechisms, and other good books, for instruction in faith and manners.

"6. *Communicants* may be excited to remember and pay their vows to the Lord.

"7. Seeing there is need for all this of much prudence, zeal for God, and love to souls, and affectionate seriousness, all this should be carried on with dependence on God, and fervent prayer to him, both before a minister set forth for such work, and with the visited, as there shall be access to, and opportunity for it."

#### ACT OF ASSEMBLY.

The General Assembly, after mature deliberation, doth approve the following Rules and Directions for cherishing piety, and preventing division and schism; doth appoint ministers and ruling elders in each congregation, to take special care that these directions be observed and followed: as likewise that Presbyteries and Provincial Synods inquire and make trial whether the said directions be duly observed in their bounds, and to reprove or censure, according to the quality of the offence, such as shall be found to be reprobable of censurable therein. And, to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship, the Assembly doth farther require and appoint ministers and ruling elders to make diligent search and inquiry, in the congregations committed to their charge respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault; and, in case of his continuing therein, he is to be gravely and sadly reprov'd by the session; after which reproof, if he be found still to neglect family worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein, till he amend.

#### DIRECTIONS OF THE GENERAL ASSEMBLY.

1. And *first*, for secret worship. It is most necessary that every one apart, and by himself, be given to prayer and meditation, the unspeakable benefit whereof is best known to them who are exercised therein,—this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained; and, therefore, it becometh not only pastors, within their several charges, to press persons of all sorts to perform this duty, morning and evening, and at other occasions, but also it is incumbent on the head of every family to have a care that both themselves, and all within their charge, be daily diligent herein.

2. The ordinary duties comprehended under the exercise of piety, which should be in families, when they are convened to that effect, are these.—First, prayer and praises performed with a special reference, as well to the public condition of the Kirk of God in this kingdom, as to the present case of the family, and every member thereof. Next, reading of the Scriptures, with catechizing in a plain way, that the understanding of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith; as also admonition and rebuke, upon just reasons, from those who have authority in the family.

3. The Holy Scriptures should be read ordinarily in the family; and it is commendable, that thereafter they confer, and by way of conference make some good use of what hath been read and heard,—as, for example, if any sin be reproved in the Word read, use may be made thereof to make all the family circumspect and watchful against the same; or, if any judgment be threatened, or mentioned to have been inflicted, in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it; and, finally, if any duty be required or comfort held forth in a promise, use may be made to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort: In all which, the master of the family is to have the chief hand; and any member of the family may propose a question or doubt for solution.

4. The head of the family is to take care that none of the family be withdrawn from any part of family worship; and, seeing the ordinary performance of all the parts of family worship belong properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness to these exercises.

5. On the Lord's Day, after every one of the family apart, and the whole family together, have sought the Lord, in whose hands the preparation of men's hearts is, to fit them for public worship, and to bless to them the public ordinances, the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation; and the public worship being finished, after prayer, he should take an account what they have heard, and thereafter to spend the rest of the time which they may spare in catechising, and in spiritual conferences upon the Word of God; or else, going apart, they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God; and so the profit which they found in the public ordinances may be cherished and promised, and they more edified unto eternal life.

#### EXHORTATION.

Read often the 3d chapter of John, and the 2d and 6th chapters of the Ephesians. Keep in memory the "Shorter Catechism,"—an excellent summary of "What the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Willison's "Sacramental Catechism," Mead's "Almost Christian," and Guthrie's "Trial of a Saving Interest in Christ," are also earnestly recommended.

"And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment."—1 John iii. 23.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water."—John vii. 37, 38.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke xxi. 34-36.

"The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."—Numb. vi. 24-26.

"O, Sirs! it is no trifles or jesting matters that the

Gospel speaks of. I must needs profess to you, that, when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men—that the greatness of the subject doth not so overwhelm our understandings and affections as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance,—much more that men should be so stupid as to make light of them. O, Lord! that men did but know what everlasting glory and everlasting torments are, would they then hear as they do? Would they read and think of these things as they do? I profess I have been ready to wonder when I have heard such weighty things delivered, how people can forbear crying out in the congregation,—much more, how can they rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt. O, that heaven and hell should work no more on men! O, that everlastingness should work no more! O, how can you forbear, when you are alone, to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep, and that they come not in your mind when you are about your labour! I wonder how you can almost do any thing else!—How you can have any quietness in your minds!—How you can eat or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment—that can be readier to sleep than to tremble, when he heareth how he must stand at the bar of God—that can follow his worldly business, and make nothing of the great business of salvation or damnation, and that when they know it is hard at hand? Truly, Sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little—that they pour not out their souls in every supplication—that they are not more taken up with God—that their thoughts are not more serious in preparation for their account. I wonder that they are not a hundred times more strict in their lives—more laborious and unwearied in striving for the crown than they are."

My dear people,—It is the earnest desire of your minister, that you and yours may be saved by Jehovah Jesus with an everlasting salvation, and that you would read the above excellent directions at least once a-week, and especially upon the evenings of the Lord's Day. O! do retire to your closets—"Examine yourselves whether you be in the faith; prove your own selves; know you not your own selves, how that Jesus is in you, except ye be reprobates?" O! do think seriously on these three awful subjects—Death, Judgment, and Eternity. Where will you and your dear children be in less than ninety years after this? An eternal heaven, and, if not, an eternal hell, will receive every one of our immortal never-dying souls. O! then, what manner of persons ought we to be in all holy conversation? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless; which is the earnest prayer of

YOUR SOUL'S WELLWISHER.

Printed and Published by JOHN JOHNSTONE, 2, HENDER SQUARE, Edinburgh; and sold by J. R. MACHAIR & Co., 12, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CREEV, Junr., & Co., Dublin; W. McCORMACK, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—The Pretensions of Modern Infidelity tested by Facts. By the Rev. J. G. Lorimer. Part II., ..... Page 609</p> <p>2.—Sacred Poetry. "Lines written on a survey of the Heavens, in the morning, before Daybreak." By H. Kirke White, 612</p> <p>3.—Biographical Sketch. The late Rev. John Adam, Minister of Falkirk. By the Editor. Part II., ..... do.</p>	<p>4.—Missionary Labours among the Armenians, Greeks, and Jews, in the Ottoman Empire, ..... Page 616</p> <p>5.—A Discourse. By the late Rev. John Johnston, ..... 616</p> <p>6.—Sacred Poetry. "Christ our Guardian." By Kelly, .... 620</p> <p>7.—Christian Treasury. Extracts from Chalmers, Adam, Rutherford, Howels, and Foster, ..... do.</p> <p>8.—A Proposed Union for Prayer, ..... 621</p>
--	--

THE PRETENSIONS OF MODERN INFIDELITY TESTED BY FACTS.

BY THE REV. J. G. LORIMER,

Minister of St David's Parish, Glasgow.

PART II.

THERE is still another pretension which we must shortly consider; and it is this,—That Infidelity conducts to human happiness and perfection. It is well known that there is a class of speculators, many of whom avow no hostility to Revelation, who dream that, by the spread of general knowledge, the improvement of arts and sciences, and well-poised political institutions, our race, apart from religion, may be conducted to a state of perfection and happiness on earth. Of course, this theory proceeds upon a denial of the most obvious truths of revelation, such as the depravity of man. It may, therefore, justly be called Infidel in its character, whether men are aware of it or not. Of the good which such influences as those to which we have referred may be able to work out for the race of man, we do not pretend to judge. It is very probable that in some respects they would improve his outward condition; but we hold that Infidelity, whatever character it may assume, is utterly inadequate to meet the circumstances and the wants of man, and therefore can never lead him to that happiness of which it boasts. We shall show that the most eminent Infidels, so far from being happy in their own minds, have been miserable; and that the only certain approximation which is made to happiness in this world, is through the medium of genuine Christianity. We have seen that Infidelity is neither the friend of knowledge nor the friend of freedom,—that its influence is hostile to both. It is obvious that this must stand very much in the way of that millennium of bliss of which it speaks. We have seen how selfish some of the most distinguished unbelievers were,—that they had no motives to be generous. Now, it is in the exercise of the more generous dispositions, those which point to the welfare of others, that our true happiness lies. So far, then, Infidelity leaves

men strangers to abiding enjoyment; but let us refer to particular cases. The following is Voltaire's view of human life. Does it argue the presence of happiness? Does it point to the perfection of man?

"Who," says Voltaire, "can without horror consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers,—in cutting the throats of his fellow-creatures for pay,—in cheating and being cheated,—in serving that he might command,—and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of the dreadful picture, to find that it contains a complaint against Providence itself,—and I WISH I HAD NEVER BEEN BORN."

What a contrast is this view of human life, to that entertained by Halyburton, an eminent professor of theology at St Andrews. He says,—

"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever. Oh! the thoughts of an incarnate Deity are sweet! Oh! how I wonder at myself, that I do not love him more!—that I do not admire him more! What a wonder that I can enjoy such composure under

all my bodily pains, and in the view of death itself! What a mercy that, having the use of my reason, I can declare his goodness to my soul! I long for his salvation. I bless his name,—I have found him, and die rejoicing in him. O blessed be God that I was born! O that I was where he is! I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. Oh! there is a telling in this providence, and I shall be telling it for ever! If there be such a glory in his conduct toward me now, what will it be to see the Lamb in the midst of the throne! **BLESSED BE GOD THAT EVER I WAS BORN.**"

These are not peculiar cases. Turn to the experience of Hume. We do not refer to the affected merriment of his death-scene, and its real misery and awfulness, (a death-scene of infidelity which the nurse, who witnessed it, declared she would on no consideration attend again,) but to his own state of mind, as declared in his "Treatise on Human Nature," between thirty and forty years before his death, when he was in full health and vigour. He says,—“When I look abroad, I see on every side dispute, contradiction, anger, calumny, and detraction; when I turn my eye inward, I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me; though such is my weakness, I feel my opinions loosen and fall off of themselves when unsupported by the approbation of others. Every step I take, is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning; for with what confidence can I enter on such bold enterprises, when, besides those numberless infirmities peculiar to myself, I find so many that are common to human nature? The intense view of manifold contradictions, the infirmities in human reason, have so worked upon my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more likely and more probable than another. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favour shall I court, and whose anger shall I dread? What beings surround me, and on whom have I any influence, or who have any influence on me? I am confounded by all these questions, and begin to fancy myself in the most deplorable condition imaginable: environed with the deepest darkness, and utterly deprived of the use of every member and faculty.”

It is unnecessary to remind the reader of the degraded life of Paine, or of his wretched death; but two sentences may be quoted from a letter of Franklin to his brother infidel, on reading in manuscript the "Age of Reason." This letter is little known, and unbelievers have denied its authority; but its genuineness has recently been established beyond all question. Franklin's remarks are: "I would advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person." "If men are so wicked with religion, what would they be without it."

Here the sagacious but sceptical Franklin confesses infidelity to be a tiger, a description which the scenes of the first French revolution afterwards showed to be fearfully correct. He acknowledges also its inability to restrain wickedness. What prospect, then, does unbelief hold out of conducting to the perfection of our race?

The "Age of Reason" reminds us of the Goddess of Reason, the unhappy profligate young woman who, in France, consented to be publicly recognised as the personification of infidelity. Surely she should be a picture of happiness, an emblem of the glories of infidelity when universal. The following is the account of her, taken from the Paris papers of August 1, 1817:—

"Died, within these few days, in the hospital for pauper lunatics at Salpetriere, where she had lived unpitied and unknown for many years, the famous Theroigne de Mericourt, (the Goddess of Reason,) the most remarkable of the heroines of the revolution. She, who was taught publicly to blaspheme her Creator, and to dishonour her sex, (for she appeared in public nearly naked,) was for the last twenty years of her miserable life subject to the greatest of human calamities—the deprivation of reason. She repented very severely of her horrible crimes, and her few lucid intervals were filled up by the most heart-rending lamentations. She died at the age of fifty-seven."

Righteous was the moral retribution of heaven—the Goddess of Reason for twenty years bereft of reason!

We might quote the last words of the chief of the utilitarian school, Jeremy Bentham, who is said to have belonged to the same unhappy class of infidels. Shortly before his death, he said to one of his disciples who was watching over him, "I feel that I am dying; our care must be to minimize the pain. Do not let any of the servants come into the room, and keep away the youths; it will be distressing to them, and they can be of no service. Yet I must not be alone. You will remain with me, and you alone; and then we shall have reduced the pain to the least possible amount." Would the Christian, in such circumstances, say that the chief care was to diminish the pain, and to keep his family from him? Would it not rather be to glorify God by meekly bearing the appointed suffering? and would it not be his earnest desire to see his children, and to give them those counsels which, with the Divine blessing, might bring them to the same eternal blessedness which stretched out before him?

These illustrations, which might have been much enlarged, shall be concluded by noticing the case of Lord Byron, and contrasting it with the case of Henry Martyn, the late eminent Christian missionary to Persia. Both were men of first-rate talents and accomplishments, and both were called to the experience of the severest trials. The one was an infidel, the other was a decided Christian. Let us see their respective states of feeling. On the death of one of his early friends, Byron thus writes:—

"My friends fall around me, and I shall be left a lonely tree before I am withered. I have no resource but my own reflections; and they present no prospect here or hereafter, except the selfish satisfaction of surviving my betters. I am indeed most wretched."

On another occasion, he gives a more comprehensive view of the state of his mind:—

"Why, at the very height of desire and human happiness—worldly, amorous, ambitious, or even avaricious—does there mingle a certain sense of doubt and sorrow, a fear of what is to come, a doubt of what is? If it were not for hope, what would the future be? A hell! As for the past, what predominates in memory? Hopes baffled! From whatever place we commence, we know where it must all end; and yet what good is there in knowing it? It does not make men wiser or better. If I were to live my life over again, I do not know what I would change in my life unless it were for, not to have lived at all. All history and experience, and the rest, teach us that good and evil are pretty equally balanced in this existence, and that what is most to be desired is, an easy passage out of it. What can it give us but years? and these have little of good but their ending."

How different the feeling of Martyn! On receiving information of the death of one most dear to him, he says,—

"Can it be that she has been lying so many months in the cold grave? O, my gracious God, what should I do without thee! There is nothing in the world for which I could wish to live, except it may please God to appoint me some work to do. O thou incomprehensibly glorious Saviour, what hast thou done to alleviate the sorrows of life!"

On another occasion, he writes:—

"My life is of little consequence, whether I finish the Persian New Testament or not. I look back with pity on myself, when I attach so much importance to my life and labour. The more I see of my own works, I am the more ashamed of them; for coarseness and clumsiness mar all the works of man. I am sick when I look at the wisdom of man; but am relieved by reflecting that we have a city whose builder and maker is God. The least of his works is refreshing. A dried leaf, or a straw, makes me feel in good company; and complacency and admiration take the place of disgust. What a momentary duration is the life of man! Men pass away as soon as they begin to exist. Well, let the moments pass,—

'They wait us sooner o'er  
This life's tempestuous sea:  
Soon we shall reach the peaceful shore  
Of bliss eternally.'

The last record from his dying hand was in these words—"I sat in the orchard, and thought with sweet comfort and peace of my God—in solitude my company, my Friend, my Comforter."

The examples given have been taken not from inferior men; but from the most noted of their class. Suppose that all men were Infidels, that

society was entirely made up of such persons as Voltaire, Hume, Paine, and Byron, would its general happiness be advanced? should we be making an approximation to social perfection? Should we not rather be decidedly frustrating the hope of both? It is, comparatively speaking, the small number of Infidels, and their conformity to Christian usages and institutions where they do exist, which render them tolerable. On the other hand, suppose that true Christianity were universal, that the world were filled with such men as Halyburton or Martyn, who can doubt that the happiness of society would be greatly promoted?

It is vain to urge the unhappy and immoral lives, and wretched deaths of many professed Christians. These things will not prove infidelity to be the source either of personal or social happiness. The important point to mark is, that where Christians are wretched, as regards their comfort and hope, this is owing either to their not really being Christians, or to their falling far short of their rights and privileges as Christians. In no case is it owing to Christianity, but to the want of it. Whereas, in the case of unbelievers, their disquietude and wretchedness can be traced directly to their infidelity, and so it is justly held responsible for them.

While we have thus endeavoured to expose the false claims of modern infidelity to the character of the friend of knowledge, the friend of freedom, and the friend of social happiness, we have been indirectly recommending Christianity, by proving her to be the true friend of all these great interests. Let the reader consider that it is not enough to study and be satisfied with the evidences of the Divine authority of the Scriptures. A man may be convinced, from various external and other marks, that a letter has come from above, and yet be quite indifferent or hostile to the contents of that letter: He may receive the letter as from God, and still perish in his sins. It is indispensable that he receive the contents of the letter into his heart, so as to influence and regulate his life, as well as the outward letter into his hands; and this can be attained only through the grace of the Holy Spirit. By nature we are all Infidels, even those whose character is most respectable before men. Nay, we are strongly inclined to atheism. The fool, that is, the natural, the irreligious man, hath said in his heart, No God!—I wish there were no God! How is it that men can be delivered out of the guilt and misery of this condition? Obviously by nothing good or meritorious. Of their own, they have nothing of this kind to plead. They are aggravated sinners, and a single sin entails death. Blessed be God! a Divine remedy has been provided, and is proclaimed in the Bible. God's own Son has died as the surety and substitute of sinners; and now, whosoever, (no matter how guilty,) renouncing himself, ventures and rests his entire salvation on the Lord Jesus Christ, shall not perish; but have eternal life. This is the Gospel, the glad tidings of great joy which the Scriptures, from first to last, pro-

claim; and, received into the heart, they will draw all appropriate dispositions and tempers, and all needed blessings, consolations, and hopes along with them. Such has been the happy experience of multitudes in every age. Let every reader, then, remember that it is through the faith of the Gospel, as a message of mercy to his own soul as a sinner, applied by the Spirit, that he can alone attain to the most conclusive of all proofs that the Bible is Divine, even the proof of a personal experience, the proof of its marvellous adaptation to his circumstances and necessities, at once bestowing peace, and purity, and hope; and let him therefore pray to the Father of lights while he reads his Word. And let Christians not be contented to know the truth for themselves: let them be zealous and unwearied in spreading it abroad among others. The enemies of revelation are active; let not its friends be remiss. "Truth is great, and will prevail;" but in a fallen world it will only do so if appropriate means are perseveringly applied.

## LINES

WRITTEN ON A SURVEY OF THE HEAVENS, IN THE MORNING, BEFORE DAYBREAK.

YE many-twinkling stars, who yet do hold  
Your brilliant places in the sable vault  
Of night's dominions!—Planets and central orbs  
Of other systems; big as the burning sun  
Which lights this nether globe, yet to our eye  
Small as the glow-worm's lamp!—To you I raise  
My lowly orisons, while, all bewildered,  
My vision strays o'er your ethereal hosts;  
Too vast, too boundless for our narrow mind,  
Warped with low prejudices, to unfold  
And sagely comprehend. Thence higher soaring,  
Through ye I raise my solemn thoughts to him,  
The mighty Founder of this wondrous maze,  
The great Creator; him, who now sublime,  
Wrapped in the solitary amplitude  
Of boundless space, above the rolling spheres,  
Sits on his silent throne, and meditates.  
Th' angelic hosts, in their inferior heaven,  
Hymn to the golden harps his praise sublime,  
Repeating loud, "The Lord our God is great,"  
In varied harmonies: the glorious sounds  
Roll o'er the air serene. Th' Æolian spheres,  
Harping along their viewless boundaries,  
Catch the full note, and cry, "The Lord is great,"  
Responding to the Seraphim. O'er all,  
From orb to orb, to the remotest verge  
Of the created world, the sound is borne,  
Till the whole universe is full of him.

O! 'tis this heavenly harmony which now  
In fancy strikes upon my listening ear,  
And thrills my inmost soul. It bids me smile  
On the vain world, and all its bustling cares,  
And gives a shadowy glimpse of future bliss.  
O! what is man, when at ambition's height,  
What e'en are kings, when balanced in the scale  
Of these stupendous worlds! Almighty God!  
Thou, the dread Author of these wondrous works!  
Say, canst thou cast on me, poor passing worm,  
One look of kind benevolence?—Thou canst;  
For thou art full of universal love,  
And in thy boundless goodness wilt impart  
Thy beams as well to me as to the proud,  
The pageant insects of a glittering hour!

O! when reflecting on these truths sublime,  
How insignificant do all the joys,  
The gauds, and honours of the world appear!  
How vain, ambition! Why has my wakeful lamp  
Outwatched the slow-paced night!—Why on the

page,  
The schoolman's laboured page, have I employed  
The hours devoted by the world to rest,  
And needful to recruit exhausted nature?  
Say, can the voice of narrow fame repay  
The loss of health?—or can the hope of glory  
Lend a new throb unto my languid heart,  
Cool, even now, my feverish aching brow,  
Relume the fires of this deep-sunken eye,  
Or paint new colours on this pallid cheek?  
Say, foolish one, can that unbodied fame,  
For which thou barterest health and happiness,  
Say, can it soothe the slumbers of the grave—  
Give a new zest to bliss, or chase the pangs  
Of everlasting punishment condign?  
Alas! how vain are mortal man's desires!  
How fruitless his pursuits! Eternal God,  
Guide thou my footsteps in the way of truth;  
And oh, assist me so to live on earth,  
That I may die in peace, and claim a place  
In thy high dwelling. All but this is folly,  
The vain illusions of deceitful life.

H. KIRKE WHITE.

## BIOGRAPHICAL SKETCH.

THE LATE REV. JOHN ADAM,

MINISTER OF FALKIRK.

BY THE EDITOR.

PART II.

SHORTLY after the bereavement to which we adverted in the First Part of this Article, Mr Adam was invited by a call from the parish of Falkirk, to leave his charge at Dalrymple. To this he was himself decidedly averse, and he joined with his people in resisting the transportation before the Presbytery of Ayr. Their resistance was for a time successful, the Presbytery having resolved to continue Mr Adam in his present charge. The parishioners of Falkirk, however, who had been for some years without a minister, carried the matter before the Commission of the General Assembly. Mr Harry Home, afterwards Lord Kames, appeared as counsel for the Earl of Kilmarnock, and other heritors of Falkirk, who prosecuted the translation. It was objected that the Commission could not take up the case, as it had not been before the Synod, but this was overruled without a vote. The case was then ably argued, and the Commission unanimously agreed to transport Mr Adam to Falkirk. On the 6th of May 1744, accordingly, he preached his farewell sermon at Dalrymple, from Acts xx. 32; having lectured in the forenoon on the preceding part of the same chapter. Between the time of his leaving Dalrymple, and settling at Falkirk, he was elected Moderator of the General Assembly. During the session of Assembly at which Mr Adam presided, the most important case was that of Mr Leechman, Professor of Divinity at Glasgow, who was accused of heresy on the subject of prayer. A committee was appointed to examine the sermon in which the alleged heresy was contained, and they having heard the explanations of the Professor were satisfied. The report of the Committee was sustained by the Assem-

bly without a vote. That Mr Adam discharged the duties of Moderator to the entire satisfaction of the court, is obvious from the circumstance, that only four years after, he was again proposed to fill the chair, but the vote having been taken, the decision of the house was found to be in favour of Dr George Wishart, then one of the ministers of the Tron Church, Edinburgh.

From the Kirk-session records of Falkirk, we learn that Mr Adam was admitted and received minister of that parish, "unanimously by the heritors and elders," on Wednesday the 30th May 1744. We found no mention of a presentation when he was settled at Dalrymple. Neither do we find any allusion to a presentation in his settlement at Falkirk. The following is a detailed account of the proceedings on the latter occasion:—

"On October 26, 1743, there was given in to the Presbytery, 'a petition signed by the Right Hon. the Earl of Kilmarnock, the Right Hon. the Lords Napier and Boyd, and other heritors, and four elders in the parish of Falkirk, setting forth that the heritors, elders, and others concerned in calling of a minister seemed to be unanimously resolved to give a call to the Rev. Mr John Adam, minister of the Gospel at Dalrymple;' and craving the Presbytery to meet at Falkirk, to moderate in a call to him. The Presbytery resolved 'unanimously to proceed in the usual method for settling a minister in that parish;' and to show what 'the usual method' was, adjourned to meet at Falkirk on Nov. 23d, 'in order to moderate in a call for some fit person to be minister of the Gospel at Falkirk.' When they met, accordingly 'the Rev. Mr John Adam, minister at Dalrymple, was named to be put upon the leet, by the heritors and elders present; and it being proposed, that if any person had any other man in view, that he would be pleased to name him in order to his being put upon the leet, no other person was named;' so that Mr Adam was 'unanimously elected by all the heritors, elders, and heads of families present.'"

During his incumbency at Falkirk, a period extending to nearly thirteen years, Mr Adam seems to have been actively employed in the discharge of his parochial duties; but his attendance on the meetings of the Presbytery appears to have been rather infrequent, and he was generally absent from the half-yearly diets for prayer and privy censures. The following circumstance would require explanation:—At a Presbyterial visitation of Falkirk, it is represented by the member who was set to examine the Session records, and the eleemosynar's books, that large sums had been paid from the poor's fund for schoolmaster's salary, and repair of church and steeple. It is admitted by Mr Adam. The Presbytery record their high disapproval of this, and require the report to be put in writing by the visitor, and answered in writing by Mr Adam at next meeting. But the matter just drops out of sight, and we hear no more of it.

A curious thing, as to settlements, happened in Mr Adam's time. A Mr James Watson had been presented to Torphichen by Lord Torphichen, and called by a considerable number, but opposed by the majority. After two or three years' delay, the Presbytery were ordered by the Assembly to settle Mr Watson, on September 22, 1750. This order was intimated to them. Lord T.'s agent again brought it before them at their meeting on August 22d, Mr Adam being Moderator, who was enjoined as Moderator to preside at the ordination. The question was put to the mem-

bers *seriatim*, whether they would go and execute this order. Five professed their willingness, one declined to answer the question; but the majority, with Mr Adam, declared themselves not clear in conscience to go; and so without coming to any finding at all, they quietly adjourn to October 3d. The matter was again brought before the Assembly, and Watson was settled at Torphichen, by a Committee of Assembly, in the absence of the Presbytery, on May 30, 1751.

Mr Adam was one of the leading men, on what has been usually termed the *popular* side of the Church; and Mr Morren, in his valuable work—"Annals of the General Assembly," states it as his opinion, that he (Mr Adam) had a principal share in drawing up the "Manifesto of the popular party," in the case of the forced settlement at Inverkeithing.

For some years before his death Mr Adam was in a declining state of health; and in the course of his illness, when he found that death was approaching, he preached to his people at Falkirk a farewell sermon, which was very solemn; and the congregation were in tears. He was much beloved and respected, so much so, that he was generally resorted to by his parishioners as arbiter in cases of disputes, and such was the awe in which they stood of him, that disorderly persons on the streets instantly dispersed at his approach.

The following account of the death-bed experience of this eminent man, we find in a tract, which, as we have already said, was probably drawn up by Dr Stevenson:—

"On Friday, 28th February 1754, I went to see the Rev. Mr Adam of Falkirk, who for some time past had been in a languishing way, and was generally thought to be dying. I found him somewhat better than what he had been for some weeks before, and the symptoms appeared more favourable, which gave yet some hopes of his recovery. After a hearty welcome, and the warmest expressions of kindness, he gave a sufficient account of the disease, and the hopes that were entertained of his getting the better of it: I expressed the sincerest joy for such comfortable hopes. I indeed thought his death, at this time, would be the most awful instance of divine displeasure, and almost an irreparable loss to the interest of religion amongst us. He, with a venerable composure and endearing smile, ornaments indeed peculiar to himself, cheerfully answered, 'It is all one to me whether I live or die. Since the beginning of this illness I have had such a sweet composure of mind, through the gracious communications of divine grace, that my will is entirely resigned to the will of God, being persuaded that it is best and wisest for me: and I could not for a world, if put to my choice, whether to live or die, as I would not know how to choose.' He repeated the expression of an eminent minister who when a-dying, upon a neighbouring minister's inquiring after his welfare, answered, 'I am not well, man.' But do you think you are dying? He answered, 'I care not whether or not; for one thing I know, if I die, I shall be with God; and if I live, God will be with me.' 'I see,' says Mr Adam, 'it is not only the privilege of believers humbly to plead, but their duty boldly to claim their interest in the Divine favour, asserting their title to the unsearchable riches of adorable grace, in the rich communications of gracious influences, and precious spiritual, and heavenly blessings. I bless God for his infinite distinguishing mercy and grace, in the rich communications of his love to my soul, since confined to this bed of languishing. I have felt more heavenly intercourse during this illness, than in most of my life

hitherto; and, indeed, I have it to remark, to the praise of sovereign grace, that in all the afflictions I ever met with, either on myself or on my family, God has most graciously vouchsafed his favour, and made it the sweetest time of my life. I lie on this bed in perfect ease of body, neither sick nor pained, and in the most composed state of mind, entirely resigned to the Divine will as to life or death—every way as well pleased to die as to live. This indifference to live flows not from any peevish discontent with the world; I have had no reason to take the pet at it; no, I have had agreeable relations, and the most comfortable condition; and, indeed, a smile of Providence has attended me through my whole life: but a sense of the Divine love, and the joyful hopes of the glory to be revealed in the other world, quite reconcile my mind to death, and make me welcome the stroke. I see nothing terrible in the summons. My Redeemer has unstinged death, or the tyrant, and has changed his very nature, from a messenger of wrath to a messenger of peace, so that with the apostle I can triumph and say, 'O Death, where is thy sting! O Grave, where is thy victory!' Within these twelve months, my merciful God and Father in Christ has, in wonderful condescension, vouchsafed to me the light of his countenance, and shone upon the Word, by the influence of his Spirit, opening in a new and striking light the mysteries of his grace, in these adorable riches, and important and exact suitableness to the wants of my soul, and giving me such insight into the import of many places of Scripture, in which they are displayed in all their glories, that many times I have been overpowered with the sweetness, and amazed at the sovereignty of them. O adorable, rich, free grace! my alone plea, my sure hope, all my desire, and all my salvation! How unspeakably sweet have these Scriptures been to me since confined to this bed, Heb. vi. 14, connected with Heb. iv. 14! And, indeed, it is the very tendency and design of the whole dispensation of grace to raise the soul to the highest pitch of assurance, that it may have a strong consolation, and attain unto a firm unshaken confidence, and a special persuasion of the Divine favour and love. Why is trusting in God, and in the Redeemer, so often recommended in Scripture, but just this, a firm confidence and constant dependence on his grace promised in the Gospel, with a comfortable persuasion that it is all-sufficient, and shall certainly be bestowed for the purpose of securing the good work begun, and perfecting it in the heavenly glory hereafter. O how much do I feel the propriety and importance of the apostle's expression, 'Give all diligence to make your calling and election sure.' Nothing but an assured confidence in the Divine favour and grace can support the soul in the solemn and immediate views of appearing before the Judge of all; but it is precious faith that bears up the soul, and makes it triumph in the nearest prospect of grappling with the king of terrors. 'Thanks be unto God, who gives us the victory,' always 'through Jesus Christ our Lord.' A lively faith in the Son of God fully unfolds the meaning, and gives the best sensations, of these hopes and expectations, groans and desires of Christians, recorded 2 Cor. iv. 6-14, and such an hope, as an anchor of my soul, sure and steadfast, and enters into that within the veil. This confident hope of eternal life is very consistent with the deepest sense of my own unworthiness, sinfulness, and demerit; nay, the clearer and more affecting views I have of the sinfulness of my nature, and deceitfulness of my heart, the higher does my esteem rise of the unsearchable depths, sovereign freedom, and efficacy of divine grace. Though the old man be not wholly put off, yet 'the new man is renewed day by day.' 'He is faithful who hath promised.' I can trust in his word, and am sure of the happy accomplishment. It is indeed a high dishonour to God to be ever doubting of his grace. He

has allowed 'strong consolation to those who have fled for refuge to lay hold on the hope which is set before us;' we should be content with nothing less, but look on this attainment as the highest point of our gracious communion with Christ; we may with boldness plead it as our due, in virtue of Christ's right, who hath purchased it for us. O what a glorious view is this! How full of strong consolations, above all thought and expressions! Christ hath not only made it our privilege, but our duty, to assert our interest in his love, with a holy boldness. I know not any thing that can yield such a ravishing pleasure to the soul, and that in the very arms of death, as this 'rejoicing in the hope of the glory of God.' This pleasure I felt, and this sweetness I have tasted, when delighting in this glorious plan of grace, in which the infinite excellences of God so brightly shine forth, as cannot be conceived or expressed by the minds or tongues of men or angels: indeed, the time that these have been employed has been delightful, above and beyond all power of language and thought. The amiable and triumphant death of my worthy brother, dear Mr Wardrop, left such an impression on my mind, that nothing can ever erase. I never saw such a heaven upon earth, nor indeed ever expect to see such a sight, till we meet before the throne. I cannot say with certainty what my God intends to do with me, as to the event of this wasting illness, but I have often thought since I turned bad, it looked very like as if he was to cut me off; for this reason, that in infinite condescension he has, by his Holy Spirit, for these twelve months past given me such clear views and sweet discoveries of the method of grace, and mystery of redemption, and opened up the Scriptures in a light I never saw them in before; so that I have been taught the truth, and discerned the depths of adorable love and grace, in many passages of Sacred Writ, that were in a manner hid from me before. And in confirmation of this, it is worthy to remark, that for some time past, the good man scarce ever, in praying or preaching, touched upon such particular subjects, but his heart swelled to such warmth and ardour, that the tears gushed from his eyes, so that he could scarcely speak. 'And under such saying and enlivening views, I have been enabled cordially and cheerfully to close with this glorious method of grace, as 'all my salvation, and all my desire.' In consequence of which, I have been 'filled with all joy and peace in believing,' and felt such a calm resignation to the Divine will, that I am content truly to be at his disposal, and to say in all things, 'Thy will be done.' No doubts now disquiet my mind, nor clouds darken my prospect,—a calm tranquillity, or serene peace, now fills my heart, and the comfortable hopes of a glorious immortality gladden my soul; and all this obtained in the way of believing, even by faith in the complete obedience, meritorious death, and prevalent intercession of my gracious Redeemer; from whence I have also derived the gracious operations of his Spirit, working in me these graces that will be perfected in glory;—I say, the frequent reviewing of this makes me think, that in his sovereign goodness and most undeserved love, he has been just lighting up these delightful views and prospects, as so many torches to light my faith through the dark vale. It is true, he may, in his sovereignty, allow me yet to be clouded; but one thing I am sure and certain of, if it should be so, the temptation must come from the devil, and I hope I shall be able to overcome it; for I am sure I have had such evidence of the Divine love, in the sweetest intercourse of late, that I can entertain no doubt, but what he has begun he will perfect in the day of Christ. This account of the frame of my mind, and my good hope through grace, I think it my duty to communicate to the praise of Divine grace, and as an evidence that God yet dwells with men upon earth. 'Come hear all ye that fear God, and I will tell you

what he hath done for my soul." Thus far the transcript, to which such hints are added, and reflections made.

Conversing once of the great importance of standing at God's bar, only in the Redeemer's atonement and righteousness, he dropt such strong and emphatic expressions, That did God refer it to him to pitch on any of his good works or most devout frames to stand the trial of his impartial judgment, he saw such glaring impurity and imperfection in the best of them, that he utterly disclaimed and fled from them, and utterly betook himself to the spotless and perfect righteousness of the Redeemer. The week before his death, conversing one night about some part of the Calvinist scheme, in opposition to the other schemes that were too freely given in by many, he found great difference betwixt them, as to their proper influences and supports under the near views of death; such a firm confidence and strong consolation did the soul derive from the transcendent merit of a Redeemer's death, to confirm him in the Divine favour and love, and the lively hopes of eternal life, and from the sovereign efficacy and establishing influences of his grace, to carry on the good work already begun, until it was crowned with perfection; this was his best defence against all temptations and challenges, and his foremost security against fears and terrors; whereas the other schemes held the soul in a woful suspense and uncertainty, and made its confidence to change and shift, as standing on the right turn of the will, and its proper improvement in virtuous goodness unto the end, even with the common assistance of Divine grace. But lively views and sweet experiences of the other plan of things bore up his soul, and gave him good hopes and strong consolation, and made him more than conqueror over all his spiritual foes, through Jesus that loved him. It deserves remarking, as an instance of God's special goodness to him, that when lowness of spirit was a disorder so frequent unto him during the most part of his life, he, in his last indisposition, had been quite relieved from it; the habitual spiritual turn of his mind, possessed his soul in a calm serenity and composure, and kept him clear of such dejectious and impressions of mind. His heart was fixed, trusting in the Lord, and established in perfect peace as staid on him, and having committed all his interests into his hand, for soul and body, for time and eternity, as his faithful God and Redeemer.

On that very night in which he was seized with the fever, he had been conversing with me on his favourite theme; and, upon the persons leaving him, he fell out into a divine rapture, for he says all at once, 'O what a light God has been pleased to throw on my dark mind, and on his own word to me! O how I see him in his word and ordinances, and in his promises and providences! O how I see himself and not another!' This happened about eleven on Thursday night, at which time no unusual uneasiness appeared about him. After twelve he was caught with the fever which conveyed the soul, whence it took its flight on Sabbath morning about eight o'clock, March 20, 1757, to the heavenly regions, there to celebrate an eternal Sabbath.

We are glad to have had it in our power to perpetuate, however imperfectly, the remembrance of one of the most enlightened and useful ministers of the Church of Scotland.

#### MISSIONARY LABOURS AMONG THE ARMENIANS, GREEKS, AND JEWS, IN THE OTTOMAN EMPIRE.\*

CONSIDERABLE efforts have been made by English and American missionaries to instruct the rayahs in Con-

\* This extract is taken from Elliot's Travels in Russia, Austria, and Turkey.

stantinople, as well as in other parts of the Ottoman empire, especially in Smyrna. Several schools have been established, in which, after learning to read and write, the children are taught the doctrines of Scripture, without any direct reference to the heterodoxies of their own creed. The inculcation of truth is found to be the surest safeguard against error; and though, in after years, some may love darkness rather than light, yet there is ground to hope that many will continue to hold the essentials of Christianity, learnt in childhood, without yielding to the heresies promulgated by their mother Church. But the anticipations of those who expect much to be effected in a very short time by mere human agency are not likely to be realized. A rapid transition from a state of extreme debasement to moral excellence is an anomaly in the history of man; and here, the peculiar character of the people opposes more than ordinary barriers to the introduction of truth. The object of every one is to conceal his transactions, his plans, and his feelings; to be "politic,"—to steer between extremes,—to keep well with all parties: and this spirit infects the converts to Protestantism in common with all their countrymen. Such as are convinced of the errors of their Church, and wish well to the missionary cause, are long, very long, before they will express boldly their opinions, or commit themselves by any overt act of participation; and even when they have done so, their continued adherence is by no means certain. Thus, the missionary's difficulties are increased, his patience tried, and his harvest deferred. Still, the work is progressing, the seed is being sown, and here and there a plant, springing up in the ungenial soil, bears fruit.

Of all the rayahs, the Armenians are in the most hopeful state. Among them a spirit of inquiry on religious subjects has been excited: many are dissatisfied with their own teachers, and, like Pilate, inquiring, "What is truth?" Some young men were pointed out to us who always carry their Bibles in their bosoms; and a peculiarly interesting and encouraging circumstance lately occurred here. An Armenian, of good family and unusual talent, was led to see the antisciptural nature of many of the doctrines in which he had been educated, and yielded his unqualified assent to the simple truths of the Word of God, as set before him by Protestant ministers. After much deliberation, he decided that he would not voluntarily leave his own Church, as by so doing he should diminish his sphere of usefulness; he therefore abstained from any formal act of separation, but continued to associate intimately with the American missionaries, and even to teach in their schools. The keen and jealous eye of his ecclesiastical superiors did not long overlook this advance of truth against error: the convert was accused by a priest of holding heterodox opinions, and was summoned to answer the charge before a council appointed by the Patriarch to inquire into the matter. In his defence he referred exclusively to the Sacred Scriptures; such evidence could not be gainsaid by men professing themselves Christians, and after an examination extended through several days, he was declared perfectly orthodox, while his accuser was denounced as an infidel! The Armenian convert having identified himself with the "Bible-men," (as the missionaries are designated,) his cause was theirs: with his theirs would have fallen,

and with his it was confirmed and established, to the great dismay of the hostile party, who, in full assurance of victory, had prepared a list of eight hundred persons, to be arraigned on the same account, as soon as their first victim should be condemned. His acquittal, however, resulted in their confusion; which was rendered the more complete, by the episcopal president patting the accused on the shoulder, and saying, "I wish there were more of your way of thinking!" This occurrence interestingly exhibits the superiority of the Armenian priesthood to their Greek and Russian rivals, as regards their veneration for the Word of God,—a feature in their character which alone can account for the acquittal of the young convert, and which, at the same time, holds out a hopeful promise of self-renovation to the Church.

Of the Greeks, not less than seven hundred were, till lately, receiving education, through the agency of the English Church Missionary Society, in Smyrna and the neighbouring towns; and the schools were a source of light and instruction to the children, while the parents joyfully acknowledged the benefit they received. We witnessed their operations with exceeding interest, and heard both boys and girls read the Scriptures in their mother tongue, and answer the questions proposed to them, with an accuracy which reflected honour on the native teachers, and on the Rev. Mr Jetter, their unwearied superintendent. But this was not to last. The priests had long watched the missionaries with envy, and at length resolved to put a stop to their proceedings. They first demanded the dismissal of one of the masters, on the plea that he was a convert to Protestantism, who had shown himself very zealous for the reformed religion, and must therefore necessarily be anxious to shake the faith of the children in the dogmas of the Greek Church. Failing in this effort, they circulated a report that the English and Americans had sent missionaries to convert the Greeks to Protestantism; they fabricated the vilest calumnies against them, and at length they obtained from the Patriarch of Constantinople an order, which was read in all the churches of Asia Minor, denouncing every parent who should continue to send his children to be instructed under their superintendence. From that time the schools have been deserted; and an ignorant and superstitious clergy have succeeded in robbing their fellow-countrymen of the key of truth and knowledge. The fact is, that their own influence over the minds of the people can be preserved only by a systematic effort to shut out all intellectual and spiritual light; but the conflict between light and darkness is begun, and it remains to be seen how long the latter will prevail. The people are at this very time bitterly lamenting the loss they have sustained in the schools, and it is not improbable that the missionaries may be requested to reopen them.

But while the condition of the Christian rayahs is one which leaves the mind to fluctuate between hope and despair, that of the Jews is still less favourable. Among them a persecuting spirit prevails, and many who desire to be taught are afraid to hold intercourse with the missionaries. Not long since, a Hebrew, anxious to inquire into the truth of Christianity, was seen going to one of their houses. On leaving it, he was seized, imprisoned, and bastinadoed. Another,

who, with his wife, was known to have sought instruction, was ejected from the city; the woman was poisoned, and their three children were violently taken from the father, to be brought up in Judaism. A third Israelite was lately converted under the ministry of an enlightened Roman Catholic, who continued for a short time to preach the Gospel faithfully, but was soon compelled to desist; and his proselyte was driven out of Constantinople.

While directing their attention principally to the rayahs, the indefatigable missionaries have not neglected their Mohammedan fellow-subjects. A school was established some years ago for Turkish youth, which continued in a flourishing condition till the jealousy of the imams was excited. They impeached the native master before the governor, and he was committed to prison; the boys were forbidden to attend, under a heavy penalty, the books were destroyed, and the room was stripped of forms and tables. Since that occurrence, the attempt to instruct the Turks has not been renewed; but each year is making inroads on their superstition and exclusiveness, and every obstacle that is thrown in the way of introducing the truth to the rayahs, tends to stimulate the efforts of the missionaries to place it before their rulers; who, though they still refuse to trust their children in the hands of the "giaours," are very willing to receive school-books and maps; while some will even accept, and read with interest, copies of our Sacred Scriptures.

Such is the state of morals and religion in the great metropolis of Turkey,—and such the picture which the whole empire presents. All, or very nearly all, is darkness; and the few and feeble rays which pierce the gloom serve only to make the "darkness visible," and to "discover sights of woe." The faith of the Saracen impostor, itself holding forth no inducement to moral or spiritual excellence, not only operates as a debasing principle upon its own disciples, but, with an unparalysed influence, blights every germ of virtue in those subjected to its control or example. Nevertheless, in spite of all, the Christian is encouraged by the Word of God to hope against hope, for the dawn of a day when Mohammedanism shall be superseded by the religion of the Bible; and when that religion itself, now exhibited in this country under forms so vitiated that it can hardly be recognized as Christianity, shall burst the veil which superstition and idolatry have thrown over it, and shall attest, by its fruits, the efficacy of divine truth on the heart of man.

CHRIST CRUCIFIED:

### A DISCOURSE.

BY THE LATE REV. JOHN JOHNSTON,

*Minister of Roxburgh Church, Edinburgh.*

"I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. ii. 2.

In whatever aspect we contemplate the character of St Paul, we meet with much that is at once striking and instructive. Whether we view his character as it is drawn by the pen of his historian, or as it is developed in his own writings, we see the operation of powers and sentiments which are not often vouchsafed to adorn the history of humanity. In the portion of his history which is



transmitted to us in the Acts of the Apostles, we see the actings and the influence of the most heroic magnanimity and unwearied benevolence that ever graced and adorned a human spirit. But to have a full view of the character of this extraordinary man, we must turn to the epistles which he addressed to the Churches he had planted, and attend to the manner in which he appeals to those who were familiar with his sentiments and deportment. In these invaluable writings we see a mind raised above the efforts and applause of human genius and eloquence. Devoted to the honour and glory of the Saviour, and affected to his inmost soul with an ardent and glowing concern for the immortal interests of the children of men, he soared far above the vain and useless speculations that engrossed and agitated the philosophers of Greece, and the conducting of which had long been regarded as the highest employment of human intellect. It required not half the natural talents with which the apostle was gifted, to acquire proficiency in all the questions that occupied the wranglers of antiquity,—and less than his eloquence might have been sufficient to adorn them. But such employment was foreign to the lofty object which he had in view, and had no power to divert his thoughts from the glorious theme which engrossed and exercised them. Instead of seeking to contend for the palm of ingenuity and eloquence with their philosophers and sophists, he tells the Corinthians that a very different and far nobler theme had been chosen for their instruction and improvement, and with which he would allow no other subject to interfere. “When I came to you,” says he, “I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified.” As the example of this apostle is a model, not only to the ministers of religion, but to all the followers of Christ, we shall find it useful and instructive to make this statement the subject of particular and serious consideration. Let us, then, direct our attention to the nature of that theme which the apostle preferred to every other, and to the grounds and reasons of this exclusive and determined preference.

I. We are, then, to direct our attention, in the first place, to the nature of that theme which the apostle preferred to every other. “I determined not to know any thing among you, save Jesus Christ, and him crucified.” From this expression we are not to conclude that the apostle designed to limit his own thoughts, and those of the people among whom he laboured, to the mere fact of the crucifixion of their Master. He indeed mentions, in an epistle to one of the Churches, that he had set forth Jesus Christ crucified before them; and there can be no doubt that, to awaken the gratitude and to confirm the faith of the converts, the agony and sorrow of the Redeemer were frequent themes with this zealous and devoted herald of the cross. The circumstances in which our Lord gave his life a ransom for his people were so aw-

fully affecting, and the patience and generosity, the magnanimity and resignation, with which “he bowed his head, and gave up the ghost,” were so signally conspicuous, that the contemplation of them can never fail to kindle the warmest admiration and gratitude in every believing mind; and it was natural that the apostle should frequently dwell upon a theme so powerfully fitted to soften and subdue the heart. But the delineation of the circumstances of the crucifixion, and of the virtues that ennobled the holy Sufferer, is not the topic to which the apostle points in this memorable determination. While the fact of the crucifixion, and all the circumstances which threw a melancholy grandeur around it, were frequently set before the converts, as subjects of affecting meditation, it was the doctrine of the crucifixion, and the truths on which it is founded, and which are inseparably connected with it, which the apostle made his favourite and chosen theme. While the severity of the Saviour’s sufferings, and the patience and resignation with which he bore them, were set before the people to whom he carried the message of divine mercy, as grounds of admiration and gratitude, the great design with which Jesus surrendered himself to the agony and shame of the cross, and the glorious results of his sufferings and sorrows, were the subjects on which he delighted to expatiate, in which he found the highest and purest satisfaction to his own mind, and which he regarded as the surest and most efficacious means of improving and comforting his brethren.

To have dwelt, indeed, on the mere fact of the crucifixion, apart from the design, and purpose, and results of that marvellous appointment of infinite wisdom, would not have served any use, but what could have been answered by the delineation of any other scene of tragical distress. It was not, therefore, merely to the scenes of unexampled suffering and distress in which the Saviour terminated his earthly ministry, that Paul declared his purpose of limiting his own attention, and that of his Corinthian brethren,—it was the doctrine of salvation through the submission of the Son of God to the death of the cross; the deliverance of the guilty from everlasting misery, by the submission of Jesus Christ to the indignities and cruelty of that accursed death; the satisfaction that was thereby made to the justice of the moral Ruler of the universe; the reconciliation that was thus effected betwixt the creature and the Creator; the gift of the Holy Spirit, that was thus purchased to regenerate our depraved nature, and to deliver us from the dominion of sin, and introduce us to “the glorious liberty of the sons of God,”—this was the theme on which the apostle chose chiefly to expatiate, from which he derived all his consolation and joy, and to which he directed his converts to turn, as the only source of pardon and peace to the fallen, guilty family of man.

From the strong and unlimited terms in which the apostle’s determination is expressed, we are not to infer that no other topic ever found admission into his discourses and epistles to the Churches.

Such an inference is contradicted by the epistles themselves. When we examine even the epistle which contains this explicit determination, we find him inculcating several other important truths. But his meaning plainly is, that salvation through the death of Christ Jesus on the cross was the subject on which he had chosen chiefly to dwell, and to the illustration of which every other topic was to be subordinate and subservient; and the history of St Paul's teaching corroborates this interpretation of our text. Salvation through the sufferings of the Son of God was indeed his chosen and delightful theme. Begin where he might, he ended here; how far soever he digressed, hither he always returned. The person, the offices, the love, the unchangeableness, of the Saviour, were the themes on which he dwelt with unfeigned joy. When he traces the connection of these subjects with the hopes, and privileges, and enjoyments of the believer, he seems to rise above mortality, and language seems to sink exhausted under the weight and majesty of his conceptions. "God reconciled in Christ, not imputing our trespasses unto us," was a subject so lofty and so interesting, that, touch when and how he might upon it, his whole soul becomes instantly absorbed in wonder and gratitude. It was a mystery so profound, yet so heavenly; so wise, yet so merciful; that he seemed as if he could never think of it with sufficient admiration, or preach it with sufficient zeal and fervour.

II. When we direct our attention to the connection of this doctrine with the dearest hopes and the highest improvement of the human mind, we shall not wonder at the decided preference which the apostle gave to this above every other subject, and shall perceive and feel the claims which it has to the most prominent place in our public teaching and in our private meditations. Its tendency to devote, and to improve, and to comfort the heart, throws an interest and grandeur around it which can be claimed for no subject to which the human mind can be invited. To a brief and general view of the moral and practical tendency of the fact, that Christ Jesus died upon the cross as a sacrifice of propitiation for the children of men, we, therefore, proceed, in the second place, to direct your attention. Any thing like a full and complete view of this part of our subject would extend this Discourse to unusual length. I turn our thoughts only to some of the more prominent and practical views of this truly interesting and attractive subject.

1. The tendency of the knowledge of "Jesus Christ and him crucified" to tranquillize the heart, under the consciousness of guilt and the fear of future wretchedness, renders it a theme of permanent necessity and importance to the children of men. That "all have sinned, and come short of the glory of God," is not merely the dictate of revelation—it is the experience of every human heart; and although, in many a lamentable instance, this consciousness may be charmed down amid the riot of intemperance, or blunted by the

insinuations of scepticism, the dread of that future misery of which the reproaches of conscience and the appalling forerunners, casts a gloom on the path of human life, and poisons and corrodes the highest pleasures that humanity affords. I speak not at present of those fearful visitations of the moral tormentor which terminate in despair, but of those uneasy feelings and dismal forebodings which are the experience of every mind which has not been hardened into scepticism, or rendered insensible by the uninterrupted repetition of transgression. To minds of this kind, the consciousness of guilt occasions the most sad and mournful forebodings. In these moments of sadness and dejection, the counsel of friends more frequently proves distracting than comforting. They may surround him with the comforts of life, or lead him to the scenes of social enjoyment and relaxation; but he will meet them with a distempered relish, and retire from them dissatisfied and sad. The repentant sinner may be told of the general mercy of God, and he may be put in remembrance of the exuberant goodness of the Creator in the works of nature and the visible administration of Providence; but he will fear to confide in mercy of which he feels himself unworthy, or to repose on goodness which he has so often abused. But lead him to Calvary, and tell him that the benevolent Being who is bleeding on the cross is suffering in his cause, and working out his salvation,—only assure him that the life that has been offered there is an atonement for his sins, a satisfaction to the offended justice of Heaven,—show him the sufficiency and the freeness of the redemption that has been wrought out amid the agonies of crucifixion,—and light shall break in on his darkened soul, and he shall look up to God as his reconciled Father, and forward to heaven as his peaceful and everlasting home.

At first view, and to those who have not instituted any inquiries into the subject, it may seem strange and unaccountable that the Redeemer's sufferings in a distant land, and in a remote age, should be the means of raising those that believe and trust in Him to the hope of pardon and immortality. And we readily admit that it is indeed strange and inexplicable. But it is the will and appointment of Him whose ways are not as our ways, and whose thoughts are infinitely above ours. Jesus is set forth to be a propitiation, through faith in his blood; and he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. This is the testimony of the God of truth; and although we cannot trace with the finger of human science the connection between the cross of Christ and the redemption and peace of the human soul, any more than the Israelite could tell how his looking at the brazen serpent could heal his wound, it has been the experience of the penitent in every age to find, in the doctrine of "Christ crucified," repose and peace from all the anguish and distress which the consciousness of

desert and the fearful looking for of judgment inspire. Looking to the cross on which the mighty oblation was offered, the believing penitent gathers comfort and strength, and in the humble gratitude of his spirit he can say, "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." But the moral influence of the doctrine of the Cross would be exceedingly deficient, if, while it relieved the mental anguish of the penitent, by setting him free from the dread of Divine wrath, it presented no barrier against his relapse into transgression, and did not fence his virtues with some powerful and constraining principle of action. The knowledge of "Jesus Christ and him crucified" would be of little value, if, by pardoning the sinner, it left him at liberty to renew and pursue that career of folly and guilt which would plunge him again into the depths of remorse and wretchedness. But the doctrine of salvation, through "Jesus Christ and him crucified," does not leave the penitent in this state of moral peril and helplessness; for—

2. The power of the doctrine of the Cross to strengthen the mind for the resistance of temptation, is another consideration which determined Paul, as it will determine every minister who desires to be a follower of him, to give a marked and prominent preference to the knowledge of "Jesus Christ and him crucified." It presents such a view of the rectitude of the Divine character and government—of the hatred of the moral Ruler of the universe against sin—as cannot be admitted and believed without awakening a corresponding hatred and dread of that evil against which Eternal Justice hath given forth such a solemn and appalling testimony. In proportion as sin is lightly thought of, it will be easily and carelessly committed. Let it only be viewed as a deviation from the laws of propriety, a breaking in upon that order which the Author of nature has established in the moral constitution of man; and the sinner will soon reconcile himself to his conduct, and feel no deep compunction for his violation of the laws of propriety, or for disturbing the harmony and beauty of his moral nature. Tell him that sin will ruin his fortune, and impair his health; he will still go on flattering himself that he will stop his career in time, to retrieve the one and restore the other. Nay, you may tell him of a judgment to come, and of the interminable sorrows of a world of despair; but he will comfort himself with the hope of repentance ere the hour arrive, that summons him to his last account. Meanwhile, sin wears all her fascinations and her charms, and lures him onward in the paths of shame. But let him be convinced of the truth and reality of those facts which closed the terrestrial ministry of the Son of God—let him look with steadfast faith at Gethsemane and at Calvary—let him gaze on the bodily tortures, and hear the cruel mockings which the Holy Sufferer met and endured—tell him of those mysterious agonies which, in the garden, made

his "soul exceeding sorrowful even unto death," and led him on the cross to cry out, "My God, my God, why hast thou forsaken me?"—and he will cease to regard sin as a light or trivial evil—he will view it as the accursed cause of all that his Redeemer suffered, as that which infused bitterness into his cup of trembling, and sharpened those "arrows of the Almighty, the poison whereof drank up his spirit." Wherever these views of "Jesus Christ and him crucified" are entertained and felt, sin is viewed with abhorrence and dread, as that abominable thing which God hates, not only as that which disturbs the order, and tarnishes the beauty of man's moral nature, but as that which occasioned the sorrows, and sufferings, and death of the spotless and beloved Son of God. Under these impressions, the believing mind is fenced and guarded against temptation. He views sin as that which crucified the Lord of glory; and to surrender himself to the power of temptation and the dominion of sin, would be to crucify the Son of God afresh, and put him to an open shame; and although he cannot attain to unsinning purity in this world of trial, he possesses a principle of power sufficient to warn him in the hour of danger, and to draw him back to the way of peace.

3. But the influence of the knowledge of "Jesus Christ crucified" extends a little farther than to this merely *negative* goodness—this protection against the influence and the power of temptation,—it conducts and stimulates to *positive* goodness, and is the most powerful and effective motive to the culture of the things that are lovely, virtuous, and of good report. The grace which brings salvation not only teaches to deny ungodliness and worldly lust, but to "live soberly, righteously and godly in the world." Indeed, you cannot open the New Testament without perceiving the close and intimate connection in which the sacred penmen uniformly view the doctrine of Jesus Christ crucified with the improvement of the faithful in the graces of the divine life. Whatever be the virtues they recommend, or the duties they inculcate, their chief motives are drawn from the consideration of what Christ suffered in the cause of sinners. When we are exhorted to be charitable to the poor, we are reminded of him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." When we are called to lawfulness of mind and reciprocal kindness, we are reminded of him who "humbled himself, and became obedient unto death, even the death of the cross." When we are desired to respect the prejudices of weaker brethren, it is from the consideration that the Lord died for them. To guard us against a slavish obedience to men, we are told that we have been "bought with a price." Forgiveness of injuries is enforced by the gracious truth that God for Christ's sake hath forgiven us. We are commanded to glorify God in our bodies and spirits, for we have been bought with a price. We are counselled to pass the time of our sojourning here in fear, "inasmuch as we were not redeemed with such corruptible things as silver and gold,

but with the precious blood of Christ, as of a Lamb without spot and blemish." In one word, the Gospel, in almost every page, points our view to the cross and to the tomb, that we may be habitually reminded that Christ both died, and rose, and revived, that he might be Lord of the dead and of the living. In choosing, therefore, this topic for the instruction of his Corinthian converts, he selected an instrument of the highest moral efficiency—a weapon "mighty through God to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Such, my brethren, was the theme that the apostle fixed on for the conversion and instruction of those among whom he laboured, and such its tendency to comfort the penitent, to guard him against temptation, and to stimulate him to holy obedience. And where, in the wide compass of human principles and motives, could he have found a subject so directly and so powerfully fitted to produce, on human character, such a marvellous and salutary influence? Delineations of the fitness and beauty of virtue generally fall pointless and inefficient on the heart; and the deepest and most impassioned pictures of the turpitude of vice, and the irretrievable misery and anguish to which it conducts its votaries, frequently pass away, and are forgotten like the imaginary scenes of tragic woe. But the history of "Jesus Christ and him crucified" takes a deeper and more permanent hold of the heart, and has a transforming influence on the conduct. The stupendous fact that the Lord of glory became man, and was crucified in ignominy and torture on Calvary, to save the guilty family of man from everlasting misery, is such an affecting manifestation of the Divine wisdom and benevolence—presents the Deity in a character so venerable, yet withal so lovely—shows so solemnly the appalling evil of sin, yet holds out mercy so tenderly to the sinner—exhibits so marvellously the enormity of the creature's guilt, and the immensity of the Creator's love,—that the more frequently, and clearly, and simply it is stated, the more powerfully is it fitted to overthrow the empire of sin, and to bring the sinner back to God.

If, therefore, the teacher of religion is deeply solicitous for the moral improvement of those committed to his charge,—if he desires to see them emancipated from the slavery of sin, and introduced to the glorious liberty of the sons of God,—this will be the theme to which he will ever and anon recur, with which he will seek to elevate and comfort the penitent, by the powerful influence of which he will hope to convert "the sinner from the error of his way," and "to make ready a people prepared for the Lord." In speaking of the personal character and work of Christ, he will not satisfy himself with a mere statement of the truth, however profound and accurate; he will remember that it is a practical doctrine, and he will seek to trace, and to exhibit, and to incul-

cate its bearing on the conduct and habits of them who profess to receive and embrace it. And when he speaks of the moral conduct of man, and labours to inculcate the duties and virtues of the divine life, while he addresses every principle and feeling, every affection and hope that stirs in the heart of man, and influences his doings, his highest and most successful expostulations will be taken from the fact that Christ was delivered for our offences, and raised again for our justification; that he suffered the just for the unjust, that he might bring us unto God.

And, my Christian brethren, while the doctrine of "Jesus Christ and him crucified" is the primary and leading theme of public instruction, let it be the chosen subject of your private meditation. The success of a public teacher in the exposition and application of this momentous truth will be comparatively small, if you are not prepared, by previous meditation and prayer upon it, to receive "the ingrafted Word, which is able to save your souls." If you would derive full advantage from the public preaching of the doctrine of the cross, you will make it the theme of your retired and hallowed thoughts; and looking often to Gethsemane and to Calvary, it will be your daily prayer that the love which was manifested there may constrain you to live, not to yourselves, but to him who died for you and rose again. Leave it to others to weary and exhaust their zeal on the externals of religion, and to waste their strength in arranging matters of outward form which are not destined to outlive this scene of ignorance and strife; but, oh, be it your nobler employment, your higher aim and prayer, that "you may know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, and may at last attain to the resurrection of the dead." Amen.

#### CHRIST OUR GUARDIAN.

THROUGH the day thy love has spared us,

Now we lay us down to rest:

Through the silent watches guard us;

Let no foe our peace molest:

Jesus, now our guardian be:

Sweet it is to trust in Thee.

Pilgrims here on earth, and strangers,

Dwelling in the midst of foes;

Us and ours preserve from dangers:

In thine arms may we repose:

And, when life's short day is past,

Rest with Thee in heaven at last.

KELLY.

#### CHRISTIAN TREASURY.

*A call to repentance.*—I know not who of you have your names written in the book of life, nor can I tell if this be known to the angels which are in heaven. While in the land of living men, you are under the power and application of a remedy, which, if taken as the Gospel prescribes, will renovate the soul, and altogether prepare it for the vigour of immortality. Wonder not, then, with this principle of uncertainty in such full operation, ministers should feel for you; or angels should feel for you; or all the sensibilities

of heaven should be awake upon the symptoms of your grace and reformation; or the eyes of those who stand upon the high eminences of the celestial world, should be so earnestly fixed on the every footstep and new evolution of your moral history. Such a consideration as this should do something more than silence the infidel objection: it should give a practical effect to the call of repentance. How will it go to aggravate the whole guilt of our impenitency, should we stand out against the power and the tenderness of these manifold applications,—the voice of a beseeching God upon us,—the word of salvation at our very door,—the free offer of strength and of acceptance sounded in our hearing,—the Spirit in readiness with his agency to meet our every desire, and our every inquiry,—angels beckoning us to their company,—and the very first movements of our awakened conscience, drawing upon us all their regards, and all their earnestness.—REV. DR. CHALMERS.

*Penal evil the necessary consequence of moral evil.*—How astonishing is the quantity of misery in the world! How many thousands are rending the air with the cry of pain and wretchedness! Strange that ever there should be so much, that there should be any suffering in the creation of a good God! Doubtless there is a cause for it; and if Moses had not told us what it is, we should be for ever in the dark. "O Adam what hast thou done!" O man, what art thou always doing! O Jesus, what hast thou not done to relieve guilt and pain; to sweeten adversity; to restore happiness in some degree to the earth, and insure it in eternity!—ADAM.

*Faith in the Redeemer.*—Let me charge you, O prisoners of hope, to look out by faith to that speedy and swift salvation of God which is coming to you. That is a broad river which faith may not look over; it is a mighty and a broad sea, whose farthest banks and shores cannot be beheld by those of a lively hope. Look over the water; your anchor is fixed within the veil, "whither the forerunner, Christ, is entered for you." Oh, but we have short and narrow, and creeping thoughts of Jesus, and do but shape Christ in our conceptions, according to some created portraiture! Lend us your help, O ye glorified indwellers of earth and heaven, sea and air, that we may set on high the praises of our Lord; let all creature beauty blush before his uncreated beauty! let all created strength stand amazed before the strength of the Lord of hosts! let all created love be ashamed before the unparalleled love of heaven! O angel of wisdom, hide thyself before our Lord, whose understanding passeth finding out! Sun, in thy shining beauty, veil thyself in darkness before the brightness of thy Master and Maker! Who can add glory, by doing or suffering, to our never-enough admired and praised Lord! Keep your love to Christ, lay up your faith in Heaven's keeping, and follow the Chief of the house of martyrs, that witnessed a good confession before Pontius Pilate: let faith live, and breathe, and lay hold on the sure salvation of God, when clouds and darkness are about you. Take heed of unbelieving hearts; beware of, "Doth his promise fail for evermore?" for it was a man and not God that said it, and who dreamed that a promise of God could fail? O sweet and strong word of faith, "Though he slay me, yet will I trust in him!" The eyes of faith can see through the clouds, and read God's thoughts of love and peace. Hold fast Christ in the dark; surely ye shall see the salvation of God.—REV. S. RUTHERFORD.

"*The carnal mind is enmity against God.*"—Viewing man irrespective of the grace of God,—the glutton at his table—the drunkard at his tavern—the thief in his dishonesty—the philosopher in his study—the merchant

in his counting-house—the statesman in his politics—the labourer in the field—the preacher in the pulpit—the legalist in his righteousness—the hypocrite in his prayers, and in his charities,—are all under the same principle; the language of their hearts to God is, "Depart from us, we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Job xxi. 14, 15. There is something eminently and awfully defective in the best works of man. "God is not in all his thoughts,"—he is a withered branch, separated from the parent tree: more than this, he is a brand burning in the fire, even on this side eternal torment; for where sin is, there is hell in embryo.—HOWELS.

*Timely warning.*—If you could be made to apprehend the importance and value of religion, that, after so constant and systematic a rejection of the sovereign good, you should not here find "a great gulph fixed between it and you,"—on your side of that tremendous chasm, there is still religion accessible to you, in all its blessings of deliverance, peace, and security for hereafter. You are still on the favoured ground, where you are invited by the God of mercy,—a Redeemer with his atoning sacrifice,—a Divine Spirit with all powers and operations of assistance, to enter yet at last into the possession of that which will be a glorious portion, when all you have been striving with the world to gain, will vanish in dust and smoke. But be warned again that the time is passing, and a very short persistence in your folly may make it too late.—REV. J. FOSTER.

#### A PROPOSED UNION FOR PRAYER.

To the Children of God scattered abroad throughout the world, the following Memorial is submitted, with earnest desires that grace and peace may be multiplied to them all through the knowledge of God our Saviour.

Seeing that it is a fundamental truth, that believers are one with Christ, and in him with one another, He being the Head and they the members, 1 Cor. xii. 12; Eph. iv. 25; seeing that through him they are all possessed of the self-same Spirit, 1 Cor. xii. 13; and that by this one Spirit they have access to the Father, Eph. ii. 18; it must needs follow, that as there is thus a community of privilege established among Christians, so there ought to be a community of feeling and of aim in the exercise of the privilege.

The great design of God in constituting the Church, and calling a people unto himself out of the world, is the glorifying of his own name, Isa. xlii. 21. This people have I formed for myself; they shall show forth my praise. Hence the comprehensive doxology of the apostle, Eph. iii. 20, 21, which should find a ready response in the heart of every Christian, Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

There are three leading ways in which the saints are made use of for glorifying God. 1. As being in themselves subjects of grace. 2. As being specimens of grace to others, whether angels or men. 3. As being channels or instruments whereby grace actually flows out to their fellow-men. Eph. i. 12; 1 Tim. i. 16; Eph. iii. 10; Psal. lxxxvii. 7.

In respect of their active agency, they are appointed in and under Christ to deal with men on behalf of God, and to deal with God on behalf of men. Acts i. 8; 1 Tim. ii. 1. It is to the latter of these functions that the attention of the people of God is now called,—an office the most honourable that can be conceived, that of being the Lord's remembrancers, Isa. lxxii. 6, (margin). Yet honourable as it is, it is to be feared that the duty to which it points is by many greatly neglected; for while there are some who, like Daniel, may be denominated "men of desires," Dan. x. 11, (margin,) there are multitudes of whom it may almost literally be said, "Hitherto have ye asked nothing in my name," John xvi. 24. It is with the view of stirring up, concentrating, and directing the spirit of prayer, that this Memorial is humbly presented.

It has occurred to some Christians in Glasgow, that this object might be greatly promoted were a certain period allotted, (say the space of about a week,) during which a portion of time should be set apart every morning and evening, by all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours, to be spent in prayer, for those objects where-with his glory stands especially associated, and which should therefore be dear to the hearts of his people.

Concerts for prayer have already been tried on a limited scale: and their success should be an encouragement to make a more comprehensive effort in this way for the advancement of the Redeemer's kingdom.

The three leading petitions of the Lord's Prayer,—Hallowed be thy name,—thy kingdom come,—thy will be done on earth as it is in heaven,—as they are exceedingly large in their import, so they ought to constitute the model and the substance of the prayers presented by the people of God in concert.

It is impossible to give, in an address of this kind, any thing beyond a few hints, in regard to the subjects with which the glory of Jehovah's name may be considered as more especially connected. The following outline is submitted, leaving it to God's people, by the help of the Word, and the promised Spirit of grace, to fill it up and enlarge it:—

I. The people of God, when engaging in any work of a public kind, require to be on their guard lest their case resemble that described, Song i. 6, "They have made me the keeper of the vineyards; but mine own vineyard have I not kept." Earnest prayer should therefore be made by each believer for himself, that he may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18.

II. Each believer should pray for all other believers now on the earth, that they in like manner may be epistles of Christ, 2 Cor. iii. 3; adorning the doctrine of God our Saviour in all things, Tit. ii. 10; and letting their light so shine before men, that they, seeing our good works, may glorify our Father in heaven, Matt. v. 16. This is a point of unspeakable importance, for Christians are the salt of the earth, Matt. v. 13—the light of the world, Matt. v. 14. It is also a delightful exercise, giving scope to the finest feelings of the renewed heart, as may be seen everywhere in Paul's epistles. See Eph. iii. 14–19; Philem. 3–7; 1 Thess. iii. 9–13; Col. i. 9–12, &c. It is, moreover, a commanded duty, Eph. vi. 18, and therefore may on no account be neglected. Nor is it needful that we should know, in

every instance, who and where the people of God are; for whether we know them or not, the Lord knoweth them that are his, 2 Tim. ii. 19. Paul tells us that he had great conflict, even for them at Colosse and Laodicea, that had not seen his face in the flesh, Col. ii. 1. This, we again repeat, is a matter of primary and inexpressible importance in connection with the manifestation of the Redeemer's glory. Wherefore we ought never to cease to make the prayer of the apostle our own in regard to one another, 2 Thess. i. 11, 12, "We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ."

III. Christians should pray for those with whom they stand immediately connected, their families and kindred, that the Spirit of the Lord may be poured forth upon them, that so those who are unconverted among them may be converted, and those who are already in Christ may be confirmed. Domestic worship, instruction, and government, being an ordinance of God, his people ought to unite in prayer, that it may every where be observed and blessed as a special means of maintaining, extending, and perpetuating the influence of true religion. Eph. vi. 1–4; Gen. xviii. 17–19, and vii. 1; comp. Heb. xi. 7, Ps. cxlv. 4. That is a most remarkable prediction with which the Old Testament closes,—that the heart of the fathers shall be turned to the children, and the heart of the children to their fathers, lest, saith God, I come and smite the earth with a curse; a passage which, although uttered in the form of prophecy, may yet be converted, at the throne of grace, into a promise.

IV. Christians wherever they are, being each members of the commonwealth, or national family, they ought to pray for those to whom they thus stand related. "I exhort," says the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. ii. 1–5. It is very remarkable on this head to observe, that even when Judah was carried captive to Babylon, they were commanded, Jer. xxix. 7, to seek the peace of the city whither they were carried captive, and to pray to the Lord for it. Civil government is an ordinance of God, and it to be honoured as such. Rom. xiii. 1–7. And seeing it is expressly predicted that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Rev. xi. 15; and that civil rulers shall favour Zion, Isa. xlix. 23, lx. 10; and that the glorious Redeemer takes to himself the title of King of kings, Rev. xix. 16, as well as King of the Church, Ps. ii. 6,—it must be the sacred duty of all who are concerned for the manifestation of the Divine glory in this apostate world, to pray that the divinely appointed ordinance of civil government may be every where sanctified to the highest and best ends (comp. Zech. xiv. 9, 20); and that by the public maintenance of the law of God, and the respect rendered to the Gospel of his grace, the great Jehovah may be openly acknowledged and honoured as "King of nations." Jer. x. 7.

V. Christians, being members of the visible Church, should unite in praying for its purity, unity, and increase. It should be their earnest and united desire at the throne of grace, that every thing tending to mar the beauty, obstruct the usefulness, or create and perpetuate the disunion of the Church, may be removed. They should invite the glorious Master to come himself into his own house, as he did into the temple at Jerusalem, and purge it of whatsoever is offensive to him, John ii. 14-16. They should desire that He might sit as a refiner and purifier of silver—purifying the sons of Levi, and purging them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3; and that they may know how to separate betwixt the precious and the vile. It should be the prayer of all, that every thing pertaining to the doctrine, worship, discipline, and government of the Church, may be brought into the nearest accordance with the Word of God. Many Christians, indeed, may be at a loss to say what is the precise scriptural model in all these respects; but they can never go wrong in praying that the mind of God may be so discovered, as that, throughout the whole Church, “the form of the house and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof,” may be both distinctly known and carefully observed. Ezek. xl. 11. Questions of Church government have often been a subject of controversy, and sometimes a cause of persecution, among Christians. Would it not be worth while to try the effect of united prayer in leading to unanimity in regard to them?

The union of the people of God, in the truth and in love, is a grand means of manifesting the Redeemer's glory (John xvii. 23), and therefore ought to be highly prized and diligently sought by them. The great Intercessor himself has, in the above passage, set us an example of praying for that object, which his people are bound carefully to follow. Nor should they be less earnest in praying for the increase than for the purity and unity of the Church. It should be their urgent plea at the throne of grace, that the Lord may add daily to the Church universal such as shall be saved, Acts ii. 47; and that the several Churches of Christ through the world, walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied, Acts ix. 31. For this end, the promises should be pleaded (too numerous to be here inserted), that the Spirit may be poured out through Jesus Christ, to render the ordinances of the Gospel effectual, not only for the edification of believers, but for the conversion of sinners. Yea, we should stir up ourselves and one another to such a pitch of earnestness in this matter, that, like Jacob wrestling with the Angel of the Covenant, we shall refuse to let him go, except he bless us, Gen. xxxii. 26; and should determine, seeing we have a warrant for it, Mal. iii. 10, that we shall put the matter to a proof, whether the Lord will not indeed open the windows of heaven, and pour out upon us a blessing that there shall not be room enough to receive it.

Closely connected with this subject, is the raising up of qualified men for the work of the ministry. United prayer should be made by the people of God, that, as

the fruit of Christ's death and resurrection, this important gift may be bestowed upon the Church, so as that the benefit of a Gospel ministry may be experienced to the full extent designed, both by the more abundant effusion of the Holy Spirit on those already in the ministry, and the increase every where of faithful and devoted labourers in the Lord's vineyard. See Eph. iv. 7-16. As this invaluable gift has been purchased, so it is also promised to be bestowed, Jer. lii. 15; and as it is promised, so prayer is commanded to be made for it, Matt. ix. 38.

There should also be earnest and united prayer on behalf of those who are now engaged, according to the will of God, in preaching the unsearchable riches of Christ, whether among Jews or heathens, that they may be comforted amidst all their trials and privations; upheld amidst all their difficulties; and honoured to spread abroad the savour of Christ's name; and that their numbers may be speedily so greatly multiplied, as to correspond, in some degree, with the breadth of that commission (Mark xvi. 15), Go ye unto all the world; and preach the Gospel to every creature.

VI. Special prayer should be made by all Christians for the conversion of God's ancient people, as the most remarkable event which is to take place until the coming of Christ. It is to be life from the dead to the rest of the world, Rom. xi. 15. It will be a season of extraordinary manifestation of the Divine glory, Ps. cii. 16; of the richest outpouring of the Divine Spirit, compare Rom. xi. 26, Isa. lix. 20, 21, Ezek. xxxix. 29; of unparalleled light, Isa. xxx. 26; of deepest mourning for sin, personal, domestic, and national, Zech. xii. 10-14; yet of holy, spiritual rejoicing and thanksgiving of the most elevated kind, Isa. xii. compared with xi. 11. The whole circumstances connected with the restoration of Israel will be such as to arrest the attention of the unconverted nations, Ezek. xxxvi. 36, xxxvii. 28, and thereby to magnify the word of God in the eyes of mankind.

The promises relative to this great event are so explicit as to afford the most solid ground and the utmost encouragement to prayer. Thus, it is written, Rom. xi. 26, “all Israel shall be saved.” Again, Hos. iii. 4, 5, “the children of Israel shall abide many days without a king, &c. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and fear the Lord and his goodness in the latter days.” Again it is expressly promised, 2 Cor. iii. 16, 17, that the veil which conceals Christ from them shall be taken away by the Lord the Spirit—a promise corresponding with Zech. xii. 10. It is earnestly to be desired that all Christians throughout the world were stirred up to plead these and the like promises. It seems to be a leading design why mercy is bestowed on the Gentiles, that through them mercy may be extended to the Jews, Rom. xi. 31. And as faith cometh by hearing, Rom. x. 17, there ought, in a very particular manner, to be united prayer among Gentile Christians, that men may be raised up and sent forth by the Churches, who, like Ezekiel, shall prophesy to the dry bones that they may live, Ezek. xxxvii. 4, 11, 12.

VII. Along with Israel, prayer should be made for the outpouring of the Spirit on all flesh, Joel ii. 28, 29—for the destruction of Antichrist, 2 Thess. ii. 8; Rev. xix. 1-6—for the utter abolition of idolatry, Zech.

xiii. 2; Isa. ii. 18—for the universal overthrow of Satan's kingdom, Rev. xx. 1-3—and the universal diffusion of the Gospel and its blessings, Numb. xiv. 21; Isa. lx. 3-7; Psal. lxxii. 17-19.

VIII. Stretching beyond all these great events connected with the glory of the latter day, believers should look forward to the kingdom of glory itself, and pray for the coming of that day when Christ shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel; and when he shall be glorified in his saints, and admired in all them that believe, 2 Thess. i. 7-10—as it will be then, and not till then, that the Divine character and government shall be fully vindicated, Jude, 14, 15, the Redeemer's enemies subdued, 1 Cor. xv. 25, 26, the number of the elect completed, and their bodies, as well as souls, redeemed and glorified with himself, Rom. viii. 23; Phil. iii. 20, 21. Hence we are commanded, 2 Pet. iii. 12, to be looking for and hastening unto the coming of the day of God. Hence it is the closing prayer of the Church, Rev. xxii. 20, "Even so come, Lord Jesus"—and hence it shall often be the prayer of believers, individually and collectively, "Make haste, my beloved, and be thou like a roe, or a young hart, upon the mountains of spices," Song viii. 14.

Although these several subjects of prayer have been set down in a particular order, it is not of course intended that that order should in every case, and at all times, be observed by those who may join in the proposed concert. That must be left to the determination of individuals, and the drawings of the Spirit of Grace, who bloweth as he listeth. Nevertheless it may be stated, that it will generally be found of great advantage to follow a distinct order in continued supplication for a variety of objects—either proceeding from the lesser to the greater—from the nearer to the more remote—the circle thus always enlarging; or beginning with that whose circumference is most ample, and descending to matters subordinate to it and to each other. Thus it will often be found the best way to begin with the highest subject which the people of God have before them—the coming of Christ himself; and after dwelling thereon in meditation and prayer, to take up others which, glorious though they be, are after all subordinate in importance—the fulness of the Gentiles—the calling of the Jews—and so on in the inverse order to that which has been above stated, till each one terminate in his own individual case. And it is believed, both from the structure of the Lord's prayer, and from Christian experience, that when the soul is in the best case, this order will be found the most natural and the best fitted to sustain it in a frame of enlargement. It also seems proper to state, that in connection with all the subjects of intercession which have been mentioned, confession of sin and giving of thanks should be intermixed. And the people of God will bear to be reminded, that although a given period be here specified for united prayer in regard to the subjects mentioned, yet they are all such as to call for the habitual remembrance of them on their part at the throne of grace.

It only remains, in conclusion, to state, that a number of Christians in Scotland having agreed to observe (if the Lord will) the space of time between the 2d

and 11th October 1841, inclusive, for united prayer for the above and kindred objects; and many more being understood to be friendly to such a design, and willing to fall in with it, both in Scotland, England, and Ireland, it is earnestly hoped that Christians generally throughout the world will cordially co-operate.

If, when the primitive Church assembled with one accord in one place at Jerusalem, the Holy Spirit was remarkably poured out in answer to their united prayers, Acts ii. 1, 2, what might we not expect if all Christians throughout the world were to agree together as concerning what they should ask, Matt. xviii. 19. If in answer to the prayers of the one hundred and twenty disciples, Acts i. 15, the Pentecostal first-fruits were given, might we not hope that a full harvest would be reaped when thousands or tens of thousands came in one body to the throne of grace—all guided by the same Spirit of adoption—all pleading the finished work of Immanuel, and praying that He, the adorable Redeemer, might see of the travail of His soul, and be fully satisfied, Isa. liiii. 11.

#### PLAN OF THE PROPOSED UNION FOR PRAYER.

1. During the time specified in the accompanying addresses, that is, for ten days from Saturday the 2d, to Monday the 11th October, 1841, inclusive, it is understood and agreed that the hour betwixt eight and nine in the morning, and eight and nine in the evening, or as near that as possible, shall each day be given to prayer for the objects mentioned in the address. On Saturday the 2d October, it is strongly recommended that fasting should be conjoined with prayer, and as much of the day as circumstances will admit given to religious exercises; and that Monday the 11th, being the last of the ten days, should be observed, as far as may be, as a day of thanksgiving. In reference to duties of this kind, let the gracious encouragement, applicable to them as well as to deeds of charity, be remembered—that a man is accepted according to what he hath, and not according to what he hath not, 2 Cor. viii. 12.

2. It is very earnestly desired that where ministers approve of the proposed concert, they would, some time previously, direct the minds of their people to the subject, and that they would meet at least once on a week day during the proposed period, along with their congregations, for the purpose of praying together for the various objects mentioned.

3. Heads of families should also bring these objects before their households, and make them in an especial manner matter of prayer in their family exercises during the specified time.

4. Thereafter, Christians everywhere are requested to remember, that the hour betwixt eight and nine every Sabbath morning is already observed by many in Scotland and England, as a season of united prayer for the outpouring of the Holy Spirit, and are respectfully invited to join therein.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 13, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Starving Family; an Irish Scene, . . . . . Page 635</p> <p>2.—On the Being and Perfections of God. By the Rev. James Brewster, D.D. Part I., . . . . . 629</p> <p>3.—Biographical Sketch. Mrs W. W. Duncan. By the Editor. Part I., . . . . . 630</p> <p>4.—A Discourse. By the Rev. John Watson, . . . . . 633</p>	<p>5.—Christian Treasury. Extracts from Bayly, Dr Chalmers, Dr H. Hunter, Rev. E. Bickersteth, and Pascal, . . . . . Page 636</p> <p>6.—Sacred Poetry. "No more Sea." By the Rev. John Longmuir, A.M., . . . . . 637</p> <p>7.—Sketches of celebrated Field-preachers in the days of the Covenants, . . . . . 638</p>
---	---

## THE STARVING FAMILY; AN IRISH SCENE.

It has often occurred to us, that the position of a country minister is peculiarly favourable for the acquisition of much valuable information in regard both to men and manners. In his occasional visits among all classes of his parishioners, he has an opportunity of noting many interesting and varied incidents of strange, eventful history. An impression of this kind has given rise to the tastefully written volume from which the following extract is selected,—“Pastoral Annals,” by a faithful and pious minister of the Episcopal Church in Ireland:\*

At the period when I took possession of my new residence, the results of the late disastrous season were beginning to develop themselves in varied forms of horror. Who that remembers the summer of the year 1817, will say that the scenes of distress and suffering which marked its progress have yet been effaced from his mind? The unparalleled inclemency of the weather during many months, had produced sickness and famine among the lower orders, beyond all former example. In particular, the deficiency of peat fuel had been so extensive, that the supply of the peasantry fell short by fully three-fourths of the quantity which in common years had been thought essential to their health and comfort. The oat crop had been scanty and defective; and the potatoes, the staple food of the most indigent, were had in quality, unwholesome, and totally insufficient for the wants of the population. The inevitable consequences, or concomitants, of this combination of calamities, were famine and disease; the latter being greatly aggravated by the close unventilated cabins in which the poor live. The labouring man, ill clad, ill housed, ill fed, returning to his wretched hovel, weary, hungry, and dripping from the cold rains, found neither food to nourish, nor fire to warm him. Sometimes he crept into a cheerless bed, and sought to forget in sleep the miseries of his situation; more frequently

he sat before the delusive phantom of the once bright hearth, chilled, and musing, till sickness fastened upon his frame, and death itself sowed its not unwelcome seed. The twin scourges, famine and pestilence, began to afflict our peasantry about the latter end of March, and continued to grow in fearful intensity till August. About the former period, typhus fever manifested itself very generally, and was of an extremely malignant character. At first it was confined almost exclusively to the lower orders; but anon it soared amidst the clergy, gentry, and nobles of the land. The people, unused to such a plague, and therefore ignorant of its infectious nature, took no precautions to prevent the spread of contagion, and fell victims to its ravages in great numbers. Presently their fears became so extravagant, that they ran into the opposite extreme, shunning the houses of their dearest friends and nearest relatives, with whom they had at first associated too incautiously.—The national character seemed in abeyance, such was the panic which the desolating pestilence inspired. I have known many instances of whole families abandoned to all the horrors of the disease, no one venturing into the dwellings wherein they lay, until I had alternately bribed, or shamed, their kindred to discharge the duties of consanguinity and Christian love.

Happily the Lord raised up a few individuals in every parish, who, either through benevolent sympathy or constitutional fearlessness, offered their aid to the sick at this trying juncture. Taking advantage of this supply, we were generally enabled to relieve the very distressed in their utmost need. Still some melancholy occurrences marked the prevailing terror in characters not to be effaced. I suspend the narrative to which these observations are preliminary, to relate one of them.

Returning from an absence of three days, I learned that a family, composed of four persons, whom I had left in the last stage of typhus fever, had all died (as was supposed) the morning after my departure.—They had no very near relatives around them, being recent settlers; and of their

\* Published by R. B. Seeley and W. Burnside; and sold by L. & G. Seeley, Fleet Street, London.—1840.

neighbours, not one had the hardihood or the kindness to enter the abode of death. The bodies had lain unattended to during the two days already mentioned; and it was only early on the third that I became acquainted with the circumstance, so strange in a civilized country. My first step on going to the spot, was to cause holes to be made in the walls of the mud cabin, at the opposite ends, to admit a free current of air. This done, and the door having been open for some days, I led the way into the house. The dead bodies lay, a father and son, in one bed; two grown up girls, his daughters, in another—a melancholy sight. They had all perished, if the people spoke the truth, within a few hours of each other. It was probably as asserted; for though the house had been little visited, yet one of their neighbours, an old woman, who subsequently undertook the charge of washing, and dressing in funeral attire, these poor victims of the destroyer, had brought them some jugs of cold water, for which alone they expressed the smallest desire, and by this means ascertained pretty accurately the period of their decease. I was afterwards obliged to assist personally in the manual labour of carrying them out of doors to their coffins, having at one time serious apprehensions that the old woman would have been my sole fellow-porter. The four were consigned to one grave.

It was while those scenes were enacting, that, on a beautiful evening in July, I had walked to visit a family living about a mile distant from my residence, every one of whom, eight in number, had been attacked by the scourge of the time—typhus fever. Three of them had passed into "the land where all things are forgotten." The remaining five were in various stages of convalescence, but still avoided by the great majority of their neighbours, and so feeble, as to be entirely incapable of providing for their livelihood. As I proceeded slowly through the picturesque lanes which led to their humble habitation, I met several of the rustic population, whose pale and emaciated countenances betokened, in lines not to be mistaken, the silent ravages of famine and disease. Some were anxiously surveying the early potatoe crop, as if they hoped, by looking on it, to accelerate the growth. All seemed weak and dispirited, and replied to the language of kindness or friendship with which I addressed them, in tones of profound melancholy. My own mind caught the contagious sadness of the hour; so that when I reached the object of my excursion, I felt a species of inert dependancy quite foreign to my general habit.

In this frame of mind I commenced my instructions at the door of the cottage of the sick family, who sat or stood around me. We had scarcely begun our devotions, when they were disturbed by the approach of a female, followed by three children between the ages of eight and four; she herself appeared somewhat under thirty, and was remarkably handsome. Without regarding my occupation, she hastily, and with a wild vigour of

importunity, asked alms; the children lifting up their voices in concert, and seemingly bent on forcing their way into the house. Whether the interruption offended me, or that the eager stare and inexplicable smile of this very comely young woman inspired me with opinions prejudicial to her character, I could not accurately define to myself; but certain it is, that her presence disturbed the train of thought I most desired to cherish; and I therefore ordered her to withdraw, with some rather severe remarks upon the intrusion she had been guilty of. She retired without uttering a word of remonstrance or apology, merely repeating the strange smile which had so struck me when she first solicited charity. She was not yet out of sight, when the stings of conscience began to work painfully within me. I ceased to pray, and asked my sick friends if they thought the woman was an impostor. They answered with one consent, that they were firmly persuaded of the contrary; that they thought she appeared in a state of faintness from absolute starvation—was no practised beggar or vagrant, and a stranger they had never seen before. It was besides evident, though they did not say so, that they disapproved of my conduct in dismissing my afflicted sister so abruptly. I therefore bid an instant goodnight to the cottagers, and followed the poor wanderer. The winding nature of the path, enclosed on either side by a high hedge of hawthorn, enabled me to pursue my way unperceived; and from the same cause, the little band of mendicants was concealed from my view. I knew, however, that I was on the track they had taken, and proceeded confidently for about four hundred yards without coming in sight of the object of my chase. At that moment a sudden exclamation of distress struck upon my ear. The shriek—oh! how loud and shrill it sounded!—was undoubtedly from the mother; and the mingled wail of young sorrow revealed the companions of her disaster. I hastened to the spot, fearing that they might be attacked by some dog, of which many in a half-famished state prowled through the country in quest of food. Arriving quickly at a low stile, which led from the lane by a field path to a group of cabins, a scene presented itself so surpassingly affecting, that, as God's will ordained that my eyes should behold it, so I pray that His grace may preserve it for ever uneffaced, undimmed, unchanged, in my heart. In the field, at a few paces beyond the stile I have spoken of, knelt and prayed, with streaming eyes and uplifted hands, the young mother. And thus she spoke:—"Father of the fatherless, and God of the widow!"—these were her very words—"hast Thou brought me so far through misery and temptation, to forsake me now?" I might perhaps have heard more, but I could not refrain from pressing forward, and asking the cause of her new distress. She made no reply; but smiling as before, showed me her empty apron, and pointed to her children. The occasion of her grief was now apparent. It seemed that she had fallen, from pure weakness, in stepping over the stile. The produce of the

alms-seeking of a long summer day, consisting of about a dozen of potatoes, was scattered on the grass. A flock of geese, scarcely less hungry than herself, promptly seized the poor provision, and fled away. The children engaged in a fruitless pursuit—the mother, addressed a not unheeded prayer to the footstool of the Divine throne.

Such was the sight then presented to my eyes;—such it still remains, ever abiding in my recollection. More than twenty years have elapsed since the incident occurred. I have related it to many friends; I have thought on it with a frequency that would have rendered any other subject faded and irksome; but yet I am firmly persuaded that this one scene—one amidst the varied multiplicity of life's chequerings—is destined of God never to be obliterated from my memory—never to diminish in freshness or in force. It seems traced as by an iron pen upon the tablets of my very soul, to remain while life and faculties shall endure.

I questioned the poor woman, whom I made sit down on the grass beside me, as to where she had come from, whither she was going, and her name. She told me that "she was an inhabitant of a remote part of the county of —; that she had gone over with her husband and children, about three months before, to Workington, in the hope that the former would find employment in the coal-pits, where he had on previous occasions laboured. She was herself well skilled in needle-work, and a tolerable laundress; and they calculated, between their joint earnings, to bring up their family in comfort and decency. But God, she said—and profound was her anguish as she pronounced the sentence—God, in his unsearchable counsels, had decreed otherwise. My dear kind husband, too good for a sinner like me, was carried off by fever in less than a month after we landed in England. We had already begun to thrive. My dear departed John, on the day he sickened, brought home to this little boy a child's whistle—this, Sir, which you see (for the children had grouped around us)—saying, Here, namesake, I have laid out twopence of my earnings to amuse you; but you must not play on it till to-morrow, for my head is like to split asunder from pain. Alas! alas! that morrow came, and dear, dear John, was in a raging fever!—six days more, and he was a corpse! If any thing could have mitigated my affliction for such a loss—if any balm would have allayed the inexpressible pain of my heart—I might have drawn comfort from the truly religious manner in which he closed a life wherein the love of God and neighbour had shone bright and glorious. He was attended by a clergyman of our own Church; a pious feeling gentleman, who performed all his offices with true Christian charity, and only ceased to speak the words of consolation and precept to myself, when the vessel was unmoored in which I left England. But what consolation, what reflections, could recompense me for the privation I had experienced? My husband, my dear, dear husband, was gone! Oh, what could supply his place? Not surely

empty words of sympathy?—and yet why should I call them empty, though they had been no more than mere words, for they flowed from full hearts; full, indeed, they were of every human virtue. They came from the family of the clergyman who visited me in my affliction, and behaved towards me with a tender regard which I can never, never forget. God also raised up some other benevolent ladies, who frequently came to see me. They all wished me to remain at Workington, promising me needle-work and embroidery, and after a short time the superintendence of a school likely soon to become vacant; for miserable as I must appear to you, I received an excellent education—(her language fully bespoke it)—and was accustomed to teaching. Advantages were also offered to my children, sufficient to have decided any one but me to accept them. But strange to say, I determined from the first moment after the stunning effects of my dear partner's death had subsided, to return to Ireland. It seemed to my poor weakened brain, as if every enjoyment I should have at Workington would be an offence against his memory and love. I knew I was very wrong—and bitterly, most bitterly, do I lament my folly; but I could not help it; a power superior to my own will seemed to govern me. By day I thought, by night I dreamed. My dead husband was continually before my eyes, warning me that ill boded my stay. The impression, far from losing its force, gained strength daily. At length it became intolerable, and in infatuated defiance of reason, kindness, prudence, duty, and affectionate remonstrance, I set sail with these orphans, and another, who I trust is now an angel in heaven. The ladies were greatly displeased with me; still they gave me some money, and also clothes for these children, and with much excellent advice wished me farewell. I came in a coal vessel, and had a tedious passage to Belfast. While there, the Lord laid his hand on me once more. First, my little baby, an infant of four months old, died of convulsions, without scarcely any previous illness, the day after we landed. I waited one other day to see the little innocent decently interred, intending to set out on the morning after; but even while I stood beside the grave of my child, I was seized with shivering fits, and before night became so unwell, that the people of the house where I lodged, alarmed by the appearance, insisted on removing me to the hospital. They abandoned this intention only on learning that that receptacle already overflowed, and could admit no more patients. Still, on finding the necessity they were under, they treated me and my children with all possible tenderness. Next day the fever showed itself in its plain character. In this dreadful disease I lay for three long weeks, during a part of which I was either insensible or delirious; and when I became convalescent, I was greatly annoyed by the return of hysteric attacks, which a fright I met with at the birth of my poor baby had occasioned. As soon as I was able, and much sooner than it was prudent for

me to travel, I commenced my journey with these poor children. Though I had practised all economy, and experienced much consideration at Belfast, my resources in money, and what arose from the sale of my clothes, were totally exhausted. I left a town wherein I had suffered so much affliction, with tenpence only in my pocket, and with seventy long miles to accomplish before I should reach the end of my journey,—namely, the residence of my mother—a woman far advanced in years, and labouring under many infirmities. Weak as I still find myself, and with these poor children to drag along with me, we have been unable to get forward in the direct line of our journey more than about five miles each day, and perhaps may walk nearly two more through fields and lanes seeking support and shelter for the night; which latter, the dwellers by the wayside have uniformly refused, and those in more retired situations only grant in their out-houses, such is the prevailing fear that wanderers like us may carry infection. This is the sixth day since we began our pilgrimage; to-morrow, as your Reverence knows, will be the Sabbath. Neither I nor my children have tasted a morsel of food since this time yesterday; and although we have not been refused by any *poor body*—My fair autobiographer laid no emphasis upon the words, but my own conscience pointed them. The blood rushed into my cheeks like a fiery flood of lava; they seemed to swell as if the skin must burst; and eyes and forehead were equally burning. “Although,” she said, “we have not been refused by any poor body, yet they often gave us only one potato, and that sometimes a *small one*. With such store, collected during the day, we purchased a night’s lodging, and supported nature as we best might. This day has been the most unsuccessful of all, while a double need was before me. You, Sir, have seen what has happened to my little provision for the morrow.”

She ceased, completely worn out, but evidently aware that her history had interested me, and that some attention was reserved for her for one night at least. I need not add, that her expectations were justified by the event. I lodged the wanderers in a cottage about a hundred paces distant from my own house. It was requisite to observe considerable caution in administering food to the entire party. Even the mother herself, when relieved from the burthen of care which oppressed her, seemed to forget the prudence which her delicate state of health demanded, and would have devoured, rather than eaten, whatever was set before her as ravenously as the most famished of her children. I attributed this greediness to the hysterical affection under which she laboured, and which I now perceived had caused the wild smile that had wellnigh hardened my heart against all pity for her distress.

On further acquaintance, I discovered that she had been brought up partly by religious parents, but more importantly as it affected her ideas and manners, in the house of a very worthy gentle-

man’s family, chiefly in the capacity of a sempstress. Rather with their consent than approbation, she married the miner, who established himself in a small farm under his wife’s patrons. For some years they lived prosperously enough; but at length misfortunes overtook them; and after struggling with adversity as long as he could, he took the step with which the reader of this story is made already acquainted.

The three children came uninvited on the following day to my Sabbath-school. They were all more or less instructed in the Catechism of the Church of England, and habituated, as they assured me, to morning and evening devotion. They were, indeed, interesting manifestations of the value of maternal care and piety. Their mother and they attended Divine service, being somewhat improved in their apparel by the extempore contributions of my wife, whose wardrobe furnished a motley raiment to the seminudes. In apparent interest in the work of prayer, and in the word preached, nothing could surpass this poor creature’s demeanour. The subject of my discourse bore occasional reference to the distress of the period, and therefore necessarily to the long separations of death. Many a fast-flowing tear fell from her wan cheek as the sad topic was discussed. Alas! they flowed or fell not without cause. Behind her was the memory of lost happiness—before, a dark and melancholy future. Yet, I believe, she rested her hopes where true joys are to be found, and, I trust, did there find a blessed substitute for those transitory pleasures she was no longer to experience here.

Monday morning came, and she insisted on resuming her journey. We did what we could to dissuade her; but in vain—she would go. I was half-vexed at this obstinacy, and expostulated with her without effect. Her principal reasons, or I should rather say answers, were sobs. But she was not insensible to our kindness. If there be in gratitude a mixture of inexplicable pain—and I believe it so to be—even in that pleasurable sentiment my poor friend felt it to the full. Perhaps it was the strife of contending recollections that worked so powerfully in her mind, and gave to her first efforts at acknowledgment an insurmountable hesitation; perhaps, indeed, the still lingering hysteria impeded her expressions, for she remained silent during many minutes of our leave taking. The spirit and the heart seemed in prayer, as her weeping bore witness. At length the tongue found utterance, and with much composure she thanked us for all the benevolence we had bestowed upon her, in terms of deep sensibility which I shall never forget. She asked my blessing on herself and her children, and returned it by an ardent supplication in my behalf, for which they all knelt. The parting has been, I trust, not without instruction to myself; it certainly ought to have profited me, for it was entirely of a Christian character. On leaving, she gave me the address of the respectable family with whom she had lived in early life, requesting

that I would inquire from them concerning the truth of her story. Of that I had no doubt; but after herself I might with much reason have sought some intelligence. I intended to have done so, but neglected it; other incidents intervened, particularly at that calamitous period—other cares engrossed my attention, and my poor guest of two nights was overlooked in the "mêlée." Time has slipped away, and I have failed to fulfil an intention which, at the moment when I formed it, was very near my heart.

I trust and hope, that the trials of her who was the object of it may have been sanctified to her immortal good; and I pray that no impatience may ever again cause me to "turn my face from any poor man."

#### ON THE BEING AND PERFECTIONS OF GOD.

BY THE REV. JAMES BREWSTER, D.D.,

*Minister of Craig, Forfarshire.*

##### PART I.

IN the Shorter Catechism it is taken as granted, that there is a God, and that the Scriptures of the Old and New Testaments are the Word of God; and we do not here introduce any summary of evidence, or exposition of the ordinary arguments in proof of those first principles, but proceed at once to place before our readers the plain import of the statements presented in the Catechism of what the Scriptures principally teach. These statements, as formerly noticed, are arranged under two great divisions or heads; viz., what man is to believe concerning God, and what duty God requires of man.

##### I. What man is to believe concerning God.

As it is our chief end to glorify God and to enjoy him for ever, it is very obvious, that he is the great object to whom the thoughts of our minds should be directed, and about whom the affections of our hearts should be exercised. This forms the essence of all that is usually called religion, or, in the more appropriate and expressive language of Scripture, of all *godliness*; viz., how we ought to think, and feel, and act, in regard to God. The first step then plainly is to learn something about God, about what he is in himself, and what he is in relation to his creatures. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." How unspeakably important then the question, "What is God?" and how full of instruction the answer here given, "God is a spirit; infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth."

God is here spoken of both as to his being and his perfections; or, in other words, as to his nature and character. Of the essential nature of God, strictly speaking, we can know nothing, and can form no conception. That is a subject far beyond the reach of our limited faculties. "Canst thou by searching find out God?" "His greatness is unsearchable." "Behold

God is great and we know him not." But though we cannot apprehend the essence of God's being, we may understand the kind of being which he possesses, and this "the only begotten Son, who is in the bosom of the Father, hath declared unto us." "God is a Spirit."

A spirit is an invisible being, that understands and wills, but that is without material substance or bodily parts. "A spirit hath not flesh and bones, as ye see me have." "No man hath seen God at any time." How far intelligent beings that are invisible, and not perceivable by any of our senses, and so called spiritual, may, nevertheless, be connected with some form and modification of matter, we cannot know, but God is altogether spiritual and immaterial in his nature. "The King eternal, immortal, and invisible." Bodily parts and senses, such as eyes, ears, hands, wings, voice, face, &c., are, indeed, on various occasions, ascribed to God in his Word; but it is obvious, that he thus speaks of himself in condescension to our weakness, and in order to convey to us more familiarly an idea of his perfections. Eyes signify his knowledge; hands, his power; face, his favour or frown; ears, his readiness to hear our prayers, or his ability to detect our most secret communings.

Very little, however, is said in Scripture of God's nature or manner of being, as that is a subject so far above our comprehension; but it is rather his character, or manifestation of his will to us, that is revealed for our contemplation. This character of God is expressed by such attributes, as we may be able to discern in other beings, and may ourselves be capable, in some measure, of possessing; and so may be enabled to form some conception of the blessed God, by ascribing these attributes to him in the highest possible degree, even in absolute purity and perfection. These attributes or perfections of God must be separately spoken of or explained, but they cannot be conceived as any thing distinct from his peculiar being, or imagined ever to exist as separate from one another. These excellencies, as here enumerated, are "wisdom, power, holiness, justice, goodness, and truth;" and these, as capable, in some measure, of being possessed by his creatures, are sometimes called his imitable or communicable perfections.

The *wisdom* of God is that attribute of his nature, by which he perfectly and instantly knows all things that exist, or that can be brought into being; and by which he orders or disposes all things that do exist, in the best possible manner and for the best possible ends. "Known unto God are all his works from the beginning to the end of the world." "His understanding is infinite." "The only wise God." The Divine wisdom is eminently displayed in the wonderful variety, and beautiful order, and perfect suitableness of all things in creation.—"O Lord how manifold are thy works, in wisdom hast thou made them all;" in directing all the events that take place in the world so as to accomplish his purposes, and in doing this often by means and in ways which appear in themselves most unlikely to answer such ends, and which may have been designed by their agents to produce the very opposite effects.—"The foolishness of God is wiser than men; he taketh the wise in their own craftiness."

"O the depth of the riches both of the wisdom and knowledge of God;"—and especially in the amazing plan of man's redemption, throughout its whole origin, progress, and accomplishment,—“The wisdom of God is a mystery, even the hidden wisdom, that God ordained, before the world, unto our glory; to the intent that unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

The *power* of God is that attribute of his nature, by which he can do all things that he pleases, or that he can will to do; that is, all things that do not imply imperfection or involve a contradiction. “I know that thou canst do every thing.” “With God all things are possible.” The divine power is displayed in the stupendous works of creation, which he called into existence by a word, and which he upholds by his will; in the energy which he imparts to the various agents of nature; in his overcoming all opposition to his will on the part of any creature, or combination of circumstances. “There is nothing too hard for thee.” “I will work, and who shall let it?” “Whatsoever the Lord pleased, that did he, in heaven, and in earth, in the seas, and in all deep places.”

The *holiness* of God is that attribute of his nature, by which he delights in all that is pure, and is opposed to all that is evil. “Holy, holy, holy, Lord God Almighty.” “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” But the holiness of God may be understood as expressing the harmony of his moral perfections, rather than as denoting a separate attribute; and as thus presenting the peculiar glory of his nature. “Who is like unto thee, glorious in holiness?” “Thou only art holy.” “I have sworn by my holiness.” The divine holiness appears in all that relates to himself being called holy, such as his name, his dwelling, his word, his law; in all creatures capable of this excellence having been originally made holy, and required to be holy, such as men and angels; in all that he does, in the government of the world, to put away sin and promote holiness; and especially, in the display of his holiness by the sufferings of the divine Saviour as an atonement for sin. “The Lord is holy in all his works.” “The law is holy.” “God sitteth upon the throne of his holiness.”

The *justice* of God is that attribute of his nature, by which he always wills and does what is just and right, as a lawgiver, as a ruler, as a judge. “Justice and judgment are the habitation of thy throne.” “The Lord is righteous in all his ways.” “The divine justice is manifested in the rectitude of God's law, and the impartiality of his dealings; in his declarations of a full and final retribution, to every one his due, whether of punishment or reward.” “The testimonies that thou hast commanded are righteous.” “Righteous art thou, O Lord, and upright are thy judgments.” “There is no respect of persons with God.” “He shall judge the world in righteousness; he shall minister judgment to the people with uprightness.” “Who will render to every man according to his deeds.”

The *goodness* of God is that attribute of his nature, by which he is inclined to impart happiness to his creatures in their several circumstances, and which is ex-

pressed by various names, according to these circumstances. It thus includes his bounty or kindness in supplying their wants; his patience or long-suffering, in bearing with them as transgressors; his mercy and love, in providing for the pardon of their sins, and their restoration to his favour. “Thou art good, and doest good.” “The Lord is good to all, and his tendermercies are over all his works.” “Long-suffering to usward, not willing that any should perish.” “The Lord God, merciful and gracious, long-suffering and abundant in goodness.” “God is love.” The divine goodness is manifested in the multitude of creatures which he hath called into existence, capable of such various enjoyments; in his care for their preservation, and the provision made for their wants; in the capacities, especially, which he hath imparted to the human race, for enjoying the highest blessedness; and in the innumerable benefits which he bestows upon them all, even upon the evil and the good; and particularly, in the gift of a divine Saviour, to bring them to eternal felicity. “The earth is full of the goodness of the Lord.” “O Lord, thou preservest man and beast.” “Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee.” “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

The *truth* of God, is that attribute of his nature by which he declares always what is true in itself, in opposition to what is false, and adheres faithfully to all that he hath promised or proclaimed his purpose to do. “A God of truth, and without iniquity.” “God, who cannot lie, which keepeth truth for ever.” “Thy counsels of old are faithfulness and truth.” The divine truth or faithfulness is manifested in the revelation of his will, as “the truth,” “his truth,” “the word of truth,” and in all that he hath done in accomplishing what that Word has made known, in the way of prediction, precept, promise, warning, or threatening; but which cannot be fully displayed till the final fulfilment of his purposes at the end of the world. “Know, therefore, that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy.” “God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? hath he spoken, and shall he not make it good?” “Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” “Thy faithfulness shalt thou establish in the very heavens.” “All the promises of God in him are Yea, and in him, Amen, to the glory of God by us.”

#### BIOGRAPHICAL SKETCH.

MRS W. W. DUNCAN.

BY THE EDITOR.

#### PART I.

THE amiable and excellent young lady whose brief and beautiful career we are about to sketch, was born in the spring of 1814. Her father, the late Rev. Robert

Lundie of Kelso, was a man of high talents, refined taste, and devoted piety. To all his children he was enthusiastically attached, but if any one of them shared more of the warmth of his generous affection than the others, it was his daughter Mary. Of kindred genius and taste, she resembled him in many of the most attractive features of his character; and between the parent and the child, therefore, there sprung up a sympathy of feeling and of sentiment which peculiarly endeared them to each other. To her latest hour, Mary was wont to cherish the memory of her father, as one of the brightest and tenderest of her recollections. There was a charm about all that she remembered he had ever said or done, and in her correspondence we find so frequent references to the happy days she had spent under the parental roof, as to show that, on the part of both father and mother, her training, and indeed that of the whole family, had been such as to render home to the children the sweetest and the most attractive place on the earth. Without harshness or unnecessary restraint their tender hearts were early imbued with pious feelings and benevolent affections. The earliest lipings of their infant years were those of prayer, to Him whose recorded promise it is, "They that seek me early shall find me;" and accordingly we find the nurse who had assisted in rearing the happy family, thus referring to Mary's childhood. "How very exact she was in her prayers, when only a babe! She was as soon at her Lord's work as any of the worthies that I ever read of; and I often fancy I see their pretty white heads kneeling before they went to bed,—the one that could not speak following the example of the others." When her education was commenced, Mary made rapid progress, and she early displayed a taste for reading. The strength of her imagination, however, was such, that the utmost care required to be exercised in regulating her habits of mind. Novels and romances were carefully excluded, and her attention was directed to lively histories from real life, to narratives drawn from Scripture, or such other works within her comprehension as were at once fitted to amuse, to interest and to instruct. The mode of conveying religious knowledge to her mind was singularly judicious. In proof of this, we may quote the description which Mary's enlightened and pious biographer gives of the Sabbath evening occupations of the family.

"After reciting the questions which had been acquired before morning hours of public worship, Watts' infant catechism being the first, the children repeated, in turn, what verse of a hymn they could, and all sung it together; and still the dying cadences of those young, but well tuned voices, hang on memory's ear, and still the happy countenance of that one whose privilege it was to select the hymn is seen by the mind's eye. Then, in turn, they repeated any text they knew, and questioned each other on its meaning, as had been done to them when first they learned it; and, when all this was accomplished, they considered themselves entitled to ask for a 'Sunday story.' After being indulged in this, the story formed subject of inquiry and discussion, and Scripture proof wherein the actors in the story did wrong or right. The stories were not from Scripture history generally, but anecdotes picked up every where. All this having taken place before the system of infant school teaching was introduced, seemed to some impracticable in a company of babes; but sufficient evidence is now happily furnished in every town, that the

infant mind is capable of acquiring, retaining, and applying a great variety of knowledge. Already did little Mary begin to exercise an influence in her circle, for, if the leader of the band was withdrawn for a time, she was always found repeating an old 'Sunday story' that she remembered, or inducing the rest to sing, or say their texts to her. These exercises, in some part of which prayer was introduced, would occupy us all for two hours without a shade of weariness, and seem to dispel the difficulty which many pious parents express of keeping their children suitably employed on the Lord's Day. They were not kept from weariness by allowing them to return to the nursery to their toys, for a regular occupation of Saturday night was to put all these away, and, except a picture Bible, they had not, or ever sought for, a Sabbath amusement."

Though constitutionally possessed of amiable dispositions and feelings, Miss Lundie does not appear to have been impressed with the importance of Divine things until her seventh year, when, on recovering from a severe attack of fever, she began to reflect on the necessity of attending to those things which belonged to her eternal peace. Her feelings at this time were not communicated to her parents; but when, in her thirteenth year, she sought to make a public avowal of her adherence to the Redeemer, she unbowed her thoughts to them, with a freedom and unpretending modesty which refreshed and gladdened their hearts. At this early period, she appears to have occasionally given vent to her feelings in poetic effusions. The following lines are no discreditable evidence of her juvenile powers in the art of versification:—

"How sweet are those delightful dreams,  
That charm in youth's first days of bloom!  
And sweet those radiant sunshine gleams,  
That wander through surrounding gloom.

"And bright are fancy's fairy bowers,  
And sweet the flowers that round the fings:  
When in gay youth's romantic hours,  
She shows all fair and lovely things.

"But ah! there is a land above,  
Whose pleasures never fade away!  
A holy land of bliss and love,  
Where night is lost in endless day.

"And in the blaze of that blest day,  
All earthly bowers we deemed so bright,  
Must fade, as when the sun's first ray  
Dispels the darkness of the night.

"Why should my soul so fondly cling  
To joys that bless my pilgrimage?  
The joys of heaven I ought to sing,—  
Its raptures all my love engage.

"Why should my spirit fear to die?  
What though the river may be deep?  
When past, I never more shall sigh,—  
My eyes shall then forget to weep.

"Oh! for faith's bright and eagle eye,  
To pierce beyond this vale of tears,  
To regions blest above the sky,  
To worlds unknown by lapse of years.

"Then should the toys that tempt me now,  
From my enraptured bosom fly;  
In faith and grace my soul should grow,  
Till death be lost in victory."

The illness and death of a younger sister made a deep impression on Miss Lundie's mind. She was observed from that time to evince a sedateness and sobriety of character which never left her. While preparing for her first approach to the Lord's Table, she spent some time in the family of the Rev. John Hunter, then of Swinton, now of Edinburgh. There she seems to have had her heart drawn closer to her

redeeming God and Saviour; and, on her return home, her parents were cheered to find that it was now her supreme desire to be a child of God and an heir of glory. She rapidly advanced in all those branches of education to which the attention of females in this country is usually directed; but in the perusal of the Sacred Volume, and in the exalted and purifying exercise of secret prayer, she felt a peculiar delight. Her surviving parent, to whom we are indebted for the tasteful and elegantly written Memoir of her daughter, informs us of the mode in which the family were trained to habits of fluency and readiness in extemporaneous prayer:—

“In the selection of texts to be learned as one of the early nursery exercises, there had been a view from the first to such as could be most usefully employed in prayer; and as soon as the mind was strengthened sufficiently to apply them, the children were used to compose prayers by the combination of one, two, or three of these texts in the form of petitions; so that prayers were dictated by those who could not yet write, and written in all the initiatory stages of penmanship. Except the Lord's prayer, they were scarcely taught any thing approaching to a *form*, from the conviction, that the habit of exerting the mind to discover its own wants, and to employ the continually increasing store of Scripture in seeking for their supply, was a likely way to ward off heedlessness and formality in this holy exercise. After being exercised in this manner for a while, they were gradually brought to pray in turn on some part of the Sabbath day, and they who devised the little plan, have reason to praise Him who giveth the increase, for he shed on it the dew of his blessing. The want of this species of training, forms in many an impediment to social usefulness for life; they pray with the spirit, but for want of practice they are constrained to be silent when it would be for edification that they should speak; and, while it is readily conceded that fluency does not necessarily insure spiritual prayer, it must also be admitted that spiritual prayer without utterance, is not capable of being helpful and consolatory to others.”

Miss Lundie's education, until her fifteenth year, was conducted under the parental roof, and then, not without much reluctance and painful anxiety, it was resolved to send her to a boarding-school, for the purpose of perfecting her acquaintance with some of the higher branches of female education. After some inquiry, she was placed in a seminary for young ladies in London. Accustomed to all the comforts and advantages of home, it was some time before she could be reconciled to the change, and, more especially, as her sensitive nature was subjected to various petty annoyances on the part of the other scholars. Her whole deportment, however, was so obviously regulated by the highest and the purest principles, that she gradually acquired the regard, and even the respect, of all connected with the establishment. At the end of the educational year, she received the premium for general Christian and lady-like behaviour, by a great majority of marks. The lady who presided over the seminary having been married, the establishment was broken up, and Miss Lundie was removed to another boarding-school, under the care of Mrs Gordon, in Euston Square, London. Here she was remarkably comfortable and happy, and she made rapid progress in both secular and religious knowledge. It is gratifying to find one of the Misses Gordon thus expressing herself concerning their pupil, after she had finished the

first half-year under their roof:—“It is a pleasing reflection, that any of our dear girls are fellow-pilgrims in the path of glory; and I may, indeed, congratulate you on having your eldest child a follower of the blessed Saviour, as the influence over the younger ones may be great. We will feel the loss of Miss Lundie's steady example much, as the sight of a school companion reading her Bible, and walking in the commands of God, has more effect, I think, than the precepts or example of teachers.”

Miss Lundie had just completed her seventeenth year when she left London, and returned to Kelso. Instead of being vauntingly puffed up with the acquisitions she had made at school, she was anxiously afraid lest her parents should feel disappointed with the small extent of her knowledge. Desirous to turn her accomplishments to some advantage, she set herself to instruct the junior branches of the family. She took her place also as a teacher in the Sabbath-school, and occasionally visited sick females in the parish, thus doing good as widely as she found opportunity. It was her delight to weep with those that weep, as well as to rejoice with those that rejoice. Her sympathies were both extensive and refined; and while she entered warmly into the feelings of others, her own heart was destined, ere she had been a year at home, to experience one of the sorest bereavements—the sudden loss of a revered and affectionate parent. Miss Lundie had been a week absent from the paternal roof, on a visit to some friends in Edinburgh, when suddenly the melancholy tidings reached her that her father was no more. The stroke was awfully severe, and her heart was bowed down under the painful calamity. But, by Divine grace, she was wonderfully upheld, and in a short time she was enabled, with calm resignation, to say, “God is now my only Father.” The picture which her near relative, the Rev. Henry Grey, draws of her behaviour under the sad dispensation, is beautiful and deeply pathetic:—

“Happy she, who, in that dark hour, had still a Father,—one with whom she held solemn communings, and who will never die. Her sympathizing and weeping friends would have hung round and watched her in that long pang of woe, but she entreated to be left alone; and when, after an interval, their solicitude brought them back, they found her still on her knees, with her arms extended on the bed. Her eyes were streaming, but her heart was deriving strength and consolation, even under that crushing blow, from Him who ‘hath comforted his people, and will have mercy on his afflicted;’ yea, ‘a mother may forget, yet will not He forget’ those who trust in him. Tranquillized and sustained by this divine strength, she returned to the house of mourning; and it was remarked by those who were spectators of that sorrowful return, that no loud cry, or unseemly wailing, attended the meeting of the bereaved ones; and that Mary's bearing was that of one long tutored in the school of discipline. She was deeply afflicted, but she held her peace. As a meek fellow-sufferer, she applied herself at once to sustain as a daughter, and to soothe as a sister; and except when the flood swelled so high that it would not be restrained, and she fled to solitude, to cast her care on Him who cared for her, she was the steadfast, considerate, and self-denying friend of all her sorrowing circle.”

Her own letters on the melancholy occasion betray a heart “wounded, but not in despair; cast down, but not destroyed.” To a correspondent near London she thus wrote:—



"MY VERY DEAR FRIEND,—The kind expression of your sympathy has been soothing to me at this season of trial. You have been so lately tried with affliction, that you know well how to speak to those who are passing through the deep waters. We have, indeed, cause to rejoice, while we mourn. He who has been taken from us, has been removed from a world where a spirit so tender as his suffered much, to the presence of God, where he is united to the family of the blessed, and he shall never more grieve for the sins and the sufferings of his fellow-men. None but those who knew him, can form an idea of what he did, and what he felt for others. We have found large packets of papers, relating to slaves, chimney-sweeps, widows and orphans, and to many who never knew who it was who was so actively engaged to do them good. It is very pleasing to remember these things, and then to think that he is now an inhabitant of a land where it shall no more be said, "I am sick;" that he who spent so much of his life in endeavouring to make others happy, is now effectually removed from woe. Yet I would not appear to praise my beloved father. He was too deeply conscious of his own unworthiness, to have hope of eternal life in any other way than by Jesus; and his hope, built on this foundation, was strong. But, my dear friend, had you known him whose loss we mourn, you would enter deeply into the feeling that he is *sheltered*. This was a predominant feeling for the first week. . . . This is the season in which my dear papa was peculiarly glad; and the sunshine and spring flowers he took such delight in, are all here still, though he is gone. We checked ourselves in feeling sad, that his favourite trees are covered with blossom, and he does not see them. Ah! we walk far too much by sight. Had we the eye of faith, we should never forget that he is in a region far more beautiful than this. He has reached a land which is adorned with 'the beauty of holiness.' Could we realize the fulness of joy of which he is a partaker, I think our sorrow, now mixed with thankfulness, would be lost in it. But He who sent this affliction, designs that we should feel it; and it is our prayer that we may walk more closely with Him than before; and, trusting more simply in Jesus, cherish a constant hope of being reunited to all whom we love 'in the Lord,'—and more than all, of dwelling with the great Shepherd, whose voice we have heard.

"All you say of the blessedness of considering heaven as our home, meets a deep response in my heart. Let us, my dear friend, walk as 'children of the light,' waiting with humble trust for the full disclosure of that light. If our best affections are garnered up in heaven, the summons to leave this earth will not be unwelcome. But I fear to deceive myself into tranquillity, while I have unmortified sin in my heart. Pray for me, my dear friend. I think I never knew before that my heart was so unclean. It was indeed a trial to me to be from home when my dear papa was called away, though even this was for good. But when I hear others speak of his words and his actions, so full of love for the souls of men, during the last precious week, I cannot but grieve that I too did not enjoy the privilege of being with him."

One of the most deeply affecting events in the history of a minister's family is that of their leaving the manse. Their ties to the parish and the parishioners are snapt asunder, and they must bid a long farewell to the peaceful enjoyments of the manse, the scene of their happiest hours. Miss Lundie felt this in all its force. The family had resolved to take up their residence in Edinburgh; and, in leaving Kelso, the amiable subject of our present Sketch felt that she was parting with objects and scenes which had been hitherto bound up with all the fond associations of an

endeared and happy home. The last Sabbath she spent in Kelso, she paid a farewell visit to a young woman who was evidently lingering very near the brink of a shoreless, but happy eternity. Her own beautiful language can alone paint the affecting scene:—

"It was on a Sabbath evening that I took leave of my declining friend. I found her seated in a large chair, supported by pillows, and looking as if all her strength was gone, yet so happy, that I could compare her to nothing but a feeble and confiding child, who entrusts himself without fear to a parent, whose love he has never thought of doubting. Her smile of welcome was more sad than usual, for she knew that we should meet no more on earth. She spoke of the quiet spot in the church-yard that would soon cover all that remained of her; and of the hope full of immortality that kept her heart from sinking. She pointed me, too, to the gathering-place of the Church of the Redeemer, which was opening to receive her, and to the short and quickly traversed space that might divide me from it. One of the last rays of the evening sun darted into the room, and seemed to afford an earnest of that blessed meeting. Our sorrow was mingled with lively hope, and we were glad that the sacred day was that on which we must part, till the dawning of a Sabbath without end. She expressed a desire that, as we had often united in prayer, we should continue to maintain this valued fellowship, by praying for each other at a stated hour of each day that was added to her life. This agreement she never forgot. Some one entered the room, and I bid my sister in Jesus farewell, and saw her no more."

THE BRIEF DURATION OF HUMAN LIFE :

A DISCOURSE.

BY THE REV. JOHN WATSON,

Minister of the Scotch Church, Belford, Northumberland.

"Behold, thou hast made my days as an hand-breadth."  
PSALM xxxix. 5.

THIS is a truth which the Psalmist desired to remember. The same idea runs throughout this, the preceding, and the following verse. It is the first to which he gave utterance, after some moments of mental abstraction. Musing a while in meditative silence, till his heart within him glowed with the fervour of his thoughts, he at length gave expression to his emotions in these words,—  
"Lord, make me to know mine end, and the measure of my days." We may learn the purport of this petition from what he has elsewhere said, "Teach us to number our days, that we may apply our hearts unto wisdom."

The shortness of life is a subject of frequent occurrence in Scripture. Life is short in a comparative point of view, and short in respect of the great and important work which we have to perform in it, namely, the improvement of our spiritual being, by the reception and cultivation of the principles of true religion, and by the habitual exercise of the virtues and graces of the Christian character, so as that we be fitted for passing into the society of the blessed, in the pure regions of immortality.

I. Let us, in the *first* place, consider the shortness of human life, in respect of the great work which it is given us to perform.—Man, in his best

estate here below, is still in an improvable condition. There is no perfection on this side the grave. The man of the loftiest attainments in virtue is but elevated to a position whence he has a more enlarged discovery than others of the miserableness and defects of his present standing. The attainments of man in virtue and in piety, affect him in a manner similar to what is produced by the other acquirements of life,—the more that there is gained, the more is there that presents itself to be desired. The Christian, in his best estate, is “*pressing towards the mark, for the prize of the high calling of God in Christ Jesus.*” To the end, he is panting in the race; and were his days yet prolonged, he should still enter the gate of heaven striving in an agony. He ever feels clogged in his career, and is ever laying aside those weights which retard him in his motion. The most aged and advanced Christian never finds that his exertions and his attainments have outstripped his years; and that these lagging behind, he has nought to do but to abide their revolution to an end, and wait with patience till his change come. Who ever left this scene of things,—we speak not of them as of “*quitting the precincts of the cheerful day,*” but even as longing for the bursting forth of that brighter day which they anticipated,—who ever, even in these happy circumstances, left this scene “*without casting some longing, lingering look behind,*”—not for the pleasures which were to be abandoned,—not because of those ties about to be unloosed, which had long united them to others in the sympathetic endearments of love and friendship,—not for these alone, but for those causes the remembrance of which heget a virtuous regret, whose dire effects had not even then been effaced; for that remissness which had checked their progress in holy and righteous acquirements; and for that inconsiderateness and want of watchful activity, which suffered so many encroachments to be made on the order of dutiful procedure? However long any one may have lived, and however well applied his energies may have been, still certain stains of pollution, which were received and were not speedily wiped away, but suffered to settle down, have given a colouring and complexion to the soul; the principles of inbred evil have not been completely eradicated, nor has all that diligence been bestowed which might have been given, to the adorning of the mind with every grace of the Christian character, in its brightest splendour and most lovely proportion. The Christian enters heaven, indeed, amidst shouts of triumph, but these are not so loud, nor so prolonged, as they might have been; he receives the palm of victory, and the crown of glory which fadeth not away, but this is not set with so many nor so brilliant gems as might have irradiated his immortal brow.

Those, then, greatly err, who consider not that every moment of time is valuable in reference to eternity,—who consider themselves already perfect, or that any portion of time may be separated from what is devoted to God and duty, and appro-

riated for our own gratification, according to our own pleasure. It is so much taken from that which, however sufficient, yet is never found to have done the work which is given to be done. The thoughts of the dying Christian on this subject are very different from the sentiments of those self-approving professors of the Christian faith, who think that they have far outstripped their associates, and, looking round, see little left for them to do,—whose defects excite no regret, but whose attainments afford them materials for self-gratulation. The most enlightened and the holiest of men, on the concluding review of life, see much that might have been better; they feel, that if life's mazes were to be threaded by them anew, they would observe a very different procedure; and they acknowledge, that however happy they may find themselves to be, on bidding farewell to time, their departure should have been still more auspicious.

The reason why men perceive not how much better they might act, and feel not the difficulty of the truly Christian and pious life, is, that they make no great efforts to oppose the current of their natural propensities; but, while attempting to cross over to the further side, they at the same time glide down the stream, and perceive not the strength of that torrent which carries them along in its unresisted course. Let them try to stem its fury, and cross directly,—then will they find that it requires their utmost efforts to make head against the overpowering wave, and that, on every relaxation of their energy, they are borne down the current. But they live as nature, interest, or habit may constrain; and while their circumstances present no great temptation to the more heinous violations of the Divine precepts or natural law, they remain ignorant of that great alienation of heart from the purity of the Divine character, which is their inherent property. So, while the gifted and zealous Apostle of the Gentiles, deeply aware of the difficulties of the fight of faith which he was called to maintain, exclaimed, “*O wretched man that I am! who shall deliver me from the body of this death?*” Yet they have no corruption to deplore—their peace is undisturbed—they slumber in security; but it is a deceptive peace, and their sleep betokens the stillness of death.

As it is with the attainments of piety, so is it with those of knowledge. The longest life is found too short to compass the knowledge of what God has revealed to us in his Word. The thoughtful and well-exercised mind is regaled to the last with new discoveries of the Divine will. The Scriptures, if properly studied, are eminently fitted to abase the pride of the human intellect. In them, as in the other works of their great Author, there are mysteries connected with every subject of revelation, which the most profound mind cannot fully fathom; yet some are contented with so superficial a survey, that their curiosity is soon gratified, and they select from the whole, and comprise within a small compass, all that, in

their estimation, is either interesting or useful. As the wisest, however, of the Grecian sages, after long and mature study of the system of nature, confessed that he really knew nothing, and that every successive research tended only to show him more clearly the limited character of his apprehension of any one subject; so is the most instructed Christian forced to make a similar acknowledgment, in regard to the sublimer mysteries of his faith. It is not for him, then, but to feel the shortness of human life, as a period in which to be thoroughly furnished for every good word and for every good work.

To some, the duration of mortal existence has proved too short for the attainment of any substantial good. They were cut off in the midst of resolutions of amendment. While they were beginning to think seriously of what should never have been delayed, on account of their presuming on the term of life being extended, death found them ere the work of salvation was accomplished. Had their life been prolonged, their good resolutions might have been carried into effect, and the blessing of life been secured. For this, life was amply sufficient; but, as Seneca has it, "We complain of its shortness, because of the waste of it which is made."

II. In the *second* place, life is short in a comparative point of view; and it is in reference to the consideration of the subject in this light, that the comparison in our text of life to an hand-breadth is peculiarly appropriate. To the child in the dawn of life, when reason begins to expand, and thought to measure out the prospect of happy days spread before it, through all the stages of its earthly career, the anticipated term of years appear so vast, as to fill its imagination with wonder, and rack its powers of comprehension. The several stages of advancement in stature and in wisdom are to it a matter of curious speculation, and it thinks that, when it shall have reached the advanced age of some elder relative, it will have lived long enough, and be even tired of this world. But, with the progress of years, the allotted term of human life ever appears to shorten. The duration of each successive year seems less than that of the foregoing, because it is a less proportionable item added to the amount of the whole bygone life, as well as that the incidents of a novel and impressive kind, which mark the progress of time, become fewer. So, when middle age is reached, life then appears short indeed; for past existence is as a tale which has been told. Comparatively few incidents of it are recollected; we survey it all with an instantaneous glance; nothing remains of it; it is without substance and void; and though time anticipated appears longer than a like duration on review, we cannot avoid connecting with our reflections on the past the belief that the remaining period of life, however long it may appear in prospect, must in reality be as short as that which is gone. When, again, man approaches the termination of his course, yet thinks of past life but

as a watch in the night—as a sleep—as a dream; and when, at his longest calculation, he can reckon only on the addition of a sixth part more to it, or a tenth part, or less—why then, it is but such a proportion to be added to a dream.

But when the Psalmist said, "Thou hast made my days as an hand-breadth," he must have thought of the Eternal of ages, whom he addressed, with whom "a thousand years are as one day," and compared with whose immeasurable duration our existence here may well be likened to an hand-breadth. But there is an eternal duration, with which we ourselves are connected, which the Psalmist must likewise have had in recollection when he uttered the words of our text. Some such comparison is necessary to justify and account for the expression, "an hand-breadth," which is used. "Lord, thou hast made my days as an hand-breadth." "Our days," is a phrase employed in Scripture to denote the term of our existence here, which is measured by the revolution of days, contrasted with our future being, when time shall be no longer. The Psalmist thought of the great, the boundless eternity which lay before him; of that never-ending succession of ages through which he should live, increasing in knowledge and in happiness; and turning his eye to the comparatively puny, limited, and circumscribed being which he now enjoyed, yet considering the vast result that hung upon it, he exclaimed, "Thou hast made my days as an hand-breadth." Such language is appropriate to human life. It is pointed and energetic; but would not apply well to the inferior animals, not even to those ephemeral insects which flutter their brief existence in the sunbeam, and which are brushed away in the evening breeze, unless they were brought directly into comparison with some nobler being; for we think not of their existence as extending beyond the present limits. But the language, "my days are as an hand-breadth," when used by man, is full and expressive, though standing in connection with no other words, and though leading us to no idea beyond himself. In his own duration—in his future existence, contrasted with his present being—he presents the needed comparison.

Moral truths are often represented by expressing ideas of sensible objects. So here the measure of space is employed to denote the duration of time. There are several figures used in Scripture to express our perception of time's rapid course. It is compared to the flight of an eagle towards heaven,—to the passing of the shadow along the mountain's side, when the sun's beams are intercepted by the flying cloud,—to the life of a flower,—to the duration of a day to a sleep. Each of these has an appropriate fitness of its own, and contains some peculiarity of idea. The comparison of life to an hand-breadth is very appropriate and expressive, and has an advantage over the other comparisons, in that it directly suggests the thought of immeasurable space with which that hand-breadth is compared.

A hand-breadth is a short measure, comprehended at once by the eye. As a hand-breadth is to all space, so is our existence here to eternity. The figure employed gives by contrast a magnificent idea of the duration of that being on which we have entered. For what is an hand-breadth amongst the smallest of measures, in comparison of those greater ones by which we are accustomed to reckon distances? There are many hand-breadths in a mile, many miles in the journey of a day, and it requires many days to travel over an extensive country. There are many large countries contained in a continent, but even the extent of a continent is only an item in the circumference of the globe. What then is a hand-breadth, in comparison of this mighty sphere on which we tread? But when we shall have lived, in eternity, a duration, as much surpassing the limits of our present life, as does the circumference of our earth the measurement of an hand-breadth, we shall be only entering on that future existence for which we are destined. For the circumference of the globe is but a small measurement of space, even within the limits of known creation. There are objects perceptible by our naked eye in a starry night, so remotely distant, that a body moving with that velocity which would carry it round our world in a day, could have but made an advance towards us comparatively inconsiderable, though it had commenced its career with the first morning of creation, and continued moving onward till the present hour. There is here offered an idea of distance, greater far than the mind can comprehend. Each hand-breadth in it represents the duration of a life. Yet when we shall have lived a duration, as much surpassing the time of our existence in this world, as that inconceivable distance exceeds the space of an hand-breadth, we shall, after all, be but beginning to exist. The truth is, we have entered on a never-ending being. We have received a place among the things which have foundation. Our immortal souls exist in God, who has imparted to them, in reference to futurity, an attribute of himself—Eternity.

Now, what is the improvement to be made of the consideration of that hand-breadth of existence, which is allotted us here, as compared with that duration which is represented by immeasurable space, or, in other words, of the shortness of life viewed in the light of Christianity? The subject, surely, clearly points out to us the impropriety of setting the affections on earthly things; the extreme folly of sacrificing our whole being and our eternal interests to present gratification, instead of seeking to render our present being subservient to our future state. We would reckon it very unbecoming in any person labouring under a consumptive disease, and assured that his life must terminate ere a year revolve, to perplex himself with the affairs of business, and be eager in the acquisition of wealth. But what justification of a worldly temper would the assurance of any term of years afford? That period in our being is coming, yes, and speaking comparatively,

is at no remote distance, when the difference betwixt a long and a short life will be absolutely as nothing, and when the circumstance of having enjoyed much or little happiness on earth will scarcely form a perceptible difference, in the aggregate amount of that felicity which shall have been received.

When we think, too, that every moment of our time, according to the manner in which it is occupied, contributes its share to the formation of the character, and that on this our degree of future glory, and the exaltation of our being depend, no momentary slumber or remissness can be regarded as trivial, whose consequences will last throughout eternal ages. In this view it appears, that the smallest act of duty, or the least dereliction of principle, must have a greater influence on our happiness, than the securing, or the forfeiting of the most splendid worldly fortune could produce; even on the supposition that nought in it is delusive, that happiness dwells where there is the appearance of hilarity, and that squalid poverty has no solace. It is in this light that we discern duty, though accompanied with the most extreme sufferings and privations, to be true gain; and vice, though accompanied with every desired success, to be entire loss. That is true wisdom, to mind those things which make for our eternal peace; and "this is life eternal, to know God and Jesus Christ whom he has sent."

In addition to the incentive, to apply our minds to heavenly wisdom, which is presented by the consideration of the shortness of life, and of the immeasurable extent of our future being, the text suggests another, namely, the uncertainty of our continuance here. There is no prescribed term of human life, which is signified by the employment of an uncertain measure, a hand-breadth, to denote its duration. The aged and the infirm must lay their account with going, in a very short time, the way of all the earth. But the youngest and most vigorous can assure themselves of no longer stay. We are all liable, every moment, to be summoned to our eternal account. And what extreme folly, to suffer our eternal destinies to hang on the fragile thread of life, apt to be snapped asunder by a thousand unforeseen accidents, without seeking a security for an auspicious result!

The child of man goeth forth from home with bounded step and heart elated, pleased with the reminiscence of the past, and with sportive joy anticipating the coming scene. His path unconscious conducts him to his end. With heedless movements he proceeds along the slippery verge. Sudden he sinks. The shades of darkness pass over his soul. His eyes are closed in death. Happy! if they reopen on the face of his Redeemer and his God. Amen.

#### CHRISTIAN TREASURY.

*How to begin the day.*—As soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God come in first; and let him, before all others, have the

first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more savour of piety and godliness all the day after. But if thy heart be not at thy first awaking filled with some meditations of God and his Word, and dressed like the lamp in the Tabernacle, every morning and evening, with the oil olive of God's Word, and perfumed with the sweet incense of prayer, Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the service of God all the day after. Begin, therefore, every day's work with God's Word and prayer. Meditate how Almighty God can, in the resurrection, as easily raise up thy body out of the grave, from the sleep of death, as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day Christ shall come to be glorified in his saints, and every one of the bodies of the thousands of his saints, being fashioned like unto his glorious body, shall shine as bright as the sun. All the angels shining, likewise, in their glory, the body of Christ surpassing them all in splendour and glory. If the rising of one sun make the morning sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousand thousands of bodies far brighter than the sun shall appear and accompany Christ as his glorious train? Let not any transitory profit, pleasure, or vain-glory of this day cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the Resurrection of the just, but endeavour thou, with the eyes of faith, to foresee the glorious light of that day.—BAYLY. (*Practices of Piety.*)

*The heaven of the Bible.*—Let us but love the righteousness which he loves, and hate the iniquity which he hateth, and this of itself would soften and attune the mechanism of our moral nature, that in all the movements of it there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because he is unchangeable in being good, and upright and holy. There may be audible music in heaven; but its chief delight will be in the music of well-poised affections, and of principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all his children. It will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of Paradise is spiritual joy; and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.—REV. DR CHALMERS.

*Imitate Christ.*—Let Christians, whenever they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once more addressing them, individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy master was meek and lowly, and so much debased himself! Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest office of charity, self-denial, or condescension, beneath you? Did I affect state or grandeur, and can you be vain of costly furniture or apparel? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I

pleased not myself, do you deserve the name of my disciple, when seeking to please yourself? Did the most outrageous insults and injustices only excite my pity, and not provoke me to anger; and shall disrespect, affronts, or even injuries, blow up my servant to sinful passion, resentment, and revenge? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction or disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world.—DR H. HUNTER.

*The Spirit of Prayer.*—It is our want of faith and love that makes our prayers a task and a burden. How often God invites us to pray! How much he promises, in order to encourage us to come to him with a holy boldness and confidence, freely and unreservedly! We need not fear to ask, when God himself commands to do so. Ardent love to God, is indeed the true spring of genuine prayer. Where this is, all other graces will follow. "Love (says one) renders prayer delightful to ourselves, and acceptable to our Maker. It makes us willing to ask, and willing to receive."—REV. E. BICKERSTETH.

*The excellence of Christ.*—Jesus Christ is a God to whom we approach without pride, and before whom we are humbled without despair. Both Testaments refer to Jesus Christ: the former as its hope, the latter as its example, and both as their centre. The prophets had the gift of foretelling, but were never foretold themselves; the saints which followed were foretold, but had not the power of foretelling. Jesus Christ both prophesied and was prophesied of. Jesus Christ for all mankind, Moses for a single nation. The Jews were blessed in Abraham: "I will bless them that bless thee;" but all nations are blessed in Abraham's seed: "A light to lighten the Gentiles." "He has not done so to any nation," says David, speaking of the law. He has done so to all nations, may we say, speaking of Jesus Christ.—PASCAL.

#### NO MORE SEA.

BY THE REV. JOHN LONGMUIR, A. M.,

*Minister of Mariners' Parish, Aberdeen; Author of "Bible Lays."*

"There was no more sea."—REV. XXI. 1.

FORTH unrestrained the tempest rush'd,  
And toss'd the billows mountain high;  
The clouds surcharg'd with thunder rush'd,  
And darkness veil'd the midday sky.

The sails were reef'd to scarce a span,  
Lash'd was the steersman to the helm,  
Our vessel bounded like a swan,  
O'er waves that threaten'd to o'erwhelm.

At last the sails were torn in shreds,  
The masts went crashing by the board;  
The thund'ring waves swept o'er our heads—  
We helpless cried unto the Lord.

We sunk—the waters clos'd around,  
Life pass'd before me like a dream;  
I slept the sleep of death profound,  
And woke in this celestial beam.

Transported to this peaceful strand,  
By angel convoy gliding near;  
I gaz'd upon the glorious land,  
And wond'ring found no sea was here!

No sea, in tempest's fury toss'd,  
To fill maternal breasts with fears,  
Make orphans weep their fathers lost,  
And widows melt in bitter tears.

*No sea*, with proud and powerful wave,  
To battle with the shatter'd bark,  
And o'er the vanquish'd sailor rave,  
Deep-sepulchr'd in cavern dark.

*No sea* forth-foaming all its shame,  
Emblem of guilt with conscience sear'd ;  
A spirit of polluted name  
Ne'er on this holy hill appear'd.

*No sea*—vast waste without a path,—  
To separate the ransom'd race,  
No hostile fleets with thund'ring wrath,  
Cut short the sailor's day of grace.

*No sea* to bring the costly stores,  
That Lux'ry asks from foreign plain ;  
Or nourish by her sandy shores,  
The pearl for folly's glitt'ring train.

*No sea* to bring the scaly brood  
In evil net was often swept ;  
Man asks no more the sea for food—  
His hunger lies where last he slept.

*No sea* beneath exhaling beams  
To swell the cloud with genial rain ;  
Man needs not here the murmur'ing streams,  
To fertilize the smiling plain.

*No sea* to bear in tainted ships  
The fetter'd captive o'er the wave ;  
For Jesus spoke with gracious lips,  
Redemption for the meanest slave.

*No sea* with constant ebb and flow,  
To picture sin-disorder'd things ;  
Though lull'd in summer's warmest glow,  
It heav'd beneath the halcyon's wings.

*No sea*—when guilty earth was fir'd,  
And heav'n recoil'd with awful sound,  
To feed the flame the waves conspir'd,  
Then melted, and no more were found.

*Seamen!* the Bible-course pursue,  
And Jesus' saving grace implore,  
That you may make, with bearings true,  
The land where *sea* is found no more.

#### SKETCHES OF CELEBRATED FIELD- PREACHERS IN THE DAYS OF THE COVENANTERS.

IN extracting from "The Sketches of Scottish Church History," by the Rev. Thomas M'Crle, a few rapid notices of some of the most celebrated men in the days of the Covenant, we would call the attention of our readers to the volume itself, which has just appeared, replete as it is with the most valuable information in regard to the spirit-stirring events of our Church's history; and that, too, conveyed in a style so popular and deeply interesting, that we trust it will be welcomed by the public as a rich accession to the stores of our ecclesiastical literature. The work does great credit even to the son of the enlightened historian of Knox and Melville:—

One object of these Sketches being to afford the reader a correct idea of the most distinguished characters who appeared in the history of our Church, as well as of the scenes in which they acted, we may take occasion here to notice some of the field-preachers, who rendered themselves the special objects of the vengeance of the Government at this period. And we shall commence with those who, though neither indulged nor approving of the Indulgence, did not disown the authority of Government, or refuse allegiance in civil matters, but

who, loyal as they were, suffered for resisting the Erastian encroachments made by the civil rulers on the royal prerogatives of the King of Zion.

Among these a chief place is due to Mr John Blackader. Bold in spirit, steadfast in the faith, and dauntless in the exercise of his office, he was one of those denominated the *three first Worthies*, because he, with Mr Welsh and Mr Semple, were among the first to unfurl the banner of the Covenant in the Lomonds, and preach the Gospel in the fields of Galloway and Nurbdale.\* The sufferings which he underwent, and the hazards which he run in the course of his eventful life, would furnish materials for the most interesting romance. His eloquent and powerful discourses in the fields and fastnesses of Teviotdale, were blessed, not only for the refreshment of the persecuted Presbyterians who flocked from all quarters to hear him, but for the conversion of many of the inhabitants of these neglected districts, who, living in ignorance of the Gospel, had hitherto been addicted to rapine and every species of outrage. Possessing a cultivated and well-balanced mind, warm-hearted, but cool-headed and sagacious,† he lamented the excesses into which some of his brethren were driven, and used all his efforts to prevent those divisions and irritations which he foresaw would lead to the most disastrous results. This excellent man, who was allied to a family of rank, though disclaiming all rebellious sentiments and practices, was at last apprehended; and because he would not bind himself to refrain from preaching wherever Providence might call him, was sent to the Bass, in the unhealthy dungeon of which, after a long imprisonment, he contracted a disease which terminated his useful life.

Mr John Welsh was the son of Josias Welsh, minister of Temple-patrick in Ireland, who was designated "The Cock of the North," and grandson to the celebrated John Welsh of Ayr. He was, consequently, great-grandson of the illustrious reformer John Knox; and he seems to have inherited from this line of truly noble ancestry, the piety, the zeal, and the indomitable fortitude which distinguished them. He was settled in the parish of Irongray; and the reader cannot have forgotten the affecting scene which took place when he was ejected from his charge in 1662. But though compelled thus to leave the scene of his pastoral labours, Mr Welsh did not remain idle; he was constantly engaged in preaching at field-meetings, and frequently, notwithstanding all the edicts passed against him, returned and preached, sometimes once a-week, in his old parish, and baptized all the children. Nothing is more remarkable than the escapes which this faithful and undaunted minister met with on these occasions. He was present at all the insurrections,—at Pentland, Drumclog, and Bothwell Bridge; and there, as elsewhere, he took an active but unsuccessful part in endeavouring to allay the animosities regarding the Indulgence, and counselling the younger and more violent leaders to adopt moderate measures. "He was," says Kirkton, "a godly, meek, humble man, and a good popular preacher; but the boldest undertaker (adventurer) that ever I knew a minister in Christ's Church, old or late; for notwithstanding all the threatenings of the State, the great price of £500 set upon his head, the spite of bishops, the diligence of all blood-hounds, he maintained his difficult task of preaching upon the mountains of Scotland many times to many thousands, for near twenty years, and yet was kept always out of his enemies' hand. It is well known that bloody Claverhouse, upon intelligence that he was lurking in some secret place, would ride forty

\* Blackader's Sufferings, Adv. Lib.; Crichton's Memoirs, p. 114.

† Grace formed him in the Christian hero's mould  
Meek in his own concerns—in's Master's bold;  
Passions to Reason chained, Prudence did lead;  
Zeal warm'd his breast, and Reason cool'd his head.—  
Epitaph on Mr Blackader's tomb, Memoirs, p. 310.

miles in a winter night, yet when he came to the place, he always missed his prey. I have known Mr Welsh ride three days and two nights without sleep, and preach upon a mountain at midnight on one of the nights. He had for some time a dwelling-house near Tweedside, and sometimes when Tweed was strongly frozen, he preached in the middle of the river, that either he might shun the offence of both nations, or that two kingdoms might dispute his crime." After all his dangers, he died peaceably in his bed in London, on the 9th January 1681.

The intrepidity and self-possession of this worthy minister, to which, no doubt, under Providence, he owed many of his escapes, are illustrated by the following anecdote:—On one occasion, being pursued with unrelenting rigour, he was quite at a loss where to flee, but depending on Scottish hospitality, he called at the house of a gentleman of known hostility to field-preachers in general, and to himself in particular, though he had never seen Mr Welsh before. He was kindly received. In the course of conversation, Welsh was mentioned, and the difficulty of getting hold of him. "I am sent," said Welsh, "to apprehend rebels: I know where he is to preach to-morrow, and will give you the rebel by the hand." The gentleman, overjoyed at this news, agreed to accompany his informant next morning. When they arrived, the congregation made way for the minister and his host. He desired the gentleman to sit down on the chair, at which, to his utter astonishment, his guest of the previous night stood and preached. During the sermon, the gentleman seemed much affected; and at the close, when Mr Welsh, according to his promise, gave him his hand, he said,—“You said you were sent to apprehend rebels, and I, a rebellious sinner, have been apprehended this day.”

There is only one instance recorded in which Welsh spoke in a prophetic or foreboding strain, but it is one of the most remarkable we have met with. A profigate youth at the University of St Andrews, who had come to hear Mr Welsh preach, threw something at him in mockery, which struck him. Mr Welsh paused, and before the whole multitude, which was very large, said,—“I know not who has put this public affront on a servant of Jesus Christ; but be he who he may, I am persuaded there will be more present at his death than are hearing me preach this day!” It turned out to be a son of Sir James Stanfield of Newmilns, near Haddington; and, strange to say, some years after, this unhappy youth was executed for the murder of his own father!

As a specimen of the manner in which the loyal and peaceable Presbyterians who suffered at this period vindicated themselves, we might refer to the case of Mr Archibald Riddel, brother to the Laird of Riddel, who was charged, in 1680, with preaching at conventicles. Mr Riddel denied that he had been preaching in the fields, but allowed that he had done so in private houses, while the people stood without doors. Preaching even in private houses, without the consent of the incumbent of the parish, was now accounted high treason, as well as preaching in the fields. "Will you be content," said the Lord Advocate, "to engage not to preach in the fields after this?" "My Lord, excuse me," said Riddel, "for I dare not come under any such engagement." "This is strange," observed the Advocate, "that Mr Riddel, who has had so much respect to authority as not to preach in the fields since the indemnity, will not, out of the same respect, be content to engage to behave hereafter as he has behaved heretofore." "My Lord Advocate, I can answer somewhat for the time past, but not for the time to come; I have not, since the indemnity, judged myself under a necessity to preach out of a house; but I know not but He who has called me so to preach, may, before I go out

of the world, call me to preach upon tops of mountains, yea, upon the sea; and I dare not come under any engagements to disobey his calls." "If I were of Mr Riddel's principles," said the Advocate, "and did judge in my conscience that the laws of the land were contrary to the laws of God, and that I could not conform to them, I would judge it my duty rather to go out of the nation and live elsewhere, rather than disturb the peace of the land by acting contrary to its laws." "My Lord," replied Mr Riddel, "if I do any thing contrary to the laws, I am liable to the punishment due by the law." "That is not sufficient," said the Advocate; "a subject that regards the public good of the land, should, for the peace and welfare thereof, either conform to the law, or go out of the land." The reply of Mr Riddel to this reasoning, which has been the convenient logic of persecuting governments at all times, is worthy of notice. "My Lord, I doubt that argument would militate against Christ and his apostles as much as against us; for they both preached and acted otherwise, against the laws of the land; and not only did not judge it their duty to go out of the land, but the apostles, on the contrary, reasoned with the rulers,—‘Whether it be better to obey God or man, judge ye.’" "Will you promise not to preach in the open fields?" cried the judge from the bench. "My Lord, I am willing to undergo what sufferings your Lordship will be pleased to inflict on me, rather than come under such an engagement."

The other case to which we here advert is that of Alexander Hume of Hume, in 1682. This worthy gentleman, whose only real offence consisted in his having attended conventicles, was accused, without any proof, of having had intercourse with some of the rebels; and indeed it was part of the cruel mockery of justice then practised, to insert as a preamble in every indictment against the Presbyterians, all the insurrections that had taken place, with the murder of Archbishop Sharp, though they had nothing more to do with these acts than the judges who sat on the bench before them;—a practice resembling that of the bloody inquisitors of Spain, who clothed the victims whom they condemned to the fire for heresy with cloaks, on which hideous likenesses of monsters and devils were painted, to infame the bigotry and quench the sympathy of the spectators. It is said that a remission of Mr Hume's sentence came down from London several days before his execution, but was kept up by the Earl of Perth, a bigoted Papist and persecutor; and when his lady, Isobel Hume, fell on her knees before Lady Perth to entreat for her husband's life, urging that she had five small children, she was repulsed in the most insulting manner, and in terms which cannot here be repeated. On the scaffold, this pious and excellent sufferer vindicated his character from the aspersions of those who had thrusted for his blood. "The world represents me as seditious and disloyal," he said, "but God is my witness, and my own conscience, of my innocency in this matter. I am loyal, and did ever judge obedience unto lawful authority my duty, and the duty of all Christians. I was never against the king's just power and greatness; but all a Christian doth must be of faith, for what clasheth with the command of God cannot be our duty; and I wish the Lord may help the king to do his duty to the people, and the people to do their duty to the king." He then said,—“My conscience bears me witness, I ever studied the good of my country. I hope I shall be no loser that I have gone so young a man off the stage of this world, seeing I am to make so blessed an exchange as to receive eternal life, the crown of glory. I bless His name he made me willing to take share with his persecuted people; for I hope I shall also share with them in their consolations. Farewell all earthly enjoyments, farewell my dear wife and children—dear, indeed,

unto me, though not so dear as Christ, for whom I now suffer the loss of all things; I leave them on the tender mercies of Christ. And now, O Father, into thy hand I commend my spirit; Lord Jesus, receive my soul!" When the rope was put about his neck, he concluded by singing the last verse of the 17th Psalm,—

"But as for me, I thine own face  
In righteousness will see;  
And with thy likeness, when I wake,  
I satisfied shall be."

These instances are sufficient attestations of the fact, that there were many among the Presbyterians who suffered at this period perfectly unimpeachable in their loyalty, and whose only crime, even in the judgment of their accusers, was, that they would not, and could not, comply with the dictates of human authority when these conflicted with the Divine. And they show the falsehood of the pretence set up by the persecutors, that none were condemned during this period for their religion, but simply for sedition and rebellion. It is certain that there were some who went the length of disowning Charles and all his minions, and did not scruple to do so in the face of their persecutors; but the examples we have given (and many more might have been added) are sufficient to prove that, even in the case of those who went this length, it was not simply because they refused allegiance to the tyrant that they were condemned to die, but that they would have suffered with equal certainty, though they had professed the utmost loyalty, provided they qualified that profession by declaring that they could not obey him in matters of religion.

At the head of those who set the authority of the government at defiance, and disowned all allegiance to the civil rulers, stood Richard Cameron. He was originally of the Episcopal persuasion, but having been led to hear the Gospel preached in the fields, he forsook the curates, and took license from the ousted ministers. He entered on his labours with all the ardour of a new convert, who, tracing his first serious impressions to field-preachings, could not bring himself to think with patience of those who availed themselves of the Indulgence. Finding that he could not help preaching against it, though he had come under a promise to refrain from it, he retired for a time to Holland, but returned after the stipulated period, in 1680, burning with a desire to disburden his conscience. His sermons were filled with predictions of the fall of the Stuarts, and the sufferings of Scotland which would precede it. But his course was brief; for in July of that same year, Bruce of Earlsburgh, a violent persecutor, came upon him and his followers with a troop of dragoons, at a meeting held in a desert place called Airsmoss. On seeing the enemy approach, and no way of escape, the people gathered close around their minister, when he offered up a short prayer, repeating thrice the memorable words,—“Lord, spare the green, and take the ripe!” He then turned to his brother Michael, saying—“Come, let us fight it to the last; for this is the day that I have longed for and the death that I have prayed for—to die fighting against our Lord’s avowed enemies; and this is the day we will get the crown.” And there, accordingly, he died, fighting manfully back to back with his brother. The enemy, foiled in their object, which was to bring him to an ignominious end, wreaked their vengeance on the inanimate body of the hero. They cut off his head and hands, and carried them to his father, who was then confined in the Tolbooth of Edinburgh, tauntingly inquiring if he knew to whom they belonged. “I know them, I know them,” said the poor old man; “they are my son’s, my dear son’s. Good is the will of the Lord, who cannot wrong me nor mine.” They were then fixed upon one of the ports of the city, the hands

close to the head, with the fingers upwards, as if in the posture of prayer. “There,” said Sir Robert Murray, “there’s the head and hands of a man who lived praying and preaching, and died praying and fighting.”

In the same skirmish at which Cameron fell, David Hackston of Rathillet was taken prisoner. Having been one of those present, though not active, at the death of Archbishop Sharp, a large reward was offered for his apprehension; and having fallen into the hands of his enemies, they determined to pour upon him all the vials of their wrath and revenge. Upon his trial, he boldly refused to own that the bishop’s death was murder; and he was the first of those who, at the bar, openly declined the king’s authority, as a usurper of the prerogatives of Jesus Christ. Being brought to the scaffold, first his right hand was struck off and then his left; he was then drawn by a pulley to the top of the gallows, and suffered to fall with all his weight three times; while yet alive, his heart was torn out of his body, and then—but we refrain from adding more. Even at this distance of time, the flesh creeps, and the blood runs cold, at the bare recital of the cruelties perpetrated, under the sacred name of justice, on this unhappy gentleman.

Had our space permitted, we might have spoken of Donald Cargill, who was executed about the same time; Alexander Peden, and other remarkable characters of the period. We shall only observe regarding them, that as the persecution waxed hot, they became more distinguished for that prophetic spirit which has furnished as much ground of profane ridicule to their enemies, as matter of superstitious veneration to some of their indiscriminate admirers. Here, also, the middle course appears to be the safest and the most rational. That they were men of God cannot be questioned, for they were men of prayer; and that they were favoured with very extraordinary pre-impressions of what was to come, which were actually verified in many instances, cannot be denied, without questioning facts which have been amply attested. But in the case of many of them, and of Peden in particular,\* it is equally vain to deny that much must be ascribed to the workings of a heated imagination, excited almost to frenzy by the incessant watchings, turmoils, and apprehensions of a life embittered by persecution, and spent in lonely caves and gloomy deserts. Placed in such circumstances, they were exceedingly prone, if not to create ideal pictures of misery, at least to exaggerate the reality. If the remains of some of these worthies appear to us sometimes rhapsodical, and sometimes even bordering on irreverent familiarity, we must remember that, not only were the younger ministers of that period deprived by persecution of the advantages of a liberal education, or at least of leisure for study, but that, in order to feel their eloquence, we must have been born in the same century, and stationed on the same spot, and environed with the same perils as their hearers; and we ought not to criticize with the nicety of modern taste, productions which, homely enough as they came from the lips of the speaker, must have become still more so, after passing from mouth to mouth in the traditions of a devout but unlettered peasantry.†

\* Wodrow denies, on the best authority, the genuineness of the strange book entitled “Peden’s Prophecies.”—Vol. iv. 337.

† We refer particularly to the *Biographia Presbyteriana* of Patrick Walker, and similar works, of which the enemies of Presbyterians have taken so much advantage.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glasgow Street, Glasgow; JAMES NISSET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M’COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Ordinance of Baptism amongst the Primitive Christians. By the Rev. Robert Jamieson, ..... Page 641</p> <p>2.—Sacred Poetry. "Christian Watchfulness." By the Rev. John Longmuir, A.M., ..... 644</p> <p>3.—On the Being and Perfections of God. By the Rev. James Brewster, D.D. Part II., ..... 65</p>	<p>4.—Biographical Sketch. Mrs W. W. Duncan. By the Editor. Part II., ..... Page 646</p> <p>5.—A Discourse. By the Rev. Alexander Davidson, ..... 649</p> <p>6.—Sacred Poetry. "The World's Prospects," ..... 653</p> <p>7.—Christian Treasury. Extracts from Rev. Dr Gordon, Rev. E. Erskine, and Adam, ..... 654</p> <p>8.—Henri Arnaud and the Return of the Waldenses. Part I. 65</p>
---	---

## THE ORDINANCE OF BAPTISM AMONGST THE PRIMITIVE CHRISTIANS.

BY THE REV. ROBERT JAMIESON,

Minister of Currie, Mid-Lothian.

BAPTISM, the rite with which an approved course of discipline was crowned, was regarded by the primitive Christians with sentiments of extraordinary reverence. Independently of the sacred interest that was attached to it, as an ordinance of the Saviour, instituted among the last words he spoke on earth, and associated with the promise of his gracious presence and blessing to the end of the world;—independently, too, of the invaluable spiritual blessings of which it was the sign, and which, no doubt, were the primary causes of all the value set upon it, it acquired an adventitious importance of no ordinary kind in the eyes of men, who could not arrive at it but by a course of laborious and prolonged preparation,—into whose minds the sentiment was instilled from day to day, that baptism would sever them from the world, and seal their union to Christ as their spiritual master; and whose desires to attain that distinguished honour were for two or three years before wound up to a pitch of the highest excitement. Previously to their reception of the initiatory rite, they were scarcely recognised as in the ranks of Christians. They were regarded, indeed, as standing a step higher than Jews or heathens, but still occupying the lowest grade in the Church,—were treated by the faithful with the condescending sympathy and tenderness shown by superiors to those beneath them,—not with the kiss of peace, and the overflowings of affection bestowed upon the brethren,—and spoken of by names, implying that they were as yet in a state of non-existence in regard to the profession of Christianity. The ceremony that ushered them into Christian society, naturally drew to itself, in these circumstances, all the interest of an event, that constituted an era in their religious history; and not more ardently does the minor long for the period that will raise him to the dignity of manhood, and give

him the free and uncontrolled disposal of his affairs; not more impatiently does the apprentice anticipate the term which will emancipate him from the shackles of servitude, and announce him to the world as master of his art,—than the catechumen looked forward to baptism as the period of his attaining the dignity of a follower of Christ,—as the passage from the threshold to the interior of the church,—the passport to the privileged ranks of the faithful,—the badge by which he was stamped as an illuminated, approved, and perfect Christian.\*

This ordinance was dispensed at all times, in private and in public, by night and by day. The moment that a catechumen had satisfactorily completed his appointed probation, he might claim the administration of baptism, and the zeal of the primitive age was always so ready to give encouragement to the young convert, that his pastor would have complied with his wishes by admitting him to the holy rite, at whatever period his novitiate was ended. But as a large proportion of the candidates for baptism were adults,—persons of mature years, who came from the ranks of heathenism to join the Christian society,—and as great numbers were always passing through their appointed trials at the same time, it became customary to introduce these into the Church in a body; and hence two or three periods in the year, such as the days that preceded the celebration of any of the great festivals, were selected as the most convenient for baptizing them. The place where the rite was performed was long as unsettled and fluctuating as the time,—the ordinance being administered indifferently, in a house or a prison—by a river side, or the sea shore,—in salt water,

\* Persons baptized were said to be illuminated, from their being then enlightened in a knowledge of the mysteries previously concealed from them,—to be approved and perfect, as having passed through the state of the catechumens with approbation.

or in fresh, according to the convenience or situation of the party. But in after-times, when the form of Christian worship was duly established, it was usual to administer the ordinance in a baptistery or font, belonging to the church, situated at first in the porch, as emblematical of the rite being the entrance into the society of the faithful; but afterwards fenced in the body of the church itself. It was a spacious receptacle, contrived as well for the accommodation of several persons at a time, which the number of the candidates often made necessary, as adapted to the mode of baptizing then generally adopted. In situations where there was a scarcity of water, or in cases of sickness and imminent danger, the ordinance was administered by sprinkling,—and this being in the latter circumstances generally performed at the bed-side of the convert, received the name of clinic baptism;—a form which, however necessary it was considered, was yet looked upon as imperfect, and as interposing an obstacle to the future advancement of the person so baptized to any of the offices of the ministry. With the exception of such cases, however, the mode which seems to have been most prevalent was by immersion; and, while, from the greatest number of the primitive Christians being natives of the warm climates of the East, it was most suited to their habits to plunge the whole body under water, it was thought that this practice more fully answered to the idea of *being buried with Christ in baptism*; and their coming out of the element, to that of *rising with him to newness of life*. The wooden structure in which it was performed, was divided by a partition wall, for the orderly and decent accommodation of the persons about to be baptized. The men were waited upon by deacons, the women by deaconesses,—and the ceremony was gone through always in presence of the assembled congregation, from which, however, they were separated by the little tenement appropriated for the action.

From the peculiar notions entertained of the virtues of baptism, there gradually arose several superstitious customs, one of the most prevalent of which was that of postponing the reception of the rite till an indefinite period after the catechumenhip had terminated. In the beginning of the third century, the spirit of the age, which was peculiarly prone to multiply observances, and to cherish a reverence for time and seasons, prompted many even of the greatest and most pious men of the time, to defer their baptism till the close of life. Witness the well-known cases of Constantine and Constantius, both of whom, though they had long made a public profession of Christianity, remained unbaptized till they were on their deathbeds,—and the not less notorious example of Theodosius, who, though all his lifetime sustaining an eminent character for piety, did not apply for baptism till he was overtaken by a dangerous illness, from which, however, he afterwards recovered. The reason of this delay of baptism was, that the ordinance, being thought of the greatest efficacy

in cleansing the whole man, and removing all the stains and defilements of sin, it was supposed that the recipients, when baptized immediately before death, would enter into heaven in greater purity; and also, because a tedious and troublesome course of discipline was imposed on all who did not walk up to their baptismal engagements, or who, after receiving the rite, contracted foul impurities, and returned to their former habits of vice. Persons, however, who entertained such notions of the efficacy of baptism, and of its indispensable necessity to salvation, would not always find themselves in a condition to enjoy the comforts of the ordinance; and circumstances frequently occurred, which, depriving them of the means and opportunity of obtaining it, led them to sigh, with bitter, but unavailing regret, over the custom that occasioned its postponement. The history of Gregory Nazianzen affords a remarkable case in illustration of this. Having received from his earliest years a pious, as well as a liberal education, he was a zealous Christian from the time he arrived at maturity, and was fit for entering the world. To complete his classical studies, he was sent, according to the custom of his age, to Athens; and during his voyage to that celebrated seat of learning and science, he was overtaken by a storm, which threatened to consign the ship, and all who were on board, to a watery grave. While the rest of the passengers were giving themselves up for lost, and were bitterly bewailing the sad and untimely fate that apparently awaited them, Gregory was engrossed with reflections of another and more serious description. The apprehension of death and another world, had summoned him to review his past life, and nothing so pained him as the thought of his being unbaptized, and thereby unentitled to the privileges of the Christian life. This reflection, brought home to him by the circumstances, in the most vivid and alarming manner, wrung from him the most passionate exclamations of sorrow: he tore his clothes—threw himself on the floor—uttered such loud and piercing cries, that the very sailors, laying aside the sense of the common danger, came and sat beside him, weeping from sympathy. Recollecting himself, he addressed his prayers to heaven, pleading before God that he was his by private dedication in his early years, and that now, a second time, he devoted himself to God, which he would assuredly confirm by a public baptism, the moment he arrived on land, were it the Divine will to deliver him.

Scarcely less importance was attached to the person by whom, and the place at which, the ordinance was administered. Some would not be baptized except by some pastor eminent for his orthodoxy and piety, and were content to wait till they had an opportunity of receiving it from the hands of their favourite idol,—as Augustine used to boast, that he had been admitted to baptism by the celebrated Ambrose. Some fancied, that to be plunged in the stream whose waters were poured over the sacred person of the Redeemer, was alone

sufficient to the purifying of the flesh,—as Constantine, who was on his progress to the Jordan for that purpose, when his journey was arrested by death. Others considered it their duty to delay baptism till they attained thirty years of age, the period at which Christ was baptized,—as Eusebius was not baptized when elected Bishop of Cesarea, and Perpetua till she was thrown into prison, a little before her martyrdom. While another class selected one of the annual festivals, as the fittest season for their baptism,—Epiphany, as the time when Christ was baptized,—or Easter, that they might die with him,—or Whitsuntide, that they might celebrate with due honour the descent of the Holy Ghost. All these customs originated either in the fancy and caprice of individuals, or in a superstitious attachment to times, places, and persons,—when Christians had begun to rest the efficacy and virtue of the ordinance less on the thing signified, than on the outward circumstances with which the celebration was associated.

The rite of baptism was originally administered in a very simple manner,—the apostles and their contemporaries contenting themselves with an appropriate prayer, and the subsequent application of the element of water. At an early period, however, a variety of ceremonies was introduced, with the pious though mistaken view of conveying a deeper and more solemn impression of the ordinance; and affording, by each of them, a sensible representation of the grand truths and spiritual blessings of which it is significant. The baptismal season having arrived, those catechumens who were ripe for baptism, and who were then called competentes, or elect, were brought to the baptistery, at the entrance of which they stopped, and then mounting an elevated platform, where they could be seen and heard by the whole congregation of the faithful, each, with an audible voice, renounced the devil and all his works. The manner in which he did this, was by standing with his face towards the west, and with some bodily gesture, expressive of the greatest abhorrence, declaring his resolution to abandon the service of Satan, and all the sinful works and pleasures of which he is the patron and the author. This renunciation being thrice repeated, the candidate elect turned towards the east,—the region of natural light, and therefore fit emblem of the Sun of Righteousness,—made three times a solemn promise and engagement to become the servant of Christ, and submit to all his laws. After this he repeated the Creed deliberately, clause by clause, in answer to appropriate questions of the minister, as the profession of his faith. It was deemed an indispensable part of the ceremony, that this confession should be made audibly, and before many witnesses; and in those rare and unfortunate instances, where the applicants for baptism possessed not the power of oral communication, this duty was performed through the kind offices of a friend, who, testifying their desire to receive the ordinance, acted as their substitute. In ancient his-

tory, an anecdote is told of an African negro slave, who, after having passed satisfactorily through the state of catechumen, and been entered on the lists for baptism, suddenly fell into a violent fever, which deprived him of the faculty of speech. Having recovered his health, but not the use of his tongue, on the approach of the baptismal season, his master bore public testimony to his principles, and the Christian consistency of his conduct, in consequence of which he was baptized, along with the class of catechumens to which he belonged. The profession of faith being ended, and a prayer being offered, that as much of the element of water as should be employed might be sanctified, and that all who were about to be baptized might receive, along with the outward sign, the inward invisible grace, the minister breathed on them, symbolically conveying to them the influences of the Holy Spirit,—an act which, in later times, was followed by anointing them with oil, to indicate that they were ready, like the wrestlers in the ancient games, to fight the fight of faith. The preliminary ceremonies were brought to a close by his tracing on the foreheads of all the sign of the cross; an observance which, as we formerly remarked, was frequently used on the most common as well as sacred occasions by the primitive Christians, and to which they attached a purely Christian meaning,—that of living by faith on the Son of God. All things being prepared, and the person about to be baptized having stripped off his garments, the minister took each by the hand, and plunged him thrice under the water, pronouncing each time the name of the three persons in the Godhead. The newly baptized having come out of the water, was immediately dressed by some attendants in a pure white garment; which signified, that having put off his old corrupt nature, and his former bad principles and practices, he had become a new man. A very remarkable example of this ceremony occurs in the history of the celebrated Chrysostom. The conspirators who had combined to ruin that great and good man in Constantinople, resolved on striking the first blow on the eve of an annual festival, at the hour when they knew he would be alone in his vestry, preparing for his duty to the candidates for baptism. By mistake, they did not arrive till he had begun the service in the church. Heated with wine, and goaded on by their malignant passions, they burst into the midst of the assembly, most of whom were young persons, in the act of making the usual profession of their faith, and some of whom had already entered the waters of the baptistery. The whole congregation were struck with consternation. The catechumens fled away naked and wounded to the neighbouring woods, fields, or any places that promised them shelter from the massacre that was perpetrated in the city. And next morning, as soon as it had dawned, an immense meadow was seen covered all over with white,—on examining which, it was found to be filled with catechumens who had been baptized the night before, and who were

then, according to custom, dressed in their white garments, amounting in number to three thousand. Those white garments, after being worn a week, were thrown aside, and deposited in the antechamber of the church, where, with the name of the owner inscribed on each, they were carefully preserved as memorials of baptism, ready to be produced against them in the event of their violating its vows. A memorable instance of this use of them occurs in the history of the primitive age. A Carthaginian, who had long been connected with the Christian Church of his native city, at length apostatised, and joining the ranks of its enemies, became one of the most violent persecutors of all who named the name of Christ. Through the influence of friends, he was elevated to a high civil station, the powers of which he prostituted to the cruel and bloody purpose of persecuting his former friends. Among those who were dragged to his tribunal, was a deacon, once an intimate friend of his own, and who had been present at his baptism. On being put to the rack, he produced the white garments of the apostate, and in words that went to the heart of all the bystanders, solemnly declared that these would testify against his unrighteousness at the last day.

Immediately after the baptism, the new-made members, in their snow-white dress, took their place among the body of the faithful, each of whom that was near, welcomed them as brethren with the kiss of peace; and, as being admitted into the family of God, whose adopted children alone are entitled to address him as "Our Father," they were permitted, for the first time, publicly to use the Lord's Prayer, and to partake of the communion.

Besides, at this period, they generally assumed a new name. Many of the names in familiar use among the heathens being borrowed from those of the objects of their worship, the converts to Christianity deemed it becoming and consistent with their new principles, to change their family name for others that had been borne by some distinguished personage in the history of their faith, or that was significant of some virtue recommended by it. Hence we find many in the primitive ages bearing the name of prophets and apostles, and even of the Christian graces; such as, in Greek, Eusebius, Eustachius, Gregory, Athanasius; and in Latin, Pius, Fidus, Speratius. An example may be given from the interesting history of the Martyrs of Palestine. "When the governor," says the historian, "had made trial of their invincible fortitude by tortures in every form, he asked the chief person among them who he was, and heard in answer, not a real or common name, but that of some one of the prophets; for it happened, that those men, having laid aside the name by which, as received by their parents, they were called, as being the appellations of idols, had assumed unto themselves other names; and one might have observed them using the names of Elias or Jeremiah, Samuel or Daniel; and thus showing themselves to be, not in deeds alone, but

even in their very appellations, as 'that Jew who is such inwardly,' and as that Israel of God who is such really and in sincerity."<sup>2</sup>

#### CHRISTIAN WATCHFULNESS.

BY THE REV. JOHN LONGMUIR, A. M.,

*Minister of Mariners' Parish, Aberdeen.*

"And what I say unto you, I say unto all, Watch.—*Matt. xiii. 35.*"

Watch—and ev'ry sin decline,  
That would watchfulness impair;  
Surfeiting, excess of wine,  
Wealth's deceit and worldly care.

Watch—and ev'ry means employ—  
Search what holy men record,  
Pray in sickness, sing in joy,  
Meet with those that fear the Lord.

Watch—the foe is at your door,  
Full of wiles and great in pow'r;  
Hark!—it is the lion's roar,  
Seeking whom he may devour!

Watch—a precious charge you keep—  
Souls design'd for heav'n's rewards,  
And the eye that cannot sleep,  
Marks how ev'ry watchman guards.

Watch—the Master like a thief,  
May appear when least you think—  
Long the time may be or brief,  
Let not then the eyelid sink.

Watch—how blest when he appears,  
Will the ready servant be!  
Ends his watch with all its fears—  
Triumph crowns fidelity!

#### ON THE BEING AND PERFECTIONS OF GOD.

BY THE REV. JAMES BREWSTER, D.D.,

*Minister of Craig, Forfarshire.*

#### PART II.

SEVERAL of the Divine attributes, viz., "holiness, justice, goodness, and truth," are usually called God's moral perfections, inasmuch as they form together the law of his nature, according to which he invariably acts and orders all things; and as they present in him a character which demands our supreme love and imitation. Without the thought of these perfections, as forming his essential and unchangeable character, any other view of his mere natural perfections would render him only an object of dread and aversion. A Being, capable of being present everywhere at all times, and knowing and doing all things, yet guided by no regard to "holiness, justice, goodness, and truth," could be viewed by all inferior beings with a feeling only of perpetual alarm, as more likely to prove to them the author of evil than of good. But, on the other hand, we must continually keep in mind, here, the natural perfections of his being, before we can rightly conceive of him as God. We might think of a being possessed of a purely spiritual nature, and endowed with power, wisdom, holiness, justice, goodness, and truth, in a degree far beyond what we can comprehend, and yet to be only a created being, to whom all these attributes had been communicated from the Supreme; and who, thus pos-

<sup>2</sup> The foregoing Article is extracted from Mr Jamieson's valuable and popular work, "Manners and Trials of the Primitive Christians," which we are glad to see has reached a second edition.

essing nothing of himself, would be as nothing in comparison with the Godhead. Hence, in the account of what God is, it is farther stated, and in order to form any just idea of his glorious majesty it must be always remembered, that he is "infinite, eternal, and unchangeable in his being," and in all his perfections.

He is *infinite*, without bounds or limits in all that belongs to his nature and character; and is thus every where present,—every where perceiving,—every where acting. "Behold, the heaven, and heaven of heavens, cannot contain thee." "Do not I fill heaven and earth? saith the Lord." "The eyes of the Lord are in every place, beholding the evil and the good."

He is *eternal*, without beginning, or ending, or any succession, in all that belongs to his nature and character. "Even from everlasting to everlasting thou art God." "The high and lofty One, that inhabiteth eternity." "The Lord of lords, who only hath immortality." "I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty."

He is *unchangeable*, always the same, incapable of any change in all that belongs to his nature and character. "I am the Lord, I change not." "With whom is no variableness, neither shadow of turning." "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

These attributes of infinity, eternity, and immutability, belong to God alone, and are therefore called his incommunicable perfections. They constitute his incomprehensible being or essence, his absolute independence of every other being, and his unchangeable excellence or blessedness in himself; and are all expressed in his own peculiar name, "I am that I am." These are attributes, if we may so speak, or essential properties also of all his other perfections, and express the immeasurable and inconceivable degree in which all these other perfections exist in his nature. He is infinitely, eternally, and unchangeably wise; infinitely, eternally, and unchangeably powerful; infinitely, eternally, and unchangeably holy; infinitely, eternally, and unchangeably just; infinitely, eternally, and unchangeably good and merciful; infinitely, eternally, and unchangeably true and faithful. Not one of all these his perfections can our finite faculties possibly fathom or comprehend. "Touching the Almighty, we cannot find him out." "Canst thou by searching find out God? and canst thou find out the Almighty unto perfection?" "Lo, these are parts of his ways, but how little a portion is heard of him."

All these perfections also, and all the excellence that can be included in them, belong to God alone. Not only do they exist in him supremely, but they exist in him solely; and whatever measure of them is to be found in any other being is all owing to his sovereign pleasure, has all flowed from him, as their original source,—all rest upon him as their only support. Strictly speaking, God alone has being, and all creatures are, in comparison, as nothing. "None is good save one, and that is God." He is indeed all in all. "Of him, and through him, and to him, are all things, to whom be glory for ever. Amen."

1. How worthy is the most high God of our utmost reverence, when we think of him, or speak of him, or draw near to worship him! How deserving of imita-

tion the practice of an eminently wise and good man,\* who is said to have made a pause in his speech, both before and after pronouncing even the name of God. "Holy and reverend is his name." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about him." "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

2. How much are we here called to believe concerning God! How full of momentous meaning is this brief statement in the Catechism of what God is! How deserving of a devout pause is every word that it contains, as expressing one of his glorious attributes and excellences. Let us duly consider this when we have occasion to repeat these words, or even when we bring them to our recollection; and strive to cherish the corresponding emotion, which every one of his sacred titles is fitted to call forth in our souls. "Give thanks at the remembrance of his holiness." "Worship him in spirit and in truth." "Keep yourselves in the love of God."

3. Observe, especially, the practical purpose for which the most high God thus reveals his nature and character, viz., as a rule of direction how we may fulfil and follow out our "chief end." His word thus teaches us "what we are to believe concerning God," not that we may indulge in idle speculations about his incomprehensible being and infinite perfections; but that we may know how to glorify him as God, and to enjoy him as our God. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Do we believe, concerning God, that in his very being he is a Spirit, and the Father of all spirits? Let us remember always that "in him alone we live, and move, and have our being;" that he weigheth the spirits, and that we are called to be "in subjection to the Father of spirits, and live;" "to offer unto him spiritual sacrifices," and to be "renewed in the spirit of our minds," and so to "glorify him in our body and our spirit, which are God's."

Do we believe concerning God, that he is infinite in his being? Let us remember that "he is not far from any one of us," that we can never see from his presence; that we walk, therefore, as "seeing him who is invisible," and as seeking in his presence our fulness of joy at last, and for evermore.

Do we believe concerning God, that he is eternal in his being? Let us remember that his ways, therefore, are everlasting, and glorify him, by rejoicing in the assurance that he reigneth as our God for ever and ever, and that "when our heart and our flesh faileth, he is the strength of our heart, and our portion for ever."

Do we believe concerning God, that he is unchangeable in his being? Let us glorify him, by showing that we rejoice in the assurance that his "gifts and callings are without repentance;" that he hath said, "I will never leave thee, nor forsake thee;" and that "he which hath begun a good work in us will perform it until the day of Jesus Christ."

Do we believe concerning God, that he is infinitely, eternally, and unchangeably wise? Let us cease from our own wisdom, and adore the wisdom wherewith he hath made all his works, and abounded towards us in

\* The Hon. Robert Boyle.

our redemption, and ask of him "who giveth to all men liberally," that wisdom which cometh down from above, and which he promiseth to them that ask him.

Do we believe concerning God, that he is infinitely, eternally, and unchangeably powerful? Let us glorify him, by fearing the power of his anger, and trusting in his power to accomplish all that he pleases, and to save all them that put their trust in him.

Do we believe concerning God, that he is infinitely, eternally, and unchangeably holy? Let us glorify him, by humbling ourselves before the throne of his holiness, and daily confessing that in his sight we are, in ourselves, altogether unclean; and by seeking his own Holy Spirit to make us "holy in all manner of conversation," and to teach and train us to follow that "holiness, without which no man shall see the Lord."

Do we believe concerning God, that he is infinitely, eternally, and unchangeably just? Let us glorify him, by pleading guilty before his righteous tribunal; and, in the prospect of giving account of ourselves unto him, as the Judge of all, while desiring in all things to do justly, let us seek above all things, and though at the loss of all things, "to win Christ" as our righteousness, and "to be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Do we believe concerning God, that he is infinitely, eternally, and unchangeably good? Let us glorify him, by praising him for his goodness to all, by choosing him as our own true good, and by reposing on the assurance that he will make all things work for good to them that love him, and that "nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Do we believe concerning God, that he is infinitely, eternally, and unchangeably true? Let us glorify him, by an unshaken faith in his word, that "there shall be a performance of those things which have been told us from the Lord;" by "holding fast the profession of our faith without wavering," like faithful Abraham, "staggering not at any promise of God through unbelief, but strong in faith, giving glory to God;" and especially, preparing for enjoying him for ever, in the acknowledging of the truth which is after godliness, "in hope of eternal life, which God, that cannot lie, promised before the world began."

#### BIOGRAPHICAL SKETCH.

MRS W. W. DUNCAN.

BY THE EDITOR.

PART II.

AFTER the death of Mr Lundie, the family took up their residence in Edinburgh, where Mary devoted herself, with the utmost diligence and perseverance, to the cultivation of her mind, availing herself of the numerous advantages, which the metropolis presents, for the acquisition of the various branches of a refined and elegant female education. And while thus busily engaged

in the attainment of general information, she sought to make rapid progress in that knowledge especially which maketh wise unto salvation. She had been subjected to one of the sorest earthly trials, the loss of a beloved and revered parent, and it was often with her an anxious inquiry whether she had profited under the Divine chastening. Thus we find her in the spring of 1833 referring, in her diary, to the melancholy bereavement she had sustained a year before:—

"I have been thinking of the events of last spring. It is nearly a year since my beloved father's death, and all this time he has been praising his Saviour with fulness of joy, while we have still been occupied with the fleeting things of time. Has this affliction given me an abiding sense of the instability of earthly joys, and made me long more for that purer delight, which is found in seeing the Lord face to face? Has it made me walk more circumspectly, and devote myself more completely to my God? Has it made me feel the value of that blood which has washed away sin, and taken the sting from death? O! I thought at first that I could never more fancy this world my home, nor forget how fast it must fade from my view; but sometimes I have forgotten this. How lovely heaven would appear, did I always think of it as my resting-place, and employ my thoughts on what would prepare me for going there! My heavenly Father sees all my sins, and the coldness of my heart—my readiness to forget the Rock whence I was hewn, and to live and act as if my daily duties might be performed without his aid, or a reference to his glory. O! that he may help me to live to him, to watch my heart, and to be humbled by my sins, so as to receive gladly my Saviour's offers of guidance, and to feel that 'without him I cannot go!'"

In the course of the summer of the same year, Mrs Lundie spent a short time at the manse of Ruthwell. While there, we are informed by her biographer, "the germ of that attachment was formed which gave a bent to the remainder of her life;" and although for a time her mind might be somewhat disturbed in religious exercises by the distracting influence of such a feeling, yet such was the power of Divine grace in her heart, that she gradually began to view matters through a more sanctified medium, and to have her warm sensibilities regulated and chastened in their outgoings by religious principle and motive. The wandering of her thoughts in prayer often affected her very deeply, and led her to lament the power of indwelling corruption. Earnestly did she strive and pray against this working of internal depravity, nor did she doubt that notwithstanding all these conflicts between the flesh and the Spirit, she was still a redeemed child of God. And thus supported by a firm confidence in the love of her God and Saviour, she was enabled to bear up under the struggles of sin within her, and strenuously to resist the temptations of the Evil One. The following beautiful lines written in one of those moods of melancholy retrospect to which she was occasionally subject for years after her father's death, exhibit a flow of pious but pensive feeling, evidently the result of frequent ponderings on the past.

#### ON LEAVING KILSO.

"There is a spot where memory loves to rest,—  
A scene whose image, pictured in my breast,  
Is twined with all that's beautiful and dear,  
With all that weep affection's mournful tear—  
My home! By the soft sunshine of thy glades,  
Thy daisied pastures, mixed with ferny shades;

The gentle breeze, that fans thy waving tree;  
 By thy sweet wild-flowers, I'll remember thee  
 And thou, my native stream, whose waveless flow,  
 Whether thou laugh'st in morning's roseate glow,  
 Or spread'st thy bosom to the noontide beam,  
 Or smile'st in beauty at the sunset's gleam,  
 Art lovely still.—Bright stream! farewell to thee,  
 Thy silvery waters flow no more for me;  
 No more for me the music of thy play,  
 When lengthening shades proclaim the close of day.  
 One hour there is, I've prized above the rest,  
 One halcyon hour, when thou wert loveliest:  
 'Twas when the day of rest was wellnigh sped,  
 And it's sweet influence o'er my heart was shed;  
 When courting solitude, at balmy even,  
 I sought for peace, in communing with heaven.  
 'Twas rapture then, to gaze on thee, fair stream,  
 All sparkling in day's last and tenderest beam;  
 While the rich trees, that graceful o'er thee wave,  
 Were trembling in the golden light it gave;  
 And breezes stirred the incense of the air,  
 As though some spirit kept his Sabbath there;  
 It seemed as if those deep and spacious skies,  
 That kindled earth with their celestial dyes,  
 Shot rays of glory from some heavenly clime  
 To bless the Sabbath of the sons of time,  
 And raise the soul, on contemplation's wing,  
 To the pure source whence endless pleasures spring—  
 A forest of that glorious land of light,  
 Where those who love the Lamb shall dwell in robes of white."

Miss Lundie added to an elegant and accomplished mind, personal attractions of a very high order, but instead of being elated by the obtrusive adulation to which she was in consequence exposed, she uniformly exhibited that modest, humble, unassuming manner, which only heightened her other charms in the estimation of all who could appreciate her consistent Christian deportment. She maintained a close walk with God, and was daily seeking to rise above all earthly enjoyments to the contemplation of those higher and purer pleasures which are at God's right hand. Her diary and correspondence are throughout pervaded by a spirit of genuine piety and fine devotional feeling. In a letter to Mr Duncan, her future husband, she thus adverts to the lamented death of the Rev. John Brown Patterson.

"July 7.—We all feel deeply for the family of Mr Patterson, who are plunged into the deepest distress by their heavy bereavement. He was, I believe, the victim of conscientiousness; for Falkirk is a large and most discouraging parish. He was dissatisfied with the measure of good he was enabled to do, and, during his short convalescence, his spirits were in a state of painful depression, and he said, 'Oh, I cannot return to Falkirk!' He preached eighteen times in the last fortnight of his health, and the last time he was so exhausted, that he rested on the sofa, in clothes drenched by a heavy rain, during his walk home. Thus were the seeds of disease sown. At last, typhus turned to brain-fever, and he was in wild delirium for the last few days. During that time, he was now praying, now preaching. At times, the beauty of his thoughts was quite beyond himself. That glowing spirit is gone. That voice, so zealous in the good cause, is hushed. That mind, mingling religion and literature so invitingly for the young and studious, shall weave its splendid imagery no more; but all—all those powers shall be perfected in the land of his joyful habitation; and all shall be swallowed up in the near and rapturous view of the Lamb, whom he shall follow whithersoever he goeth. I never remember to have prayed for any one in sickness, not in the immediate circle of my friends, so earnestly as I did for him, and his mourning relation; and it enlarges and softens the heart, to weep for those who weep, and commit their cause to God. May you and I know much of the blessedness of thus

sympathizing with the sorrowful, in a world where sorrows abound, and may we be the instruments of binding up many worn and sad spirits! I would also desire that, if it be the will of God, we may not be subject to such trials as were his lot, in his bright but troubled course, and spared such anguish as now rends the hearts of his bereft ones. My uncle made some just and beautiful references to Mr Patterson in his sermon."

For some time Miss Lundie's affections had been engaged; and, in the spring of 1835, the prospect of her union to the object of her choice seemed to be near, Mr Duncan having received a royal presentation to the parish of Urr. The hopes excited by this event, however, were not destined to be realized. By the operation of the veto law, the presentee to Urr was vetoed by an apparent majority of five. He appealed to the higher Church Court, but the decision of the Presbytery was sustained. The effect of this severe disappointment upon the tenderly sensitive heart of Miss Lundie was painful. She strove to yield a calm submission to the will of her heavenly Father. Her reflections on the occasion, as contained in her Diary, are brief, but they are beautiful. "I want truly to say, 'Thy will be done;' but dread a spirit of settled sullenness or discontent. My hopes were so precious! Yet the child of God can never be in despair. I—we—need chastening, and it has been sent in love and mercy. We may yet be happy; at least, resigned we must, and, by God's help, will be." Her letter to Mr Duncan at this period exhibits her in a truly amiable and interesting light, and we cannot withhold it from our readers:—

"August 7.—I would write comfort to you, though my aching eye-balls, and pained head, tell that I have need of it too. Comfort, and sources of new hope, are what we may be likely to turn to, though at present I feel no temptation of that kind; but do you not think that we should rather search our hearts diligently, to see wherefore our God contends with us? We have sinned in many ways. If we have not cast out those sins before, let us do so now! This is the voice that makes itself heard. Let us strive for holiness of heart and life, and then our God may give us so much heavenly peace, that we shall be happier far, than if all our wishes had been fulfilled. He can do this! in as far as it regards man. I know you will not give place to any angry feelings, but only pray for your enemies, and look on all as coming direct from the hand of God. I feel that He must have something to teach you, and from this very thing, while I weep, I derive encouragement; for many a careless shepherd is plunged at once into the work of the ministry, while those, who are to be true vessels of honour, are tried as the silver is tried; but our merciful Saviour watches the furnace, and does not let it burn too fiercely. It may be, my dear W., that we shall, at some time, look back on this cloudy and dark day as one of the happiest of our lives, if it is the beginning of better things to our souls. I have been indulging in the delightful hope that your character and graces would be best improved by the exercise of preaching and the care of souls. But a wise God sees that more of those disguised blessings, which come in the form of trials, are needful for you, and for me. Oh, I hope it is not through my sins and my negligence that this has befallen you! There is reason to think He designs us both to glorify his name and to win souls, or He would not take so much pains with us, and send us back so often to examine the foundation. And shall we turn away as if we were injured, repining and rebelling against the will of God? No!

let us rather kiss the rod that smites us, and exercise truer love than ever to our King. We are short-sighted creatures, but our precious *faith* teaches that *all is well*. I pray that the people and their pastor, whosoever he shall be, may be blessed; and we too, doubt it not, shall not be forgotten of God. He has blessings in store for us, more precious than earth can offer. I grieve for you among comparative strangers, to none of whom you can fully open your own heart, oppressed as it must be. But *the throne* is your sure refuge; there you will find relief. Never, when things seemed to smile, did my heart cleave to you more than now. You have *one* earthly friend who will never have divided hopes or interests from yours.

"Farewell, dear W., and may God ever bless you and keep you, prays your attached and sympathizing  
"MARY LUNDIE."

The Urr case was pending for some time before the Church Courts, and, in the meantime, Mr Duncan had officiated for some time as assistant to the minister of Cleish, in Kinross-shire, when that aged pastor died. An immediate and almost unanimous petition was presented to the patron, by the parishioners, in favour of Mr Duncan. The petition was favourably received, and in a few days the amiable and excellent assistant was appointed minister of the parish. The remarks which occur in Miss Lundie's Diary, on receiving intelligence of the appointment, are characterised by her usual high-toned piety:—

"Now the gloom is rolled away, and the bright sun of happiness appears. The buds of hope and promise become green beneath his rays—the sad heart revives and sends forth a song of joy and praise, sweeter than the song of the birds at the approach of spring. Bless the Lord, O my soul, and delight thyself in the remembrance of them! He has seen the tears that feeble nature shed in the day of disappointed hope. He has marked the dread with which coming events were anticipated, and he has with one word dispersed those fears and changed the whole aspect of things. He has, by his own hand, opened a way, and pointed W. to pursue it. He has desired him to pitch his tent beside the flock at Cleish; and may we not trust that his blessing will be with him henceforth, and that this district may be brought into subjection to Jesus? Away, distrust. The Lord has provided. How sweet an ending to an unquiet year! Though the earthly portion connected with it be slender, yet godliness with contentment is great gain, and if I do not err, there will be much more than contentment. The 19th was the day of the presentation, and now we are doubly bound, by trial and care on one hand, and by abounding goodness on the other, to have faith in Him who leads the children every step, and even when they dash their foot against a stone, turns the pain to advantage."

Miss Lundie now set herself, with the utmost diligence and ardour, to prepare for the position which she was soon to occupy, as the partner of a pastor in a retired country parish. Adorned with all the graces of a lowly and devoted Christian, she was pre-eminently fitted to enter upon the responsible station which, in God's providence, she was called to fill. The right-hearted motives by which she was actuated in the choice she had made, are finely expressed in the following extract of a letter to a friend:—

"Do not, my beloved friend, for one moment regret that I have not sought wealth and its accompaniments in my choice for life. You know I was not brought up to be rich; my habits do not require it; and my real welfare is better advanced without what has

proved a snare to many. I love the work to which *my friend* has devoted himself, and shall have more opportunities of seeking to glorify God in doing good to my fellow-immortals, than I might probably have met with in any other station. I do hope it is the God whom I desire to serve who has appointed my lot."

The marriage-day at length arrived, and we cannot conceive a lovelier scene, and more worthy of the artist's pencil, than that which is thus graphically described by the elegant pen of the accomplished authoress of the published Memoir of Mrs Duncan:—

"Among the circumstances of her marriage-day, only one recurs to the imagination with the vividness of reality, as worthy to be particularised, and it will bring the image of her who is now a bride in heaven, in the beauty of her holy, humble, beaming smile, to the mind of many a loving and beloved friend. A party of lively and interested cousins and friends had busied themselves in decorating the drawing-room for the solemn service during the morning. After this pleasant task was accomplished, and they had retired, one who felt a quieter and more profound anxiety for her happiness, stole gently to that room, which, for the time, seemed to possess the air of a sanctuary. The door having been opened noiselessly, the chamber was surveyed. There hung the gay bouquets of flowers, which, in compliment to the taste of Mary, were in unusual profusion. There lay the gaily adorned bride's cake, which, according to the fanciful custom of the country, is elevated into great importance. There stood the sofa, wheeled with its back to the light, from which the pair were to rise to take their solemn vow; and there in front of that sofa knelt the lovely bride, so deeply absorbed in communing with her God, that she was unconscious of the presence of an intruder. The occasion was too sacred to admit of social union, even in prayer, and the door was closed as it had been opened, with a petition that Jehovah would hear and accept her sacrifice, without her becoming conscious of the inspection of a human eye."

The union, thus hallowed by the ardent aspirations of a devout heart, was celebrated on the 11th July 1836; and the feelings with which the youthful bride entered upon her new home are thus recorded in her Diary:—

"I have felt the separation from a mother so revered, and all the loved home circle, more since coming here, than on the 11th, or even before, I think. But my husband smiles so tenderly and beamingly on me, that I feel I could give up still more for him. Oh, let me try to make him happy, and never let the tender flower of love be nipped by hasty words: let me try to make his home comfortable, and study his tastes, even in small things. Our income amply supplies our present wants; and when the thought of the future comes over me, I turn it into a prayer for increase of faith, for what have the future and I to do with each other? I mean not only to give orders, but sometimes to superintend their execution; and I hope it may be proved, in our experience, that godliness with contentment is great gain. How numerous are our blessings! W.'s people love him; the surrounding families here have received me kindly; we have lovely scenery around, and are engaged in the most honourable work that can employ mortal man. Shall we not raise here our Ebenezer, and bless the Lord who hath done so great things for us?"

Mrs Duncan no sooner became the wife of a parish minister, than she planned and put in operation means for assisting her husband in advancing the interests of true religion among the people. Her attention was at



first directed chiefly to the young, for whom she established a Sabbath-class, which she herself taught. In this department of duty she was remarkably successful. Her pupils at once loved and respected her; and, before a few months had elapsed, she was quite a favourite in the parish.

Gladly would we proceed in the history of this distinguished Christian female, but our space warns us that we must pause till our next Number.

THANKSGIVING DUE TO GOD FOR HIS GOODNESS:

### A DISCOURSE.\*

BY THE REV. ALEXANDER DAVIDSON,  
*Minister of Nurthesk.*

“O give thanks unto the Lord; for he is good: for his mercy endured for ever.”—1 CHRON. xvi. 34.

THERE is no object to which we can turn our attention so well fitted to fill the mind with noble and elevated sentiments, as a contemplation of the works and attributes of the Supreme Being. When we think of one whose beginning was from everlasting, and whose duration shall be extended to infinity,—who had only to speak the word, and all creation started into being,—who supports by his power the mighty machine of the universe, and regulates by his wisdom all the intricacies of its movements,—who is present at one and the same instant in every part of the wide dominions of creation, and whose mind comprehends the present, the past, and the future;—when we think of these, and other similar attributes of God's nature, we are lost in admiration of his greatness,—the faculties of the human mind are bewildered amid such a profusion of majesty and grandeur; and after spending all its energies in endeavouring to comprehend a subject so transcendently magnificent and glorious, it at last shrinks back upon itself, conscious of its own feebleness, and total inadequacy to fathom such depths of infinity: and when it is considered that this Being is not merely omnipotent, omniscient, and infinite, but likewise absolutely holy, and just, and true,—that his nature is altogether pure and spotless,—man, conscious of his own sinfulness and depravity, trembles at the contemplation of so much holiness, and is afraid to lift up his guilty head before him. And were the attributes I have now mentioned the only attributes of God, well indeed might man tremble; dismal would then be the condition, and fearful the prospects, of the human race. Man's weak and imperfect vision would be stunned and confounded with all this dazzling and unsoftened brightness; the omnipotence of God, apart from some milder attribute, would appear to him the fearful means by which his destruction would be rendered inevitable; the consciousness that an omniscient Being was taking cognizance of all his thoughts, and words, and actions, would fill his heart with terror and distraction; his justice, his holiness, and his truth, would present themselves as flaming barriers to exclude him from happiness

\* Preached on the evening of a day of thanksgiving appointed by the Synod of Lothian and Tweeddale for an abundant harvest.

and peace. But, blessed be God's name, these are not the only views which we, as sinners, have to take of his character. There are other attributes of his nature which shed an enlivening ray over the prospects of man. There are endearing perfections about God, which are calculated to raise up the guilty from the dust of death, and encourage them to look to him as a Father and a Friend. Truth meets in his character with mercy, and righteousness with peace. His omnipotence has not been wielded for man's destruction, but exerted for bringing about his salvation; his omniscient eye is not turned to him for the purpose of enabling him to record, with minute precision, his transgressions and his sins, but in order that he may see the extent of his wretchedness, and afford him relief; his wisdom is directed in bringing about every event, so as finally to contribute to the everlasting happiness of his people; and his truth and justice secure the performance of that which his mercy and goodness have prompted him to promise. He does not always chide, neither does he keep his anger for ever. He does not deal with us after our sins, nor reward us according to our iniquities. We will, therefore, follow the exhortation of David in my text, and “give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

Now, in turning your attention for a little to these words, what I propose is, to enumerate some instances of the loving-kindness and mercy of God which we have experienced, and especially to advert to his great goodness toward us in the late abundant harvest; to express our thankfulness for which, is the object we are called upon by our Church to keep particularly in view at this time in the house of God,—and a call which, I trust, meets with a cordial and willing response in each of your bosoms.

In enumerating, my friends, generally, the loving-kindness and mercy of God towards us, I am at a loss where to begin, and feel altogether oppressed with the magnitude and extent of the subject,—or rather, I should say, I know where to begin, but know not where to end in my enumeration. I know which is the greatest of God's loving-kindnesses to the children of men, but I cannot follow them through all their varied windings, and tell you which is the least. I know where is to be found the fountainhead of his tender mercy; but its streams are so varied and widely spread, that to explore the thousandth part of them were a vain and fruitless attempt. His mercy is boundless as eternity. It is as high as the heaven is above the earth, and as wide as the east is distant from the west. It is from everlasting to everlasting to them that fear him. And if you ask to what I allude when I speak of the greatest of God's tender mercies, I answer that, without all contradiction, it is the unfolding of a plan of salvation for fallen sinners, and sending his only begotten and well-beloved Son into our world to die that they might live. There is an extent and depth of mercy about this plan of sal-

vation, that not only at present baffle our finite and feeble comprehension, but which, although they will engage the unceasing attention of angels and the spirits of the just made perfect through eternity, will never be able to be fathomed or explored. "Without controversy," to quote the language of the Apostle Paul, "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." That he who sat from eternity on the right hand of his Father, enthroned in glory, should have descended from thence, and taken upon him the frail nature of man,—that he should have submitted to sorrow, and suffering, and persecution,—that he should, at last, have expired upon the cross, a spectacle of woe, and become an inmate of the mansions of the dead,—and that he should have done all this for those who had rebelled against heaven's authority, and were trampling the laws of the Omnipotent under their feet, is a display of mercy so magnificent and marvellous, as may well lead us to exclaim with an apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins!" In all this there is a richness and magnitude of loving-kindness that may well fill us with shame and sorrow for the carelessness and indifference with which it is contemplated by many an impenitent sinner. Is it not a marvellous thing that even all this love fails to melt the hardness of many a heart,—that there are those to be found who can look to the cross of Calvary, and see Christ dying for sin, and yet feel no compunction or sorrow for indulging in it? There is in this a depth of depravity so great, that were we not sure such a thing does really exist, we would be apt to set it down as a moral impossibility, that the heart of man could ever reach such a degree of insensibility and hardness.

Such, then, is the greatest manifestation of mercy that has ever been made to our race, and well, in reference to it, may we join in the sentiments of David, and "give thanks unto the Lord; for he is good: for his mercy endureth for ever." But the loving-kindness of God does not stop here. If we go on to review his general dealings towards us, we see before us such an expanse of mercy and goodness, that, at every step of our progress, it well becomes us to adopt the glowing expressions of gratitude conveyed in the words of my text. When you think that God has not merely sent his Son into this world, but that, with him, he has furnished you so fully with the means necessary to salvation,—that not merely has the Son of God died, but that you have been born in a Christian land, where you have heard of his death and atonement,—that you have the Bible in your hands, and are favoured with the preaching of the everlasting Gospel,—your souls and all that is within you should be stirred up

to bless the Lord for his great mercies. And how much ought this feeling of gratitude to be strengthened, when you remember that these privileges which you enjoy, have been denied to many others around you in the world. Without any thing about you to recommend you to God's favour, you have been illumined with the light of truth; whilst they, in his sovereignty, have been left in ignorance and darkness. Salvation has been proclaimed to you, whilst multitudes have never heard its blessed and its cheering sound. God has favoured you with a revelation of his will, and furnished you with the means of grace; whilst millions of our race know nothing of the existence of such a revelation, and are left in total ignorance of the way of salvation through a crucified Saviour. When you contemplate all this, whilst it is fitted, in one point of view, to awake your sympathies, and draw forth your prayers and exertions in behalf of those who are left destitute of the spiritual blessings which you enjoy; strikingly is it calculated, in another aspect, to lead you to join cordially and gratefully in the language of David in my text, and "give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Turn, also, for a moment, to the temporal blessings which you, as individuals, enjoy, and the review of them must excite your gratitude. If you are in the enjoyment of domestic happiness,—if you have been blessed with a long course of health, and your families preserved from the ravages of sickness and death,—if you have had food to eat, and raiment to put on, and many comforts of life supplied to you,—if you are blessed with a promising family which is rising up around you in the fear of God, and will, you trust, be a future honour to themselves and to you,—if you have experienced the happiness of genuine friendship, and the social endearments and sweetness of home;—all these, and a thousand similar blessings, are the gifts of God's bounty, and call loudly upon you to join with David in giving "thanks unto the Lord; for he is good: for his mercy endureth for ever."

Nor let those of you imagine, who have not experienced these blessings to the same extent as others, that you have no cause for thankfulness; for if you are in a right frame of mind, you will feel that the least blessing which you enjoy being infinitely greater than you deserve, should awaken in your souls the deepest gratitude. Your affairs, it may be, have not prospered in the world as you anticipated, and, instead of being blessed with plenty, you may be struggling with poverty, or, at least, see his spectre-looks behind you, and following so hard on your footsteps, that you know not how soon he may seize you in his iron grasp. But though this be the case, learn to praise God that you have other blessings remaining, and are in the enjoyment of health. Contrast your condition with those who, in addition to their struggling with poverty, are also the victims of disease, and stretched on beds of sick-

ness, and the contrast will teach you to give thanks unto the Lord, because he is good, and because his mercy endureth for ever. If you are mourning for the loss of one of your children, let your sorrow be mixed with joy that you have not lost them all; or, if this has been the case, then thank God, that he, who is the partner of your life, is spared to comfort you under this bereavement; or, if deprived of him also, still learn to praise God for the consoling promise he is giving you, of being the husband of the widow. If you have lost a fond father, remember, with gratitude, that your mother still lives; or, if you have lost them both, learn to bless your God that he has promised to make up even for this sore bereavement; for his comforting assurance is, that he will be the stay of the orphan, and that those shall feel the want of no earthly comfort who put their confidence in his name. So that, in whatever condition we may be placed; whether in prosperity or adversity; whether in affliction or in health; whether mourning under bereavements, or blessed with the enjoyment of those whom we love—it becomes us all to be influenced by the feelings of the Psalmist, and “give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

Look again, in passing, at the privileges which we as a nation enjoy,—at the civil and religious liberty which are the birthright and the boast of Britons,—and the varied, the numberless blessings which flow to the community from the prevalence of public tranquillity and order. Contrast your condition with that of those who are subjected to the scourgings of tyranny and oppression, and fettered by the chains of slavery, or with the condition of that nation which, within our own recollection, has had its name blotted out by the hand of despotism from the map of Europe, and its brave and persecuted sons scattered, by the cruelty of a tyrant, over the length and breadth of the world's surface,—and you cannot help seeing great cause for thankfulness. And although it becomes us all earnestly to pray that all contentions between nations, which bring so many evils in their train, may soon cease through the earth—that men may soon learn to beat their swords into ploughshares, and their spears into pruning-hooks; yet, engaged as we are at present in war, by the providence of God, we have much cause for thankfulness in the success that is attending us. Our arms are, at this moment, victorious at the ends of the earth. One of the most splendid of modern naval achievements has been accomplished by Britain's brave sons, in the capture of the strongest of the Syrian fortresses; and whilst the seizure of this place, to effect which baffled, in days that are past, the prowess of a Napoleon himself, proves to the world at large the intrepidity, and matchless skill, and undaunted valour of our troops, it has, at the same time, had an immediate and most salutary influence in establishing the peace of Europe, which the efforts of an unprincipled minister in one country, and the grasping ambition of a despot in another, had

wellnigh disturbed. The success, too, of our arms in another quarter of the globe, and the falling into our hands so easily of an important island in the East, may, we trust, be hailed as a token, that the mighty empire to which that island belongs will soon be opened up to British civilization; and especially, that the Christian missionary, with the Word of God in his hands, and the glad tidings of salvation in his mouth, will soon have free access to those places from which hitherto a narrow policy had excluded him—that this vast moral wilderness will soon begin to rejoice—this spiritual desert to blossom as the rose, under the genial warmth of the Sun of righteousness, and the dews of the influences of the Spirit of God.

Nor, my friends, is it meet that, on such an evening as this, we should refrain from adverting to the great cause of thankfulness we have for the deliverance lately wrought for our gracious and dearly beloved sovereign, and for the birth of a princess royal in these realms. The mind trembled at contemplating what might have been the consequence, had God not been pleased, in his mercy and goodness, to grant a safe recovery to our queen on this occasion. This land, for any thing that we can tell, might have again been the scene of civil commotion, and have undergone a revolution as dark and fearful as ever it has come through in its past history, before her successor could have been settled on the throne. But God, in his goodness, has prevented the occurrence of such a sad calamity. In the recovery of our queen, and the welfare of the royal babe, we have, under the blessing of Heaven, a guarantee for the continuance of internal peace; and assembled, as we are on this occasion, to offer up thanksgivings to God, it is fitting, surely, that a part of these thanksgivings be presented for God's great goodness towards us in this respect. O! may God Almighty grant to our gracious queen a long reign of happiness and glory over us—a reign to which posterity will look back as a period when this nation enjoyed more than ordinary prosperity, and displayed more than ordinary zeal in the cause of pure and undefiled religion! May our queen's consort ever continue to endear himself more and more to the people of this land, and be a bright example to the nation of godliness and grace! May their little babe, our beloved princess, be defended from all ill, and followed all the days of her life by the goodness and mercy of God! And may the crown which our queen now wears, descend untarnished in a long line of sovereigns of her illustrious house,—a delightful anticipation, to which the birth and welfare of the princess royal make us fondly cling!

But it is time that I should hasten away from these and similar interesting topics,—on which, instead of their being exhausted in one sermon, volumes might be written,—and proceed to turn your attention to the object which we are directed by the Synod of the bounds to keep particularly in our view this evening, viz., the goodness of God manifested towards us in the late abundant

harvest. The crop of this year is, I believe, on an average of the whole country, fully equal, if not superior, to any for a considerable time back, both in quality and quantity; and as, from the propitious nature of the weather, it has all been safely secured, there is now in our land a sufficient and wholesome supply for man and for beast, and our poor shall be satisfied with bread. And surely, my friends, if we reflect for a moment on the many processes that are to be gone through, and the many dangers to which the crop is exposed in its progress towards maturity, our hearts ought to be filled with the deepest gratitude to that beneficent Being who has sent such a season as the past, for advancing and ripening the fruits of the earth, and filling our barns and storehouses with plenty. Man may plough the fields, and select and sow the seed, and harrow it into the earth,—but here his agency terminates,—all its future progress depends upon something over which he has no control. The soil must possess that wonderful property by which the deposited grain is made to spring up and germinate. The dews and the rain from heaven must descend to moisten and fertilize the earth. The sun must shine upon it, without whose light and heat vegetation cannot make progress. The breath of spring and summer must be sent forth to refresh the fields, and promote the growth of that which covers their surface. The crops must be whitened unto harvest. The yellow stalk must wave in the autumnal breeze. The clouds of heaven must be sealed up from depositing their rain to prevent the process of reaping, and the shaking winds be restrained by the hand of Omnipotence. All these, and a thousand other circumstances, so essentially necessary before the fruits of the earth can be brought to maturity, depend exclusively on the goodness of Almighty God. In his hand alone is the regulation of the seasons. He alone, in the magnificent sentiment of Job, “knows the balancing of the clouds; he divides a water course for the overflowing of waters; he causeth it to rain on the earth, to satisfy the desolate and waste ground, and to cause the bud of the tender root to spring forth. He numbers the clouds in wisdom; he stays the bottles of heaven.” Or, to quote the words of another sweet poet of Israel, “He sendeth the springs into the valleys which run among the hills. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.” And thus, therefore, my friends, had it not been for the goodness of God, the seed which was sown in the ground might have remained dormant,—the heavens above us might have been as brass, and the earth as iron,—the beasts of the field might have groaned because they had no pasture,—the fields in autumn, instead of being covered with a rich and luxuriant

crop, might have presented the gloomy aspect of barrenness and desolation; and instead of having met here this evening, with hearts full of joy, to offer up our thanksgivings, it might have been with us an evening of humiliation, and fasting and sorrow, on account of the famine with which our land had been visited, and the deficiency of the means of subsistence that was staring us in the face. And when we reflect on all this, and see these evils not barely averted, but the contrary blessings so largely and munificently bestowed, O! surely every heart in this assembly must be glowing with gratitude to God, and the feelings of the Psalmist, in my text, will be our own; we will “give thanks unto the Lord; for he is good: for his mercy endureth for ever.”

And this gratitude to God, if it really exists, will not merely be shown on such an evening as this, by drawing forth from you acknowledgments of thanksgiving, but will pervade and influence your whole lives. It is in vain for any one to say, that he feels as he ought to do the goodness of God towards himself, if he shuts up his bowels of compassion towards the destitute, and withholds from the needy around him what he can well and conveniently spare. O, let not those among you, whom the Lord has blessed with plenty, be stinted in your charities in the season of inclemency, which has this day set in. If you are blessed with wealth, O, I beseech you, by the tender mercies of God, and the love of your Redeemer, let a portion of it flow in the channel that conducts to the poor man’s dreary dwelling-place; if your houses are filled with abundance, be not hard-hearted and unfeeling towards the destitute children of poverty,—imitate the conduct of the good and generous Boaz of old, in letting fall some handfuls to be gathered up by the widow and the fatherless. Whatever we may now possess, none of us know what yet lies between ourselves and the grave. Human life is a changeful and varying thing, full of vicissitudes, and full of turnings. It is a wheel that has only to be turned half round by the finger of God, and the man who stands highest will then be turned to the lowest position, and the lowest will occupy his room;—and little does any child of prosperity among us know how soon the hand of God, as far as he is individually concerned, will give it that impulse. Let the mutability, then, of earthly things teach us the lesson of kindness and charity.

And now, my friends, in conclusion, I have a very important practical consideration to lay before you, which is pressed upon our notice by the subject to which our attention has been turned. God has this season, altogether undeservedly on our parts, seen meet to send us an abundant harvest, and to scatter plenty over our land: a rich and full crop has been reaped, not only in the Lowlands, but also in the more remote and sterile parts of the Highlands and Islands of Scotland,—and this unspeakable blessing to our country, he has, we are sure, bestowed for the specific and definite purpose of leading us to repent of our sins, and

to devote ourselves, and all that we have, more than we have ever done to the promotion of his glory. And if this effect is not produced—if we remain impenitent and hardened under this, and all the mercies with which we are daily loaded—if his goodness fills not our hearts with gratitude, and a determination to dedicate to his glory the blessings of his providence,—then let us be warned of the consequences which may follow. It is no new thing, in the history of the world, for those who have been favoured in a similar way with ourselves, but have misimproved their privileges, to have had their mercies turned into judgments, on account of their ingratitude and sin. It was the word of God to Israel of old, that if they would not hearken unto the voice of the Lord their God—to observe to do all his commandments, and his statutes, cursed should they be in the city, and cursed should they be in the field; cursed should be their basket and their store; cursed should be the fruit of their body, and the fruit of their land; the increase of their kine, and the flocks of their sheep. The Lord should make the rain of their land powder and dust; they should carry much seed out into the field, and gather but little in; for the locust would consume it. And the history of the world proves that this word of the living God is no vain and meaningless declaration. The inhabitants of the old world were blessed with plenty, but they abused it; they ate and drank, and married, and were given in marriage, but gave not God the glory, and the flood came and swept them all away. The plain where Sodom and Gomorrah stood was a plain of great beauty and fertility, well watered every where, even as the garden of the Lord, like the land of Egypt; but its inhabitants misimproved their mercies, and swift destruction came upon them from the presence of the Lord. The sun which one morning saw them in all their loveliness and beauty, rose upon them the next a heap of ruins, consumed by fire and brimstone from heaven. It was the case with Babylon, that city of unrivalled splendour, that she had grown fat, even as an heifer at grass, and was abundant in treasure, and full of oxen and horses, and corn and wine; but devoted not this abundance to the glory of God, and his anger, therefore, overtook her. The sower was cut off in the midst of her, and he that handled the sickle; her bullocks were slain, and her land emptied; the horse and his rider, and the shepherd and his flock, and the husbandman and his yoke of oxen, were broken in pieces; and her pleasant palaces converted into dens for wild beasts; and her houses made the habitation of dragons and owls, and all doleful creatures. It was the case with Israel, that God made them ride on the high places of the earth; and gave them honey out of the rock, and butter of kine, and milk of sheep, and fat of lambs, and wheat, and the pure blood of the grape; but they waxed fat, and forsook the God of their mercies, and they are not only now, as was predicted, consumed from off the country, whither they went to possess it, and removed into all the

kingdoms of the earth; but the very land which they inhabited, in fulfilment of the threatening of God which I have quoted above, has been turned into comparative desolation,—on that goodly land which Moses describes, as a land of brooks of water, of wheat and barley, and vines and fig-trees, and oil-olive, and honey, the curse of God has lighted, and turned it into barrenness for the wickedness of those that dwell therein.

Let us beware, then, of following their example, lest a similar curse overtake ourselves. For these things are written for our admonition, upon whom the ends of the world have come. The word and threatening of God still stand in full force, and what has happened to them may happen to us, if we tread in their ungodly footsteps. Not only may our ingratitude and sin lead him to visit us with temporal calamities, but, what is a thousandfold worse, may cause him to remove the candlestick of the Gospel out of its place among us, and give us up, as he has done the churches of Asia of old, to spiritual desolation and death. O, let the goodness of God, then, lead you all now to repentance. Improve both the temporal and spiritual privileges you enjoy to the promotion of his glory. Whilst partaking of the bounties of his providence, O, forget not to render thanks to the gracious Giver;—whilst favoured with the far higher privilege of a preached Gospel, O, accept of the offers of a Saviour that are made. And may God grant that his blessing not only rest upon us as individuals, but upon the community and nation to which we belong—that we may continue to be that happy people “whose God is Jehovah, the Lord of hosts.” Amen.

#### THE WORLD'S PROSPECTS.

WHEN shall thy sons, oh! Judah, cease to roam  
Through every clime that girds this changing world?  
When shall thy daughters find a peaceful home  
Where now the Moslem banner waves unfurled?  
When shall the mountains of their father-land  
And Jordan's banks by Bible heroes trode,  
Sing nature's welcome to that mighty band,  
Returning, Christians, to the Christian's God?  
When shall the bright millennial morning break  
And burst the fatal charm that blinds the soul;  
When shall the glories of Redemption deck  
The human family—one enlightened whole?  
The Pioneers of this approaching time,—  
Events unveiled to holy men of old,—  
Seem sweeping on to purge the earth from crime,  
And usher in the brightness long foretold.  
From where the giant Himalayas wear  
Their snowy turbans under eastern suns,  
To where Peruvian zephyrs incense bear,  
Through streams of science golden wisdom runs.  
Aye,—and salvation's trumpet has been blown,  
With notes of joy to savage and to sage,—  
Notes which in love can melt the heart of stone,  
And quell the passions when they foam with rage.  
The champions of the Cross are now abroad  
Storming corruption's demon-mounted towers;  
Thousands are mustering to the ranks of God,  
And Heaven's blessings fall in sacred showers.

The clouds of strife are gathering in the east,  
And some great crisis slumbers in the gloom,  
Destined, perchance, to crush the Roman beast  
And seal Mohammedan imposture's doom.

It may be, that the arrogant Chinese

Now groping with Confucius in his dreams,  
Ere long shall hail, o'er intervening seas,  
The truth which cradles Britain in its beams.

Then let our watchword be *redeeming love*;  
Let each less noble motive yield to this;—  
And may the Spirit, breathing from above,  
Diffuse through all the lands millennial bliss.

#### CHRISTIAN TREASURY.

*The perseverance of the Saints.*—The Christian life consists not in metaphysical speculation, and the believer will soon be convinced by the most overwhelming of all arguments, the argument of experience, that he is labouring under some grievous mistake, or is guilty of some mischievous perversion of the truth,—if he finds in the doctrine of perseverance, any thing else than an encouragement and an impulse to persevere. When he feels that the world is in the way of an ascendancy in his heart; that his affections are beginning to lose their hold of spiritual and divine things; that his communion with God is more frequently interrupted, and yields him less satisfaction; and that he is not so scrupulous as he once was, on many points that involve the glory of God, and the honour of the Redeemer; it would appear to him at such a moment a very fearful and revolting idea to satisfy himself with the reflection that he cannot fall away; to lull himself into security by persuading himself that he is safe, while every thing about him gives him the most distinct answer that he is in danger; and to harden himself in his growing indifference by speculating on the doctrine of perseverance, at the very moment that he is conscious of ceasing to persevere. If he thinks at all, he must perceive that a cloud is beginning to interpose between him and the light of his Father's countenance. If the light of that countenance has ever been precious to him, he must feel that the source of his richest consolation is ready to be shut up; he must be aware that the removal of the obstacle that obstructs the communication of spiritual comfort is identified with his return to his former love; and if he has not apostatized so far as to cease putting any value on the divine favour, his anxiety will be, not to console himself with the abstract doctrine of perseverance, but how he may most speedily regain the path, where alone perseverance will terminate in glory.—REV. DR. GORDON. (*Discourse.*)

*The righteousness of Christ.*—Wantest thou a shadow or covering to shelter thy weary soul from the scorching heat of divine anger, or of temptation from Satan, or tribulation from the world? Improve this righteousness, and sit down under the shadow of a great rock in a weary land. Wantest thou courage to look the law or justice of God in the face? There is a fund for it; for under this covering thou mayst look out with confidence, and say, "Who can lay any thing to my charge?" Wantest thou to have the New Covenant confirmed to thy soul? Improve this righteousness by faith; for Christ, by his obedience and death, confirmed the covenant with many. This blood is the blood of the New Testament; and when the soul by faith takes hold of it, the covenant of grace is that moment confirmed unto it for ever. In a word, by virtue of this righteousness thou mayst come to a communion table, and to a throne of grace, and ask what thou wilt. Our heavenly Father can refuse nothing to the younger brethren who come to him in their brother's garment. By virtue of this righteousness, thou mayst lay claim to every thing, to all the blessings of time and eternity. May not all this revive thy drooping

spirit, and make thee take up that song, "In thy name will I rejoice all the day, and in thy righteousness will I be exalted?"—REV. E. BASKIN.

*Examine yourselves.*—Our whole behaviour by nature is a perpetual disguise. The mischief of this is, that we take ourselves not only for what we are to be, but for what we would be thought to be; and continue strangers to the corruption of our hearts, and deaf to the word of God; the great purpose of which is, to discover and make known that corruption, the method of cure, and the necessity of complying with it. Alas! it is to be feared that even those who are called, and think themselves Christians, are sadly insincere and little known either to themselves or others.—ADAM.

#### HENRI ARNAUD,

#### AND THE RETURN OF THE WALDESEES.

#### PART I.

IN the summary historical notices which we have recently given of the Waldenses of Piedmont, we contemplated a small and simple community struggling for ages in behalf of Divine truth, and lifting their testimony, like a voice in the wilderness, against a world that lay in darkness and iniquity. A mysterious Providence, which had preserved them so carefully through centuries of oppression and persecution, at last saw fit to resign them to the enemy, and in 1686-7 they were driven from their valleys by Victor Amadeus II., their ruthless and ill-advised sovereign. The miserable remnant that survived the persecution was scattered abroad among the Swiss Cantons, Holland, Prussia, and the Protestant states of Germany; and to add to the improbability of their return, their homes were peopled with Roman Catholics, and their mountain-passes were fortified and garrisoned with a numerous soldiery. It seemed impossible that a remnant so dispersed could be gathered, or that obstacles so strong could be surmounted. But what difficulties can daunt that Christian heroism which, fearing God, has no other fear? And what is that achievement in behalf of His cause, which can be termed impossible? So at least reasoned Henri Arnaud, one of their pastors, a man within whose heart beat as ardent a patriotism as ever delivered a land from bondage. As he belonged to a militant church which, for ages, had occupied the fore-front of the battle, he felt that there was no dereliction of clerical duty in becoming the leader of such an expedition; and the examples of former priests, his predecessors, who had led their flocks to the conflict, when there were no other champions to head them, and by whom God had wrought a deliverance for his people, were fresh in his mind. In this spirit, he girded on his weapon, which he termed the "sword of the Lord and of Gideon," while that motto of the Waldenses, "The light shineth in darkness," was constantly upon his lips. Two events, indeed, had already occurred, which might well have dismayed a faith less firm than his own. Scarcely had the exiles been driven into banishment, than with that vehement longing for their native land which so strongly characterises the people of a mountainous country, several of them attempted to return; but they were a handful without arms, leaders, or arrangement, and the attempt came to nothing. Another that was made in June 1688, was detected by the governors of the Swiss Cantons, and providentially frustrated, as the effort was premature. These partial

explosions put the Duke of Savoy on his guard; the troops were increased, the fortifications strengthened, and every precaution adopted to baffle any further attempt. But, still Arnaud did not despair; and to raise the hopes of his people, he preached to them from that text, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." The exiles had now derived experience from their former failures; and a third expedition was undertaken under the superintendence of Arnaud himself, that, whether for the boldness with which it was planned, or the energy with which it was carried into execution, has scarcely a parallel in the whole range of history.

The head-quarters of this new coalition were at Berne; and in the event of a movement, it was necessary that the Bernese should be kept in ignorance of their purposes, as well as their enemies of France and Savoy, that the safety of their allies might not be compromised. The rendezvous of the exiles was therefore held secretly in a large forest, in the Pays de Vaud, called the wood of Nion; and to this meeting the dispersed, to the number of eight hundred had assembled from various countries. Here, the whole plan of the expedition was settled, and Henri Arnaud vowed that he would never resign his sword until their thirteen churches in the valleys should be cleansed from their idolatrous emblems. It was the night of the 16th of August, 1689, when this daring resolution was adopted; and such was the secrecy of the meeting, that only certain vague whispers had floated about concerning it, in consequence of which several people, excited by curiosity, had crossed the lake, to ascertain what was going on in the neighbouring forest. This was a providential circumstance for the Waldenses, who seized the boats of these new comers, and thus transported themselves to the other side, between Nernier and Ivoire. An alarm was given upon their landing, and as they advanced, they saw enough to convince them that their march would be speedily opposed; upon which they seized two gentlemen of the district, as hostages, for their safe conduct through the country. This precaution was absolutely necessary, as they were strangers to the way, and even as it was, the second day of their march had like to have proved their last; for the inhabitants of Cluses, who grudgingly allowed them a free passage, sent a messenger to those of Sallanches, advising them to attack the Waldenses in the narrow defile of Maglan, while they themselves would assail them in the rear. But Arnaud, who discovered their treachery, seized two more hostages from Cluses, and rapidly advanced to the terrible defile which a few men, armed only with stones, could have made good against a host. He seized it, and crossed it with all his troops, before the people of Sallanches had intelligence of his coming. The toils and perils of this march, amidst torrents of rain, and over rocks and mountains, were also aggravated by the treachery of their guides, who, on the third day, led them across the mountain of Haut Luce, by the most frightful and difficult of the passes, that the Savoyards might have time to overtake, and destroy them. In this emergency, Arnaud was obliged to have recourse to the usual harsh usages of warfare, so that he threatened to hang up the guides if they persevered in their design, a menace that reduced them to fidelity. After the Waldenses had scaled with im-

mense toil this precipitous mountain, they were obliged to descend seated, and sliding, with no other light than that which proceeded from the whiteness of the snow; and on their landing late at night at St Nicolas de Verose, a miserable hamlet at the bottom of a frightful abyss, there was no fuel to be obtained, but by unroofing the huts which protected them from the rain. Such were but a few of the difficulties experienced by the invaders in this most surprising march, until they reached the valley of Isere on the fifth day; and during the whole course of their route the sagacity of Arnaud in anticipating and averting dangers, had only been equalled by the fervour with which he prayed for his followers, and the earnestness with which he preached, and exhorted them to perseverance. And still, notwithstanding the extremities of hunger and thirst, of cold and weariness, which they endured among the dismal gorges of the Alps, their moderation was wonderful, and excited the applause even of their enemies. None of those instances of rapine and cruelty which would have marked the tract of even the best ordered troops under such irritating and distressing circumstances disgraced the march of the Waldenses. Although they were among enemies, upon whom they could have levied the usual contributions, they abstained from pillage, and paid out of their scanty supply of money for the provisions which they ordered upon the way.

Hitherto, the encounters which the Waldenses had sustained in their progress arose from occasional skirmishes; but on the eighth day, they were to experience the brunt of regular battle. They had advanced along the banks, at the foot of the Col d'Albin, which closes in upon the river, and leaves a pass by which regular troops can barely march even when unmolested by an enemy; and at the narrowest part of this pass, near Salabertrand, which they hoped to find undefended, was a bridge, by which they could cross the Dora. But no sooner had they neared this point of difficulty than they saw on the opposite side of the bridge a force of two thousand five hundred French soldiers strongly entrenched, and ready to dispute the passage. The condition of the Piedmontese was perilous. On either side they were hemmed in by impassable rocks; the hostile garrison of Susa could effectually bar their retreat, and in front of them was an enemy confident in their superiority. They dashed forward to the bridge; and to the cry of "*Qui vive?*" from the opposite side, they answered, "Friends, if you allow us to pass!" The cry of "kill! kill!" instantly rose among the French, and was followed by a heavy volley of musketry, in which more than two thousand shots were fired. But Arnaud had ordered his men to throw themselves on their faces, and thus only one man was wounded by this terrible shower. At the same instant the Waldenses were charged by two companies in their rear, so that they were placed between two fires. They saw that all must be hazarded, and, therefore, they still dashed forward, shouting the name of their leader: some voice in the crowd exclaimed, "courage, the bridge is won!" and at this, the whole mass rushed onward with confidence, until they came to close conflict with the enemy. The bridge, indeed, was not yet won, but it was soon carried, and swept of its defenders; and the onward movement carried the Piedmontese into the midst of the French troops, where a close hand-to-

hand conflict was maintained, in which the heavy sabres of the mountaineers shivered the swords of their enemies, and struck fire from the muskets that were raised to parry the blows. After an engagement of two hours, the Marquis de Laney, who saw his men falling, or flying in every quarter, while he was himself wounded in the arm, exclaimed with furious oaths, "Is it possible that I have lost the battle, and my own honour?— and immediately adding, "Save himself who can!" he fled with several of his wounded officers to Briançon, from which he was conveyed in a litter to Embrun. Such was the confusion of the enemy, and so completely had they been mixed up with their intrepid assailants, that many of them remained among the ranks of the Waldenses, thus hoping to escape undetected. But they mistook the watchword of the latter, which was *Angrogne*, for *Grogne*, and in consequence of this perverted *Shibboleth* two hundred were discovered and slain. The greatest part of the baggage, and all the ammunition, fell into the hands of the Piedmontese, and when the moon rose, not a foe was to be seen. When all was over, the trumpets were sounded; and the victors, throwing their hats into the air, made the rocks resound with the acclamation, "Thanks to the Eternal armies, who has given us the victory over our enemies!" It was, indeed, a wonderful achievement; and the following extract from the account of Arnaud himself will best exhibit that feeling of devout astonishment with which he regarded it. "What! a handful of men attack an army well entrenched, among whom were fifteen companies of regulars, and eleven of militia, with all the peasants that could be collected, besides the troops, which attacked this handful in the rear! Belief in so improbable a fact must be grounded on a conviction, that the hand of God not only fought with the Vaudois, but blinded the French. For how else can we account for their not thinking of cutting away the wooden bridge, and thus effectually checking the Vaudois: for the Dora was so swelled, that any attempt to wade through it, would have been to court inevitable death? If this glorious victory is matter of surprise, the small loss of the Vaudois in obtaining it is not less so. It amounted only to ten or twelve wounded, and fourteen or fifteen killed, in addition to one of the hostages, six only of whom failed in making their escape during the conflict."

After this signal instance of success, the intrepid invaders, although half famished, and exhausted with a heavy march of three days, and as many nights, continued to advance, lest the enemy should receive reinforcements; and on the evening of the battle they scaled the mountain of *Sci* by the light of the moon, although their friends were falling at every step, from drowsiness and fatigue, and had to be roused and urged onward by the rear-guard. But on the following morning, which was Sunday the 25th, they could see afar off the summits of their own native mountains; upon which Arnaud, summoning his people together, conducted their thankgivings and prayers, and exhorted them with his animating addresses. They continued their march, driving before them the few skirmishers who ventured to interrupt their progress, and on the 27th they arrived at *San Martino*, in the valley of which, had mere safety been their wish, they could have securely settled themselves. But it was their country

and their native Churches which they fought to recover, and the restoration of their brethren to the full blessings of Christian liberty, and therefore they boldly advanced to new trials and dangers. On the 29th, they descended into the valley of *Lucerne*, which was strongly occupied by French and Piedmontese troops, two hundred of whom were intrenched upon the *Col de Giuliano*, to dispute the passage. The Waldenses rushed to the attack in three divisions, and with such courage that the enemy were confounded, and, after a few volleys, fled from the pass, while the assailants drove them from point to point, with the loss of only one man. The fugitives took refuge in the village of *Bobbio*, occupied by Papists, to whom the confiscated property of the Waldenses had been granted; and it was accordingly attacked by the latter, carried by storm, and given up to pillage. This was the first abandonment of that spirit of moderation which the exiles had hitherto exhibited; and even in reclaiming their own, they exposed themselves to the cavils of a reproachful enemy. The still greater atrocity which they were compelled to commit, during these and subsequent skirmishes (of putting their prisoners in several instances to death), admits of a stronger palliation; and which cannot be better given than in the words of the record from which we have already quoted. "Let not the reader be surprised that the Vaudois should thus put to death those who fell into their hands. We had no prisons to confine them; our numbers were too small, and the warfare too desultory, to admit the possibility of guarding them; and to have released them, would have been to have published our plans, our weakness, and every thing on which depended the success of our enterprise. The relaxation of this unavoidable maxim in the instance of *Gras* and his father, was eventually highly prejudicial to the Vaudois, from the injury they received through the means of these two ungrateful wretches; who, however, received, in the end, the just reward of their perfidy." In fact, almost every prisoner whom the Waldenses had spared went over to the enemy, and betrayed their plans and movements. Of a truth, war is a fearful thing, even when the cause is just and holy; because it leads, yes, compels, to the commission of deeds which the tender heart abhors, and a righteous Gospel condemns. Even the clerical and apostolic spirit of Arnaud, also, was not always proof against that military excitement which, in such a state of life, became his besetting temptation; and thus, after he had commended his flock to God in prayer, and given the signal for battle, he was immediately after to be seen in the thickest of the tumult, and the first in the onset. The peril to which he thus exposed himself alarmed his followers, who often entreated him to be more careful of his person; but to all their remonstrances he fearlessly replied, "I best know what the occasion and the cause require of me: while I advance follow me; and when I fall, revenge me."

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAE & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CORY, Junr. & Co., Dublin; W. M'COMA, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE

SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

1.—On the State of Civilization described in the Book of Job, ..... Page 657	5.—A Discourse. By the Rev. John Thomson, ..... Page 668
2.—Sacred Poetry. "Triumph of the Gospel." By Kelly, ... 660	6.—Sacred Poetry. "Comfort for Mourners." By Hutton, ... 668
3.—The Warning, ..... 661	7.—Henri Arnaud and the Return of the Waldenses. Part II. 66.
4.—Biographical Sketch. Mrs W. W. Duncan. By the Editor.	8.—Christian Treasury. Extracts from Rev. T. Boston, Bayly, Rev. W. Romaine, Rev. J. Hart, ..... 671
Part III, ..... 663	9.—Tyre in Ancient and in Modern Times, ..... 66.

ON THE STATE OF CIVILIZATION DESCRIBED IN  
THE BOOK OF JOB.

AMONG the various controversies to which the Book of Job has given rise, one fact has been universally conceded, namely, that it is an independent record, that it has no connection with the Hebrew history or code of laws, and that it presents a system of religion differing in all its visible forms from that established by Moses.

The religious knowledge possessed in the age of Job was founded on the unity of Deity, both in the creation and government of the universe; but that this was not a natural theology,—a doctrine discovered by unassisted reason,—is proved by the reference of Job himself to a revelation, when he declares (chap. vi. 10), "I have not neglected the works of the Holy One;" and again (chap. xxiii. 12), "I do not neglect the principles of his lips: I have treasured up his words in my bosom." This religion was embodied in formal acts of worship: Job offered expiatory sacrifices for himself and his family, not in the character of a priest, but as patriarch and head of a tribe. We find from the Book of Genesis that sacrifices began to be offered immediately after the expulsion of our first parents from Paradise; and as there cannot be found any reasonable ground for the suggestion of sacrifice to an uninstructed mind, the character of Job's religion, both in doctrine and form, is that of a theology derived from a primitive revelation, and not evolved from barbarism or paganism by any mental process.

That the knowledge of the Divine unity was derived by Job from a revelation to himself, or from a former revelation transmitted to him by writing or tradition, appears further proved by his reference to the corruptions of religion which were gradually increasing in his time. He describes Sabaism, or the worship of the celestial luminaries, as an error to which he might, like others, have been led by his natural propensities, and from which he was protected only by the firmness of his belief in what had been revealed. This is a

remarkable confirmation of his having obtained his own knowledge of religion from some external source, for he mentions the superstitious practices connected with Sabaism as customs with which he had been tempted to comply.

If I have looked with a superstitious eye,  
At the sun when he shone in his strength,  
Or the moon when she walked in her brightness,  
And my heart hath been secretly enticed,  
And I have worshipped by carrying my hand to my mouth,  
I should have been chargeable with a great transgression,  
For I should have denied the Supreme God.\*

The religion of Job, the first great element in the patriarchal system of civilization, is thus clearly shown to possess a derivative character, and the only form of religion which we find to have been self-evolved, was a corruption. It is not to be expected that the ideas of morality formed by the patriarch could be so clearly traced to their source, but there are still proofs of their derivative character in their disproportion to the state of physical knowledge represented in the book. It was not until a very late period in the history of the Grecian philosophy, that moralists discovered the necessity of imposing a restraint on the inward sentiment. Now, we find that Job had anticipated this great principle, for he disclaims not the overt act, but the impure desire which might have prompted to its commission.

I made a covenant with mine eyes  
That I would not gaze upon a virgin,  
For what portion should I then have in God,  
Or what inheritance from the Almighty on high?

In all the civilized nations of antiquity, and in some which claim to be civilized in modern times, the rights of slaves are ostentatiously disregarded; their persons and properties are at the disposal of their masters. The worst forms of slavery are to be found in pastoral and nomade races, yet we find Job expressly recognising the rights of his dependents, and asserting their claims to justice

\* The quotations throughout the chapter are taken from Wemys's admirable translation, and the author has made extensive use of that gentleman's researches and illustrations.

with a spirit of equity not to be found in any of the Pagan philosophers, or in some Christian legislators.

If I denied justice to my male slave,  
Or to my female slave when they disputed with me,  
What then should I do when God maketh inquest?  
When he inquires what answer should I give?  
Did not He who formed me form them?  
Were we not fashioned alike in the womb?

Such morality is clearly beyond the general state of knowledge at the period when Job lived; we find nothing like it in any of the pastoral races existing in the East, though there are many of these whose civilization, estimated by the advance in the arts and sciences, would appear to be greater than that which was possessed by the Idumeans in the days of the patriarch. This superior purity of the ethical code, so far in advance of the progress made in the other branches of human intelligence, is a strong presumptive evidence that it was derived from a source external to the state of society.

We find also that the friends of Job refer to moral maxims and principles derived from sages of old, and assert the obligation of the rules which experience had proved to be efficacious. Thus Balaam:—

Examine, I pray thee, former generations,  
Inform thyself of the wisdom of their ancestors:  
(For we are but of yesterday and have no experience;  
Our days on the earth are but a shadow.)  
Shall they not teach thee and instruct thee?

The amount of natural history possessed by Job, is greater than he was likely to have obtained from his personal experience, since he not only mentions, but describes animals which were not natives of Idumea, such as the crocodile and the hippopotamus. It is not likely, indeed, that his knowledge of these was derived from tradition, he more probably obtained his information from the commercial travellers who traversed Idumea on their way to Egypt; but it is remarkable, that so animals beyond those he mentions, have been domesticated and rendered useful to man since his day. The shepherd's dog is found to have been used at this early period, and the horses of Arabia are shown to have been already subjected to the dominion of man. At the same time, the animals which could not be tamed or rendered serviceable, are specified with as much accuracy as could be attained at the present day.

Though the descriptions of the animals are not technical, they are far from being deficient in scientific accuracy; the author has, with extraordinary felicity, seized the leading characters of each, and the peculiarities by which it is distinguished from its fellow-brutes; in a few words, the amount of instinct it possesses, and the application of that instinct to its habits and modes of life, are brought before us; experience must therefore have been miraculously aided then, or marvellously neglected since, for the accumulated observation of subsequent ages has not added so much to our knowledge of the animals described as would equal the amount possessed by Job.

The Scriptures mention the use of metals and

musical instruments, as additions made to the stock of human knowledge; we have already noticed Job's acquaintance with mining operations and refining processes, and need not here repeat our estimate of the amount of his skill in metallurgy, but we may direct attention to the fact, that such an amount possessed at so early an age is strongly confirmatory of the antiquity assigned to the invention in the Book of Genesis.

Mention is made of bread, cheese, butter, oil, and other manufactured forms of agricultural produce. Wine was preserved in leather bottles, or skins, as it is still in most parts of the East; and it is curious to find Job referring to the fermentation of new wine, in nearly the same words used by Jesus Christ after the lapse of several centuries.

I am overcharged with matter;  
My mind within me impels me—  
My feelings are like new wine closed up;  
As vessels of new wine they are bursting.

There is reason to believe that men had become accustomed to fixed habitations in Idumea, as we should be led to conclude from the account given of the building of Babel. The mention of cities, indeed, is not decisive, for the Hebrew word so rendered may be applied to assemblages of tents or waggons. But Zopher, in his third address to Job, draws a very manifest distinction between temporary habitations and permanent structures.

He had built his house like a moth-worm,  
Like a booth which the garden-watchman constructs.

The various artifices used in hunting, and the instruments employed in war, to which Job incidentally alludes, though very interesting to Biblical students, do not come within the scope of our reasoning, because there are no similar references in the early part of Genesis. The art of clothing is expressly mentioned among the communications made to Adam, but in his case it was confined to preparing articles of dress from the skins of beasts; in Job's time textile fabrics were known, for he says:—

My days are slighter than a weaver's yarn;  
They are finished like the breaking of a thread.

The first mention of the balance and scales occurs in the history of Abraham, but it is there introduced as an instrument familiarly known, an invention so long in use that no reference is made to its origin. Job speaks of it in terms of similar familiarity:—

Would to God my grief were weighed in a balance,  
And my calamity laid in one of the scales!  
It would be found heavier than the sands of the sea,  
Therefore my complaints are vehement.

We have also an allusion to the practice of sealing with a signet ring, to which there appears no parallel in the Book of Genesis previous to the history of Joseph:—

At present thou numberest up my devices,  
Not one of my inadvertencies escapes thee.  
My offences are sealed up in a bag;  
Yea, thou tnest together mine iniquities.

No definite account of institutions, and of social or domestic habits, is found in the Book of Genesis previous to the patriarchal record relating

to Abraham and his family. Many points of similarity could be found between the habits of Abraham and Job, as might reasonably be expected, since both were emirs or chiefs of pastoral tribes. It will, however, be sufficient to notice one or two of the most prominent resemblances, particularly such as best tend to illustrate the state of civilization in the patriarchal age. Great attention was paid to the wisdom and years of Abraham, by the kings and princes among whom he sojourned; the reverential simplicity of the homage paid to knowledge and experience is, indeed, one of the most delightful traits in the patriarchal history. The reply of the children of Heth to Abraham, when he wished to purchase a burial-ground from them, is an interesting proof of the great respect which he "a stranger and sojourner with them," had acquired, solely by the influence of his personal character. Job could boast of similar marks of respectful homage:—

To me men gave ear and attended,  
They were silent at my admonition,  
After I had spoken they replied not,  
For my reasons dropped on them as dew,  
They waited for me as for a spring-shower;  
They opened wide their mouths as for the harvest-rain.

The transaction between Abraham and the children of Heth brings before us another very interesting peculiarity of the earlier patriarchal times, the influence of public opinion in enforcing obedience to the rules of morality. Abraham, in the absence of courts of record and registry-offices, made his purchase in the presence of the general assembly of the people, and thus the multitude became witnesses of the bargain, and judges of its equity. In like manner Job dwells upon the influence of public opinion manifested by a public assembly of the people, as an efficacious sanction for rectitude of conduct:—

If human-like I concealed my sin,  
And hid my transgressions in my bosom,  
Let me be confounded before the multitude;  
Let me be covered with public contempt;  
Let me be dumb, nor dare to go abroad.

Few circumstances connected with patriarchal life have a more touching effect on the mind, than the hospitality accorded to the wearied traveller and way-worn stranger. So sacred was the obligation of extending such assistance felt to be, that the host looked upon himself as the obliged party, and supplicated guests to give him their company as an honour and a boon. Thus, when the vision appeared to Abraham in the plains of Mamre, "he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground," and said, "My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on; for, therefore, are ye come to your servant." He then directs Sarah to prepare the bread, while he goes in person to choose the best calf from the herd, and to prepare other

provisions for his guests. In the same way, when two angels visited Sodom, Abraham's nephew, Lot, urgently entreated them, as a favour, to become his guests: "Behold now, my lords, turn in, I pray, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways." When they refused, "he pressed them greatly," as if his house would be honoured by the presence of the strangers. Job lays claim to the exercise of the hospitable virtues in their widest extent:—

If my domestics were not wont to say,  
"Who is there that hath not been filled with his dainties?"  
The stranger lodged not in the street,  
My door was open to every comer.

From the history of Abraham and Esau, it seems evident that polygamy was not so common in the earlier as it was in the later patriarchal ages, and that the marriage union was a connection on terms of equality, which by degrees changed into the degradation of the weaker sex. Both Sarah and Rebecca appear to have been more influential persons in the households of their husbands, than the wives of Jacob. Job's wife is also represented as the companion, and not the slave of her husband. In our version, her conduct appears harsh and revolting, because the most important word in her address to the patriarch has been rendered into the very opposite meaning of what was intended. She is made to say, "Curse God and die. But the Hebrew word (*berek*) most usually, if not invariably, signifies *bless*; and any one who looks at the passage, unprejudiced by the translation, will see that she obviously alludes to the previous declaration of the patriarch:—

Naked I came from my mother's womb,  
And naked I shall return to the earth;  
Jehovah gave; Jehovah hath taken away;  
Blessed be the name of Jehovah!

This was Job's exclamation when property and family were reft away; but a second course of misery had now fallen upon him, he was smitten with loathsome disease, which covered him externally with ulcers, and racked all his bones with pain; his wife, therefore, exhorts him to reiterate his former words of resignation, to *bless* God and die. Mr Wemyss adds, that "she may have deemed his sufferings to have arisen from some trespass or iniquity which required a penitential confession, and, therefore, she may have uttered the words in the sense in which Joshua advises Achan (Joshua vii. 19), "Bless God," that is, "Give glory to God, by confessing thy sins, hoping also that such confession might avert the divine wrath, and procure to her husband a mitigation of his sufferings."

That this is the correct view of her conduct, appears evident from the terms of Job's reply: "Thou speakest like a foolish woman; what, shall we then receive good from the hand of God, and shall we not receive evil also?" There is, indeed, some severity in the reproof, but it is not such as the act of blasphemous impiety, imputed to her in the ordinary version, would have required. He seems to assert that she had misun-

derstood the nature of his case, as his friends did subsequently, by regarding it as a punishment for some transgression which required to be confessed, in order that the moral providence of God should be justified, and he therefore insists that there is no necessity for such a justification, since he who had conferred prosperity, could, in his sovereign power, inflict adversity.

Mr Wemyss adds,—“Neither does the Scripture throw out the least word of reprehension as regards her conduct. She remains with her husband to the last; and at the close of her own and his trials, she becomes again the mother of ten children, and partakes of the renovated happiness of her husband. Nor, when the Almighty orders expiation for the improper language of Job's friends, is there any mention made of her conduct as betraying unbelief, impatience, or impiety.”

From the very earliest period to which historical information reaches, travellers in the East formed themselves into caravans, or companies, for the purposes of mutual protection and assistance. Though their first mention in Genesis is in connection with the history of Joseph, there can be little doubt that they existed much earlier, for the brief notice of Egypt, in the life of Abraham, shows it to have been already a commercial country. But Job, who lived in the land through which the caravans passed, and where they had to encounter their greatest difficulties, supplies the exact circumstances which the sacred historian has omitted.

He beautifully compares his friends to a land-flood formed by the melting snows, which had speedily been absorbed in the sands and evaporated by the summer heat; and he describes the consternation of the caravan from Teman, when they came to the place where torrents were known to descend from the mountains, in the hope of being able not only to slake their thirst, but to fill their water-skins, and found the torrent-bed dry and the waters dissipated; he further notices the dismay of the caravans from Sheba, when their associates did not meet them at the appointed place:—

As to my brethren, they are perfidious like a brook,  
Like the torrent which rushes through the valley;  
Whose waters are swollen by the melting of ice,  
And turbid by reason of the snow—  
Summer comes and they disappear:  
The heat absorbs them and they are dried up.  
Caravans turn thither on their route;  
They perish in the midst of the desert.  
The travellers of Teman looked anxiously,—  
The caravans of Sheba panted for them;—  
They blushed for their own confidence—  
They came to the spot and were confounded.  
—In like manner ye are become useless to me;  
Ye see my misery and recoil with horror.

A dissimilarity of habits and customs suffices to show that the Books of Genesis and Job, while they agree in the general estimate of patriarchal civilization, yet present it to us in different phases, and with such variety of species, as to show that the records are independent of each other.

The funeral ceremonies of the Hebrew patriarchs, previous to the migration of Jacob's family into Egypt, were remarkable for their severe sim-

licity. Abraham was an emir of great wealth and power; kings had shown him respect, and courted his alliance. It might reasonably be expected, that the funeral obsequies of such a powerful chieftain and public benefactor would have been celebrated with all the pride, pomp, and circumstance of oriental magnificence; but, on the contrary, we find him simply borne to the grave by his two sons, unaccompanied by any mourning train or pompous solemnities.

The account which Job gives of the gorgeous procession attending the funeral of a man of rank in his country, affords a striking contrast to the almost naked simplicity of the funerals of Abraham and Isaac. He replies to the assertions of his friends, that adversity is a proof of guilt, by describing the gorgeous obsequies of wicked chieftains in the countries bordering on the Euphrates:—

He is brought to the grave with pomp;  
They keep watch over his tomb.  
The sods of the valley are sweet to him;  
Crowds follow his funeral solemnity;  
Vast numbers go before it.

Another point of dissimilarity between the patriarchal records in Genesis and the Book of Job is, that the Hebrew fathers are never represented as coming into contact with a wretched and miserable race of outcasts; indeed, it would appear that an average share of comforts was possessed by the various races amongst whom they settled. Job, on the contrary, describes a degraded and impoverished race of exiles, driven out from the fertile portions of the country, to seek shelter in the wilds and wastes of Northern Arabia. This circumstance is characteristic of the difference which may exist between the developments of the same system of civilization in different lands. Palestine had neither organized bands of plunderers, nor such a miserable herd of outcasts, as Job describes, when, as an aggravation of his misery, he says, that he was an object of contempt to the most wretched of the earth.—

But now  
I am held in derision by my juniors,  
By men whose fathers I would have disdained  
To set among the dogs of my flock.  
Of what value was the power of their hands?  
They had neither strength nor vigour in them;  
Hardened by hunger and by wretchedness,  
They retire into the solitude of the desert—  
Into desolate and uncultivated wastes;  
They pluck up the mallow among thorns,  
The root of the broom is food for them;  
Should they leave their retreats for a moment,  
Men cry after them as after a thief;  
They dwell in cliffs, among the valleys,  
In crevices of the earth, and in rocks:  
They bray among the bushes, like wild asses;  
They couple beneath the beds of nettles;  
Brutish people! without character and infamous,  
Who were driven in disgrace from their country.\*

#### TRIUMPH OF THE GOSPEL.

ZION'S King shall reign victorious,  
All the earth shall own his sway,—  
He will make his kingdom glorious,  
He will reign through endless day:

\* This Article forms part of a very able and enlightened work, lately published under the title of "The Natural History of Society." By Dr W. C. Taylor.

What, though none on earth assist him,  
God requires not help from man;  
What, though all the earth resist him,  
God will realize his plan.

Nations now from God estranged,  
Then shall see a glorious light;  
Night to day shall then be changed,—  
Heaven shall triumph in the sight.  
See the ancient idols falling,—  
Worshipp'd once, but now abhorr'd;  
Men on Zion's King are calling,—  
Zion's King by all adored.

Then shall Israel, long dispersed,  
Mourning seek the Lord their God;  
Look on him whom once they pierced,—  
Own and kiss the chastening rod:  
Then all Israel shall be saved,  
War and tumult then shall cease,—  
While the greater Son of David  
Rules a conquer'd world in peace.

Mighty King, thine arm revealing,  
Now thy glorious cause maintain;  
Bring the nations help and healing,—  
Make them subject to thy reign.  
Angels, in their lofty station,  
Praise thy name, thou only wise;  
Oh! let earth, with emulation,  
Join the triumph of the skies.

KELLY.

## THE WARNING.

[From "Pastoral Annals." By an Irish Clergyman.]

It was on the afternoon of a fine Sunday in June, when, having concluded divine service in the parish church of —, I was walking slowly and alone towards the house wherein I at that time sojourned, the parsonage being in progress of repair. Scarcely had I proceeded above a hundred paces, when a boy of fourteen or fifteen years of age overtook me. He was quite out of breath from running and the heat of the day, and remained for nearly a minute unable to speak from agitation. At length he hastily announced that his mother, the wife of a blacksmith living about half a mile distant, lay at the point of death, and desired above all human things to see me, and to give the last testimony of her faith in the Redeemer. The story was calculated to rouse even a careless clergyman, and such I certainly was not: but it made only a slight impression upon me (though I did not altogether disbelieve it), because I had seen the woman two days before, and entertained no suspicion that her end was so near. My mind also being otherwise occupied, I contented myself with telling the boy that I would come to his mother by and by. The poor fellow appeared exceedingly disappointed, but made no reply. I remember, that after about the lapse of a minute, I happened to turn round, not well knowing why. My young friend still stood as I had left him, merely his face was bent towards home, and not looking after me, as might have been supposed. The circumstance soon ceasing to attract my attention, I continued my walk, and forgot it and the message together.

An hour had scarcely expired, when the boy came again. He was sadly distressed and in tears. He prayed me to accompany him without delay. His mother, he assured me, was on the point of death. "She is going fast, very fast, indeed, Sir," sobbed the disconsolate youth, "and desires to see you for one moment before the breath leaves her." When he delivered this message, I was sitting, with my head uncovered, upon the steps of the front door of the house. "I will get my hat," said I, "and come presently."

"Shall I wait for you, Sir?" asked, hesitatingly, the weeping lad. Piqued by the implied distrust, I desired him, with some impatience of tone and manner, to go home.

He obeyed, but as he retired, looked back several times to see whether I followed him. I retained my sitting posture, determined—poor weak creature that I was!—not to change it till he was out of sight. While thus wilfully offending against duty and conscience, I heard a rumbling noise, proceeding I could not tell from whence. At first I supposed it might be the rolling report of a signal gun from one of the ships of war in the harbour, about five miles distant: a conjecture which the next moment dissipated. It was, as I have stated, a lovely afternoon; not a breath of air disturbed the perfect calm which reigned around; hence the fact which I shall relate is the more remarkable. The rumbling sound which I had heard was occasioned by a slate of the roof above me, which suddenly detaching itself rolled down the slope, and before I was aware fell edgewise upon my unprotected head. Happily I had bent forward in the attitude of listening, and consequently presented an oblique surface to the descending mass. Had Providence not so ordained it, my skull must have inevitably been cloven asunder. From such a fatal issue the Lord preserved me; but the sharp substance penetrated to the bone, and prostrated me with excessive violence upon the earth.

I was quite stunned, and bled profusely. But oh! how was I moved, when recovering my senses, I perceived amongst the most active of four or five persons who had come to my relief, the very boy whose entreaties I had so unfeelingly disregarded.

It was he, indeed, who had given the first alarm, for he had seen the slate fall, and instantly ran back. While he staid beside me, rendering such services as he could, his sister, a child of ten years of age, came crying up the avenue, sent to make a last appeal to the procrastinating minister. Alas! the time was gone by when that appeal could be responded to.—"The harvest was past, the summer was ended,"—the poor woman remained without a pastor. To the child, whom her brother signed to hold her peace, I could give no answer; to the mother I had denied the consolation which it was no longer in my power to bestow. My spirit accused me with justice of a flagrant dereliction of trust; and as the thunder-clouds of self-reproach burst upon my terrified conscience, hers returned to the God who gave it.

My wound, though deep, was not dangerous, nor was the cure protracted beyond three or four days; that short period was sufficient to restore my bodily health. Far otherwise was it with my mental part. During my confinement I suffered extreme anguish of spirit. I tried to allay it, sometimes by prayer, sometimes by seeking palliatives for my conduct through every imaginable pretext. But none of them satisfied me. My days dragged on heavily amidst the torments of conscious omission of duty—my nights were far worse. Unable to sleep, from a dull sensation of headache, the spectacle, or rather the spectre of her I had so inexcusably abandoned, haunted my waking thoughts. Like the impression which the bloody death I had seen a few months before made upon my imagination, so now this death, which I had not seen, took strong possession of it.

I thought that she had left her dying bed and come to mine. Again and again I fancied that I looked upon her pale countenance, as she sat beside my pillow, and mildly, if I may use the expression, frowned upon me as I lay. Now I well knew the whole time that these ideas were unreal, and no more than mere phantoms of the diseased mind. But I could not minister to it, nor pluck from memory the rooted sorrow which still remained unextirpated. Distressed beyond endurance by

those visions which the periodical return of fever at eventide brought with it, I directed that a night-lamp should be placed in my chamber. Many find this a sovereign remedy against nightly fears; upon me the effect was quite opposite. A month of my then state of bodily and mental excitement, and I had become a confirmed Swedenborgian, so far as believing that I held converse with departed men.

Whether it were that the flickering flame of the lamp cast varied shadows around, or that a crisis had come, I know not. This I do know, that I embodied every shadow, and set them before me upon as many chairs as creative fancy could assemble.

My conversations with these people, as may be supposed, were highly animated, but not very profitable; yet I received many answers and assurances from my company. But time rolled on, and obliterated day by day some one phantom of the brain, and weakened at the same time the force of self-reproach. In short, I recovered full health and partial spirits; for the withers of conscience had been sorely wrung. My reflections were very painful and self-accusing; and though, indeed, I prayed much, still the exercise brought no comfort—the Spirit had not come. The truth is, my supplications were rather deprecatory, than enjoyed as the richest and most sublime privilege bestowed upon man. I spoke to my God, but not with him. There was no speaking face to face, as a man speaketh to his friend, but merely a crying for mercy from afar—the beating upon the breast of the penitent sinner, not the hosannas of the believer rejoicing in hope. My mind was, therefore, a theatre in which conflicting feelings wrestled—a sea where the four winds struggled for mastery.

I suffered exceedingly at the time; but subsequent experience has taught me, that these strong emotions are generally the prelude to sober and wholesome convictions. The storm blows by,—a gentle breeze remains, the pleasing vestige of the elemental rage by which we had been alarmed. I rejoice now—I rejoiced even then, that I felt such profound sorrow. I think it is very advisable to cultivate such feelings, when circumstanced as I was then. The sorrow which a sense of neglected duty inspires may torment for a season, but bright beams of hope shoot from behind its darkest clouds, and tell to the afflicted soul the tidings of happier days. So certainly was it, and often since has it been with me. The first use I made of my convalescence was to visit the widower. To my surprise, and I may add confusion, he received me with unbounded cordiality, testifying the deepest gratification at my recovery, and the universal regret the parishioners had felt when the account of the accident I had met with became known. Still, beneath these external demonstrations some hidden sentiment at variance with his professions must have lurked. He spoke of his sorrow for the loss he had suffered, and of the religious disposition of his deceased partner; but not a word of her latter moments, nor did he make any allusion to her desire of seeing me. This might have been delicate forbearance—or perhaps conscience made me suspicious, and that all was mere accident; but when he spoke of the fright his son had experienced at the sight of my accident,—that bore somewhat upon the question, and probed the wound. However, the general impression made upon my mind was that of thankfulness for the feeling consideration which he evinced: and truly his reception of me heaped coals of fire upon my head.

After submitting to this torture for some few minutes, I freely confessed my fault, and asked his forgiveness. Poor fellow! he appeared willing enough to forgive, but I had touched a tender string, which vibrated in his heart's core. Bitterly did he weep, and loudly bewail the dispensation with which it had pleased God to try him. Overcome by the recollection of twenty

years of cloudless happiness, he remained for a long time a prey to irrepressible bursts of affliction. By degrees they subsided; and when he felt himself sufficiently composed to speak distinctly, he sobbed out,—“Oh! dear sir, I cannot take upon myself to forgive my teacher.”

The words were, I believe, spoken in the purest singleness of intention, and with unfeigned humility; but I was fully sensible how much more they meant than he intended to express. They absolutely made me start. Forgive my teacher! Again and again I pondered upon the phrase,—and the more I thought on it, the deeper it sank. Forgive my teacher! “You won't take upon yourself,” I inwardly exclaimed, “to forgive, because you know that the account is between God and his soul, and that it is not yours to deal with.” No! the poor man did not think so; and I am sure that if he had, he would have gladly prayed for me. He merely felt that I was too much above him to require his forgiveness; while I, in heart, confessed myself so far below him, as earnestly to desire both his forgiveness and his prayers. And I have lived to receive both. Two years had scarce fulfilled their course, when he, too, was summoned to depart, and pass into “the land where all things are forgotten.” Before his day arrived, he had become a changed character: when it had come, he left this world rejoicing in hope. His last words were a fervent entreaty that God would bless my labours in the parish; and as I held his clammy hand in mine, we exchanged a final blessing.

Few reflections can be required upon the narrative of so very simple an incident. In the criminality of selfish delay all mankind are agreed. Such, undoubtedly, was mine. A merciful God has, I trust, sent an answer of peace to the sighings of a contrite heart, and not withheld the full measure of his love from her whom a negligent minister deprived of the dying glory of professing her reliance upon her Redeemer's sacrifice.

#### BIOGRAPHICAL SKETCH.

### MRS W. W. DUNCAN.

BY THE EDITOR.

#### PART III.

HITHERTO we have viewed this excellent Christian lady in some of the most interesting aspects in which practical piety is displayed in domestic life. Nor did her high-toned religious character shine to less advantage in the more conspicuous station which she was called to occupy as the wife of a faithful minister of Christ. The augmented responsibility which her new position entailed upon her, deeply impressed her mind. She sought in all points to prove herself a counsellor and help-meet to her husband; entering into all his plans for the good of the parish with an interest and ardour the most exemplary and becoming. Her anxiety for the young is beautifully evinced in the remarks which she penned in her Diary, when restrained on one occasion by God's providence from attending the class which she had formed for their spiritual instruction:—

April 23.—My class is gone; there were thirteen. When shall I see that any real good is done? I must pray more for them. I have been exhorting them to try, like good old Berridge, to put the words of Scripture into the form of supplications, and use them as they walk by the way. Oh for the teaching of the Spirit, to make them wise unto salvation! I painfully feel my own coldness and deadness, and would I were awake to newness of life. My God has shut me up

alone, while others meet in his beloved courts. I do love them! but is it with the fervent love of earlier days, when the words of truth were as manna to my soul? I often look back nine years, to the time when I was first admitted to the visible Church, and feel tempted to say, 'Then it was better with me than now.' What but the blood of Jesus can ransom me? I might have been far advanced in the Christian race ere now, instead of being the weak and erring child I am. When I come to die, I shall not be able to say, like Paul, 'I have fought a good fight,' but through grace I will cling to my Saviour. Oh! that my dear husband and I lived daily nearer to him. May a blessing be on his preaching to-day! In three days I shall have lived twenty-three years. In the last, how many mercies has God given me, with some slight chastisements that came threefold increased, because I did not cast all my care upon him, but kept some of it to carry myself! I have the prospect of introducing a new inhabitant into a world of sin, and, I trust, an heir of glory to the dawn of an immortal existence. Oh may my babe be one of Jesus' lambs! I scarcely dare form wishes for the future, but, at present, my mind needs cleansing. I do not feel the glow of Christian love to all; my affections are too much confined to a few objects. I am easily made impatient, and this was not the case formerly. I want the charity that thinketh no evil. My thoughts are too much on self. Alas! when shall I be like Jesus? In heaven?—Yes; but the likeness must begin on earth. Oh that the breath of prayer may be fervent and unwearied!

The prospect to which she alludes, of ere long becoming a mother, awakened in her reflective mind many solemn reflections; and accordingly, we find her thus giving vent to her feelings in a letter to a friend:—

"I do not know if I hinted to you in my last the prospect that lies before me, that of becoming a mother. Oh! my friend, what a tide of feelings rushes upon me as I write! How great the responsibility of being entrusted with the care of a young immortal—one who may be a holy and zealous child of God, or care for none of these things. But here, again, the Lord will lay no duty upon me, but what he will enable me to discharge. Will you pray much for me, dearest F.? You will not know when I am suffering, or what the issue is at the time. But, oh! commit me to a God of compassions every day, and then you will be able to feel for me what, I hope, He will enable me to feel for myself, a sweet confidence that all will be well. Yes; it must be well! It would be a mercy to be raised up again, and restored to my tender husband, and the duties of life that lie before me. But if I am taken, I know whose shed blood will gain access even for me. He will give me a place in his own temple. It will be the lowest place. It is wonderful, indeed, that there should be one of any kind for me. But the 'many mansions' are for the poor and needy, the sinful and the helpless; and I am of that number. My precious Saviour died that I might live."

In process of time Mrs Duncan was invested with all the anxieties as well as pleasures of the parental relation. "How my heart longs," she exclaims, "that this little one may be folded with the flock of Jesus, the loving Shepherd of helpless little children! and I have a cheering hope that so it shall be,—for she is a child of prayer, and our Father is a God of love." Ah! it were well if the hopes and the happiness of home were oftener hallowed by the prayer of faith. In the dwellings of the righteous may be heard the voice of earnest supplication, to him who is the God of the families that call upon his name; and hence it is that the candle of the Lord is ever shining upon their taber-

nacle, while, alas! fearful contrast, "the curse of the Lord is in the house of the wicked." Mrs DUNNAN felt that in her domestic circle, enlivened as it often was by the visits of kind relatives and friends, she enjoyed a happiness greater far than usually falls to the lot of mortals; and it was often an anxious subject of self-inquiry, "What shall I render to the Lord for all his mercies?" In devising and executing plans of usefulness she was indefatigable, as far as her now increased family occupations permitted. Besides teaching a Sabbath class, she spent some time weekly in distributing tracts among the families in the parish; availing herself of the opportunities which she thus enjoyed of conversing with the people on their eternal interests. Such subjects were ever present to her own mind, and she loved to speak of them. It was evident, indeed, to all around her, that she breathed habitually the atmosphere of heaven; and when reminded, by the trials of life, that "here we have no continuing city, no sure place of abode," she clung with all the greater tenacity to the hope of heaven. In accordance with this spiritual frame of mind, we find her thus recording her feelings in her Diary, in prospect of being mother of a second babe:—

"I pray for grace to bear my trial as a child of God, in patience and willingness to suffer according to his will. I was rebellious the last time, and bore the pain, not because God sent it, but because I could not escape it. May it be different now!

'His love in time past forbids me to think  
He'll leave me at last in peril to stak.'

'When I pass through the waters, He will be with me.' His exceeding great and precious promises encourage me to hope and enable me to cling, though weaker than a child, to the Cross, which rises, as my prop and stay, amid these deep waters. If it should be the will of God that these should prove for me the waters of the Jordan, still he has said, 'I will never leave nor forsake thee.' Often my faithless heart has forsaken Him—been occupied with creature affections, with worldly cares, or with the too engrossing pleasures of imagination, or sloth has prevailed, and made me forget that the time is short wherein I may do my Master's work. I have but a life of leaves, with very little fruit; and yet my Saviour would willingly work in me the same fair fruits that have adorned his most favoured children. Shall he have to say to me, 'and thou wouldst not?' Beloved Saviour, I entreat thee to mould my spirit as entirely to thy pleasure as thou didst my frame at first. Let me feel thee near, and be thou to me the chief among ten thousand. When I see thee face to face, I shall love thee as I ought, and rejoice, being satisfied with thy likeness. Till then, oh! for a more prayerful spirit, and more zeal to work—more grace in my heart, to hallow my converse with"—

Such were the closing words of her Diary, and they are beautifully in unison with the whole earthly career of this devoted young Christian. She was obviously ripening fast for heaven. The birth of her second child, which occurred on the 7th January 1839, was followed, before her constitution had overcome the shock which it then received, by the departure of two of her brothers to Australia. A letter which she wrote to one of them, in little more than a month after her confinement, shows that her tender heart was deeply wounded by the sudden stroke of separation. Though somewhat long, we quote it, as affording a fine specimen of the spirit of pious and calm resignation by which

she was actuated, even in circumstances the most painful and affecting :—

"I cannot tell you, my beloved brother, the many anxieties that have filled my heart for you, since we heard of your present state and prospects. You are going with Corie to the far country where we shall no more be near you. But, oh! if it is blessed to the establishment of your health, how joyfully shall we look on the separation that grieves us now. I am much distressed that your native clime is too stern for you; but God will be the guide of your way, and will, I trust, make a pleasant home for you in the wilderness, as long as it is His pleasure to continue you there. May you be able to say with Madame de Guion :—

'I can be calm and free from care  
On any shore, since God is there.'

"You must help each other to run in the heavenly way. You can do that as well in Australia as here. The ear of the Hearer of prayer is as open to the suppliant there, as in this land of privilege. He is himself the fountain of blessing, and sometimes gives it in the greatest abundance, when he has made us feel that we have little *outward* help. He puts the *means*, that we are so apt to rest in, out of reach, that we may look straight up to Him; and when we do this, what showers of grace and comfort does He pour into the heart! He shows us what a God of love and mercy He is, and how safe we are, amid the many slippery places and weary steps of our journey, walking in His light, and resting under His shadow. He is weakening your strength in the way, dear brother, that you may lean, more undividedly, on Him who is strong to save. He is changing the plan we all loved to think of, that of your soon being a messenger of glad tidings, a shepherd of the flock of Jesus. But I trust it is, that you may see more of the glory and beauty that shine in the face of this precious Saviour, and may learn the depths of his tender sympathy; for, oh! what is human love to this? And then, having learned the lesson in the school of Christ, how fervently will you declare to poor sinners the riches of his grace; and what a blessing will follow your labours, if, in after years, you are permitted to feed the flock! But I must check the utterance of these hopes; which, however, will dwell in my own bosom while we are divided. Oh George! if I did not know *who* is at the helm of events, I should call it cruel that you are to go; and I am not even to see you, or bid you farewell. But it is *our Father's will*, and this must be enough for me. I have a wavering heart that often departs from Him, and he sees it needful to subdue it in many ways,—and this is one of them. I should have felt it a happiness to contribute to your comfort, and have some sweet converse to think of, when seas are between us. But this may not be. Oh may it please God to make me *willing* to submit to this! Dear J. will be with you, and do for you all that a kind sister could; but do not forget that you have another sister, whose heart is with you; and do not forget to pray for me. Oh I have need that all who love me should do so! Pray for Wallace too, that he may live nearer to Christ every day, and win many souls by his ministry; and pray for our dear babes, that they may be among the children whom Jesus blesses. Henry Robert was devoted to Him in baptism yesterday; may the mantle of both his dear grandfathers rest on him! The weeks you are now to spend in Scotland will be very precious,—remembered by those who go, and those who stay. May they promote the growth of grace in each! And may I, too, grow, though not with you! I was hoping to have had a few quiet weeks with you, before the General Assembly. Alas! when may we have a quiet week together again!"

The valedictory poem is in the same strain :—

"TO MY BELOVED BROTHER, GEORGE ARCHIBALD LUNDIE.

*Celick, April.*

"Since o'er the wave thy Father's mandate calls thee,  
And bids thee seek thy home in climes afar,  
Sweet brother part in peace! What'er befall thee,  
Still may His presence be thy guiding star,  
To point with Heavenly light thy pilgrim way,  
And shine in warning love when thou would'st stray.

"Trusting, we yield thee to the mighty ocean,  
For 'in the hollow of His hand' 't Heav,  
And on its bosom vast, with meek devotion,  
Thou'lt look from its calm wave to calmer skies,  
And bless the love that reigns through every clime,—  
The God who fills the universe sublime!

"When Albion's shores, from thy strained gaze receding,  
Are fading in the dim uncertain haze,  
And sad affection is thy spirit leading  
Back to the beautiful home of former days,  
Oh! may a voice divine be in thine ear:  
'Fear not, thou'rt still at home, for God is here!'

"Should languor come, thy gentle frame oppressing,  
And tremble in thine eye the silent tear,  
That now no more thou hear'st a parent's blessing,  
Nor tender words, that sickness' self could cheer,  
Be Jesus' sheltering banner o'er thee spread,—  
His everlasting arms support thy head!

"Shouldst thou, in spirit to thy home returning,  
Behold the lessened circle sigh for thee,  
And each, with mournful love and ardour burning,  
For thee, retiring, bend the suppliant knee,  
May faith's assurance soothe thy soul to rest,—  
'Their prayers are heard, thou shalt be surely blest!'

"With thine, our prayers shall rise, to Heaven ascending,  
Nor seas, nor furthest space, a barrier prove,  
And, at the shrine of mercy, sweetly blending,  
Shall find acceptance through redeeming love;  
In lands remote our parted course may run;  
But nought can sever hearts in Christ made one.

"How bright has been our hope to see thee feeding  
His little flock in these our quiet vales;  
With watchful care the faint and wounded leading  
To living streams, whose water never fails;  
Aiding the feeble from the dust to rise,—  
A man of God,—a herald of the skies!

"But go! Heaven's blessing on thy path attending,  
Where nature's glories shine on frozen hearts,  
And as the sun, the veil of darkness rending,  
His morning splendour o'er creation darts,  
May gospel beams diffuse resplendent day,  
To guide the hapless flock that darkling stray!

"How beautiful, on earth's dark hills appearing,  
Day's harbinger, the messenger of peace;  
How sweet his earnest voice, the wanderer cheering,  
That tells of morn arising, ne'er to cease!  
Bear thou those tidings o'er the heaving main,  
And turned to songs shall be our parting pain!"

The brief career of this heavenly-minded woman was now drawing to a close. Her bodily constitution had never been robust, and frequent attacks of headaches, to which she had been subject for some years previous to the period of her history at which we have now arrived, threw around her whole character that pensive calmness and chastened sobriety of feeling, which form the twilight of the Christian's departing day. During the whole of the summer of 1839, though able to nurse her child, Mrs Duncan often complained of weakness. The slightest exertion fatigued her. Still she was active, as far as her strength permitted. Her leisure hours she occasionally devoted to her favourite literary pursuits, and some poems, written about this time for her children, are very favourable specimens of her poetic power. In September, she accompanied Mr



Duncan in a short excursion to the Highlands, which recruited her general health, though it still left her subject to headaches.

At this time, the revival of religion in Kilsyth, and other places, gave a refreshing and invigorating impulse to many portions of the country. Both ministers and people were aroused to a greater ardour in the good work of the Lord: and of this happy impulse the pastor and parish of Cleish were privileged to partake. Mrs Duncan felt a lively interest in the glad tidings which came from time to time of another, and another, and still another parish, experiencing refreshing showers of the Spirit's influence. Her whole heart became engrossed with the subject, and she longed and prayed that the people of Cleish might also be favoured with the loving-kindness of the Lord. Ah! little did she know, while she was thus imploring the droppings of divine grace upon others, that she herself was so soon to drink of that exhaustless river which flows from the throne of God and of the Lamb. The circumstances of her death, and the glory with which her sun went down, shedding a softened radiance all around, have already been described in our pages,\* by the pen of one whose elegant and accomplished mind, refined taste, and devoted piety, so singularly qualified him for appreciating and doing justice to a character so pure, so lovely, so elevated, as that of Mrs Duncan's obviously was.

We lay aside the volume† from which the materials of our Sketch are taken with the deepest reluctance, strongly recommending it to the notice of the public, as one which every Christian reader will highly prize.

ON THE IMPROVEMENT OF OUR TALENTS :

### A DISCOURSE.

BY THE REV. JOHN THOMSON,

Minister of Yester, East-Lothian.

"Occupy till I come."—LUKE xix. 13.

THE parable of the talents teaches us, most impressively, the heavy responsibility which attaches to the professing servants of God, the deep obligations under which they are laid to improve their privileges, and the solemn account which they must render at the second coming of Christ. At the beginning of the parable, we are told that "a certain nobleman went into a far country, to receive for himself a kingdom, and to return." The person here meant is obviously our Saviour himself, who, when he arose from the dead, "went into a far country," even into heaven itself, to receive that mediatorial "kingdom" which was procured and established by his sufferings and death. In conducting the government of that kingdom, our Mediator bestows, upon his professing servants, certain gifts or "talents," which it is their duty to improve diligently; for, when he ascended up on high, leading captivity captive, he gave gifts unto men. These gifts He con-

tinues still to bestow upon us, and He accompanies the bestowal of them with the solemn charge, "Occupy till I come." That is, use them in the manner which I have appointed, apply them to the holy purposes which I have prescribed;—for a day of reckoning will come; the Mediator will "return" to call his servants to account; and while those who have improved their talents shall be liberally rewarded, yet those who have hidden them in the earth shall be cast into outer darkness, and consigned to irremediable woe.

I. I remark, in the first place, that God has given to all of us valuable talents.

1. *The gift of reason*, the power of thought, the faculty of conscience, the affections of the heart, all that distinguishes man, as a rational and moral being, from the beasts that perish, all that elevates him in the scale of creation,—all this is the gift of God, who holds us responsible to Him for the use that we make of His gifts. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" No doubt, there are "diversities of gifts" possessed by different men,—diversities of natural talent and intellectual power; and some are capable of making higher attainments in knowledge than others. But all of us possess a mind capable of being enlightened by divine truth, and a heart capable of being purified by divine grace. And what a valuable talent is this! Instead of dooming us to grovel in the dust of the earth, God has endowed us with the capacity of soaring above sublunary things, to contemplate "those things which are above;" He has rendered us capable of knowing, and loving, and enjoying him for ever. And how great is the responsibility connected with the possession of this talent! Surely it is not becoming, that minds, endowed with immortality, and formed originally after the image of God, and capable of endless and lofty advancement in divine knowledge, should be wholly "occupied" and engrossed either with the pleasures or the business of this transitory world. Ought we not rather to cultivate and improve our minds, by the knowledge of God, by the contemplation of his works, by the study of his ways, by the investigation of his plans of mercy toward the human race? What subjects can be more worthy, than these, of our notice and inquiry, or more fitted to elevate and enlarge our minds? What can be more becoming than that all our intellectual talents should be hallowed on the altar of religion, and touched with the live coal of piety, and consecrated to the service of him whom the seraphim adore? As all these talents have been received from God, so they should be devoted to God, to the advancement of his glory, and the showing forth of his praise. However great these talents may be, though we were endowed with the highest genius, though we possessed the lofty intellect of an angel, though we understood all mysteries and all knowledge, still we would have no reason to be proud, or

\* "A Brief Notice of the late Mrs Duncan of Cleish. By the Rev. Henry Grey, A.M."—Scottish Christian Herald, No. 61, Second Series.

† Memoir of Mrs W. W. Duncan, being Recollections of a Daughter. By her Mother. Edinburgh: William Oliphant and Co. 1841

puffed up in our own conceit. Every good and perfect gift cometh down from the Father of lights; and it is the inspiration of the Almighty that giveth us understanding. Ought we not, therefore, to be "clothed with humility?" especially when we consider that great talents involve great responsibility, and that to whom much is given, of them much shall be required.

2. Again, God has given to some of us *wealth* and *worldly possessions*. This also is a valuable talent, which it is our duty to "occupy" and improve till the Saviour come. But how seldom do those who are placed in circumstances of prosperity or affluence consider, that they are not proprietors, but merely *stewards*, of God's bounty; and that their wealth is not given to them, merely for their own use or their own selfish enjoyment, but as a *sacred trust*, to be employed for God's glory and for man's good. There are few who would utter the language of the rich fool, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Most men would blush to avow their resolution to employ their wealth in so discreditable a manner:—and yet there are many who are not ashamed, in practice, to do it. They have no feeling of responsibility to God for the use they make of their wealth, no sense of their obligation to use it in the manner, and for the purposes which God has prescribed, no dread of that solemn account which they must render for misapplying and wasting their Master's goods. If their cold hearts were melted and constrained by the love of Christ, and if they would regard their wealth as a "talent" entrusted to them by God, then would they know the truth of the Saviour's words, "It is more blessed to give than to receive;" and they would account it both a duty and a privilege to offer their gifts on the altar of God, in order that they might advance his glory in the world, and promote the welfare of their fellow-men.

3. Another talent which God has entrusted to us is *religious privileges*;—a translated Bible, a preached Gospel,—all the various means of grace, and the ordinances of religious worship. This talent, though frequently underrated and despised, is one of inestimable value. When we look merely to the temporal benefits which Christianity has conferred on the human race, we cannot but see abundant reason to bless the God of salvation for establishing, in our favoured land, the ordinances of his grace. Nothing but our possession of this talent has rendered Britain a land of light and liberty, a land of science and civilization, a land of intellectual greatness and high attainment. Look to those countries where this talent is not enjoyed, where the Gospel has never been preached; and you see there the grossest superstition, the thickest darkness, the deepest debasement, the most shameless profligacy. Look again to the islands in the South Sea, where Christianity has been embraced by those who, not long ago, were sitting in heathen darkness; and there you behold the blessings of civilization, the beauties of holiness,

the fruits of virtue, springing up, in rich luxuriance, from the seeds of Gospel truth, planted by the hand of the missionary, and watered by the dew of heaven. He must be an ignorant man who knows not that all our civil privileges have been secured, and are preserved, by our religious privileges; and that if the Gospel had never been sent to us, in this distant island of the sea, we must still have been, like our forefathers, prowling barbarians, debased by superstition and plunged in vice. "The moment a slave sets his foot on the British shores, that moment his chains are broken, and he breathes the air of freedom." And when a nation embraces Christianity, the fetters of superstition and vice are broken; the mind is emancipated from those chains which cramped its energies and debased its powers; *the truth makes it free*, and it becomes free indeed,—free to explore the wonders of science and to unlock the mysteries of art, but free especially to ascend the heights of heavenly wisdom, and to acquire the knowledge of the true God and of Jesus Christ, whom to know is eternal life. When we look then even to the *temporal* benefits which Christianity has conferred upon our country, in dispelling the shades of heathen and Popish darkness, in enlightening and enlarging the national mind, in raising the standard and tone of public morals, and in supplying the most powerful motives to the practice of virtue and the exercise of justice and kindness between man and man,—and especially when we look to the *spiritual* benefits which Christianity has conferred, its saving instructions, its numberless conversions, sinners turned to God, and saints built up in holiness,—we cannot but see that the possession of Christian privileges is a "talent" of inestimable value. And no right-hearted man could contemplate the withdrawing of this precious talent from us, as any other than the most signal calamity, the heaviest judgment which it was possible to inflict. "A famine of bread" is a calamity to be deeply deplored; but there is a famine that would be more deplorable still, and far more fearful in its consequences,—even "*a famine of the Word of God*." Esteem this talent, therefore, highly, and improve it diligently, as those who must give an account. Value all the ordinances of grace, for if you undervalue them, you may soon be deprived of them. God may remove your candlestick out of its place, or he may shut your eyes to the light, by judicial blindness; and then the light which was in you will become darkness, and from you will be taken even that which you once had.

4. There is another talent which God has entrusted to some of you, namely, the gift of his *saving grace*. This talent is possessed by all the true followers of Christ. To such, God grants the forgiveness of their sins, "through the redemption that is in Christ Jesus;" he gives them "a new heart, and a right spirit;" he renews them after his own image, "in righteousness and true holiness;" he strengthens them to "depart from all iniquity;" and he inspires them with the hope

of an eternal inheritance in heaven. These are the privileges which you enjoy, if you be the true followers of Christ. But remember, that privilege is inseparably connected with duty: God's great goodness to you, lays you under deep obligations, and invests you with a solemn responsibility. His saving grace is a talent which must be "occupied" and improved; it must not be hid in a napkin, and buried in the earth,—it must be employed for his glory, and for working out your own salvation. If God has called you out of darkness, then "walk as the children of the light;" if he has forgiven you much, then love him much; if he has "bought you with a price," then "glorify him in your bodies and in your spirits, which are his."

II. Let us now consider, in the *second* place, *the use that we ought to make of our talents.*—The Saviour commands us to "occupy" them. The original word, which is translated "occupy," literally means, to be employed in any business—to engage in trade or traffic. The purpose for which a man engages in trade, is, to increase his capital,—to improve his condition in life,—to secure a larger portion of this world's comforts and enjoyments. And what anxiety does the merchant show, to lay out his talents of gold and silver to the best advantage! What eagerness does he manifest to avail himself of every favourable opening in trade, and to secure the most ample returns for his outlay! How diligent is he in his business, and how devoted to his object! Ought not we, then, to be as diligent in "occupying" the precious talents which God has given to us, in order that we may trade, not for time, but for eternity, and secure "the pearl of great price?" The merchant may fail to secure the object of his pursuit, his labour and anxiety may be fruitless—a sudden reverse of fortune may blast his hopes, and reduce him to abject poverty; but those who diligently improve the talents which God has given them, shall in no wise lose *their* reward; *they* are laying up treasures in heaven, treasures which no rust can corrupt, and no thief can steal. But I observe,

1. That we should "occupy" our talents in diligently attending to the salvation of our souls. Perhaps there may be some of us who have not hitherto attended as we ought to this most important matter, and who have been living "without God, and without hope in the world." If so, I would solemnly ask them,—Do you not know or believe that your sins expose you to great and imminent danger, and that it will not profit you, though you should gain the whole world, if you lose your souls? If you believe this, then surely it becomes you to apply your minds instantly and earnestly to the work of your salvation. Think of the wrath of God, which abideth on the impatient and unbelieving; think of the joys of heaven, from which your unbelief will exclude you; think of the miseries of hell, to which your sins, if unforgiven, will eternally consign you. Remember that the soul, if once lost, is lost for ever. **Awake, therefore, thou that sleepest, and arise**

from the dead, and Christ shall give thee light." You have minds capable of understanding and appreciating the danger to which, as sinners, you are exposed; and you have hearts capable of being impressed by the warnings and entreaties of God. See, then, that ye "occupy" this talent aright; apply your minds to understand the truth as it is in Jesus, and lay open your hearts to its saving and sanctifying influence. You enjoy also the privileges of the Gospel; you have the Scriptures of truth to testify of Christ; you hear the invitations of God, beseeching you to be reconciled to him, and offering to cleanse you from all sin, by the Saviour's atoning blood; "occupy" this talent, therefore,—improve your privileges,—beware of turning a deaf ear to the "still small voice" of mercy,—but "seek the Lord while he may be found," and come by faith to the blood of sprinkling, that you may be "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God."

But even those who *have* obtained peace with God, through the death of his Son, are also required to "work out their own salvation with fear and trembling;" not their salvation from the guilt of sin,—for that is wrought exclusively by the atoning sacrifice of Christ,—but their salvation from the power of sin, and their transformation into the holy image of God. This part of salvation is accomplished through the diligent use of the means of grace, and by the accompanying power of the Holy Spirit. To the Christian, therefore, we say,—"Occupy" the talents which God has given you, improve diligently all the means of grace, seek to be wholly sanctified through the Word of Truth, stir up the gift of God which is in you, and pray unceasingly for divine teaching and saving grace; "for it is God who worketh in you, both to will and to do of his own good pleasure." Seeing that "there remaineth yet very much land to be possessed," many sinful passions to be subdued, many temptations and spiritual enemies to be overcome, many Christian graces to be acquired, and many attainments in knowledge and holiness to be made; study to go on to perfection, and, "forgetting the things that are behind, press towards the mark, for the prize of your high calling of God in Christ Jesus."

2. We should "occupy" our talents in promoting the welfare of our brethren.—No man, and especially no Christian, should live for himself alone. It was a murderer who said, "Am I my brother's keeper?" Has God bestowed upon us the gift of reason, or the gift of superior intelligence? Then let us "occupy" this talent in instructing the ignorant—in devising and conducting plans of benevolence—in teaching the young to fear the Lord their Maker—in guiding the minds of all over whom we have influence to the knowledge, and love, and obedience of the truth. How melancholy to see the gift of reason prostituted to the service of infidelity and impiety, and employed in perverting and corrupting the minds of men. But how pleasant to behold a

man of superior understanding devoting all the energies of his gifted mind to the instruction and improvement of his brethren, and seeking, by argument and by entreaty, to win them to the practice of virtue and to the service of God. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Again, has God given to any of us the talent of wealth? Then let such "occupy" that talent in promoting the temporal and spiritual welfare of their fellow-men. Let them be ready to distribute, willing to communicate, of their abundance to the wants of their poorer brethren. Let their charity be without ostentation and without partiality; let it be given, not *for effect*, but from principle; let them do it unto the Lord, and not unto men; and He who seeth in secret will reward them openly. But let us be especially diligent in "occupying" this talent to provide for the *spiritual* necessities of our fellow-men. There are multitudes, in our own land and in heathen lands, who are living without God and without the Gospel of his Son, and hastening onward to an unknown and uncared-for eternity. How, then, shall they call on Him of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent? and how shall they be sent, except they be supported and maintained? Bibles must be provided, and the ambassadors of Christ must be sent forth to preach the everlasting Gospel, otherwise multitudes must perish for lack of knowledge; and the blood of their souls will be required at our hands, if we, possessing the talent of wealth, refuse to "occupy" it in providing for them the means of grace. But the man who has earnestly sought the salvation of his own soul will always care for the souls of his brethren. The Christian desires not that the peace and joy of the Gospel may be confined to his own breast, but that they may be communicated to all his brethren of mankind: and he prays, "God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

3. We should "occupy" our talents in promoting the glory of God.—"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." This should be the great aim and object of our existence—to glorify God by doing his will, by departing from all iniquity, and bringing forth the fruits of holiness. "Herein is my Father glorified, when ye bear much fruit."

III. We should now consider, in the *last* place, the  *motive* which is here presented to induce us to be diligent and faithful in occupying our talents, namely, the coming of Christ to call his servants to give an account of their stewardship. This solemn truth is much forgotten, and its influence is but slightly felt, by many who call themselves the servants of Christ. Beware, therefore, lest that great and terrible day of the Lord should overtake you, as a thief, and find you unprepared.

"He that shall come, will come, and will not tarry;" and then the mask of a false profession shall be torn off, and the hope of the hypocrite shall utterly perish; and the infidel, who now scornfully asks, Where is the promise of his coming? shall call upon the rocks and the mountains to fall upon him, and to cover him from the terrible wrath of the Lamb. Prepare, therefore, to meet thy God, who now says to thee, "Occupy till I come." Be warned by the doom of the slothful servant, who hid his talent in the earth, and was cast into outer darkness. Be ye diligent, and steadfast, and immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour in the Lord shall not be in vain. Those who are faithful to Christ upon earth shall be abundantly and graciously rewarded in heaven; for the Judge shall say to them, "Well done, good and faithful servants; enter ye into the joy of your Lord."

#### COMFORT FOR MOURNERS.

CHILD of sorrow, lorn, forsaken,  
Whom the world hath long oppressed,  
Though by misery's storm o'ertaken,  
Calm the tumult of thy breast.

Why this anguish?

Hither come, and sweetly rest!

Child of sorrow, hush thy wailing!

One there is who knows thy grief,

One whose mercy, never failing,

Waits to give thy soul relief;

He, thy Saviour,

Faithful still,—of friends the chief!

Child of sorrow, do they leave thee,—

Those on whom thy hopes have stayed?

Jesus calls, and will receive thee,

With a love can never fade;

Hark, he bids thee

Seek the home for sinners made!

Child of sorrow, tempests lowering

Hang around the clouds of care,

But thy Father's smile, o'erpowering,

Breaks the gloom, and gilds despair;

See thy Father

On the cloud his bow prepare!

Child of sorrow, why dejected?

Own, approve my righteous will!

I afflict,—'twas I protected;

Chastened son, be still, be still!

Grace and mercy

Ever thus my word fulfil!

HUTCHESON.

#### HENRI ARNAUD,

AND THE RETURN OF THE WALDENSES.

#### PART II.

IN consequence of the success of the Waldenses at Bobbio, they were enabled, on the sixteenth day of their expedition (Sunday, September 1), to celebrate divine worship, when a sermon was delivered by M. Montoux, the only associate of Arnaud, who addressed his audience from a door, which was laid flat upon two rocks. An oath of mutual fidelity was also taken, between the officers and soldiers, in which they swore to

be faithful and true to each other, and never to separate or disunite, even though their numbers should be reduced to three or four, until their sacred mission should be accomplished. On the following day they marched to attack Villario; upon which, those who garrisoned that place fled as soon as the Waldenses approached, and took refuge within the walls of a convent. This building was immediately invested, and would soon have been starved into surrender, but for the approach of a strong force to its relief; and the Waldenses, after several skirmishes, in which they inflicted severe losses upon the enemy, were obliged, on the morning of the 7th of September, to raise the siege, and retreat from the valley of Lucerna to the fastnesses of San Martino. Nothing could be now, apparently, more hopeless than the condition of this devoted band, in the course of their retrograde movement. Their original number of eight hundred had been considerably reduced, by sickness and the sword; eight thousand French soldiers, and twelve thousand Piedmontese, had been collected, for the purpose of crushing them; and while their retreat was followed by numerous detachments of the enemy, with whom they were almost incessantly engaged in combat, the country was so effectually wasted of provisions, that they were obliged for several days to subsist entirely upon fruits and vegetables. But even under these trying circumstances, not a word was mentioned of flight or surrender. When they were driven from one strong point, by hunger or the enemy, they established themselves upon another; and for several weeks, the only provisions and ammunition they possessed was that which they captured from the enemy. In the numerous combats which, in such a warfare, they were obliged to sustain, whether collectively or in small bands, their knowledge of the rugged country, and admirable skill as marksmen, were of essential service: they attacked when they were least expected, and if overpowered, they retreated to places where they could not be followed; while they inflicted such havoc upon their pursuers by this plan of action, that at length whole troops would fly in disorder at the sound of a single Waldensian musket. Of the dangers which they encountered in this campaign, from the nature of the country, one instance will be sufficient. On their retreat from the valley of Lucerna to San Martino, their path lay by a way so difficult, that even sure-footed mountaineers would not have attempted it by day-light; and yet this was to be surmounted by a midnight march. The darkness was so intense that the guides, in order to be seen, were obliged to wear the whitest linen upon their shoulders; and in this fearful route the Waldenses lost the whole of their baggage among the rocks and precipices. They reached the Balsi in safety; but when they looked back with day-light, and saw the dangers they had surmounted, they shuddered. "Those who have not seen such places," says Arnaud, in his narrative, "can form no notion of the danger; and those who have, may be inclined to discredit this statement. It is, nevertheless, perfectly true; and, moreover, many who performed this dangerous exploit have since visited the scene by day, and were struck with horror at the recollection that they passed in darkness over spots which they never would have traversed in light."

We shall not trace the various incidents that followed

throughout this campaign, after the Waldenses had established themselves at the Balsi, a lofty rock rising by three different terraces, on the top of which was a plateau, where a sort of barracks was excavated in the ground. This place had been so carefully fortified by Arnaud with palisades, parapets, and loop-holes, and furnished with piles of stones to hurl down upon the enemy, that access to these fortifications, which was only practicable on one side, was rendered dangerous and difficult; and although, at the close of the winter's campaign, the number of the defenders was reduced to less than four hundred, they resolved to make good their post against the united forces of France and Savoy. Incessantly did their enemies attack this place of refuge, and with overwhelming numbers; but the indomitable garrison on every occasion repelled them with great slaughter. It was then hoped that the Waldenses would be reduced by famine, during the severe months of winter; but here the good providence of God had provided for his faithful witnesses in an unexpected manner. On their first return to their native valleys, they had found an abundant harvest either ripened or already reaped, for their present sustenance; after which, however, a heavy fall of snow completely buried the standing crop, and seemed to destroy their hopes of a future supply. But this alarming event, so far from being ruinous, was the cause of their safety. Had the whole crop been gathered, it would have been destroyed with the magazines and barns which the enemy burnt, when they raised their first siege of the Balsi, and retired into winter quarters; but during the season of frost and snow, the buried corn was recovered in good condition, so that it served for the sustenance of the garrison. One incident which we will mention, affords an idea of the nature of this warfare, and the heroism with which the Waldenses were inspired. The besiegers having learned that the mill at Macelle was unprotected, and that some persons of the garrison might be surprised while grinding their corn there, sent a detachment of not less than five hundred men, to break up the mill, and apprehend a few stragglers. In this chivalrous expedition, they managed to encounter three of the Protestants, who were French refugees; two of whom they shot, and took the third prisoner. On the soldiers returning with their trophies to headquarters, it was resolved by the commandant to hang their captive, with which cruel decision the humane Juge du Pays interfered; but with this interposition the military officer was so enraged, that he threatened to hang both victim and intercessor. The prisoner's last prayer before he suffered was expressed in language so simple and touching, and so full of pious fervour, that even those who assisted at the execution could not refrain from tears. As he ascended the ladder, he addressed the judges and bystanders, expressing his readiness to die in so just a cause, and for so pure a religion as his own, while he reproved them for their hopes of being soon able to subdue and extirpate the Waldenses. Their situation, he added, was by no means so hopeless as was imagined: they had plenty of bread, corn, salt, and gunpowder; and, instead of one man who was now lost to the good cause, many would be raised up by the arm of God. Such a spirit showed that the people might be destroyed, but could not be subdued.

During the spring a desperate effort was to be made upon the Balsi, and the troops of France and Piedmont, to the number of twenty thousand, were concentrated, on the 30th of April, upon the neighbourhood of this obnoxious rock. As it was accessible only by one difficult path, formed by a torrent that ran at the foot of the precipice, it became a question who should first attempt this pass of peril, the French and the Piedmontese mutually conceding it to each other. At length the best regiment of the former, consisting of five hundred picked men, advanced, protected by the fire of their main body; while their officer, pointing to the barracks upon the summit, exclaimed, "My lads, we must sleep there to-night!" This detachment rushed on with their national vivacity, until they gained the first barricade composed of trees; and while they were vainly endeavouring to remove them, the Waldenses, at only the distance of a few yards, opened upon them such a tremendous fire, that the greater part of the assailants bit the dust; after which the besieged, bursting from their entrenchments, cut down the rest, except ten or twelve men who escaped to the main body. This sudden and singular success was obtained by the Waldenses without the loss of a man; and the besiegers, confounded at the result, fell back on Macelle and the Champ de Salsa. After taking rest for a few days, the enemy returned to the attack; and, on the evening of the 10th of May, the Balsi was completely surrounded by five encampments, so that not a man of the besieged could appear without being struck down by a shower of bullets. Nearer and nearer the besiegers carried their approaches, and the summons to surrender was repeatedly issued, while a reward of five hundred louis was offered to every man who would yield. But these tempting offers were only answered by the Waldenses with midnight sorties, in which they displayed their resolution to hold out to the last, and inflicted heavy losses upon the assailants. At length, all things being in readiness for a decisive assault, it was made on the 14th of May. The cannon of the assailants soon crumbled the feeble walls of the garrison, which were only calculated to resist musket-shot; and the Waldenses, after endeavouring to resist with fusils and stones, were driven back to their innermost entrenchments. They saw that their post was no longer tenable; and as a heavy fog had arisen at night, under which the numerous watch-fires of the enemy burned dimly, they resolved to evacuate it. This they did down a ravine full of dreadful precipices, sliding upon their backs, and holding by the branches of trees or twigs, while they groped their way in the dark with their feet, having laid aside their shoes for the purpose. On the morning, the besiegers advanced with great confidence to storm the barracks; but they were confounded to find nothing but empty huts—their victims had escaped, but how they could not conjecture. On the day previous, the French were so confident of triumph, that they had invited, by sound of trumpet, all who wished to see the end of the Waldenses to come to Pignerol on the morrow, where they would behold them hung up two by two. But instead of this regale, they could furnish nothing but the spectacle of their own encampment broken up, and the waggons filled with their wounded.

The case of the intrepid handful, notwithstanding

their late escape, was still critical. They were obliged to traverse a hostile country; and even a succession of triumphs would soon have been sufficient to destroy them, although, as hitherto, they might have inflicted a loss of twenty men upon the enemy for every one of their own. But one of those interpositions of Providence occurred, by which the great Ruler of kingdoms makes even the wrath of men to praise him. Louis XIV. and Victor Amadeus II., who had hitherto been leagued together for the destruction of the Waldenses of Piedmont, suddenly became enemies, and commenced against each other a rancorous warfare; but in such a contest the dukedom of Savoy would have been an unequal match for a kingdom like France, now at the height of its prosperity and power. It was then that the gallant exiles showed to the whole world what patriotism true religion can inspire. They forgot their injuries and sufferings, and remembered only their sovereign and their country, to the defence of which they now hurried with their wonted alacrity and courage. Splendid offers, indeed, were made to them on the part of France, to win them over as auxiliaries. They were promised a safe re-establishment in their native valleys, and the free exercise of their religion, but they would not compromise their native land by accepting such a boon from a national enemy. With Arnaud at their head, they united themselves to the troops of Savoy; and the good service which they did on this occasion subdued the heart of their sovereign, as well as the arms of the foes whom they encountered. At an interview, therefore, with the leaders of the exiles, Amadeus thus affectingly addressed them:—"You have only one God and one prince; serve them faithfully. Hitherto we have been foes; henceforward we must be friends. To strangers are your misfortunes to be attributed; but if, as is your duty, you expose your lives for me, I will also expose mine for you; and as long as I have a morsel of bread, you shall have your share."

We have thus seen the return of the exiles, and their settlement in their own country, after a campaign which has no parallel in the annals of military history. Perhaps we cannot better conclude this hasty narrative than by adopting the language of Arnaud himself, in which he thus impressively sums up the chief events of the expedition:—

"Reader, your attention has been directed to events scarcely to be imagined. But, with the Vaudois, you will impute them only to the providence of God, who, to render his presence more visible, chose for his chief instrument in this wonderful struggle a man ignorant of arms or of war, excepting with Satan.

"Is it not wonderful that such a person, after escaping the pursuit of those who sought to deliver him to the flames at Constance, should have been able to effect a passage through Savoy, taking as his prisoners the nobles and gentry of the land, to be witnesses of the valour and discipline of the Vaudois? Was the victory of Salabertraun less than miraculous, where eight hundred men, most of whom had never handled a musket, routed two thousand five hundred regular troops, killing six hundred, with a loss on their side of only fifteen?

"To what other than a Divine cause can be attributed the fear which, on the approach of the Vaudois, caused the disgraceful flight of the usurpers of their

possessions, and of the troops who should have protected them?

“Who but God, and God only, could have inspired a destitute handful of men with the design of re-entering their country, sword in hand, in opposition to their own prince, and to the king of France, then the terror of all Europe? And who but He could have conducted and protected them in this enterprise, and finally crowned it with success, in spite of all the vast efforts of these powers to disconcert it—in spite also of the vows and prayers of the Pope and his adherents for the glory of the Papal standard, and the destruction of this little band of the elect?

“And was it not rather Divine Providence, than the ordinary course of nature, that so preserved the grain upon the earth, that the Vaudois gathered the harvest in the depth of winter, instead of the height of summer? Thus did their Canaan, as though rejoiced to see them, present to them a supernatural gift. Is it conceivable that, without Divine aid, three hundred and sixty-seven Vaudois, confined in the Balsi for six months, existing on vegetables, water, and a scanty allowance of bread, and lodging like corpses in the earth, should regel and drive into disgraceful flight ten thousand French and twelve thousand Piedmontese? Or that, after their brilliant defence, they should escape from a second attack, when the French, enraged at the desperate opposition of a handful of men, brought executioners and mules laden with ropes, to offer up the Vaudois on gibbets as a sacrifice of thanksgiving?

“Surely it must be granted, that in all their troubles and dangers the Omnipotent delivered them, gave them victory in all their battles, supported them when they were faint-hearted, supplied them with necessaries when it appeared that they must be destitute, and finally inspired their prince with the will to reinstate them in their heritage, and suffer them to restore true devotion in their churches. Events so surprising, clearly prove that the French and Piedmontese arms were aided only by the deceitful benedictions of Rome—of her who would be God upon earth—while those of the Vaudois were blessed by the great God who is King of kings, and delegates his sceptre to no earthly hands.

“Thanks, then, be to the Eternal, who, in selecting the Vaudois as the instruments of such wonders, appears to have sanctioned their religion as that in which He would be served, honoured, and obeyed by all the redeemed. Amen.”

#### CHRISTIAN TREASURY.

*The believer's cross.*—If we should reckon the cross amongst the benefits flowing to believers from their union with Christ, I judge, we should not reckon amiss. Sure I am, the sufferings they suffer with him, and the assurances they have of the cross, have rather the nature of a promise, than of a threatening. The covenant of grace does truly beat the spears of affliction into pruning-hooks to them that are in Christ: Isa. xxvii. 9. “By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.” Why then should we be angry with our cross? Why should we be frightened at it? The believer must take up his cross and follow his leader, the Lord Jesus Christ. Now that the church of God is yet militant in this lower region, how can it be, but the clouds will return after the rain! But the cross of

Christ, (which name the saint trembles to bear), is a kindly name to the believer. It is a cross, indeed, but not to the believer's graces, but to his corruptions. The hypocrite's seeming graces may indeed breathe out their last on a cross, as those of the stony ground hearers did, Matt. xiii. 6. “And when the sun (of persecution) was up, they were scorched; and, because they had no root, they withered away.” But never did one of the real graces in a believer die upon the cross; nay, as the candle shines brightest in the night, and the fire burns fiercest in intense frost,—so the believer's graces are ordinarily most vigorous in a time of trouble.—REV. T. BOSTON.

*Little sins.*—Esteem no sin little, for the curse of God is due to the least; and the least would have condemned thee had not the Son of God died for thee. Bewail, therefore, the misery of thine own state; and as occasion is ministered, mourn for the iniquity of the time. Pray to God to amend it, and be not thou one of them that make it worse.—BAYLY. (*Practice of Piety.*)

*The blessedness of the saints in heaven.*—The body falls asleep, and rests safely till the morning of the resurrection. The soul in a moment enters into the joy of its Lord, a joy like his—pure and holy—a fulness of joy—every sense has its proper object—enjoys it—and is satisfied for ever. Oh! what will the heart feel in this blessedness! What acknowledgments will it make to God and the Lamb! To praise him for the wonders of his grace, in bringing to that glory, will be the happy enjoyment of eternity. To see him as he is in his divine majesty, is heaven. For how great communications of his love the being ever with him, and ever like him, will make the soul capable of, we cannot perfectly conceive. These things are at present too high and heavenly for our thoughts. These are happy moments, when we are permitted to behold the King in his beauty, when he discovers his matchless loveliness, and gives us a taste of the heavenly feast. At such blessed seasons the soul is bowed down and humbled to the dust, adoring the infinite mercy and goodness of God. If there be so much of heaven in these manifestations of divine love, what must the full enjoyment be!—REV. W. ROMAINE.

*The characteristics of a Christian.*—A prayerless spirit is not the spirit of Christ. Prayer to a Christian is as necessary as food to a natural man. The usual way of going to heaven is through much tribulation; the sinner who is drawn to Christ is not he that has learnt that he is a sinner by head knowledge, but that feels himself such by heart contrition. He that believeth hath an unction from the Holy One; a true Christian is as vitally united to Christ as my hand or foot to my body, consequently suffers and rejoices with him. Where there is true faith, there will be obedience and the fear of God; he that lives by the faith of the Son of God, eateth his flesh and drinketh his blood. He that hath the Son hath life, he that hath not the Son of God hath not life. Christians are sealed by the Holy Ghost to the day of redemption; and to this seal they trust their eternal welfare, not to naked knowledge, or speculative notions, though ever so deep.—REV. J. HART.

#### TYRE IN ANCIENT AND IN MODERN TIMES.

FROM “*Travels in Palestine and Syria,*” by George Robinson, Esq., we extract the following account of Ancient and Modern Tyre:—

The ancient city of Tyre, the most celebrated of the cities of Phœnicia, and once the emporium of the world, was founded by a colony of Sidonians. It was con-

prised in the district allotted to the tribe of Asher, though never completely subdued by the Israelites. It was early celebrated for its pre-eminence in the arts and sciences, in commerce and in navigation. The vast power of the Tyrians upon the Mediterranean Sea, and even upon the Ocean, are sufficiently well known. Amongst the numerous colonies which it sent out to distant regions, thus extending the benefits of civilization to countries which were then considered as the most remote of the habitable globe, Carthage and Cadiz stand foremost in historical interest. The former was the enemy and rival of Rome. From the latter, an expedition went out and discovered a new world!

Many important settlements on the coast of Arabia, and even on the Indian Ocean, have a similar origin. Its total destruction, which had been foretold by the prophets with extreme minuteness, was effected by the Assyrians under Nebuchadnezzar (573 a. c.), after thirteen years' siege, one of the longest recorded in history. At the time of the delivery of the prophecy, a century before its fulfilment, the latter were an inconsiderable people, whilst the former were at the height of opulence and power. The reason assigned for the judgments that were to overtake them were, their "pride and wickedness, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery." That part of the prophecy which related to its reconstruction (one hundred and seventy years afterwards), but definite fall, was fulfilled by the settling of the inhabitants on the adjacent island, distant about half a mile from the shore to the westward, whilst the ancient or continental city remains to this day buried in the sand. "Thou shalt be built no more; though thou shalt be sought for, yet thou shalt never be found again." Ezek. xxvi. 4, 12, 21.

The fall of Insular Tyre has been no less remarkable. Alexander the Great had already made himself master of the whole of Syria, and a part of Phœnicia, whilst Tyre (the insular town) still offered an obstinate resistance to his victorious arms. Irritated by several unsuccessful attempts to storm it by sea, he conceived the bold design of filling up the channel which separated it from the continent. This was effected by sinking piles into the sea, and throwing into the intervening space immense blocks of stone. The ruins of the ancient city afforded ready materials for the purpose. The whole was covered with sand.\* On this artificial mole he erected his battering-rams, and other instruments of war known in those times. But even here success did not immediately follow the enterprise. It was only after seven months' close siege, that the inhabitants, attacked simultaneously by sea and by land, and the town being set on fire, surrendered to the Macedonian chief.† It recovered its commercial importance, and was a flourishing city under the successors of Alexander; nor did it cease with the Roman conquest. The Emperor Hadrian repaired the fortifications, and made it the metropolis of a province, giving it all the advantages of a Roman colony. From the dominion of Rome it subsequently fell into the hands of the Saracens, about A. D. 639, who remained a long while in possession of it. It was taken by the Crusaders in 1124, after five months' siege, who were forced to surrender it in their turn to the Mamelukes of Egypt in 1289.

The destruction of the city, which followed the capture, that they might no longer harbour the Christians, induced the people to emigrate to Acre. It still remains nearly in the state in which they abandoned it,

\* "They shall lay thy stones, and thy timber, and thy dust in the midst of the water; and I will also scrape her dust from her." Ezek. xxvi. 4, 12, 21.

† 332 a. c. This circumstance was foretold. "Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will unite her power in the sea, and she shall be devoured with fire." Zech. ix. 2, 4.

with the addition of about a hundred new stone dwellings, occupying a small space to the north of the peninsula, contiguous to the port. The latter is a small circular basin, now quite filled up with sand and broken shafts of columns, leaving scarcely space for two small boats to enter. At the entrance stood two towers, with, probably, a chain drawn across. The few fishing-boats belonging to the place are sheltered by some rocks to the westward of the island. On seeing their nets hanging out to dry, I was forcibly struck by the sad fulfilment of that part of the prophecy concerning the place which says, "I will make her like the top of a rock; it shall be a place for spreading of nets in the midst of the sea." Ezek. xxvi. 5.

Many parts of the double wall which encompassed the island are still visible, and attest the strength of its ancient fortifications. There was only one gate which opened out upon the isthmus; this side was protected by a triple wall. The isthmus is so completely covered with sand, washed up by the sea on either side, that none but those acquainted with the history of Tyre would suppose it to be the work of man. The peninsula is about a mile long, and half a mile broad. Its surface is covered with the foundations of buildings now nearly all in ruins. On the western side, where the ground is somewhat more elevated than the rest, is the modern citadel, probably occupying the site of the ancient one.

On the eastern side are the remains of a church, of Gothic architecture. As the early Christians were in the habit of converting heathen temples to the worship of the true God, by way of reparation, this may probably be built upon the site, and with the materials of the temple of Jupiter Olympus, which was destroyed by Constantine the Great, or that of Hercules, particularly honoured by the Tyrians. The interior is divided into three aisles, separated by rows of granite columns. At the extremities of the two branches of the cross were two towers, the ascent to which was by a spiral staircase, which still remains entire. This was, no doubt, the cathedral of which Eusebius speaks, calling it the most magnificent temple in Phœnicia, and of which Gulielmus of Tyre was the first archbishop. The see was dependent upon the Patriarch of Antioch, but had under it fourteen suffragan bishoprics. Here was interred Frederick the First, surnamed Barbarossa, who died in the year 1190. Tyre was the birth-place and residence of many persons celebrated in history.

Hiram, one of its kings, was the friend of David and Solomon. He contributed to the construction of the great temple, by sending timber (from Mount Lebanon), gold, and workmen. It is probable that, out of gratitude for these services, Solomon repaired the cisterns and aqueduct of Tyre, which now bear his name. Several councils and synods were held here; the most important was that which condemned the heresies of Athanasius. The place is now known to the natives by its ancient Hebrew name of Tsar (corrupted by the Greeks into Tyrus, and by the Romans into Serra), though ignorant of the classic ground on which it stands. I was so annoyed by their crowding round me wherever I went, and by their refusal to accommodate me with any thing like a decent lodging, that I left the place abruptly. The cause of this inhospitality, no doubt, arose from suspicion as to my real character, having been seen taking notes whilst visiting the ruins.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAE & Co., 12, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Why did our Lord teach in Parables? By the Editor. Part I., ..... Page 673</p> <p>2.—Sacred Poetry. "The Trinity in Unity." By Barton, .. 675</p> <p>3.—Biographical Notice of Miss E— B—, late Scholar in the Sabbath Evening School, P— T—, W—, .... 6.</p> <p>4.—History of the Abbigeness. Period I., ..... 677</p>	<p>5.—Sacred Poetry. "Mount Calvary." By Cunningham, Page 681</p> <p>6.—A Discourse. By the Rev. Mathew Kirkland, ..... 68.</p> <p>7.—Christian Treasury. Extracts from Bennet, Harvey, Howels, Martyn, Bayly, Howe, Waugh, Bradley, and Ambrose Serle, Esq., ..... 685</p> <p>8.—On the Unity of God. By the Rev. James Brewster, D.D., 687</p>
---	--

## WHY DID OUR LORD TEACH IN PARABLES?

BY THE EDITOR.

### PART I.

A PARABLE is a figure taken from natural objects to instruct us in the knowledge of things spiritual. Such a mode of instruction has been always prevalent in rude ages and nations, and its origin is, therefore, probably to be sought in those general habits of mind to which the peculiar circumstances of uncivilized life have given rise. But in investigating the reasons on which our blessed Lord founded his preference of parables, as the means of imparting spiritual information, we must obviously consider not only the general condition of mind to which such figures are adapted, but also the peculiar circumstances in which they were employed. Such, therefore, is the plan of the present article.

In impressing upon the great body of mankind any grand moral truth, or in urging them to a holy walk and conversation, we must never lose sight of the great springs of human conduct,—those general laws by which our thoughts and actions are uniformly regulated. When an important moral doctrine, for example, is stated and applied, if addressed only to the understanding of ordinary men, it will fail to actuate their lives. The whole system of Christianity, indeed, seems admirably adapted to overcome our hostility to speculative reasoning, by embodying the attributes of Deity in varied and impressive scenes of interesting action. The love of God, for instance,—that principle so consoling to guilty man,—adorns every page of the inspired volume; and what principle can more certainly elicit the tenderest affections of the human soul? But when this glorious feature of the Divine character is portrayed in such a beautifully glowing scene as that of the prodigal son,—when God is represented as an affectionate parent beholding from afar his penitent child,—running eagerly to meet him, falling on his neck and embracing him, it speaks to the heart, and even to the understanding, with a power which the most forcible statements or the most cogent reasonings would in vain attempt to equal. That simple yet touching tale, has a

beauty that no paraphrase can heighten, a perspicuity that renders all interpretation needless, and a force which every reader not totally insensible must feel.

There is no disadvantage which more obviously presents itself as arising from abstract reasoning, than the vague and undefined influence which it exercises even over intelligent minds. How often does it happen, that understandings, the most exalted, rest in vague speculations, and take no trouble in reducing them to practice. The innumerable cases in which the principle is applicable, seem to operate as preventives to its application in any. By parabolic instruction, however, this disadvantage is obviated. The teacher exhibits the truth to be illustrated as operating in *one* case, and that commonly an extreme one; and thus while we are taught the great extent to which the principle may go, we are also furnished with an interesting example of its operation. These remarks might be illustrated by a reference to the parable of the good Samaritan.

In addition to the strong aversion which prevails in ordinary minds to abstract reasoning, there is also a natural deep-rooted hostility to the great subject, for the illustration of which these parables were delivered. That the carnal mind is enmity against God, is a position which it requires no great extent of observation or experience to prove. Unless this mind, naturally alienated from God, becomes the subject of a spiritual change, we witness the melancholy spectacle of a human being growing up from youth to manhood, and, it may be, from manhood to age, without God, and therefore without hope in the world. Amid the countless host of thoughts and feelings which compose the history of that man's mind, not one can be selected which has for its immediate object the Being who created him, the character he holds in the view of the great Searcher of hearts, or the grand realities of an eternal world. By what avenue shall you gain access to that man's heart?

Should you, by abstract reasoning alone, attempt to convince him of the error of his way, it is much to be feared your attempt would be fruitless; for this simple reason, that the vanities of the world have already pre-occupied his mind and usurped the supremacy of his heart. The subject to which you now solicit his attention, is one which, besides requiring, on his part, an exertion of mind to which he has been hitherto a stranger, is itself in opposition to all his usual associations in thought and feeling. The most successful way, therefore, to arouse him from his spiritual slumber, is to steal in upon the ordinary habitudes of his mind, by introducing religion in close connection with the objects which commonly engross his attention. This was the mode adopted by our Lord. He clothed the most abstract notions in language so strictly connected with the ordinary occurrences of life as to attract the attention of his hearers, to overcome the hostility of their hearts, and to give the subject a share in the operation of their common laws of thought. To have presented the doctrines of religion in a sudden and obtrusive form, would be to have secured their instant rejection. Our Lord, however, addresses his hearers in a simple and often pathetic story, which, beautifully arranged in all its parts, calls forth some of the tenderest sympathies of their souls. Under this captivating narration is couched some important doctrine, in favour of which, however revolting it would have been if abstractedly stated, the best feelings of their hearts are now engaged. Or, perhaps, the scope and design of the parable is intended to enforce some important branch of duty, which, from the skilful invention and arrangement of the history, comes in for a share in the interest which the awakened sensibilities impart. Thus, in either case, the hearers quitted the scene of instruction, not only in possession of an important moral truth, but with their sensibilities excited in favour of that truth. In many cases, no doubt, the hearers would perceive the necessity of the duty recommended, by beholding in the allegorical picture the shocking appearance which a human being presents when destitute of its power. This is finely instanced in the parables of the good Samaritan and the rich fool. In the latter narrative, especially, how affecting the contrast which would be suggested to the hearers between the imaginary happiness of the vain worldling and his appalling agony of mind as he heard Heaven's awful mandate: "This night thy soul shall be required of thee." By what arguments, even the most conclusive, could we more strikingly enforce the folly and the fatal tendency of immoderate attachment to the world?

Having thus briefly traced the suitability of parabolic instruction to mankind in general, we shall now proceed to consider the circumstances in which it was employed by our Lord.

It has been often remarked, that under Eastern climes the imaginative greatly preponderates over the reasoning powers. Their poetry is so richly luxuriant, and even their ordinary language is so

highly figurative, as to place the truth of this observation beyond all doubt. Hence, in conveying intellectual, but especially moral instruction, fables and allegorical descriptions are in these countries almost universally employed. To whatever cause this peculiarity of mind may be traced, it affords an additional reason why our Lord taught in parables. He well knew that moral principles and precepts, if plainly and abstractedly stated in language destitute of imagery, would neither be listened to nor understood. The minds of the people were so accustomed to be addressed through the medium of the fancy, that a train of dry argumentative reasoning could have exercised no possible influence over them. Our blessed Lord, therefore, when he wished to impress upon his hearers salutary doctrines and duties, did so by means of allegorical paintings presented to their imaginations, which both enlightened their understandings and captivated their hearts.

The parables, too, often refer to subjects, manners, and customs with which the audience was familiar. There seems to originate in the extreme selfishness of our nature, an overweening attachment to the manners of our country. We listen with far more than patient attention to a glowing description of, or even a distant allusion to, the characteristic features of the land we proudly call our own. We, in some measure, identify ourselves in fame with all ranks of the community, and put ourselves in for a share in the praise or the blame, feeling proud of the one or indignant at the other, which may be cast upon any individual as exhibiting the general characteristics of our countrymen. While a Jew, for instance, listened to a faithful and picturesque description of a marriage ceremonial, in the interesting parable of the ten virgins, he would, on the above-mentioned principle, be the more readily benefited by the all-important truths it was adduced to convey. In the highly fertile land of Judea, too, we can easily conceive with what interest multitudes would listen to the parable of the sower; and the solemn warning with which our Lord closes the narrative: "Take heed how ye hear," would be the more deeply impressed upon their minds, as connected with the every-day occupation of their lives. From the laws which uniformly regulate the succession of our thoughts, such maxims would frequently be recalled, and at length, through the Divine blessing, operate a renovating change upon their hearts.

The state of the Jewish nation at the advent of the Messiah, displays still more strikingly the advantage of parabolic instruction. They were so rude and uncultivated; to such a degree had they lost sight of the spirituality of the moral, and the great end of the ceremonial law, that simple external signs were absolutely necessary to convey any religious ideas to their minds. At this period, the great mass of the Jewish people trusted to their sacrifices and external offerings for the pardon of sin, thus substituting the letter for the spirit, having the form of godliness but

destitute of its power. To what people, then, could parables be more appropriately addressed than to the Jews? While they were accustomed to think of religion as consisting merely of external ceremonies, and were only employed in tithing mint, and anise, and cummin, parabolic instruction was the simplest and easiest mode of leading their minds away from such a false view of Divine truth to the spiritual perception of it. Their ceremonies were originally intended to point their thoughts to a higher and nobler dispensation. In the numerous observances of their ritual, were typically displayed all the grand abstractions of the spiritual system. When our Lord, therefore, appeared on earth to introduce a new dispensation, there was a beautiful propriety in his adopting a mode of teaching, which combined somewhat of the material nature of the old with the spirituality of the new scheme. Under a plain and possible story, finely wrought in all its details, he revealed some sublime doctrine, or enforced some necessary duty; and many, no doubt, who listened with interest, would remember with advantage the doctrine in the one case and the duty in the other, long after the narratives themselves were forgotten.

#### THE TRINITY IN UNITY.

Give glory unto God on high !  
To Him who arch'd the vaulted sky ;  
Who mighty Earth's circumference spann'd,  
And weigh'd its waters in his hand ;  
Who form'd the countless orbs that gem  
Dark night's resplendent diadem ;  
Gave life unto each living thing ;  
Created man their earthly king ;  
Then gave his Son for man to die —  
Give glory unto God on high !

Give glory to the Son, who came  
Cloth'd in our fleshy, mortal frame ;  
Who bore our sins, vouchsaf'd to give  
Himself to die, that we might live :  
Who—holy, harmless, undefiled,  
Was patient—spurn'd ; was dumb—revil'd,  
Who, in the agonies of death,  
Pour'd for his foes his parting breath ;  
Was perfect God and man in one :—  
Give glory to the Incarnate Son !

Give glory to the Holy Ghost !  
Who, on the day of Pentecost,  
From heaven to earth in mercy came,  
Descending as in tongues of flame ;  
The promis'd Comforter and Guide,  
Through whom the soul is sanctified,  
Who still is manifest within  
To prompt to good, convict of sin :—  
Ye saints on earth, ye heavenly host,  
Give glory to the Holy Ghost !

Join all on earth, in heaven above,  
In honour, blessing, glory, love !  
Sing praises to the great I AM ;  
Sing praises to the spotless Lamb ;  
Sing praises to thine Power Divine,  
Who sanctifies the inner shrine ;  
That so the Father's glorious name  
All creatures hallow'd may proclaim,  
And, through the Spirit shed abroad,  
Confess that Jesus Christ is Lord !

Though Reason gives not finite man  
Divine infinitude to scan,  
Yet man may his Creator own—  
May bow before a Saviour's throne  
The Comforter with awe receive—  
Their true Divinity believe ;  
And while he chants the Father's love,  
Who sends the Spirit from above  
To win dominion for the Son—  
With joy confess that GOD IS ONE !

BARTON.

#### BIOGRAPHICAL NOTICE OF MISS E—— B——

LATE SCHOLAR IN THE SABBATH EVENING  
SCHOOL, F—— T——, W——.

As God, in the natural world, has "never left himself without a witness, in that he did good, and gave us rain and fruitful seasons, filling our hearts with food and gladness;" so, in the Church, which his right hand hath planted, he has never failed to produce lively tokens of his sovereign grace, and glorious trophies of redeeming mercy. These monuments of Divine love are in general few, when compared with the numerous votaries of Satan who crowd the visible sanctuary. They are like the gleanings of the grapes after the vintage—"as the shaking of an olive-tree—two or three berries in the top of the uttermost bough, four or five in the outmost fruitful branches thereof." But we rejoice to know that there are times when Zion shall appear clothed with all the exuberance of millennial glory—when "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters."

These testimonies of the Creator's compassion, and fruits of the Redeemer's toils, are collected from the various tribes of the earth, and the different denominations of men. Jehovah, infinitely exalted by nature and essence above the human race, strikes out a path for himself in the gathering in of his sons and his daughters. He is not dazzled by the majesty of the palace, the grandeur of the court, or the gorgeous retinue of the prince. He is not drawn by the precious treasure, by the rubies, the fine gold, or the choice silver. The man of profound erudition and extensive acquisitions does not charm Him, nor does the most accomplished artist attract Him. Moving on his path of grace with sovereign sway, He enters the princely habitation, the stately dwelling, or the humble cottage. He takes the young or the old as he pleases, and having stamped the Divine image upon the soul, He, in due time, carries the spirit in triumph to everlasting habitations.

The subject of the following Sketch was taken away in early life. Soon was the silver cord cut, and the golden bowl broken. Eleven years had only performed their revolutions during her limited pilgrimage, yet within this span of human existence she gave proofs of possessing a knowledge, a Christian experience, and a resignation to the will of God, seldom evinced by those who arrive at the advanced age of threescore and ten, or fourscore years.

Miss E—— was, from the days of infancy, a lively and an interesting child. Having an engaging deportment and amiable disposition, she soon became a great favourite in the family and in the school. Possessing a quick apprehension and a retentive memory,

her mind in a short time became the receptacle of a fund of knowledge rarely to be found in one of her years. In the Sabbath school she soon distinguished herself by her extensive knowledge of the Word of God, and a surprising facility in quoting texts of Scripture applicable to the subject under consideration. Stranding sometimes in an attitude of seeming carelessness, as if unmindful of what was doing, she at the same time showed that she possessed all the vigilance of a faithful sentinel, and allowed no opportunity to pass without showing the deep interest she took in the duties of the evening. But all these favourable symptoms and encouraging anticipations of future promise came short of the marks of Divine grace upon the heart. This young person, as she afterwards declared, was at this period a stranger to the power of the truth upon the soul, and an alien to the teaching of the Holy Spirit. She appeared one of the most hopeful in the school, yet ignorant of the first principles of the oracles of God; and this stage of her history points out to parents the great danger of taking exemplary behaviour, a deep interest in the duties of the Sabbath-school, earnest application, an ardent thirsting after Bible knowledge, and extensive information, as sure tests of the work of the Spirit upon the hearts of their children. The first time that the friends of this young person were especially directed to the opening of her mind, as to the condition of her soul, took place after the superintendent of the Sabbath school had visited her the first time during her distress, which terminated in death. He had been speaking to her about Christ "carrying the lambs in his arms;" and after he went away, she said to her mother, to whom she was most devotedly attached, "Dear mother, how delightful it would be if Jesus would make me one of his lambs, and take me in his bosom!" Soon after this she was seized with the tokens and accompaniments of awakening grace. Deep convictions of guilt took hold of the conscience; her imaginary goodness vanished; her mispent time rose up against her—the valuable privileges she had despised, and especially the greatness of her sin in having heard much about a Saviour whom she had heedlessly disregarded. It pleased the Lord, however, in due time, to dispel the darkness and enlighten her soul. To this happy change of mind she made a feeling allusion in the following terms:—"How good God was to me in first showing me my sins, and very soon after making me to experience the beauty of Christ's righteousness, and the great happiness of trusting in him!" She frequently dwelt with rapturous delight on the perfection of the Redeemer's righteousness; on the glory of heaven, because Jesus was there, and the happiness she would experience in always beholding him. But this happy strain was not without its alloy. The joy of the righteous, in this vale of tears, is not without its interruptions. The truth will be verified in the experience of the young and the old, that "we must through much tribulation enter the kingdom of God." This youthful sufferer was very early brought into the furnace. And at this period she was labouring under great bodily pain; disease pressed heavily upon the mortal part; yet, amidst the pangs of a dissolving earthly tabernacle, there was a keener anguish struggling within her breast. She was not a stranger to "the fiery darts of the wicked

one." Temptation assailed her, and thick clouds surrounded her path; her transient beams of light and joy vanished like a passing glimpse of the sun, and in her darkness and despondency she was led to think that she was lost and undone. But the Lord was watching over his young disciple, and protecting her in the wilderness. The aid of his grace was at hand, and the leadings of his Spirit were near. Light burst forth on her mind in the midst of her pangs of sorrow; and it appears that the heart became too full to contain its joy, for she awoke her mother from sleep, and said that now she felt very happy that the following words came home to her mind with power: "A bruised reed shall he not break, and the smoking flax shall he not quench." She also expressed her strong conviction, that He who had begun the good work in her soul would finish it in due time.

During her distress she frequently dwelt on the way in which she had mispent her time,—on the manner in which she had trifled away her privileges in the Sabbath school; and declared, that if it pleased God to restore her to health, she would now act a very different part. "I thought," said she, "when I could answer Mr M—the questions he asked me, that I understood their meaning, but God has taught me that I understood the true meaning of nothing until he himself made me to understand it by his Spirit; but it is good to have passages of Scripture by heart, for they now come to my mind, and I feel very happy." As the disease advanced, the fruits of the Holy Spirit became more discernible; divine grace had taken possession of her soul, and her whole character bore the impress of a child on whom God had stamped the image of his Son. The body was reduced to a mere skeleton, and this skeleton racked with pain; yet there was a heavenly serenity settled on her countenance, which seemed to bid defiance to the ruthless hand of the destroyer. There was a placid look and a benign composure which bespoke a child destined for exalted enjoyment. There was a child-like attachment evinced to her exalted King, which showed that she considered herself in the arms of an affectionate Father, who neither afflicts willingly nor grieves the children of men in vain. Her resignation to the Divine will was not that of a person who wished to make the most he could of a bad case, or of some trying dispensation which could not be avoided; she showed, by her patience and docility of mind, that it was her earnest desire to be made a willing subject in the day of God's power. She appears to have made, in Divine strength, a thorough dedication of herself to her Saviour, and to have followed in the path of him who was enabled to say, "For me to live is Christ, and to die is gain." With regard to her earthly prospects, she said, if it would please God to give her health and strength, she would like to go out and teach the children of the heathen, and tell them about Christ. Her views relative to her departure from this world were still more instructive; for when, on being asked by one of her friends how she felt as to her bodily pains, she replied, "Rather poorly; but I feel His blessed presence with me. I could close my eyes this moment, I feel so happy, and leave you all without shedding a tear, and go to glory." On being asked how she could part with her mother, to whom she was exceedingly attached, she answered, "Oh!

but I expect to meet dear mother there; and I hope we will all, as a family, strive to meet in heaven. How blessed a thing would it be if all our afflictions were sanctified, if we should all meet in glory at last; we would then see that we have been afflicted for our good." She frequently exhorted and admonished her youngest sister in a very serious and affecting manner; dwelling upon the extent and abundance of her privileges,—earnestly beseeching her to seek the Lord,—urging her to seek his glory; requesting her to be obedient to her mother; and concluding, on one occasion, by saying, "For if you do not, your mother, or I, or your dearest, dearest friend on earth, must acknowledge your sentence to be just, when the righteous Judge will say at the last day, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

During her distress she often said to her mother, "I hope you would not grudge to part with me; you know we may soon meet again." On the last Sabbath but one she spent on earth, she derived much comfort from the following words: "They shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk, and not faint." At this period her strength was very much reduced, and her feeble frame exhausted,—acute pain was raging through her shattered tabernacle; yet, in the midst of this trying ordeal, she was enabled "in patience to possess her soul." Her ardent desire was, to wait upon the Lord in the furnace of affliction, and to receive with meekness the rod of discipline as well as the consolation of his Spirit. She frequently said, "How good God has been to me since I have been laid on this bed, I am unable to express his loving kindness. I have had more happiness since I lay here than ever I had all my life at play or at school." In her extremity she often said that she prayed that the Lord would either remove the pain or give her patience under it; and she was frequently known to add, "He has done both." The superintendent of the Sabbath school called upon her on the evening of the Lord's day before her death (two days before she died). She was so fatigued, and the body so heavily borne down, that she could not see him; but said, "I have always had great pleasure in Mr M——'s visits, shall I send a message to him?—or will he think me impudent?" "Oh! no," said one of her friends. "Well then, say I am so very weak I cannot see him just now; but say, I am very comfortable and happy in my mind, and if it be His blessed will to call me, it will be to heaven I will ascend." This she said with great composure and emphasis. Next morning she laboured under great pain, and one of her friends remarked that she was very ill, and suffered much. Her reply was, "Ah! yes; but what is it to what Christ suffered for us? and we are guilty sinners, it is no wonder that we are made to suffer,—when we think of Him who was holy and without spot suffering so much, this is the wonder." Among the many passages on which her mind rested, and from which she derived consolation, the following held a prominent place: "As thy days, so shall thy strength be." She dwelt on these memorable words as an impregnable fortress; and they proved to be so in her case to the very last; for on Tuesday morning, about one o'clock, with a countenance beaming with heavenly joy, with a heart glowing

with love to her glorious Redeemer, and with the accents of "Mercy! mercy! mercy!" flowing from her lips, her soul departed to the eternal world.

Reader, what have you discerned in the foregoing Sketch to attract your attention, or engage your thoughts? Have you beheld the traces of eternal love to man, and the working of the Spirit of the Lord upon the human heart? Have you seen Christ training up one of his flock, and beheld one of his lambs stedfastly following him through the wilderness? Have you seen a young disciple reposing on the finished work of Christ, admiring his righteousness, and zealous for the promotion of his honour? And have you an ardent desire to be quickened by the same Spirit, and supported by the same grace? Are you young, attending a Sabbath school, careful in preparing your tasks, attentive to the duties of the evening, and distinguished by an exemplary deportment? More than even this is required; for you cannot be taught savingly without the aid of the great Teacher sent from God,—without the operations of the Sanctifier, and the wisdom which cometh from above. Have you lived to an advanced period of human existence, and have you seen the middle-aged, the man of full vigour, the youth, and the child, cut down? and will your experience in the spiritual warfare stand a comparison with that which was manifested in the history of this young disciple? Have the children of Zion been issued into this world, converted, purified, refined, and carried to glory, during your pilgrimage, and are you still standing an unmoved spectator, a cumberer of the ground, unfruitful and unproductive? Is it profitable, safe, or grateful in you, to have received such a long continuance of privilege and forbearance, and still to persevere in treasuring up condemnation against the day of wrath? Be persuaded to see to Him who possesses the fountain of life, and who is willing to give your soul "living water" from the refreshing stream. Ah! remember that one hour's heavenly composure upon a death-bed will far outweigh ten thousand spent among the most intoxicating delights this world can afford,—and such a boon the Redeemer is able and willing to bestow. "He will swallow up Death in victory; and the Lord God will wipe away tears from off all faces."

## HISTORY OF THE ALBIGENSES.

### PERIOD I.

#### TO THE DEATH OF RAYMOND ROGER OF BEZIERS.

Who, and what were the Albigenses? They were a people who lived in the darkest and most ignorant periods of the middle ages—who were hated and despised by the multitude, as well as by the learned and the powerful—who suffered years of persecution, which ended in all but a total extermination. Kings and rulers drew the sword against them; inquisitors carefully destroyed the records of their belief, as abominations unworthy to see the light; and after the work of destruction and dispersion had been finished, the persecutors coolly sat down to write a history of their victims. And could such a history be expected to be free from obscurity and misrepresentation? The character of the Albigenses has, therefore, descended to the present day laden with falsehood and reproach. And firstly, as to their origin, we have been told that they were a set of heretics, who were never heard of

in the world before the days of Peter Waldo, in the twelfth century. As to their faith, we are told that they were Manichees, who worshipped God and the Devil in the same breath; that they denied the resurrection of the body, and believed that the souls of men were demons incarcerated in human forms, to do penance for their sins. And as to their moral practice, we are gravely told that they were a flagitious people, hating marriage, and living in promiscuous concubinage; and also that they were sour ascetics, who mortified their bodies by severe abstinences, and led a life of rigid and ridiculous continence. A very short examination is sufficient to show the absurdity of some of these charges, and the impossibility of others. According to the Romish ecclesiastics of the middle ages, all Christians were Manichees who denied the authority of the Pope, and all marriage was fornication which had not been celebrated according to the Romish ritual. As to the other aspersions which have been adduced against the creed and character of the Albigenses, they are easily answered. The Inquisitors, who did their utmost to annihilate the very memory of this unfortunate people, were unable wholly to extinguish that light which shone in darkness, although the darkness comprehended it not; and from the laborious investigations of a profound and pious writer,\* who has produced an array of evidence which malice itself cannot contravert, we find that in the dioceses of Narbonne and Aquitaine, there had been continued from the apostolic ages a systematic hostility to the growing errors of Rome—that these protests embodied the great leading principles of the apostolic faith—that they were the same as those for which the Waldenses of Piedmont were persecuted—that, in short, they were the Protestant faith itself, which had smouldered through ages of darkness and death, until the Divine breath should raise it into a glorious flame, when the season of light and life to the world had fully revolved.

Until the beginning of the twelfth century, the dioceses of Narbonne and Aquitaine had remained independent of that Papal authority which was arrogantly claimed over Christendom at large. This, however, was an anomaly which Rome was not likely to tolerate; and the spiritual Cæsars of the seven-hilled city, after reducing the rest of France to vassalage, resolved that the two recusant provinces should not check their career. The pontiffs, favoured by the weakness of the French kings, had hitherto encroached step by step upon the spiritual liberties of the Gallican Church; and after their legates had been admitted into other dioceses, to control the ecclesiastical councils at pleasure, they resolved to inflict the same despotism upon those that had hitherto resisted. Narbonne was chiefly selected for the experiment, and thither Innocent III. sent Guy and Regnier, in the year 1193, with full powers to discover and punish all who impugned the supremacy of Rome. Trial, indeed, had been made since the beginning of this century of what persecution could accomplish; and the Albigenses had been subjected to fine and banishment, but in vain, so that the new inquisitors were obliged to have recourse to more decisive measures. Accordingly, by their preaching, they gathered a formidable armed force; and

proceeded upon their crusade through the province. Where they found the heretics too powerful, they were obliged to content themselves with disputation, and for this purpose they were attended by a throng of friars; but in places where they were superior, they unsheathed the sword, and used its edge with unsparring severity. So far, however, from extinguishing these opinions, violence only scattered them abroad, so that several provinces on both sides of the Loire were pervaded with refugees, who made converts wherever they came. The persecutors multiplied their forces, and increased their severities; but these only seemed to call forth a stronger spirit of endurance on the part of the oppressed. At length a new manœuvre was tried, by which heresy was to be crushed at a blow. The Papal party gave out that they willed not the death of sinners, but would rather reclaim them by gentle argument; and, relying on these assurances, the Albigenses repaired to the neighbourhood of Carissonne, in 1206, to hold an impartial disputation with the challengers, based on the authority of Scripture. But in the midst of the debate, they were surrounded by the soldiery, and an immense number were treacherously put to the sword. That Providence, however, which tempers the wind to the shorn lamb, had not permitted such a storm of persecution to burst upon his people without a remedy; and, under their afflictions, they were enabled more fully to learn the nature of the cause for which they suffered, and the glory with which it would be crowned. These were the days of the illustrious Peter Waldo—a bright star upon the brow of midnight. This man, who has been erroneously represented by Popish writers as the founder of the Waldenses and Albigenses, had attached himself to their doctrines about the year 1160. Having been enabled, in the course of his wide experience and connections as a wealthy merchant of Lyons, to perceive the errors which every where disfigured the Romish Church, he saw that, to restore the faith to its ancient purity, its sacred standard the Bible, now almost a sealed book, from being confined to a dead language, must be opened to universal perusal. He accordingly procured large portions of it to be translated into the French language, and circulated among the people; and, in addition to this, he maintained missionaries at his own expense, who preached and expounded the principles of the Gospel. In this manner, the Word of God was provided for the persecuted at a season when it was most required. The consequences of this interference on the part of Waldo may be easily surmised. His books and translations were cursed and excommunicated; he was himself soon visited with the same anathemas; and so fierce was the opposition, that he was obliged to flee from Lyons, and take refuge in Bohemia, where he entered into the rest of the righteous, after twenty years of laborious, self-denying apostleship.

The persecutions we have already mentioned were but the beginning of sorrows. In consequence of the labours of Waldo and his missionaries, the doctrines of the Albigenses had been so widely disseminated, that nearly the whole province of Languedoc was devoted to them; and to add to the strength of the party, Raymond VI., Count of Toulouse, offered them protection and favour—in consequence of which the

\* Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses. By Peter Allix, D.D. Oxford, 1681.

county became a place of refuge for the oppressed. Against him, therefore, Innocent III. turned the full brunt of his wrath; and Peter of Castelnau, a fierce inquisitor, whose hands were already dyed with the blood of the Albigenses; was sent as legate to Raymond, commanding him to drive the heretics from his territories, and join a league which had been formed for their extirpation. But Raymond refused to depopulate his provinces by the banishment of so large a portion of his subjects, or to permit the ingress of a hostile army to destroy them, upon which Castelnau, in obedience to the Papal instructions, excommunicated the Count, and laid an interdict upon his territories. Thus the fair county of Toulouse was thrown forth, like a waif upon the political common, to be the prize of the first who could win it; and as if this had not been enough, the Pope transmitted a tremendous missive in May 1207, in which, among other threats, the Count was addressed in the following terms:—"Pestilent man, what arrogance has filled your heart, and of what folly are you guilty, to refuse peace with your neighbours, and brave the Divine laws, by protecting the enemies of the faith? If you do not fear eternal flames, does it not behove you to dread the temporal punishments which you have merited by so many crimes?" This, indeed, was arrogant language from a priest to an independent sovereign within his own territories; but this was nothing compared with the style which the same Innocent III. adopted towards Richard I. of England. He declared that no man ought to hold any authority who did not reverence the Holy See; and he told this lion-hearted monarch, that if he dared to show symptoms of rebelliousness, he would soon teach him, by a sore punishment, how hard it was to kick against the pricks; adding, that he would not endure the least contempt, either towards himself, or towards God, whose place he held upon earth, but would punish all defaulters, whether kings or people, in a sovereign fashion.\* If the bravest and greatest of crusading kings and warriors quailed beneath this thunder, it was no wonder if the Count of Toulouse trembled and obeyed. Castelnau was admitted into the province, to exercise his inquisitorial functions; but he soon found that Raymond would not heartily co-operate in the work of persecution; upon which he reproached the Count for lack of zeal, and excommunicated him once more. After this, an event occurred, which was not to be wondered at, considering the character of the times. An adherent of Raymond entered into a fierce debate with the legate, in the neighbourhood of the Rhone, touching the nature of heresy, and its punishment. The discussion warmed; and the layman was so incensed by the language of his opponent, that he silenced him with a stroke of his dagger, and immediately fled from the country.

The Church of Rome, which had so adroitly improved the assassination of Becket, for its own interests, had now a similar opportunity, and eagerly secured it. A bull was forthwith published, in which Raymond was declared to be the chief minister of Satan, who, at the instigation of his master, had assassinated a legate of the Holy See; and that, "as no faith was to be observed towards those who kept no faith with God," therefore all his subjects were absolved

from their allegiance, and every man who pleased might pursue him, and seize upon his territories. The Count, alarmed at his own danger, as well as that of his subjects, repaired with his nephew, Raymond Roger, Viscount of Beziers, to the camp of the crusaders, who were in full march to execute the sentence of the Pope; and being admitted to the presence of Arnold, Abbot of Citeaux, the leader of this holy warfare, he offered to justify himself from any participation in the murder of Castelnau; but he was haughtily told that he must appeal to the pontiff, and implicitly wait his award. The unfortunate Lord of Toulouse submitted himself wholly to the good pleasure of Arnold, and agreed, not only to surrender eight of his strong castles, but to join the army of the crusade for the extinction of heresy. On the following year, in order to obtain absolution, he suffered himself to be conducted with a cord about his neck to the church of St Giles, where Peter of Castelnau was buried, and before the gate of the building to be scourged with rods; after which, he was dragged to the tomb of the inquisitor, with a yoke round his neck, in the presence of twenty archbishops, and an immense multitude who were assembled to witness the degrading ceremony. In this "lowest deep," too, there was a still "lower deep;" for, after all had been endured, he was permitted, on the year after, as a matter of favour, to assume the cross against his own heretical subjects, whom he had hitherto pitied and protected.

In the meantime, Raymond Roger, who had accompanied his uncle upon his journey of submission, and been indignant at the manner in which it was received, resolved to adopt a different course. For this purpose he hastened to his own feudal sovereignty, and endeavoured to put his towns and castles in a state of defence against the enemy. It was a bold, a hazardous experiment; for the crusading zeal of Christendom, which at present could find no scope upon the fields of Syria, had been concentrated, and directed by the adroit Pontiff against the heretical Albigenses; and an army of a hundred thousand red-crossed warriors were ready to burst upon his little territory. To embitter his situation, also, his humbled uncle was the unwilling leader of this overwhelming force. But Raymond of Toulouse could no longer endure this "bad eminence" to which the refined cruelty of the Church had raised him; and having solicited, and obtained, permission to travel to Rome, that he might humble himself before his spiritual lord, he was spared the guilt of shedding innocent blood, and warring against his young nephew. In 1209, the crusading army entered Languedoc, and took several towns, the Albigenses of which were either massacred in the streets or delivered to the flames. But Beziers and Carcassone, the two strongest cities of the province, were relied upon as the chief rallying points of the anti-papal cause. The siege of Beziers was first undertaken, and the city was reeling beneath the force of the assailants, when Raymond Roger, anticipating the fall of his capital, made a generous effort in behalf of the townsmen. He hurried from Carcassone, into which he had thrown himself, and cast himself at the feet of Arnold, the legate, beseeching him to have mercy upon his unfortunate people; but the legate would grant no terms unless the men of Beziers would accede to the Romish Church; or give themselves up

\* Gerardi Chron. vol. 1207, 1216, 1224.

to the army. The Roman Catholics of the town were perfectly ready for the first requisition, and entreated the Albigenses to accept favour on the same terms; but the latter refused. They would not, they said, receive life itself as the price of their faith. God, if he pleased, was able to protect them, as well as to be glorified by their death; and as for the Pope, he might kill their bodies, but could do no hurt to their souls. With noble disinterestedness, they added, that the Count and the Roman Catholics might try to obtain on their own behalf the best conditions they could; but as for themselves, they would remain, and abide the worst. The Roman Catholic inhabitants then endeavoured to secure exemption for themselves, by representing their steadfastness to the faith; but the truculent Arnold replied, that unless every individual within Beziers confessed his guilt, and made implicit submission to the holy see, not a man of them would be spared. Scarcely had this ferocious message been delivered, when a general assault was made; the defences of the city were levelled, and the knights of the red-cross had couched their long lances, to charge through the gate-ways at the head of their followers, when they reined up for a moment with the following natural question, "How shall we know the good Catholics of Beziers from the heretics?" "Kill them all!" shouted the legate; "the Lord knows, and will take care of his own!" And this fearful mandate was fearfully obeyed. Such was the rage of indiscriminate massacre, even after Catholic and Protestant blood had flowed through the streets in one mingled stream, that when a procession of priests and monks, in full canonicals, and singing "*Te-Deum*," advanced to greet the conquerors, and congratulate them on having purged the city from heresy, they were assailed as fiercely as the Albigenses had been, and cut down without mercy, until almost every man of them had perished.

The gallant young lord of Beziers was not likely to find, in this terrible example, an encouragement to submit: he saw that his own ruin, as well as that of his uncle, had been determined by an enemy from whom there was no hope of mercy, and he resolved to shut himself up in Carcassone, and there hold out against the whole power of France and Rome. This stout resolve was strengthened by Don Pedro II., the King of Arragon, his kinsman, at present in the crusading camp, but who secretly favoured and corresponded with Raymond Roger, and revealed to him the destruction that was designed for him. Carcassone was not only stronger by nature than Beziers, but its defences had been augmented and its garrison increased by the Count, who vowed to perish sword in hand, at the gates, and among his people, rather than yield up the town. And now the tide of invasion advanced; the red-cross army, increased to the number of three hundred thousand men, sat down before Carcassone on the 1st of August and after a furious and overwhelming assault, they made themselves masters of the first suburb. Flushed with this success, they pressed forward to attack the second; but after a desperate struggle they were driven back from this post by Raymond, and his brave townsmen. During eight days, a desperate hand-to-hand conflict was maintained, with few intermissions; but at last the second suburb was forced, and the defenders retired into the city. When matters had thus come to a crisis, the King of Arragon endeavoured to mediate with the

legate in behalf of his kinsman: but it was in vain that he represented the justice of Raymond's resistance in behalf of his persecuted subjects, and the fact that he still continued a faithful adherent of the Romish faith. The ferocious ecclesiastic, who was already drunk with the blood of Beziers, thirsted also for that of Carcassone, and he would only consent that Raymond Roger should depart, with eleven others of his company, and leave the rest of the city to the will of the crusaders; but to this proposal the Count replied like a sovereign, a knight, and a Christian. "Tell the legate," he said, "that rather than do what he demands, I will submit to be slayed alive. Not one of even the meanest of my people shall he have at his mercy; and I am resolved to defend both myself and my subjects by every means which God has put in my power." In consequence of this answer, hostilities were resumed, and the crusaders rushed to the walls; but they were flung from tower and battlement, until the moat beneath was filled with the dead and dying by thousands. After a fearful conflict, in which not a step of advance was won, the retreat was sounded, and the crusaders fell back from the well-contested ramparts. These attacks were repeatedly renewed, but with similar results; and, to add to the chagrin of the besiegers, the period of forty days, during which the soldiers were bound to serve, by their military tenure, had almost expired, after which they would return to their own homes. In this emergency, the legate resolved to have recourse to craft and treachery. A kinsman of Raymond Roger was in his camp, whom he employed to enter into a negotiation with the Count, and, if possible, to persuade him to appear in person before him: and Raymond, whose honourable heart apprehended no fraud, and who saw that Carcassone could not be defended much longer, because the water of the cisterns was dried up by the summer drought, was easily persuaded to repair to the tent of the legate. He went in the promise of a patient hearing, and the prospect of an honourable capitulation,—and he found himself a prisoner! The legate, believing, with Innocent III., that no faith was to be kept with those who did not keep faith with God,—that is to say, who did not believe in all points as the Church of Rome believed,—immediately caused Raymond, and the three hundred knights who attended him, to be arrested, in spite of the safe-conduct, as well as solemn oaths, in reliance upon which they had issued from their walls. And now, Carcassone was deprived of that intrepid spirit which had given strength and perseverance to its resistance, and the crusaders advanced in the confidence that it would fall before a single onset; but Providence had not forsaken the good town, although its lord was in captivity; and an outlet of deliverance was at hand, by which the people could escape from the intended massacre. There was a subterraneous passage, three leagues in length, which ended at the Castle of Cabardes; and as some of the townsmen were aware of this secret outlet, the whole population silently passed through it at midnight, leaving their goods and treasure to the enemy. On the following morning the trumpets sounded; the crusaders advanced, and scaled the walls,—but when they looked down, it was upon empty streets, and silent houses! Their victims had escaped, and nothing remained but the spoil. This, however, the legate took care to secure for himself, by



consecrating it to the Church, and threatening all with excommunication who should bezzle the smallest part of it. To cover his disappointment and disgrace, also, he pretended that the people of Carcassone had evacuated the town by his permission, for that he had signed a capitulation with them on the morning of the 15th of August,—the day of the assault. But blood must be shed somewhere; and as his scouts had gleaned a few prisoners in the neighbourhood, and from among the last of the fugitives from Carcassone, and as he still held in durance the three hundred knights who had accompanied Raymond Roger, he selected from all these, four hundred and fifty victims of both sexes, of whom he caused four hundred to be burnt alive, and the rest to be hanged. Thus the two principal strongholds of the Albigenes had fallen, and a new lord was sought to occupy the captured territory; but rich as was the prize, the means by which it had been won were so atrocious and ignoble, that the chief lords of the crusade shrunk from the polluted boon. The offer was first made to Eudes III., Duke of Burgundy; but this great feudal potentate replied, that he had already domains and lordships enow, without dispossessing the lord of Beziers; and that it was foul shame to bereave the true owner of his proper heritage. The proposal was then tendered successively to the Count of Nevers and the Count of St Paul; but these grim warriors turned away, and answered in the language of him of Burgundy. This touch of honourable feeling is one of the very few redeeming points by which the history of the crusade is relieved. The legate, however, was not likely to wait long for a client; and Simon de Montfort, the lord of a castle ten leagues from Paris, on receiving the offer of the lordships of Carcassone and Beziers, to have and to hold them in behalf of the Church, and for the extirpation of heresy, gladly closed with it, and took possession of the provinces. And what of the noble Raymond Roger, the betrayed and the dispossessed, while his heritage was thus hawked through the market, and banded from hand to hand? After his arrest, he had been committed to the keeping of Simon de Montfort (of that very man who now usurped his lands and possessions), and the legate was well aware that he was not likely to escape from such an interested keeper. The lord of Montfort, accordingly, proved himself an able jailer, until the sympathy of the neighbours, and the relationship of the King of Arragon to the prisoner, made Raymond's detention somewhat perilous,—and therefore Raymond died! This event, which occurred on the 10th of November, in a tower of the Palace of Carcassone, was said to be occasioned by natural disease; but men thought that the sickness was too opportune to be natural. A report was general that he had been taken off by poison; and Innocent III. himself acknowledged that the viscount had perished by a death of violence. Such was the close of the first act of a terrible drama of iniquity and persecution; but deadlier atrocities were yet to be perpetrated, and greater miseries endured.

#### MOUNT CALVARY.

FROM Calvary a cry was heard,  
A long reiterated cry:  
My Saviour! every mournful word  
Bespeaks thy soul's deep agony.

A horror of deep darkness fell  
On thee, the Immaculate, the Just;  
The congregated hosts of hell  
Combined to shake thy filial trust.

The scourge, the thorns, the deep disgrace,  
These thou could'st bear, and not repine;  
But when JEHOVAH veiled his face,  
Unutterable pangs were thine.

Let the dumb world her silence break;  
Let pealing anthems rend the sky;  
Awake, my sluggish soul, awake!  
He died, that we may never die!

Lord, on thy cross I fix my eye;  
If e'er I slight its pure control,  
O let that dying, piercing cry  
Melt and reclaim my wandering soul!

CUNNINGHAM.

THE AWFUL DANGER OF NEGLECTING THE GREAT SALVATION:

#### A DISCOURSE.

BY THE REV. MATHEW KIRKLAND,

Minister of New Cumnock, Ayrshire.

“How shall we escape, if we neglect so great salvation?”—HEB. ii. 3.

It is a truth, founded at once on the dictates of reason and the declarations of Scripture, that the more exalted are our privileges, the greater is our responsibility,—the more clearly our duty is revealed, the stronger are our obligations to perform it; superior advantages, if not improved to the purposes for which they are granted, as they aggravate our guilt, so they shall increase our condemnation. Hence said our Lord to the Jews, who were favoured with his personal ministrations, and who witnessed the miracles which he wrought, “If I had not done among them the works which none other man did, they had not had sin; but now they have no cloak for their sin. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.” The same truth is inculcated in the passage from which our text is taken. The apostle, in the preceding chapter, having shown the superiority of the Christian dispensation over that of Moses, which preceded it, from the reasoning he has there advanced, deduces this important practical lesson: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect the great salvation?” If, even under the comparatively dark dispensation of Moses, every act of disobedience was visited with the threatened punishment, how much more severe will be the doom of transgressors living under the unclouded light of the Gospel? If they who rejected the message which God delivered by his ministering servants were held inexcusable, then, how inevitably certain, and how inexpressibly awful, will be our condemnation, “if we neglect the great salvation; which at the first began to be spoken by

the Lord, and was confirmed unto us by them that heard him."

In directing you to these words, we shall consider, *1st*, In what respects the salvation here mentioned may be denominated "great;" *2d*, Who they are who are chargeable with the guilt of neglecting it; and, *3d*, Show that it is impossible that they who do neglect it can escape.

I. In what respects may the salvation here mentioned be denominated great.—In whatever light we contemplate it, the salvation of the Gospel is emphatically a great salvation. It is great in its origin,—for it was God that devised it; great in its execution,—it was the Son of God by whom it was accomplished; great in its application,—it is the Divine Spirit by whom it is rendered effectual; it is great in its final results,—it will issue in the complete emancipation of believers from sin, and all its fatal consequences,—in their perfect assimilation to the God that made them,—in complete and everlasting happiness in his presence.

But while in all these respects the Gospel brings a great salvation, it is evident that the apostle, in the text, has a special reference to the dignity of Him by whom it was accomplished. It was the consideration that it "at the first began to be spoken by the Lord,"—that it was introduced by his personal ministrations, and consummated by his sufferings and death,—that drew from him the emphatic exclamation of the text: "How shall we escape?"

God did not send a prophet of our own nature, a mere man, to carry round our dwellings the message of peace and reconciliation; nor did he commission one of those exalted spirits who surround his throne, with an angel's sympathy, to pity and console us in our forlorn condition;—he "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He who was "the brightness of the Father's glory, and the express image of his person," whom angels worshipped, and to whom the hosts of heaven did reverence,—at whose command the world rose into existence, and on whose right hand creation leans,—himself came in the name of the Lord to save us. It was the Creator of man who descended to earth as the Father's messenger of mercy; it was he against whom we had rebelled, who brought down to us the overtures of peace and pardon; it was "God manifest in the flesh," who walked his rounds of beneficence among the creatures he had formed, who entreated and beseeched the work of his own hands to come unto him that they might have life, and who wept over their obstinacy and infatuation when they would not hear; and not only "was he found in fashion as a man,—he took upon him the form of a servant;" through all his days on earth, he was a man of sorrow, and familiar with grief in its most distressing forms. He had fitted up this fair world with all its accommodations for our use, and adorned it with all its beauties to minister to us delight, yet his affecting declaration was, "The foxes have holes; and the

birds of the air have nests, but the Son of man hath not where to lay his head."

And as his life was sorrowful, so did his death combine all that was ignominious in shame with all that was tremendous in agony. We cannot, indeed, comprehend the full extent of our Saviour's woes; we know not the severity of that anguish which wrung his spirit, when in the garden of Gethsemane, under the pressure of divine wrath, he exclaimed, "Now is my soul troubled, and what shall I say?" we know not the bitterness of that cup which God himself had mingled for him, and for the removal of which he poured forth his prayer with "strong crying, and tears;" we know not what a flood of sorrow passed over his holy soul, when bereaved of the manifestations of His presence with whom from eternity he dwelt in glory; but this we do know, that all that he did, and all that he endured, from the hour that he wept a helpless babe in Bethlehem, till the hour that he exclaimed on Calvary, "It is finished!" was done and endured, that salvation might be wrought out for guilty men. And what a magnificence does it give to the work of our redemption, that for its achievement God, in our nature, had thus to travel in the greatness of his strength! Great must have been the work, that required from "Immanuel, God with us," the agony of a conflict so severe; overwhelming the weight of that wrath, which none but he could bear; inconceivable the malignity of sin, when the blood of God's own Son was the only channel through which pardon could flow to the sinner; fearful the breach between man and his Maker, when none but he could effect their reconciliation; and not one announcement of pardon could have reached our desolate world, had not he who was God's fellow and equal bowed his head to the sacrifice, and poured out his soul unto the death.

It might surely have been expected, that a salvation wrought out by such means, and productive of such blessed results, would have been hailed as a great salvation by all to whom it was addressed, and that one universal shout of thanksgiving and praise would have echoed back to heaven the announcement of "peace on earth, and good-will to men." It is indeed strange, that criminals should even need to be solicited to accept of pardon; and stranger still, that pardon should be urged on the "acceptance in vain. Yet is it a truth, which the experience of every day attests, that there are multitudes who "neglect the great salvation," and spurn away from them its gracious offers, and resist all the tenderness of its appeals; and those blessings which the Son of God came from heaven to earth to purchase, which are the fruit of His incarnation, and agony, and death, are rejected as of no value, by the perishing sinners to whom they are offered: and still, when we carry round the message of reconciliation among our fellow-men, and lift up the free and unfeigned invitations of the Gospel, are we forced to reiterate the prophet's lamentation,—“Who hath believed our report, and to whom is the arm of the Lord re-

vealed?" and still, too, might the Saviour, from the throne of his glory, say, as in the days of his flesh, "Ye will not come unto me, that ye might have life."

II. This leads us to consider, in the *second* place, who are they who are chargeable with the guilt of neglecting the great salvation.

1. They neglect the great salvation, who do not trust exclusively in the atonement of Christ for the pardon of sin and acceptance with God. The doctrine of justification by faith, in the perfect righteousness of Christ, is the great distinguishing tenet of the Christian system. "He bore our sins in his own body on the tree." "He suffered, the just for the unjust, that he might bring us unto God." "He made an end of sin, and brought in an everlasting righteousness." "No man," saith the great Redeemer himself, "cometh unto the Father but by me." In no other way is salvation offered,—by no other way can access to God be obtained. To trust, therefore, either in whole or in part, to any thing in ourselves—whether it be our own works of obedience to the law, or our faith and repentance, or our religious profession, or our correct moral conduct before men—is to subvert the very foundations of the faith; it is to shift the only ground on which God will meet with a sinner in peace; it is to tell him that we will not be saved by the method which his wisdom devised, and his mercy proclaimed.

2. Again, they neglect the great salvation, whose lives are not regulated by the precepts of the Gospel. While it is most true that, in the matter of justification, our own merits are utterly excluded, it is just as true that, wherever the principle of faith in the Redeemer's righteousness exists in the heart, it will manifest its existence by a holy life. "There is therefore now no condemnation to them that are in Christ Jesus"—there is the believer's privilege; "who walk not after the flesh, but after the Spirit"—there is the believer's character. Christ gave himself for men, that he might redeem them from all iniquity, and purify them to himself a peculiar people, zealous of good works. The great salvation which he died to purchase, and is now exalted to bestow, includes not merely deliverance from the penal effects of sin, but also from its polluting power; and the former is never enjoyed apart from the latter. Christ came, not to destroy the law, but to fulfil it. He did not endure its penalty that we might trample on its precepts. He appeared on earth, not to relax, but to strengthen the obligations to obedience; not to proclaim the abolition of God's moral government, and to lead men back to their offended Sovereign over the ruins of his administration, but to declare to the whole intelligent universe, more impressively than ever had been done before, his untainted holiness, his inflexible justice, his irreconcilable enmity to sin; and to eradicate the principle of sin in the heart, and to form men anew after the image of God, was the *ultimate design*, at once, of his holy life and atone-

ing death. The grace of God, which bringeth salvation, teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. If, therefore, any man imagines that he is the subject of the grace of God, that he has embraced the salvation which it brings, or is at all interested in its blessing, while, at the same time, he indulges in those practices which every precept of the Gospel emphatically condemns, he deceiveth his own soul. He has neither part nor lot in the matter. And, however accurate may be his knowledge of Divine truth, and however competent he may be to defend the faith once delivered to the saints, he is as decidedly neglecting the great salvation, and as completely excluded from all participation in its privileges, as though he were ignorant of what be the first principles of the oracles of God. There is no real reception of Christ as our Priest, without submission to him as our King; no faith in his death as our atoning sacrifice, without conformity to him in his life, as our example.

3. But we remark, in the *third* place, they neglect the great salvation, who do not seek an interest in its blessings, with an earnestness proportioned to their importance. According to the intrinsic value of an object, ought to be our efforts for its attainment. This is a principle universally admitted, and acted on, in the ordinary affairs of life. Now, on this principle, with what ardour ought we to exert ourselves to secure an interest in the great salvation? What, among the multiplicity of objects with which the human mind is busied, and on which the great majority of our race are expending their energies, is of an importance twice to be put in competition with it? What hazard so awful as that which we run by its neglect?—what reward so vast as that we secure by its acceptance? It delivers from all that is agonizing in the torments of hell, and ensures for us all that is rapturous in the bliss of heaven; rescues from all the misery which an immortal soul may endure, or an omnipotent God inflict; and invests us with a happiness boundless as our most enlarged desires, immutable as the unchangeable God, and everlasting as the Saviour by whom it was purchased. And is it with cool indifference that blessings of such magnitude are to be sought? Is it not rational—(I speak as unto wise men—judge ye what I say)—is it not rational, and in accordance with the principles on which we daily act, that inasmuch as the blessings which the Gospel offers infinitely transcend any advantage to be derived from any worldly pursuit, so ought they to be prosecuted with proportionably greater ardour and zeal—that their acquisition ought to form the leading aim of your lives, that to this every thing else should be subordinate, and for this, if necessary, every thing else should be sacrificed? Now, we ask, do the generality of mankind, the generality even of those who professedly believe the Gospel, seem to be thus really interested about the salvation of their souls? Is it really true; is it *ought* approaching the truth, that

they are making it their great endeavour to escape from hell and rise to heaven? Where is the striving to enter in at the strait gate?—the running for the prize?—the wrestling for the crown? Amidst the fears which agitate men's minds, where is their terror of God's wrath?—amidst the cares which harass and distract them, where their solicitude about how they may be saved?—amidst the objects of ambition, the riches, the honours, the pleasures of this world, where are the candidates for the crown of glory, the imperishable treasures in the heavens? In the affairs of this world, men act as if really in earnest, they have prudence to discern, and firmness to prosecute, their temporal interests; but in the matters that relate to eternity, they are undecided, wavering, and irresolute. They seem to have come to the conclusion, that religion in the meantime may be safely postponed till they have acquired a competent portion of this world's goods, and fully satiated themselves with its enjoyments, and that any fragment of their time which may remain is sufficient to devote to the work of preparation for eternity. The questions, whether they are the friends or the enemies of God—whether their future abode is to be heaven or hell—whether they are to swell with their praises the anthem of the blessed, or mingle their wailings with the groanings of the damned,—are the very last about which most men deem it necessary to come to any definite conclusion. Few, indeed, we know, will avow these sentiments. Almost all profess to entertain a hope of being saved, but multitudes are living utterly regardless of the only means of salvation. They trust to be delivered from the misery to which they are exposed, but they are making no effort to escape. They hope to enjoy the privileges which the Gospel offers, but they breathe not one ardent prayer, and put forth no exertion, to obtain them. They reverse our Saviour's injunction. They labour for the meat that perisheth, not for that which endureth to everlasting life. They lay up treasure on the earth, but provide no treasure in the heavens. Such neglect the great salvation. How could men more plainly manifest their contempt of the Gospel, than by just living as if its gracious proposals had never been addressed to them? They may have no decided hostility to the Gospel—they may have a vague, indefinite belief in some of its leading doctrines—they may cherish the delusive hope of being hereafter put in possession of its privileges; but if their lives are not regulated by its principles—if the attainment of its blessings is not the chief object of their solicitude—then, though they may not oppose, they neglect the Gospel; and it is of such that the apostle declares, they shall not escape.

III. To all who are living regardless of the great truths which the Gospel sets before them, or habitually indulging in the violation of its precepts, we have now to put the solemn question of the text, "How shall ye escape?" You cannot have resolved to advance, at all hazards, in the

way that leadeth to destruction. If you reflect at all, you must be conscious that you are exposed to God's righteous indignation; and, as human beings, it must be your desire to escape his wrath and secure his favour. What, then, is the foundation of your hope? Divine mercy is the only quarter to which you can look for deliverance; but, neglecting the great salvation, on what ground do you trust that that mercy shall be granted? Is it not the prerogative of God to determine the method in which his mercy shall be extended? Now, God has revealed a way in which he is waiting to receive us graciously, and to love us freely. To every serious inquiring sinner, his answer is, "Believe in the Lord Jesus Christ, and thou shalt be saved." But, while mercy is freely offered, and even urged on our acceptance, through the Lord Jesus, no other way of salvation is revealed. The hope of the Gospel is the only hope set before us. Christ is not only a Saviour, but the only Saviour. "No man cometh to the Father but by him." God hath declared, "He that believeth, shall be saved;" but he hath accompanied this declaration with the announcement of the awful alternative, "He that believeth not, shall be damned." And the same faithfulness which secures the fulfilment of the promise, is pledged for the execution of the threatening. Will you, then, still reject the counsel of God against yourselves, and hope to do so with impunity? Shall the criminal refuse to accept of pardon, and yet trust to escape the punishment? Does it belong to the rebel to dictate the terms on which he will receive forgiveness, or to prescribe the conditions on which he will throw down the weapons of his warfare? Has God devised a plan for our recovery from sin and guilt, and because we will not embrace it, must it be superseded by another more congenial to our wishes? Shall the unerring counsels, and the solemn averments, of Almighty God, be made of none effect, because man, in the pride of his heart, will not comply with them? Must he rescind his decrees, recall his declarations, and vary his administration, to suit the caprice of beings who, but for his indulgent goodness, would, ere now, have their dwelling in the region of despair? Be assured, my friends, man will not be permitted, at once, to spurn the invitation of the Gospel, and to brave the terrors of the Law, to reject God's mercy, and defy his justice. The astonishing spectacle of God beseeching, and of man refusing, to be reconciled, will not always be exhibited, there will be a limit even to Divine forbearance. The Gospel is God's final message of pardon to our rebellious world. Life and death are in its offer, the blessing and the curse. The everlasting destiny of every human being is suspended on the treatment he gives to its proposals. If you will not embrace it, you are inevitably shut up to condemnation. "There remaineth no more sacrifice for sin." And is it not just that it should be so? What can be done with the man who first rebels against God, and then refuses to be reconciled?

who first violates his law, and then casts back his pardon? What can be done, but just that he be left to bear the penalty of his crime? But in the question, "How shall we escape," much more is implied, than seems at first sight to be expressed. The interrogatory form of expression here employed, is to be understood, as the strongest affirmation, not only, that the neglectors of the Gospel shall not escape, but that they shall assuredly be subjected to the most awful punishment. "If they who despised Moses' law, died without mercy, of how much sorer punishment, suppose ye, shall they be thought worthy, who have trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing." They must reckon with God, at once, for violating his law and contemning his grace, for trampling on his authority, and setting at nought his offers of reconciliation. How certain and how awful must be their doom. Behold the Lord Jesus cometh with clouds and every eye shall see him, and they also that pierced every shall mourn. We know not the agonies of that hell to which the wicked shall then be doomed. We can form no adequate conception of the torments of the worm that dieth not, and of the fire that never shall be quenched; but this we know, that within the storehouse of the Almighty's vengeance, every element of misery shall be treasured up. We cannot reveal to you the secrets of that dark prison-house, whither the enemies of God and his Son shall be driven, but this we know, that from its doleful mansions no wretched inmate ever shall escape, and from its deep recesses ever and anon shall be heard the weeping, and wailing, and gnashing of teeth; and we know also, that the dreariest abode in all this doleful dwelling-place, shall be assigned to the obstinate despisers of the Gospel; pre-eminent in guilt now, they shall have a mournful pre-eminence in woe hereafter, and as across the impassable gulph, by which they are severed from God and heaven, they catch a glimpse of the glory of that far distant land, from which they are for ever exiled. Oh what a poignancy will it give to the pang of their sorrow, that all this happiness might have been theirs, had they not insulted and abused the mercy that would have saved them! "To-day then, while it is called to-day, if ye will hear his voice, harden not your heart." God yet waits to be gracious. The Saviour still bends over you with an eye of pity and of love. The fountain opened for sin and for uncleanness, is still full, and still flowing, in which you may be washed from every stain. The gate of the city of refuge is still open, within which no avenger of blood will overtake you. "A man shall be an hiding-place from the storm, and a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land."

#### CHRISTIAN TREASURY.

*The value of an ascended Saviour.*—As you see the Saviour ascend to the skies, you feel that earth is poorer.

and exclaim, "What has it left, compared with what it has lost!" But if earth is poorer, heaven is richer. May we not reasonably be expected to be seen, standing like the men of Galilee, gazing upon that heaven into which we have seen Jesus enter? If from him we could wish never to be parted, we must long to follow him whither he is gone. To serve Christ is, indeed, worth living for, and, therefore, we should be content to stay; but to see Christ is worth dying for, and for this we should be ever glad to go. Nor should we be allured to linger on earth, by any of its tinsel glories, when once we have seen, in this history, what heaven contains, and what it will show to us when we enter there. When surveying a lily, we feel all the truth and beauty of Christ's words; "Solomon, in all his glory, was not arrayed like one of these." But all the Solomons, and all the lilies, and all the gems, and all the suns of all worlds, have no glories, compared with those of Jesus Christ. One who was accustomed to repose in his bosom, when he was on earth, seeing somewhat of the glory he now wears in heaven, fell at his feet as dead. "But he laid his right hand upon me," adds the beloved disciple, "saying, I am He, that living one that was dead; and behold I am alive for ever more, and have the keys of death and the unseen world." "When we shall see him, we shall be like him." Our affections will then keep pace with our knowledge. To see Jesus as he is, to love him supremely, to resemble him exactly, to live where he lives, to be wholly absorbed in his worship and service, and to know that eternity is stamped upon this state, will be the heaven of heavens. But for this we must die. Then let me die. "To depart and to be with Christ is far better."—REV. DR J. BENNET.

*The confidence of the Christian.*—The righteous seem to lie by, in the bosom of the earth, as a wary pilot in some well-sheltered creek, till all the storms which infest this lower world are blown over. Here they enjoy safe anchorage, are in no danger of foundering amidst the waves of prevailing iniquity, or of being shipwrecked on the rocks of any powerful temptation. But ere long we shall behold them hoisting their flag of hope, riding before a sweet gale of atoning merit and redeeming love, till they make, with all the sails of an assured faith, the blessed port of an eternal life.—REV. J. HARVEY.

*Leprosy a type of sin original and actual.*—Leprosy was typical of sin and its pollution; contaminating every thing with which we are connected, visiting in itself with destruction, all things with which man is concerned. In consequence of sin that dwells in him, he changes every blessing into a curse. All the gifts of providence are excellent in themselves; but man by abusing those gifts, extracts a curse from every thing which was originally given him by God as a blessing. There is nothing with which we are connected, that does not by reason of our transgressions involve in it a curse. The leprosy separated a man from his fellow-creatures, it banished him from society and obliged him to live in a state of solitude. Sin separates from God and every thing like him; it separates us from the holy angels of heaven; it separates us from the Church of God here below, and eventually consigns us to the eternal prison of hell. There was something very insidious in the leprosy; it was a white spot, at first treated, in a variety of instances, with thoughtlessness, if not with contempt; nevertheless in this incipient state it was the leprosy; and if the progress of the disorder was not checked, and that too by Almighty power, it visited humanity with destruction, tore limb from limb and consigned man to his original dust. Leprosy though in one sense a striking type of sin, is yet but a weak one. Sin has invaded all the faculties of body and soul: it makes man his own enemy, destruction reaps

within, a civil war is carried on within the human bosom. It is absolutely necessary that we should know and see and feel that we are lepers. It would appear that no one could tell the individual whether he was a leper or not but the priest. The priest was taught by God himself to distinguish the plague of leprosy from any thing else and to pronounce him clean or unclean. No one can teach us that we are sinners but Jesus Christ. The High Priest of our profession can alone convince us by his Holy Spirit that we are transgressors. He healed lepers while here below to teach us his power and disposition to heal diseased sinners. The Saviour is a physician as well as a priest. The health of God himself is imparted to the human soul, when the sinner is forgiven and cleansed by the infinitely precious blood of Christ. Medical men will tell you that when there is health in the constitution it fights against disease, and drives it from the vitals to the extremities; and then though appearances may be bad, yet the skilful physician knows that all is well, health is in full possession of the vitals of his patient. It is not uncommon to find individuals full of complaints against themselves, dwelling on their own imperfections, weeping over their sins and indisposed to receive comfort. Now let me show you the spiritual leper—here he is: "I acknowledge my transgression and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight;" (here the leprosy is coming out, the health of God is taking possession of the vitals of the patient, and is driving out the leprosy) "that thou mightest be justified when thou speakest and be clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me." Ye mourners in Zion take this to comfort yourselves. Are you honest mourners? In the sight of God, then you are white lepers. God himself pronounces you clean; take the comfort and consolation to yourselves. The man who honestly takes his sins to the Lord and believes God will forgive him for the sake of Jesus Christ, however shameful his past life may have been, is one with the leprosy all over his skin. The health of God triumphs in the inmost recesses of his frame and is driving the disease out of it.—HOWELS.

*To know God is to love Him.*—If there be the least spiritual life in you, it came not thither by accident, but by the love wherewith he loved you. If the pure minds of the saints need to be stirred up by way of remembrance, what shall be said to the heedless part of the world, who, because they hear of a just and holy God, think of him with suspicion and dislike? "O righteous Father!" said Christ, "the world hath not known thee." He who came from the Father, and was in the world, seems, in the close of his farewell prayer, to have summed up his reflections on mankind in these words: "O righteous Father! the world hath not known thee." Did they but know thee, they could not but love thee? All then that is asked of you is this; learn to think rightly of God, your views of all things will then be rectified; you will acquaint yourself with him, and be at peace.—REV. H. MARTYN.

*Choice advices.*—Let thy talk be gracious that he who hears thee may grow better by thee; and be ever more earnest when thou speakest of religion than when thou talkest of worldly matters. If thou perceivest that thou hast erred, persevere not in thine error, rejoice to find the truth, and magnify it. Study, therefore, three things especially,—to understand well, to say well, and to do well. And when thou meetest with God's children, be sure to make some holy advantage by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still minister unto thee.

Beware that you believe not all that is told you, and that you tell not all that you hear; for if you do, you shall not long enjoy true friends, nor ever want great troubles. Though thou hast many acquaintances yet make not any thy familiar friend, but he that truly fears God. For be assured that what friendship never is grounded upon any other cause than true religion, if ever that cause fail, the friendship falleth off; and the rather because that as God diffuses among men truth, peace, and amity, that we should live to do one another good; so the devil daily sows falsehood, discord, and enmity, to cause, if he can, the dearest friends to devour one another. Make not a jest of another man's infirmity. Remember thine own. Abhor the frothy wit of a filthy nature whose brains having once conceived an odd scoff, his mind travails till he be delivered of it. Yea, he had rather lose his best friend than his worst jest. But if thou be disposed to be merry, have a special care to three things.—1st, That it be not against religion. 2d, That it be not against charity. 3d, That it be not against chastity. And then be as merry as thou canst, only in the Lord. When the glory of God, or good of thy neighbour require it, speak the truth, and fear not the face of man. The frown of a prince may sometimes be the favour of God. Ever think him a true friend who tells thee secretly and plainly of thy faults. He that sees thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Reprehension, be it just or unjust, come it from the mouth of a friend or from a foe, never does a wise man harm. For, if it be true, thou hast a warning to amend; if it be false, thou hast a care at what to avoid. So, every way, it makes a wise man better or more wary. But if thou canst not endure to be reprehended, do thou nothing worthy of reprehension.—BAYLY. (*Præctice of Piety.*)

*Submission to God.*—I absolutely surrender and resign myself to thee. Thy love constrains me henceforth no more to live to myself, but to thee, who diedst for me and didst rise again. And I subject and yield myself to thy blessed light and power. O Holy Spirit of grace! to be more and more illuminated, sanctified, and prepared for every good word and work in this world, and for an inheritance among them that are sanctified in the other! Sinner, never give thy soul leave to be at rest till thou find it brought to some such transaction with God (the Father, Son, and Spirit), as this; so as thou canst truly say, and dost feel thy heart is in it. Be not uneasy or impatient of waiting and striving, till thou canst say, this is now the very sense of the soul. Such things have been done in the world, (but O how seldom of latter days!) So God hath wrought with men to save them from going down to the pit, having found a ransom for them. And why may he not yet be expected to do so? He hath smitten rocks ere now, and made the waters gush out; nor is his hand shortened, nor his ear heavy. Thy danger is not, sinner, that he will be inexorable, but lest thou shouldst. He will be entreated, if thou would be prevailed with to entreat his favour with thy whole heart.—REV. J. HOWE.

*The Christian looking to the Cross.*—Christians, whilst they contemplate the goodness of God as displayed in the works of creation and providence, ought also to ascend and touch a higher key. It is to the cross that we may summon each of you, where you may refuse the tear of gratitude if you can. "Transport is temper here." Is Gabriel's heart cold while he stands before the throne of the Eternal? Ah, no! they manage these things better in heaven, where the hallelujah of praise and the ardent devotions of the heart are in unison. Have these promises sounded on your heart? "I have blotted out as a thick cloud your

transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee." "I will forgive thine iniquity, and I will remember thy sin no more." To men who have received pardon of their sins, all is mercy. Are afflictions measured out unto them? The trials of life, are they strowed thick in their path? Amid all these, peace has possession of the heart,—the peace of God that passes all understanding, reigns within. There shall it continue, till death shall usher the weary traveller into a land of endless peace and rest. Have the enemies of the mind been brought low? Have envy and pride been broken, and all foul tempers been subdued? Is the mind recovered from her vassalage to sin, and the heart become purified? Then what peace and calm now pervade it! Such vassals "were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Your lusts are not now on the throne, but where they should be, under your feet. Then we call on you to join in the song,—“To him that loved us, and washed us from our sins in his own blood; to him be glory and dominion for ever and ever.”—REV. DR WAUGH.

*The glorious fulness of Christ.*—If the Lord Jesus Christ were not glorious in himself—strip him of the light he dwells in, silence the praises of heaven, remove far away the ten thousand adoring spirits who worship at his footstool, veil him once again in a body of humiliation,—yet this one fact, that all blessedness which sinners ever knew has sprung from him, lays the believer at his feet in adoration and wonder. We esteem him rich, who after supplying his own wants has still wherewith to relieve the wants of others; we call him great, who has preserved a nation; but here are riches that have unnumbered millions blessed for ever, and a power that has saved a world. It is this, which causes the Church below to glory in nothing save the Redeemer's cross;—it is this, which the Church above takes as the subject of its loudest praise. It was the prospect of this glory, that enabled Christ himself to “endure the cross, and despise the shame;” it is the enjoyment of this, which now fills and satisfies his soul. And when the Son of man, at the last great day, shall “sit on the throne of his glory,” what is it that will make him so glorious there? the hosts of mighty angels around him? an assembled world at his feet? the melting away before his presence of the earth he suffered on, and of the sun which beheld his reproach? No; the salvation of the lost. “He shall come to be glorified in his saints, and to be admired in all them that believe.”—REV. C. BRADLEY.

*The mercy of God everlasting.*—How do the things of this world pass away! One generation followed another, and another after that; and so on from age to age, filling up their long rolls of time in melancholy array. They appear long to me, because my rule of comparison is taken from the shortness of human life; but to eternity, to the everlasting existence of God, these ages are almost as nothing. Into this eternity all that can be called time is continually passing, as into a gulph which hath neither bottom nor bound. Then time is full of changes and vicissitudes; while eternity is not only a perpetual now, but also a constant and perpetual same. In the midst of all this perishing and disorderly state, there is one rich blessing, which never can fail. The mercy of Jehovah in Christ Jesus endureth, yea, endureth for ever. This is often repeated by the Lord himself, that it might be constantly and cheerfully believed and kept in mind. O my soul! thy time faileth, thy body is decaying, the world is daily changing, and nothing about thee continueth in one stay! Blessed be God, to thee likewise a change shall soon come, and come for the better in the midst of it all! Whatever alterations appear, thou

hast an unalterable God, and an imperishable home before thee. If the earth fall into destruction, as soon it will, thy estate cannot be lost; for thou art only a pilgrim and traveller here, and thy inheritance is above, far out of the reach of ruin. Thy interest in Christ being safe in Christ, all is safe that is worth saving, with respect to thee. Thou canst only pass from death to life,—from sin to holiness,—from pain to peace,—from earth to heaven,—from mortals to God. O how then should I rejoice in thee, my Saviour and my Lord!—In thee, who makest all things mine; all, either as good, or to lead me to good! I adore thee, that thou disposest the world, life, death, things present, or things to come, in my behalf; calling them mine,—making them really mine, because they contribute to my welfare. Above all, I bless thee for the end. I am lost in love and admiration, when thou tellest me that I am thine, O my Redeemer! even as thou art God's.—AMBROSE SERLE, Esq.

### ON THE UNITY OF GOD.

BY THE REV. JAMES BREWSTER, D.D.,

Minister of Craig, Forfarshire.

WE are here endeavouring to give a plain and precise view of the statements contained in the Shorter Catechism, as a summary of revealed truth. To these statements, therefore, and to what may fairly be considered as embraced in them, our observations must be confined. The Catechism also, it must be kept in mind, confines itself to a specific object, or course of instruction, namely, to what the Scriptures principally teach; to what they teach as a rule of direction; to the directions, which they give for attaining our chief end of glorifying and enjoying God. These directions the Catechism arranges under two great heads; and the first of these comprises what we are to believe concerning God. What they teach and what we are to believe concerning the being and perfections of God, is the first statement under this head, and has already been considered. The next statement of what they teach and we are to believe concerning God is, that there are not more Gods than one; that “there is but one only, the living and true God.”

This great truth, the Scriptures of the Old and of the New Testaments do most clearly and constantly teach.

There is only one God. “Hear, O Israel; the Lord our God is one Lord.” “Know therefore this day and consider it in thine heart, that the Lord he is God, in heaven above and upon the earth beneath; there is none else.” “I am the first and I am the last, and besides me there is no God.” “God is one.” “To us there is but one God, the Father, of whom are all things and we in him.” “There is one God, and one mediator between God and man, the man Christ Jesus.”

He is the living and true God. “But the Lord is the true God; he is the living God; and an everlasting king.” “Ye turned to God from idols to serve the living and true God.” He is the living God, who has life in himself, and is the author and upholder of all life in all other beings. “In him we live, and move, and have our being.” “God who quickeneth all things.” He is the true God, as distinguished from all that have been falsely called gods, and that exist only in men's vain imaginations. “They are vanity and the work of errors; in the time of their visitation they

shall perish." There are many such, indeed, that are called gods, whether in heaven or in earth, "gods many and lords many;"—so many, that in some heathen lands they are numbered by thousands, nay, by millions. But we know, that an idol is nothing in the world, and that there is none other God but one. "There is but one only the living and true God." This, indeed, seems to follow from every enlightened notion of what God is; and does, indeed, clearly follow from the statement already given of what God is, of what the Scriptures teach concerning him, as infinite in his being and perfections. This view of God once admitted, it seems impossible for the human mind to conceive, that two such beings, each infinite, eternal, and unchangeable, could exist together; that there can be even two original causes and supreme preserving powers in the universe.

Yet this simple truth, which appears so clear to our reason, does not seem to have been the discovery of human reason; and not only is it a truth which the Scriptures plainly teach, but it is a truth, we may say also, which the Scriptures alone do plainly teach.

They are the only rule to direct us, even as to this first and plainest truth concerning God, namely, that he is one. There are facts in the history of the human race, which go far to prove, that mankind have acknowledged and adored more Gods than one, just in proportion as they have applied their own reasonings to the subject, instead of resting in the belief of one God, originally conveyed from God himself to our first parents; and that, wherever this original belief has been lost or corrupted among any people, it has never been recovered by the teaching of their own reason, but solely by the knowledge which they received from the sacred Scriptures. The original belief of the most ancient nations appears to have been, that God is one; and even the notions of the most savage tribes appear to come nearer to this truth of there being but one great and good spirit. It is altogether among those nations, who seemed to make the greatest use of their natural reason, and who applied it to the nature of God, that gods were multiplied without number, and worshipped with all manner of absurdities and abominations. The source of such errors is very obvious and intelligible to all, who know the truth of God from his own word, namely, the corrupted nature of fallen man. Such a God as the Scriptures reveal, a God infinitely great and glorious, infinitely excellent and lovely, men in their natural state could neither wish to know, nor relish when made known. Such a God they did not like to retain in their knowledge; and, once departing from the true light, they have plunged into utter darkness and been lost in interminable errors.

Let us here observe,

1. *The insufficiency of mere human reason as a guide in religion*, either in searching out or preserving pure its simplest truths, and let us beware of trusting to its suggestions as to the Divine nature and will, or listening to its objections against the more peculiar doctrines revealed in the Divine Word, especially on the very subject of the Godhead. If our own reason, when left to itself, has neither been able to prove at first, nor to preserve when known, the simple point of the Unity of God; how utterly unfit to pronounce upon the manner of his existence, or the manifestations of

himself to his creatures. "The light shineth in darkness, and the darkness comprehendeth it not." "They became vain in their imaginations, and their foolish heart was darkened." "Thou thoughtest, that I was altogether such a one as thyself."

2. *The supreme importance of a revelation from God himself*, as a rule to direct us in regard to his own nature and will, and how we may glorify and enjoy him. If we clearly required such guidance to know whether there was one God or many, whom it was our duty and happiness to serve; how much more do we need its instructions to learn the way by which we may please the father of our spirits. Let us, therefore, see the wisdom of keeping close to its declarations in all that we believe concerning him, or render in obedience to him. "The meek will be guide in judgment, and the meek will be teach his way." "As new born babes desire the sincere milk of the word, that ye may grow thereby." "Give me understanding, that I may know thy testimonies." "Show me thy ways, O Lord; teach me thy paths: Lead me in thy paths and teach me; for thou art the God of my salvation, on thee do I wait all the day."

3. The plain practical use of this first truth, that there is only one living and true God; if we know God, that we glorify him as God. Let us mark the connection of this truth with our chief end, as the Lord himself points out to us in announcing it. "The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." While holding in our understanding the belief of one God, let us see, that we be not, in our hearts, following other gods, and be actually "estranged from him through our idols." Let us mark the real spirit of idolatry, namely, "changing the truth of God into a lie," "worshipping and serving the creature more than the Creator, who is blessed for ever." Let us watch against our tendency and temptations even to the worship of idols, and see, that, while acknowledging in words the one living and true God, the author of life and of all good, we be not worshipping, with all our might and in all manner of ways, the very god of this world, the power of death, and source of all evil; bowing down, not indeed our bodies, but what is worse, our souls to silver and gold, nay wood and stone, as our trust and true good; setting up such vanities, not indeed in his visible temple in the form of images, but, what is worse, in his true living temple, our own souls, as his rivals in our affections and services; nay, choosing, it may be, grosser matters still as the objects of our idolatry; and making a god even of the belly and its gratifications, "serving diverse lusts and pleasures" as our supreme good; and remember, in the apostle's words, the close connection between the doctrine and the duty: "This is the true God and eternal life. Little children keep yourselves from idols." Amen.

Printed and Published by JOHN JOHNSTON, 2, Hunter Square, Edinburgh; and sold by J. R. MACGILLIVRAY & Co., 18, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Why did our Lord teach in Parables? By the Editor. Part II., ..... Page 689</p> <p>2.—Sacred Poetry. "Death of an Infant Son," ..... 692</p> <p>3.—Rosamond Robson; or, the Triumphs of Divine Grace. By the Rev. M. Brown, A.M., ..... <i>ib.</i></p>	<p>4.—A Discourse. By the Rev. Henry Grey, A.M., ... Page 696</p> <p>5.—Sacred Poetry. "Saturday Night." By Walker, ..... 700</p> <p>6.—Missionary Operations in Athens, ..... <i>ib.</i></p> <p>7.—Christian Treasury. Extracts from Heber, Blunt, and Wilberforce, ..... 701</p> <p>8.—The Witnesses for Christ in the Middle Ages, ..... 703</p>
--	---

## WHY DID OUR LORD TEACH IN PARABLES!

BY THE EDITOR.

### PART II.

THE next reason to which we shall advert, is founded on a statement made by our Lord himself: "And Jesus said, Unto you it is given to know the *mysteriis* of the kingdom; but unto them in parables." There were many circumstances regarding the future progress and ultimate success of the Gospel in the world, which it was unnecessary, and might have been injurious, to have divulged to the common people. They required to be taught solely the first principles of the oracles of God. But the all-seeing eye of Him who knew the end from the beginning, could clearly discern that a period would arrive when such information would be both interesting and important to all true Christians. To such a state of spiritual ignorance had the Jews reduced themselves, that, at the period of our Lord's ministry, their minds were quite unfitted for the reception of the doctrine, that the Gospel, like the Eastern mustard-seed, should become a large tree, overspreading the whole earth. That such important truths, however, might be handed down for the instruction and encouragement of Christians in future ages, our Lord was pleased to convey them in emblematic obscurity to the minds of his immediate disciples. In a personal point of view, besides, such a revelation was peculiarly needful to *them*. The sufferings, the hardships and privations which they were doomed to undergo in preaching the Gospel to their bigoted countrymen, as well as to idolatrous strangers,—the cruel persecutions to which the primitive Church was afterwards exposed, were all intimately known to the Saviour of men. To strengthen, therefore, their faith, to enliven their hope, and to animate their confidence, he reveals to his disciples, in language unintelligible indeed to the multitude, but to *them* sufficiently clear, the nature of his kingdom upon earth, the character of its faithful subjects, its gradual enlargement and invaluable blessings. Had our Lord openly proclaimed to the people, that the Gospel which he was commissioned to preach

would break down the middle wall of partition which separated the Gentile from the Jew, with what feelings would the haughty descendant of Abraham have heard such unwelcome truths? He would have unhesitatingly pronounced the Gospel a lie, and the Divine Teacher an audacious impostor. But while we thus speak, it is by no means intended to assert that our Lord concealed any necessary truth through dread of popular violence. By no means. But while he faithfully and undauntedly declared the counsel of God, he never unnecessarily provoked public odium, knowing that his hour was not yet come. Had it been necessary for the salvation of a Jew that he should be acquainted with the calling of the Gentiles, he would have been minutely informed of that event; but no such necessity existed, and therefore our Lord limits the information to his more immediate followers.

We remark also, that our Lord, on some occasions, employs parabolic instruction to screen himself from his bitter enemies—the Scribes and Pharisees. By a well-arranged allegorical description, he often sharply reproved the ingratitude, unbelief, and hardness of their hearts. Each one felt the force of the remark as applicable to himself; yet, from the general and delicate terms in which the reproof was couched, it was impossible to fasten any charge upon the Speaker. Thus, while he gained the great purpose of reproof, he escaped any remarkable expression of popular hatred. The success which attended the parable of the good Samaritan, may be adduced as a remarkable instance of the efficacy of such a mode of instruction in silencing objectors. The captious doctor of the law attempted to cavil upon the meaning of the word neighbour. Our Lord, in reply, directed his attention to an instructive little history, the circumstances of which are so naturally combined, and related with such tender simplicity, that it cannot fail to interest every reader. He closed the narrative with that forcible

ble admonition: "Go thou and do likewise,"—and a more delicate or more powerful reproof of a cruel, covetous, and narrow mind can scarcely be conceived. While administering necessary reproof, our Lord often embraces the opportunity to convey instructions the most important under parabolic figures. It was on such an occasion, while vindicating his conduct in keeping company with publicans and sinners, against the aspersions of the Scribes and Pharisees, that he delivered the narratives of the lost sheep, the lost piece of silver, and the prodigal son. All these parables are intended to illustrate the abundance and the freeness of redeeming mercy, and each is set forth as an emblem of the favourable reception which penitent sinners shall, through the merits of the Redeemer, meet with from the God of Love. As a gentle, and, at the same time, a most effectual mode of obviating the prejudices and rectifying the errors of his hearers, our Lord had frequent recourse to allegorical description. As he journeyed towards Jerusalem to finish the work which his Father had given him to do, he perceived that his followers were looking forward with fond anticipation to the period when he would assume the dignity of an earthly monarch. To correct these mistaken notions, he narrated the parable of the ten pounds, in which he illustrated the nature of his dominion, and the opposition which would be made to it,—warning his hearers, at the same time, that the proper business of his people is not to be solicitous for secular honours, but to employ themselves diligently in their appointed work till he should come again.

The principal reason why our Lord taught in parables, is declared by himself in a passage already alluded to: "And Jesus said, Unto you it is given to know the mysteries of the kingdom: but to others in parables; *that seeing they might not see, and hearing they might not understand.*"—(Luke viii. 10.)

The whole history of the Jewish nation, from the period of their selection as a peculiar people, to that in which the Messiah appeared, strikingly displays the long-suffering mercy of Jehovah. They had enjoyed an almost uninterrupted series of divine communications, both through the medium of angels and men. God is forcibly represented as "rising early, and sending prophets unto them;" yet they are afterwards, by the highest authority, accused of having "killed the prophets, and stoned them that were sent unto them." To that highly favoured people had been originally committed the oracles of God,—those predictions and precepts, those promises and threatenings, which he spake unto their fathers by the prophets; yet, when the promised Messiah came, they were ignorant of the spirituality of the law, and of the real character of Him to whom Moses and all the prophets bear witness. The Old Testament Scriptures conveyed to their minds no higher idea of the promised Deliverer, than of one who would appear in all the glittering pomp of regal authority, and at length restore the kingdom to Israel.

With such erroneous notions of the Messiah's character, can it appear astonishing that their proud imaginations were offended at the meanness of his parentage,—that they should have spurned from them, as an impostor, the carpenter's son? Some have regarded it as an anomalous circumstance in the history of the Jews, that their mental vision was so impaired as to render them unable to recognize in Jesus the Old Testament Messiah; but the slightest reflection will convince us that such a result is in perfect consistency with the acknowledged influence of our moral upon our intellectual constitution. Whether in individuals or societies of individuals, every instance of deterioration in moral principle is certainly, though not perhaps visibly, followed by an equally melancholy deterioration in intellectual energy. Select, for the purpose of illustration, a man whose mental faculties were once acute to perceive, while his moral powers were sensitive to feel, any, the least deviation from the path of duty. Mark the painful reluctance he evinces in yielding at first to the allurements of the world, and how revolting to his mind is the first occasion of his departure from God. Trace, if you can, the awfully increasing celerity with which he advances on the road that leadeth to destruction; think of the augmented strength which inward pollution acquires every moment from outward temptations; observe the influence, baneful indeed, which every instance of submission to the powers of darkness exercises over the vigour of his intellect; compute, if you can, the depth of the gloom which, every step he proceeds, is gathering around his understanding; and say, do you not perceive the period approaching when conscience's whispering voice shall no longer be heard; when his moral being, once the seat of purity, shall become a loathsome sink of pollution; when that intellect, which could once penetrate far into the deep things of God, shall be withered in its strength; when the whole man, in short, shall be prostrated before "the prince of the power of the air," and "Ichabod" shall be seen inscribed on his forehead,—"*the glory is departed?*" Extend your thoughts to a whole nation of such polluted beings; attend to the acting and reacting influence which every individual of that sinful nation exerts over every other; mark, as it proceeds in its mournful course, the thousandfold series of transgressions which each and all of these sinful beings are every moment adding to the frightful catalogue of the nation's iniquities; reflect on the noxious influence which every item of that fearful computation has had on the intellectual strength of every individual among that infatuated people,—and you will form a tolerably correct idea of the intellectual and moral condition of the Jews at the advent of the Messiah. They who had been, as it were, exalted to heaven by their privileges, were now cast down to hell in degradation and guilt. It was at this point of the nation's history that our Lord commenced his public ministrations in Judea. He by no means attempted to overpower their minds by irresistible

arguments, but in short and impressive narratives he declares doctrines which it became all to believe, and enforces duties which it was befitting that all should obey. This mode of instruction he employed to try his hearers; and, accordingly, we find him exclaiming, after having related one of these histories, "He that hath ears to hear, let him hear." Our Lord was, no doubt, surrounded by men of all characters, and this remarkable expression is used in allusion to the varied phases which the moral and intellectual constitution of each presented to his all-seeing eye, and the equally varied effects which would follow the allegorical descriptions he set before them. Some, nay, perhaps many, who listened with avidity to the instructions of our Lord, would easily comprehend his parabolic figures. The minds of such individuals had acquired a spiritual discernment of the ancient prophecies, and had become familiar with the allegorical medium through which their fathers saw the Messiah's day afar off, and were glad. "If any man do the will of my Father, he shall know of the truth, whether it be of God." It is a melancholy fact, indeed, that in proportion as a man deviates from the purity of divine truth in his belief, his moral character is proportionably affected.

To some among all classes of our Lord's hearers, it is undeniable that the allegorical signification of the parables might be somewhat obscure; but this very obscurity constituted an essential part of the probation. They whose hearts were so hardened, and their understandings so beclouded, by a long course of sin, that even his wonderful works failed to convince them that he was sent from God,—such individuals would urge the obscurity of the narratives as an excuse for inattention on their part, and suppress any faint desire they might feel to investigate farther what these things meant. In this class was verified that awfully affecting mandate given to the prophet of old: "Go ye and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." It is only by grace communicated, that we can understand the truth of God; but if we do despite unto the Spirit of grace, we deprive ourselves of all the convincing and consoling light he would have poured into the soul. It is an awful period in a man's moral history, when the arrows of conviction, aimed at his heart by the Word and Spirit of God, rebound as from a flinty rock, and fall pointless to the ground; when he deliberately shuts his eyes that he may not see, and his ears that he may not hear, and hardens his heart that he may not feel the influence of the truth as it is in Jesus; when the Gospel is considered a cunningly devised fable, and the man is given up to believe a lie. To such men as this, the instructions of our Lord only aggravated their guilt. They proved the occasion of adding to the already ac-

cumulated mass of their violations of God's law one more fearful and, alas! unpardonable crime—the despising of his Son. "My Spirit will not always strive with man, saith the Lord." There is a mournful period, both in individual and national history, when the Lord becomes weary of repenting; when, after innumerable provocations and pre-eminence privileges, the arm of Jehovah is laid bare to avenge him of his enemies, to . . . . .

But we refrain from dwelling longer on this distressingly painful subject, and turn to the description of another class of our Lord's hearers. There were some who, from the striking proofs which he gave of his divinity, recognised in Jesus the true Messiah. Such men would turn to a far different account the obscurity of the parables. Anxiously intent on deriving benefit from his instructions, they would assiduously ponder and pray over the words they had heard. Applying their minds to the subject with an energy in some degree proportioned to its vital importance, and with an assiduity unshaken by its imagined obscurity, the clouds would ere long disperse, and He who at first commanded the light to shine out of darkness would shine into their hearts, to give them the light of the knowledge of the glory of God in the face of Christ Jesus. The mysteries of the kingdom would now be clearly understood, and the instructions of the Saviour would bear upon their hearts with an efficacy and a power which their spiritual foes would in vain attempt either to gainsay or resist.

Such is the ordinary mode of the Divine procedure in imparting instruction to the children of men. Instead of furnishing us with new and extraordinary means of discerning the truth, he encourages us to employ the means which, as rational beings, we already possess. He hath endowed us with intellectual and moral powers, which are intended to move harmoniously onward in a glorious career of indefinite improvement. In consistency with this progressive advancement, the Divine Being hath willed that, at every stage in our progress, our faculties should enlarge in capacity of knowledge, and increase in intensity of action. Gradually to develop our mental energies, he hath spread out his fair and beautiful creation; he hath, in some measure, unfolded the mysterious volume of Providence, and pointed our inquiries to the revelation of his will. In proportion to the diligence with which we use these means of spiritual improvement, is the Divine goodness exercised in enlarging our field of knowledge. "Whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken away even that which he hath." If, therefore, we shall, either through the misimprovement of our privileges or the indulgence of evil passions, paralyze our intellectual or moral energies; if, through this self-induced obliquity of mind, we shall cast away from us the Gospel as an idle tale; if its alluring promises, and its awful threatenings, are

alike unavailing to induce our compliance with its overtures, no possible blame can be attached to the Divine decrees, but all to our own voluntary and deliberate rejection of the Divine counsel, and our equally deliberate contempt of the Divine reproofs. Our blood, therefore, must rest upon our own heads.

In concluding these remarks on the advantages attendant on parabolic instruction, we cannot refrain from briefly advertent to the striking proof which even this slight and superficial view of the subject affords of the excellence of our Lord's character as a Teacher sent from God. Intimately conversant with the secret springs which regulate our intellectual and moral nature; well aware of the many prejudices which ever beset our minds, tending in a great measure to defeat the best-directed human efforts to enlighten and convince, he adopted a mode of instruction in admirable consistency with our ordinary associations in thought and feeling, and calculated imperceptibly to overcome those deep-rooted prejudices which might have obstructed the avenue to the hearts of his hearers. But, while the great framework of parabolic instruction was accommodated to mankind in general, and thus, with the strictest propriety, made the vehicle of truths which were destined to be taught among all nations, our Lord so arranged the subordinate circumstances of the parables, as to suit the people to whom they were more immediately addressed. Minutely acquainted with the manners, and customs, and local peculiarities of the country, he takes advantage of national partiality to recommend his doctrines to their attention; and, by a beautiful coincidence in his pictures with the objects of their every-day observation and experience, he enshrined these narratives in the minds and hearts of the Jews, and rendered their transference from the literal to the spiritual meaning comparatively easy. The ultimate object, finally, with which our Lord resorted to parables, as forming a part, viz., of a probationary system, was admirably accomplished. He who could say, "Before Abraham was, I am," knew the exact point in the Jewish history when such a mode of instruction could be most properly introduced. His opportunities of teaching were carefully watched, and their full effect foreseen by the eye of "Him who searcheth the hearts, and trieth the reins of the children of men." Let us, therefore, adore the infinite wisdom and amazing condescension of this Divine Teacher, who "spake as never man spake," and of this Divine Mediator, by whom is bestowed "repentance unto Israel and the remission of sins."

#### DEATH OF AN INFANT SON.

FAREWELL, my boy, my much lov'd boy!  
Tears oft shall flow for thee;  
And while this broken heart shall beat  
Thou'lt ne'er forgotten be.  
No laughing welcome greets me now,  
As I approach the door;  
Thy footsteps light are heard no more  
Upon the parlour floor.

Thy merry voice, resounding full  
Of mirthful song and glee,  
Is silent now,—no more thou'lt smile  
Upon thy father's knee.

Thy little chair is empty now  
At our once gladsome hearth;  
And all is sad and gloomy now,  
Where all was joy and mirth.

But oh! he only sleeps; look there,—  
How beautiful my boy!  
His lips are red,—he slumbers, love,—  
It is indeed my boy.

Come near,—his golden ringlets bind,  
And softly, sweetly sing,  
As thou wert wont to do, my love;  
O strike the sweetest string.

And he will smile to thee, his mother,  
When he awakes again,  
And clasp thee in his little arms,  
And make thee glad again.

And yet he sleepeth long, love,—  
Fear cometh on me now:  
Ah! feel that cheek,—'tis cold, 'tis cold,—  
And colder still that brow!

"Thou said'st he slept,—O why deceive?"  
Yes! he but sleepeth still,  
But 'tis the sleep of death, my love,—  
It is our Father's will.

Oh! come with me, then to His throne,  
And reverently adore,  
And kiss the Almighty hand that  
Afflicteth us so sore.

And, oh! He'll bless and comfort us,  
He'll not forsake us now,  
When waters deep encompass us,  
And Death hath bent his bow.

And tho' by Babel's streams we weep,  
And think how glad we've been;  
Altho' our harps in silence hang  
Upon the willows green;

O still our God will gracious be:  
Forsake us will He never,  
Till we in Zion dwell with  
Our little one—for ever.

G.

#### ROSAMOND ROBSON; OR, THE TRIUMPHS OF DIVINE GRACE.

BY THE REV. M. BROWN, A. M.,

*Minister of the Presbyterian Church, Morpeth,  
Northumberland.*

ROSAMOND ROBSON, the subject of the following brief Memoir, was the daughter of respectable parents in this town. She was a very engaging child from her infancy, and greatly beloved, not only by her father and mother and the members of the family, but also by all who knew her. She was quick, lively, and intelligent; possessed of very amiable dispositions, and of a warm and affectionate heart. As soon as is customary she was sent to school, where she was taught the usual branches of education. The mistress being a pious woman herself, no doubt would take special care that her pupils should be early made acquainted with the Sacred Scriptures, and the leading doctrines of Christianity, as contained in the admirable summary of our holy religion to be found in the Shorter Catechism of our

**Church.** Rosamond, therefore, would be taught, not only at home, but in the school, to read the Scriptures and attend to the duties of religion. But there was nothing remarkable in her conduct during the time she attended school. Like almost all children, she was fond of amusement, and seemed to derive great pleasure when engaged in play with her youthful companions. She was fond of her lessons, and always manifested great willingness to go to school; and as she was a pretty girl, kind-hearted and playful, she was, I believe, a great favourite with her associates. She was destined to lose her father when she was only seven years of age. His death would, no doubt, make an impression on her young mind at the time; and she would feel the loss of one who had shown her so much attention, and to whom she was fondly attached. But, though she might remember him, and speak about him long after that event happened, yet it did not produce any salutary change on her heart. Such dispensations of Providence are well fitted to impress the mind with the paramount importance of true religion, and with the necessity of making preparation to meet our God. But it must not be forgotten, that, in order to be productive of lasting impressions, they must be sanctified by the Divine Spirit; without this, the most painful bereavements to which any person may be subjected will be utterly fruitless in converting the soul, and leading to the practice of piety. The death of a father is a heavy loss; but Rosamond was not old enough fully to appreciate it, and it passed away unimproved.

Nothing of importance took place in the family to impress Rosamond's mind till the death of her eldest sister, which took place about three years after her father died. Her death was rather sudden, at least it was not preceded by long illness; and as she was cut off in the very bloom of youth, it was well calculated deeply to affect the members of the family, and to lead them to think seriously of the shortness and uncertainty of time—to lead her brothers and sisters to remember their Creator in the days of their youth. But affecting as it was, it did not seem to make much impression on Rosamond. After the funeral was over, and the bustle and excitement which such an event always occasions in a family had passed away, she soon recovered her wonted buoyancy of spirits; and, busy herself in the enjoyment of good health, soon forgot apparently what had taken place.

Not many weeks, however, had elapsed, till a sister younger than herself died, after a few days' illness, during which she suffered very severely. This melancholy event seemed to produce a very powerful impression on Rosamond's mind, for ever afterwards she appeared more serene and thoughtful. A visible change took place in her appearance and manner, evident to her mother and all who saw her. Not that any saving change as yet had taken place in her heart and affections, but she seemed to think much of the extreme brevity of time; and the idea of her younger sister being dead and buried, had the effect of leading her to think seriously of her own death and burial. And the time was at hand when she was to feel the power of Divine grace in sanctifying all her afflictions, and making her a wonderful monument of redeeming love. Only a short time elapsed after her sister's death, till

she herself was taken ill, and laid upon the bed of sickness. Then it was she began in earnest to seek the Lord. Hitherto she had been in the habit of reading the Scriptures, and saying her morning and evening prayers; but she had engaged in these exercises more as a task to be performed, than as a sacred and religious duty. Now she felt a delight in the performance of this duty. Affliction, as she frequently confessed, was the means which was blessed to open her eyes to see the natural corruption of her own heart, and the need of a Saviour, and which led her to peruse the Scriptures every day, and make preparation for a coming eternity. Soon as she ascertained that her disease bore the symptoms of consumption, and might terminate in death, she became more deeply impressed with the value of time, and the necessity of improving it to the best advantage. As the disease increased, and the probable issue became more apparent, she became more alive to the business of religion, and manifested a greater anxiety for her soul's salvation. At first, she showed some aversion to speak to me on the subject of religion and the state of her mind; but this soon wore off, and she delighted to talk of nothing else than about the Sacred Scriptures. The love of Christ, as displayed in the amazing plan of human redemption, was a theme on which she delighted to dwell. Her whole soul was ravished at the contemplation of the wonders of redeeming grace; and she often expressed her surprise that we should think so little of Jesus Christ, who loved us, and laid down his life that we might be saved from everlasting misery. I remember once hearing her say, when speaking of the sufferings of Christ, "Oh, how much I love him! How precious he is to me! He is all my salvation! I love my mother very much, and can never repay her for all her kindness towards me, especially since I have been ill; but I love the Saviour far more. I delight to meditate on his name, and his wonderful works to the children of men. I am astonished to think of his kindness to myself, in making me a member of his household and an heir of heaven."

By conversing with her mother, and other religious friends who visited her during her illness, she acquired very accurate and comprehensive views of the grand scheme of mercy for fallen man, as made known in the Bible; and, in looking back on her past life, she deeply regretted having been so giddy and thoughtless, and that she had spent so much of her time in pursuit of the vanities of the world, without ever thinking of her character as a sinner, and her destination as an immortal being—without ever thinking of Christ, and of a coming eternity. How different now her feelings and sentiments! Now she regarded the Sacred Volume as her richest treasure; and she delighted to read its blessed pages, and to meditate on its precious and soul-reviving truths. She could, indeed, say with the Psalmist, "O how love I thy law: it is my meditation all the day: it is sweeter than honey, yea, than the honey-comb." During the first weeks of her illness, she read other religious books besides the Bible; but latterly the New Testament was the chief subject of her reading: and to show how much she valued it, she made a present of two New Testaments to two female friends, who called to see her not long before she died, adding, that she hoped that they would read

them, and would derive as much comfort and delight in so doing as she had done. Her mode of reading was very profitable, and fit to be imitated. She read a few verses, sometimes only one, and then made what she read the subject of meditation and prayer, applying it to herself and her own spiritual condition. It was very delightful to hear her speaking of the promises of Scripture, which she found so comforting. The following are some of the promises from which she derived much consolation:—"Him that cometh unto me, I will in nowise cast out." "Come unto me all ye that labour, and are heavy laden, and I will give you rest." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," &c.

Through the exercise of faith in Jesus as her Redeemer, she could apply the promises to herself, and could rest in the assurance that they would all in due time be realized in her own happy experience. Hence she derived unspeakable comfort in thinking that her sins were all blotted out from the book of God's remembrance, and that she was accepted as righteous on account of the imputed righteousness of Christ, and that she now could look up to God as her reconciled Father, and behold his face without a frown. She could say of him, "Once he was angry with me, but now his anger is turned away, and he is comforting me." She delighted much to think of the glories of the celestial state, and of the holiness and happiness of the redeemed around the throne, and looked forward with joyful contemplation to the time when she would be made a partaker thereof. Accordingly, she often repeated the following beautiful hymn, by Dr Watts—the 66th of the Second Book:—

"There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.

"There everlasting spring abides,  
And never-withering flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours," &c.

This was a hymn she had committed to memory at school; but she never saw its beauties, nor felt its consoling power, till now, when laid on a bed of sickness, and preparing for her departure from this vale of tears. Every time she repeated it, she felt her soul comforted and refreshed thereby. It was to her as good news from a far country.

As she felt the consoling influence of Divine grace on her own mind in a very wonderful degree, so she was most anxious that all her relatives and friends should be made partakers thereof. For several weeks previous to her death, she was reduced to a state of great bodily weakness, and she passed many sleepless nights in consequence of the severe cough; but she always said she was happy, and she wished that all her acquaintances were just as happy as she was. I never saw one so young so patient, and so resigned to the will of God, so completely alienated from the things of this world, and whose affections were so firmly fixed on things heavenly and divine. Though she suffered much, yet she never murmured nor complained. Under

her severest sufferings she would say, they were as nothing when compared with what Christ was called to endure, when he died the ignominious death of the cross. It was through faith in Jesus that she was enabled, to possess her soul in patience, and rejoice in hope of the glory of God. "What a glorious and transporting thought," she once remarked, "that Jesus Christ is looking down from heaven on such a poor, frail, worthless creature as I am, and sending forth his holy angels to minister to my comfort while here, and at death to take my spirit to heaven! What am I, to be so highly favoured?"

She was most anxious to impress all who came to see her with the importance of religion. As long as she could, she would send in the evenings for her brothers and little sister, and talk to them of the love of Christ, and what he did for perishing sinners; and them to put their trust in the Lord—to remember the Sabbath-day to keep it holy—to attend the Sabbath-school, the house of God, and live a holy life—doing justly and loving mercy, and she would have the happiness of meeting with them in heaven. She said, "What a happy meeting that will be!—meeting never to part, and spending a never-ending eternity in the enjoyment of the pleasures which are at God's right hand!" To all who visited her on her death-bed, she spoke of the happiness she felt in religion; and was most wishful that they too would become acquainted with the truth as it is in Jesus, and be made wise unto salvation. She always appeared happy, and always spoke of her happiness in the prospect of her departure. She said to me one day, "Tell my aunt how happy I am at the thought of soon being in heaven."

Though she was only twelve years old, yet she had attained the full assurance of faith for several weeks previous to her death, and could speak of her departure not only without dismay, but with holy joy. I remember asking her, one day, if she was not afraid to die. "O no!" she replied, with great emphasis, "not in the least. I once had a great horror of death, and of being put into the grave, but now I rejoice at the prospect; for I know death to me will be great gain,—it will not only put an end to all my sorrows and sufferings, but introduce me to the New Jerusalem, the city of the great King. I know, too, the grave will be to my worn-out body a bed of rest, where it will sleep in peace till the resurrection morn." She had great delight in reading about the death of Stephen, the first martyr to the Christian faith. Her eye seemed to glisten with delight, when she thought of his seeing the heavens opened, and Jesus standing on the right hand of God, ready to receive him. The 14th chapter of John's Gospel afforded her great consolation under her affliction. "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." After repeating these words, she said to me, one day, "How comforting the thought, that Christ is preparing mansions of bliss for his people! and I have no doubt there is one prepared for me,—and soon I will be in possession of it." It was this hope which gladdened her spirit. Often she repeated the 65th hymn of the Second Book, (Watts):—

"When I can read my title clear  
To mansions in the skies,  
I bid farewell to every fear,  
And wipe my weeping eyes.

"Should earth against my soul engage,  
And hellish darts be hurl'd,  
Then I can smile at Satan's rage,  
And face a frowning world.

"Let cares like a wild deluge come,  
And storms of sorrow fall;  
May I but safely reach my home,—  
My God,—my heaven, my all.

"Then shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

From the time of her conversion till her death she enjoyed, in rich abundance, the smiles of God's countenance, and had "great joy and peace in believing." There was only one occasion when she felt, as it were, a dark cloud come over her bright prospects of heavenly glory; and she had to walk in darkness. This caused her great depression of spirits. She seemed to think that God was forgetting to be gracious, and that she must have done something to displease him. During this period of spiritual darkness, which continued for two days, she read the Scriptures as before, and engaged earnestly in prayer; but felt little comfort from these exercises. I happened to call on the evening of the second day, and found her greatly depressed. She told me her state of mind, and I entered into conversation with her, and pointed out the freeness and fulness of the Gospel offers of salvation, and spoke of the gracious assurance that God has given that he will never leave nor forsake his people; at the same time, noticed that sometimes, for the trial of their faith and patience, he withdraws from them for a little the light of his countenance. This seemed to afford her some relief. Before parting, I prayed, as I was always wont to do; and directed her to some promises, as the subject of her meditation during the night. Next time I called, she was in her usual happy frame of mind: the dark cloud had passed completely away, and she saw the Sun of Righteousness shining in meridian splendour. She felt weaker in body, but stronger in faith, and could again rejoice greatly in the Lord.

I asked her, one day when she appeared a little better, if she had any wish to be restored to health. "O no!" she replied, "I have a strong desire to depart, and to be with Christ,—to be freed from sin, and to be made perfectly holy; and soon I expect the Saviour will send his angels to take me home to himself. Oh! I am glad at the prospect of being ever with the Lord." The time was now at hand when her ardent wish was to be fully gratified. She was reduced in body to a mere skeleton, and the symptoms of death were visible to all who saw her. Last time I visited her, it was apparent her earthly career was soon to terminate; and of this she was perfectly sensible. She said to me, "Now I find death is drawing nigh. Soon my warfare will be accomplished; and I am so happy I shall in a very little time be in glory. What a happy Sabbath the next will be to me,—not on earth, but in heaven!" She had a strong presentiment of her death, and told her mother of this the morning on which she died. To prepare herself for the last struggle, she caused her mother to read the intercessory prayer of our blessed Saviour, in the 17th chapter of John's Gospel; also, the 65th and 66th Hymns, (Second Book), by Dr Watts; in which, as already noticed, she felt great plea-

sure; and likewise the following, from the General Assembly's collection:—

"The hour of my departure's come,  
I hear the voice that calls me home;  
At last, O Lord, let trouble cease,  
And let thy servant die in peace.

"The race appointed I have run,  
The combat's o'er, the prize is won;  
And now my witness is on high,  
And now my record's in the sky.

"Not in mine innocence I trust,  
I bow before thee in the dust,  
And through my Saviour's blood alone  
I look for mercy at thy throne.

"I leave the world without a tear,  
Save for the friends I held so dear:  
To heal their sorrows, Lord, descend,—  
And to the friendless, prove a friend.

"I come, I come, at thy command,—  
I give my spirit to thy hand;  
Stretch forth thine everlasting arms,  
And shield me in the last alarms.

"The hour of my departure's come,  
I hear the voice that calls me home;  
Now, O my God! let trouble cease,—  
Now let thy servant die in peace."

This hymn, in which she delighted much, was, I believe, the last read in her hearing; and it was exceedingly appropriate to her character, and the situation in which she was now placed, being on the very verge of eternity, and just about to bid farewell for ever to the things of time. For about two hours, she had a severe struggle with the last enemy; after which she became very calm and composed, spoke to her mother of the joyful prospect before her,—and when she saw her mother weeping, she said, "Oh! weep not for me, for I am perfectly happy to leave this world. I am going home to my Father's house, and I hope I shall meet with you and all my friends there." Then, with a smile on her countenance, she laid down her head on the pillow, and gently breathed her soul into the arms of her Redeemer.

Thus died Rosamond Robson, at the early age of twelve years. Her spirit, I doubt not, was conducted by angels into Abraham's bosom, and is now in the enjoyment of perfect felicity. I attended her funeral, and saw her mortal remains laid in the dust, but in the sure and certain hope of a glorious resurrection. I have witnessed many death-bed scenes, and have seen the power of divine grace displayed in comforting the dying, in the near prospect of dissolution; but never did I witness such a striking manifestation of redeeming love, and of the efficacy of true religion in cheering the mind and comforting the heart, as in the death-bed of this dear young saint. Faith in her was so strong as to amount almost to vision. So far from being afraid of death's approach, she rejoiced at it as a welcome messenger, sent to set her free from the bondage of corruption, and introduce her to the presence of the King of kings. She could triumphantly say, with the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

To the young her premature death speaks in accents loud as thunder, "Be ye also ready, for in such an hour as ye think not the Son of man cometh. Remember now your Creator, in the days of your youth. Behold, now is the accepted time; behold, now is the

day of salvation." Do not procrastinate the season of repentance, for the present time is only yours,—the future is an awful uncertainty, and may never come. And the triumphant manner in which she was enabled to meet death, should teach you to live by faith on the Son of God, and cultivate a spirit and temper becoming the Gospel. Never forget, that if you would "die the death of the righteous," you must live a holy and religious life. While "diligent in business,"—in the discharge of your relative and social duties,—be ye also "fervent in spirit, serving the Lord;" and then, come death when it may, you will be prepared for it, and find it to be "great gain," for so "an abundant entrance will be administered unto you" into the celestial kingdom, there to be for ever with the Lord, and enjoy happiness large as your wishes, and lasting as your immortal souls.

THE CHRISTIAN'S DUTY IN COMMON LIFE:

### A DISCOURSE.

BY THE REV. HENRY GREY, A.M.,

Minister of St Mary's Parish, Edinburgh.

"Not slothful in business; fervent in spirit; serving the Lord."—ROM. xii. 11.

It is thought by many, that serious religion, if widely disseminated, would unfit men for the active business of life; that it would teach them to occupy themselves with high and speculative questions, to the neglect of domestic and social duties; that it would make them impatient of their common labours, would chill their ardour, blunt their ingenuity, enfeeble their exertions, and prove an obstacle in the way of all spirited undertakings, and of all improvements in art and science. But this idea arises from total ignorance of the subject, or rather, from deep and inveterate prejudice. True religion, indeed, if generally obeyed, would alter considerably the range and character of human pursuits. It would suppress those arts and avocations that foster licentious and irregular passions, and put an end to those practices that are inconsistent with Christian watchfulness and purity; but in every thing useful and desirable it would greatly improve the condition of men. Inspiring them with love to God and to one another, it would lead to a cheerful and habitual attention to all private and social duties; it would both direct and invigorate their efforts; it would make them *better* in every relation,—better husbands and wives,—better parents and children,—better masters and servants.

I grant, indeed, that false religion, whether characterised by cold formality, or by hypocrisy and spiritual pride, is far from improving men, as active and useful members of society. A mere formal profession produces no effect on the character, excepting as it serves to harden the mind, and foster a delusive peace. Hypocrisy and spiritual pride are ever accompanied with selfishness and contempt of others, and are hostile to all that is amiable in feeling and liberal in conduct; but let not true religion be charged with effects springing from entirely opposite principles. Religion,

rightly so called, renders the soul humble and conscientious, affectionate, and earnest to fulfil its duties toward God and toward men.

I can think of only one state of mind connected with religious experience which deserves to be noticed as unfavourable to the active performance of the duties of common life—the state of a soul oppressed and borne down by a consciousness of sin and guilt. This depression of soul is often experienced in the first formation of the religious principle. When any one, hitherto careless and secure, awakes to a sense of his true position—in the presence of "God the Judge of all," and in the view of death and eternity—he is, naturally and necessarily, so engrossed with his own situation, so oppressed with the heavy burden of his iniquities, so appalled by the awful prospects before him, that we need not wonder if he feels little heart for pursuits that have lost their importance to him, and if he either endeavours to escape from them, or pursues them with a heavy and dejected spirit. But this state of mind is only an accidental and temporary result of religious conviction. Indeed, it is not *religion* that causes his distress, but a feeling that he has hitherto been destitute of it; or, if the Gospel inflict the wound, it also administers the cure; and when once established in the soul, it diffuses over it the purest joy and peace, and, invigorating and animating all its powers, impels to every act of duty and labour of love.

Accordingly, the apostles, in prescribing the conduct Christians should maintain, by no means confine themselves to duties directly religious—they show that the principles which actuate the believer, in the immediate service of his God, must exert their influence in every situation, and in all the walks of ordinary life. In the beginning of this chapter the apostle exhorts us to "present our bodies a living sacrifice, holy, acceptable to God; which is our reasonable service." He then points out a variety of duties relating to ourselves and to others; and in the text adds, "*Not slothful in business, fervent in spirit, serving the Lord.*" This is an interesting subject. When I see you, my friends, continually, day after day, engaged, and properly engaged, in mechanical arts, commercial avocations, agricultural labours, professional pursuits, I cannot but wish that you may be pursuing these occupations in the spirit of Christians—that your exertions may be consecrated to a divine Master, and accepted by him with approbation. How interesting, in this case, your humblest labours!—and how honourable your character!—The *diligence in business*, which Christians are required to exert, the *fervour of spirit* with which it is to be accompanied, and the manner in which it becomes a *service done to the Lord*,—these are the subjects that present themselves to our attention.

1. *Diligence in business* has, from the beginning of the world, been the allotted duty of man. That he should spend his days in idleness, never was the design of his Creator. Even in paradise, besides those religious exercises which were to engage the higher faculties and affections of the



soul, our first parents had an employment assigned them, fitted both to call forth their ingenuity and exercise their physical powers. After the fall, they were doomed to severer toils. It was said to Adam, "Cursed is the ground, for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth: in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Since the passing of this sentence, *bodily labour* has been the grand appointed means of human subsistence; *labour of one kind or other*, the universal duty of man.

The necessity of daily labour, though originally imposed as the punishment of sin, is indeed, for creatures such as man now is, a merciful appointment. This necessity protects us from many temptations and many sins. It imposes a salutary restraint on the ignorant and the vicious; bridle their appetites—keeps their passions in check—holds them back from many a wicked work; it makes them, in various ways, useful members of the community, whereas, without this preventive, they would be let loose to be the plagues and curses of the world. It even civilizes and humanizes them. While labouring for the support of their families, and prosecuting their various arts, they learn to exercise feelings and affections of which otherwise they would be destitute. Their labour, by the appointment of Providence, receives its reward; they eat the fruits of their industry, and distribute these to their children around them. But the labours of life yield still richer benefits to the faithful and the upright, calling into operation many virtues and graces which would otherwise remain dormant, and furnishing continual occasion for the exercise of dependence, prayer, and gratitude. If the necessity of daily labour were done away, and men were left absolute masters of their own time, the world would soon be a scene of confusion and misery. For how many would at once surrender themselves to unrestrained sensual indulgence, and to the impulses of pride and ambition, rapacity and tyranny! Abandoned to the devices of their own hearts, how would the wicked cast off fear, and unite in bitter persecution of the righteous! And how would the better disposed, if special grace prevented not, be carried away with the flood of abounding ungodliness!

The injurious effects of exemption from labour are conspicuous in those regions of the world where, from the fertility of the soil or the habits of the people, there is the smallest portion of regular industry. In those countries where the earth yields her fruits almost spontaneously, and man resigns himself to indolent enjoyment, human nature appears in its least elevated form; men are almost universally sensual and depraved, violent in their passions, deceitful, revengeful. And even among ourselves, who so unhappy and useless as the man who, having no profession, art, or trade, has, at the same time, no capacity or vigour of character to find out and create employment for himself? The precept, "Be not

slothful in business," is not more imperative as declaring our duty, than worthy of acceptance as concurring to our happiness.

Now, in the application of this precept, the Christian should see to it, in the *first* place, that the business or occupation he engages in be *a lawful one*—consistent with the maintaining "a conscience void of offence toward God and toward man." And it should be his endeavour to find, for the exercise of his employment, *a situation favourable to his religious interests*. Is it not your duty, for example, as persons professing godliness, to prefer a situation where you may have the benefit of a faithful ministry of the Word to one where you would not have that privilege? If you know and love the Gospel, you will not esteem lightly the ordinances of religion, and will willingly submit to some outward loss rather than relinquish them. If you be in the situation of domestic servants, is it not your duty to prefer a well-regulated and religious family to a family of a different description? If parents are seeking a situation for their children in professional or commercial life, is it not their duty to place them in connection with those, if such can possibly be found, whose authority, and influence, and example may be favourable to the promotion of their best, their eternal interests? The little attention given to such considerations as these, shows how little of conscientious, considerate religion is found among us.

His occupation and his place being fixed, the Christian, in the prosecution of business, must be "*not slothful*." Whatever be his calling, he must regard its duties as of no trivial importance, but must give them his serious and earnest attention. These are the services in which he is required to show his fidelity to God and man; and he must, therefore, address himself to them with activity and perseverance. His first concern should be to acquire the *knowledge and skill* necessary for the performance of his duties. The disciple of Christ will not be content to be ignorant and unskilled in the offices that belong to him, but, like the ministers of the Gospel in their proper sphere, will "study to show himself a workman that needeth not to be ashamed." And whatever knowledge and skill he may attain, he will regard these as talents which he is to improve by occupying them. If you would be "not slothful in business," you must study to perform *all the duties* connected with your daily calling. It is not enough to do some of them, leaving others undone—to perform the easy and pleasant part of your work, neglecting the difficult and unpleasant; but it must be your endeavour to do *all things* that belong to you to do, and this not carelessly and superficially, but to do them *well*. You must not do that slightly which requires to be done thoroughly; nor seek only to get *through* your work, but to accomplish it creditably and effectually. Farther, you must endeavour to do *all in its proper time and place*—not wasting two or three hours over that which might be done in one, not

suffering one duty to interfere with another. It is a good rule not to leave that to the next hour which should be done now, nor that till to-morrow which should be done to-day. You must be *thoughtful* as well as active, having your duties present in your mind and memory.

This assiduity we often see exerted in the pursuit of worldly objects. How earnest and constant the assiduity of the miser in scraping together wealth!—of the candidate for office in seeking to outstrip his rivals!—of the warrior in defeating the purposes or resisting the power of his foe! But let us refer to purer examples. Where shall we find greater diligence, in civil as well as religious duties, than in Moses, Joshua, Samuel, David, Daniel? Above all, where any example comparable to that of Christ? "*I must work the works of him that sent me while it is day,*" was his emphatic declaration; "*the night cometh when no man can work.*"

But in this diligence in business, continual hindrances arise from *sloth*—a principle deeply inlaid in our frame, and constantly renewing its influence and repeating its solicitations. In entering on any new course of action, we are perhaps very diligent for a time. But, after exertion, nature requires rest; and though rest is designed only to prepare us for new exertion, yet its sweetness leads us to long for its return, and often to seek it before, by new efforts in duty, we are entitled to its refreshment. There is in us a natural love of ease, and we find many apologies for indulging it. We begin to decline the more arduous parts of duty, or to perform them superficially. This negligence comes at length to be habitual, and extends to our whole course of proceeding. Exertion becomes painful; our thoughts are withdrawn, our hearts are alienated from the serious duties of life, and are given to indulgences and pleasures incompatible with the faithful and successful performance of them. Our loins are no longer girt—our minds become enervate—we even become incapable of diligent application. The encroachments of a slothful spirit are progressive, and its effects soon become visible to others, and even to ourselves. We feel some convictions and pangs of conscience, and make some partial efforts after amendment; but, alas! our nerves are unbraced; and too often the habits induced by sloth, before they are seriously adverted to, have grown too strong to be overcome.

Idleness is usually attended with many other vices—with "*foolish talking and jesting*"—with censoriousness and backbiting—often with deceit and dishonesty—with drunkenness and dissipation. Its effects are fatally injurious. Idleness, it has been said, is the worst of thieves—robbing a man not only of his substance, but of his respectability. "*Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall poverty come on thee as destruction, and want as an armed man.*" Let those who value their true interests, beware of the encroachments of sloth. If you find your minds less impressed than formerly with

the obligation of diligence in business; if you perceive that you begin to neglect some parts of duty—to perform others slightly—to indulge in vain talking, and idling away of time; beware—you act not the Christian part, you forfeit your evidence of a right to the title of Christians, and are called seriously to consider whether you are not "*lovers of pleasure, more than lovers of God.*"

II. This diligence in business is to be accompanied with *ferveur of spirit*.—The Gospel prescribes not only the performance of outward duties in the life, but the cultivation of holy principles in the heart. Even in the actions of common life, the heart must still be devoted to God. It is this that distinguishes *Christian* from heathen morality, and a child of God from the children of the world.

Diligence in business often arises from motives religion has nothing to do with, and exerts itself in ways she cannot approve of. A regard to interest will often make men almost insensible of the influences of sloth, and will stir them up to vigorous and unwearied exertions. But, in addition to "*not slothful in business,*" the apostle adds, "*ferveur in spirit;*" or rather, as the original Greek intimates, "*ferveur in the spirit, serving the Lord.*" Here he prescribes duties which the men of the world have no conception of, and which exalt the character of the Christian above that of all other men.

What, then, is meant by that *ferveur of spirit* here prescribed? Not certainly a warmth of temper, an ardour of natural feeling, which at best is an ambiguous quality; but a principle of a spiritual and sacred nature. The expression "*the spirit*" often stands opposed to "*the flesh*;" the latter signifying the corrupt nature we bring with us into the world—the former, the new nature formed in us by the Spirit of God. I apprehend the fervency of the spirit here mentioned, signifies the ardent, lively exercise of the principles and graces of the new man. It denotes a holy zeal and fervour in the exercise of faith and love, and purity and good works. Then are we "*ferveur in the spirit;*" when we feel a holy indignation against sin, whether in ourselves or others—an ardent zeal for the glory of God and the honour of Christ—a fervent love to our fellow-Christians and fellow-creatures—an earnest solicitude for eternal salvation—an impressive sense of judgment to come—a readiness to sacrifice every thing for Christ, and to rejoice in all sufferings for his sake. This fervour of spirit can arise only from true and firm faith in things unseen and eternal; it can be preserved only by habitual close communion with God, and the continual influence of his Holy Spirit.

Now, the precept may be viewed either as a *caution* or as a *direction*. It may be taken as a caution; for diligence in the common business of life often introduces negligence in the things of religion. If the cares of the world too much occupy us, we forget the care of eternal things. If the love of the world intrude, we are quickly estranged from the love of God. If our thoughts

be employed from morning to night on worldly things, and our hands be full of business, our hearts are too commonly gained over to the world and the things thereof. Occupied with the scene around us, we forget the things that are above. Human agency alone is looked to, Divine Providence is neglected, and sin, becoming familiar, loses its revolting character. Against these evils the apostle warns us: "Be indeed diligent in business, but let not your worldly occupations blunt your spiritual sensibility, nor withdraw your hearts from God. Let not the cares of the world perplex, nor its joys intoxicate, nor its gains cause loss to your souls. No: let a holy fervour be cherished in your hearts—the fervour of love to God and Christ, and his saints; let the sacrifices of prayer and praise be ever offered with fire of the altar; let not the floods of temptation quench or suppress the holy flame."

The precept may also be regarded as a direction. This fervency of spirit which the apostle prescribes, is not merely to be preserved amid the labours of life, but it is to be the animating principle of these labours. In pursuing his common business with diligence, the Christian is not to be actuated by the love of the world, nor merely by the natural desire of obtaining a competent portion of the good things of this life; he is to be under the government of far nobler principles, similar to those which governed his divine Master. It is a holy zeal that is to impel him, inspired by pure and heavenly affections. He is to be animated by a zeal for God's glory; for that great end is promoted in the diligence, purity, activity, and usefulness of his servants—by a desire to advance the Redeemer's honour, for his Gospel is commended by the exemplary conduct of his followers—by an earnest concern for his own salvation, for that salvation he *works out* in common as well as religious duties—by a love of those of his own house, who are dependent on his exertions—by a sense of the shortness of time, and the nearness of eternity. This holy zeal will, in a thousand ways, direct, restrain, and stimulate the believer in the labours of life. It will preserve him from envy, strife, and selfishness, and excite him to follow with ardour whatever is "true, honest, just, lovely, and of good report."

III. We notice the manner in which diligence in business becomes *service done to the Lord*. Think not that the service of God is confined to acts of devotion. He is ever near you, ever around you; his claims on you never cease for one moment; he requires you to do him service in the pursuits of ordinary life, as well as in the immediate duties of religion. Now, if you would convert your daily labours into service done to him,—

1. Consider the *business* in which you are engaged as *appointed you by Him*; for, in commanding you, as he does in the text, to be "*not slothful in business*," he requires you to attend to your business as a service assigned you by himself. Learn to regard yourselves, in the occupa-

tions of common life, as not your own masters, but as the servants of Christ. It is he who appoints you your place, who numbers out your every hour, and determines every circumstance in your lot. Acquiesce in his appointments. If you have trials, remember he sends them; if duties to perform, he prescribes them. Whatever be the calling of a Christian, his duty is, to "abide in that calling with God." The upright and faithful have ever looked for guidance to a heavenly Master; saying, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God."

2. Seek from above *wisdom and ability* to fulfil the duties of your calling, remembering that God is the "giver of every good and perfect gift," and that your dependence on him is unceasing. As Nehemiah, even in the presence of King Artaxerxes, and before answering the question he had put, "*prayed to the God of heaven*," so do you "acknowledge him in all your ways, that he may direct your steps."

3. Look to him for your *reward*. As it is he who "blesses the earth, and crowns the year with his goodness," so it is he who prospers and "establishes the work of our hands." If, by your honest exertions, you obtain "bread to eat, and raiment to put on," recognise, in these his gifts, the kindness of your heavenly Father. But be not content with those blessings which he bestows indiscriminately on friends and foes. Let your diligence have a higher object in view: strive to approve it to the Lord, "*that of the Lord you may receive the reward of the eternal inheritance*." The Master you serve is a liberal Master,—rich, free, infinite, are his rewards.

The observations offered in this discourse refer, it will be seen, to the period of health, and to circumstances as suited to the usual occupations of life. To times of sickness and sorrow other duties belong. But, in ordinary circumstances, the words of the text should lead to a watchful inspection of our every-day life, and of the habitual application of our time and talents. Idleness and sloth, with their many evil concomitants, are most unbecoming in any one professing godliness, and most injurious to the soul, no less than to the outward estate. My brethren, there is a *work* assigned to each of us, consisting of many duties, and extending to every day, and, in some sense, to every moment of our lives—a work never to be neglected, and in all its parts important. This is the work given us to do in this our state of probation, the labour which God hath appointed to man, to be exercised therewith. Apply yourselves, my Christian friends, to your portion of it with diligence and perseverance. Beware of the encroachments of sloth—in the management of your time, in the performance of your common labours, in the regulation of your thoughts and words,—above all, in the concerns of religion and eternity. Diligence in business is necessary to your success,

to your comfort, to your respectability; idleness is injurious, is ruinous to them all. But see to it, that your diligence be animated by Christian motives, and conducted in the Christian spirit; *"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."* "The time is short,—the fashion of this world passeth away;" the hour approaches when we must, each of us, give account of the things done in the body, whether they have been good or bad. Our every hour, every moment, will enter into that account,—nothing will be neglected, nothing forgotten. The secrets of all hearts shall be revealed, and every man shall receive his exact portion of praise or of condemnation. Wherefore, be careful to "so run that you may obtain" the prize. *"Be not slothful, but followers of them who through faith and patience inherit the promises."* *"Be diligent, that ye may be found of Christ in peace, without spot, and blameless."*

## SATURDAY NIGHT.

AGAIN the week's dull labours close,—  
The sons of toil from toil repose;  
And fast the evening gloom descends,  
While home the weary peasant wends.  
This night his eyes, in slumber sweet,  
Shall droop their lids; to-morrow greet  
A day of calm content and rest,—  
To labour's aching limbs how blest!

Now, ere I seek my peaceful bed,  
And on the pillow rest my head,  
O come, my soul, and wide display  
The mercies of the week and day!  
From danger who my frame hath kept,  
While waking, and what time I slept?  
Who hath my every want supplied,  
And to my footsteps proved a guide?

'Tis thou, my God!—to thee belong  
Incense of praise, and hallowed song;  
To thee be all the glory given,  
Of all my mercies under heaven.  
From thee my daily bread and health,  
Each comfort—all my spirit's wealth,  
Have been derived; my sins alone,  
And errings I can call my own.

Oh! when to-morrow's sun shall rise,  
And light once more shall glad these eyes,  
May I thy blessed Sabbath prove  
A day of holy rest and love.  
May my Redeemer's praises claim  
My constant thought; the Spirit's flame  
Descend, my accents to inspire,  
And fill my soul with rapture's fire.

And when the night of Death is come,  
And I must slumber in the tomb,  
Oh! then, my God, this faint heart cheer,  
And far dispel the shades of fear;  
And teach me, in thy strength, to tread  
The path which leads me to the dead,  
Assured, when life's hard toils are o'er,  
Of rest with thee for evermore!

WALKER.

## MISSIONARY OPERATIONS AT ATHENS.

FROM the writings of a recent traveller in Greece, we extract the following interesting account of the labours

of the American Missionaries in the once famous Athenian capital.

The first thing we did in Athens was to visit the American missionary school. Among the extraordinary changes of an ever-changing world, it is not the least that the young America is at this moment paying back the debt which the world owes to the mother of science, and the citizen of a country which the wisest of the Greeks never dreamed of, is teaching the descendants of Plato and Aristotle the elements of their own tongue. I did not expect among the ruins of Athens to find any thing that would particularly touch my national feelings, but it was a subject of deep and interesting reflection that, in the city which surpassed all the world in learning, where Socrates, and Plato, and Aristotle taught, and Cicero went to study, the only door of instruction was that opened by the hands of American citizens, and an American missionary was the only schoolmaster; and I am ashamed to say that I was not aware of the existence of such an institution until advised of it by my friend Dr W.

In 1830, the Rev. Messrs Hill and Robinson, with their families, sailed from this city (New York) as the agents of the Episcopal Missionary Society, to found schools in Greece. They first established themselves in the island of Tenos, but finding that it was not the right field for their labours, employed themselves in acquiring a knowledge of the language, and of the character and habits of the modern Greeks. Their attention was directed to Athens, and in the spring of 1831 they made a visit to that city, and were so confirmed in their impressions, that they purchased a lot of ground on which to erect edifices for a permanent establishment; and, in the meantime, rented a house for the immediate commencement of a school. They returned to Tenos for their families and effects, and again arrived at Athens about the end of June following. From the deep interest taken in their struggle for liberty, and the timely help furnished them in their hour of need, the Greeks were warmly prepossessed in favour of our countrymen; and the conduct of the missionaries themselves was so judicious, that they were received with the greatest respect and the warmest welcome by the public authorities and the whole population of Athens. Their furniture, printing-presses, and other effects, were admitted free of duties; and it is but justice to them to say, that since that time they have moved with such discretion among an excitable and suspicious people, that, while they have advanced in the great objects of their mission, they have grown in the esteem and good-will of the best and most influential inhabitants of Greece; and so great was Mr Hill's confidence in their affections, that, though there was at that time a great political agitation, and it was apprehended that Athens might again become the scene of violence and bloodshed, he told me he had no fears, and felt perfectly sure that, in any outbursting of popular fury, himself and family, and the property of the mission, would be respected.

In the middle of the summer of their arrival at Athens, Mrs Hill opened a school for girls in the magazine or cellar of the house in which they resided. The first day she had twenty pupils, and in two months one hundred and sixty-seven. Of the first ninety-six, not more than six could read at all, and that very imperfectly; and not more than ten or twelve knew a letter. At the time of our visit, the school numbered nearly five hundred; and when we entered the large room, and the scholars all rose in a body to greet us as Americans, I felt a deep sense of regret that, personally, I had no hand in such a work, and almost envied the fel-

\* Since my return home I have seen, in a newspaper, an account of a popular commotion at Syra, in which the printing-presses and books of the missionaries were destroyed, and Mr Robinson was threatened with personal violence.

ings of my companion, one of its patrons and founders. Besides teaching them gratitude to those from whose country they derived the privileges they enjoyed, Mr Hill had wisely endeavoured to impress upon their minds a respect for the constituted authorities,—particularly important in that agitated and unsettled community; and on one end of the walls, directly fronting the seats of the scholars, was printed, in large Greek characters, the text of Scripture, "Fear God. Honour the king."

It was all-important for the missionaries not to offend the strong prejudices of the Greeks by any attempt, in the first instance, to withdraw the children from the religion of their fathers; and the school purports to be, and is intended for, the diffusion of elementary education only; but it is opened in the morning with prayer, concluding with the Lord's Prayer as read in our churches, which is repeated by the whole school aloud; and on Sundays, besides, the prayers, the Creed, and sometimes the Ten Commandments, are recited, and a chapter from the Gospels is read aloud by one of the scholars, the missionaries deeming this more expedient than to conduct the exercises themselves. The lesson for the day is always the portion appointed for the Gospel of the day in their own Church; and they close by singing a hymn. The room is thrown open to the public, and is frequently resorted to by the parents of the children, and strangers; "some coming, perhaps," says Mr Hill, "to hear what these habblers will say;" and "other some" from a suspicion that "we are setters forth of strange gods."

The boys' school is divided into three departments, the lowest under charge of a Greek, qualified on the Lancasterian system. They were of all ages, from three to eighteen; and, as Mr Hill told me, most of them had been half-clad, dirty, ragged little urchins, who, before they were put to their A, B, C, or rather, their Alpha, Beta, Gamma, Delta, had to be thoroughly washed, rubbed, scrubbed, doctored, and dressed, and, but for the school, would now, perhaps, be prowling vagabonds in the streets of Athens, or training for robbery in the mountains. They were a body of fine-looking boys, possessing, as Mr Hill told me, in an extraordinary degree, all that liveliness of imagination, that curiosity and eagerness after knowledge, which distinguished the Greeks of old; retaining, under centuries of dreadful oppression, the recollection of the greatness of their fathers; and, what was particularly interesting, many of them bearing the great names so familiar in Grecian history. I shook hands with a little Miltiades, Leonidas, Aristides, &c., in features and apparent intelligence worthy of the descendants of the immortal men whose names they bear.

But the principal and most interesting part of this missionary school was the female department under the direction of Mrs Hill; the first, and, except at Syra, the only school for females in all Greece, and particularly interesting to me, from the fact that it owed its existence to the active benevolence of my own countrywoman. At the close of the Greek revolution, female education was a thing entirely unknown in Greece, and the women of all classes were in a most deplorable state of ignorance. When the strong feeling that ran through our country in favour of this struggling people had subsided, and Greece was freed from the yoke of the Mussulman, an association of ladies in the little town of Troy, perhaps instigated somewhat by an inherent love of power and extended rule, and knowing the influence of their sex in a cultivated state of society, formed the project of establishing at Athens a school exclusively for the education of females; and, humble and unpretending as was its commencement, it is becoming a more powerful instrument in the civilization and moral and religious improvement of Greece, than all that European diplomacy has ever done for her. The girls were distributed in different classes, accord-

ing to their age and advancement; they had clean faces and hands (a rare thing with Greek children), and were neatly dressed; many of them wearing frocks made by ladies at home,—probably at some of our sewing societies.

Mr and Mrs Hill accompanied us through the whole establishment, and being Americans, we were everywhere looked upon and received by the girls as patrons and fathers of the school.

Before we went away, the whole school rose at once and gave us a glorious finale with a Greek hymn. In a short time these girls will grow up into women, and return to their several families; others will succeed them, and again go out, and every year hundreds will distribute themselves in the cities and among the fastnesses of the mountains, to exercise over their fathers, and brothers, and families, the influence of the education acquired here; instructed in all the arts of women in civilized domestic life, firmly grounded in the principles of morality, and of religion purified from the follies, absurdities, and abominations of the Greek faith. I have seen much of the missionary labours in the East, but I do not know an institution which promises so surely the happiest results. If the women are educated, the men cannot remain ignorant; if the women are enlightened in religion, the men cannot remain debased and degraded Christians.

The ex-secretary Rigos was greatly affected at the appearance of this female school; and, after surveying it attentively for some moments, pointed to the Parthenon on the summit of the Acropolis, and said to Mrs Hill, with deep emotion, "Lady, you are erecting in Athens a monument more enduring and more noble than yonder temple;" and the king was so deeply impressed with its value, that, a short time before my arrival, he proposed to Mr Hill to take into his house girls from different districts, and educate them as teachers, with the view of sending them back to their districts, there to organize new schools, and carry out the great work of female education. Mr Hill acceded to the proposal, and the American missionary school now stands as the nucleus of a large and growing system of education in Greece; and, very opportunely for my purpose, within a few days I have received a letter from Mr Hill, in which, in relation to the school, he says, "Our missionary establishment is much increased since you saw it; our labours are greatly increased, and I think I may say we have now reached the summit of what we had proposed to ourselves. We do not think it possible that it can be extended farther without much larger means, and more personal aid: we do not wish or intend to ask for either. We have now nearly forty persons residing with us, of whom thirty-five are Greeks, all of whom are brought within the influence of the Gospel; the greater part of them are young girls from different parts of Greece, and even from Egypt and Turkey (Greeks, however), whom we are preparing to be instructresses of youth hereafter in their various districts. We have five hundred, besides, under daily instruction in the different schools under our care; and we employ under us in the schools twelve native teachers, who have themselves been instructed by us. We have provided for three of our dear pupils (all of whom were living with us when you were here), who are honourably and usefully settled in life. One is married to a person every way suited to her, and both husband and wife are in our missionary service. One has charge of the Government female school at the Piræus, and supports her father and mother and a large family by her salary; and the third has gone with our missionaries to Crete, to take charge of the female schools there. We have removed into our new house" (of which the foundation was just laid at the time of my visit), "and, large as it is, it is not half large enough. We are trying to raise ways and

means to enlarge it considerably, that we may take more boarders under our own roof, which we look up to as the most important means of making sure of our labour; for every one who comes to reside with us is taken away from the corrupt example exhibited at home, and brought within a wholesome influence. Lady Byron has just sent us one hundred pounds towards enlarging our house with this view, and we have commenced the erection of three additional dormitories with the money."

Athens is again the capital of a kingdom. Enthusiasts see, in her present condition, the promise of a restoration to her ancient greatness; but reason and observation assure us that the world is too much changed for her ever to be what she has been. In one respect, her condition resembles that of her best days; for, as her fame then attracted strangers from every quarter of the world to study in her schools, so now the capital of King Otho has become a great gathering-place of wandering spirits from many near and distant regions. For ages difficult and dangerous of access, the ancient capital of the arts lay shrouded in darkness, and almost cut off from the civilized world. At long intervals, a few solitary travellers only found their way to it; but since the revolution, it has again become a place of frequent resort and intercourse. It is true that the ancient halls of learning are still solitary and deserted, but strangers from every nation now turn hither;—the scholar, to roam over her classic soil; the artist, to study her ancient monuments; and the adventurer, to carve his way to fortune.

The first day I dined at the hotel I had an opportunity of seeing the variety of material congregated in the reviving city. We had a long table, capable of accommodating about twenty persons. The manner of living was *à la carte*, each guest dining when he pleased; but, by tacit consent, at about six o'clock all assembled at the table. We presented a curious medley. No two were from the same country. Our discourse was in English, French, Italian, German, Greek, Russian, Polish, and I know not what else, as if we were the very people stricken with confusion of tongues at the Tower of Babel. Dinner over, all fell into French, and the conversation became general. Every man present was, in the fullest sense of the term, a citizen of the world. It had been the fortune of each, whether good or bad, to break the little circle in which so many are born, revolve, and die; and the habitual mingling with people of various nations had broken down all narrow prejudices, and given to every one freedom of mind and force of character. All had seen much, had much to communicate, and felt that they had much yet to learn. By some accident, moreover, all seemed to have become particularly interested in the East. They travelled over the whole range of Eastern politics, and, to a certain extent, considered themselves identified with Eastern interests. Most of the company were or had been soldiers, and several wore uniforms and stars, or decorations of some description. They spoke of the different campaigns in Greece in which some of them had served; of the science of war; of Marlborough, Eugene, and more modern captains; and I remember that they startled my feelings of classical reverence by talking of Leonidas at Thermopylæ, and Miltiades at Marathon, in the same tone as of Napoleon at Leipsic and Wellington at Waterloo. One of them constructed on the table, with the knives and forks and spoons, a map of Marathon, and with a sheathed yataghan pointed out the position of the Greeks and Persians, and showed where Miltiades, as a general, was wrong. They were not blinded by the dust of antiquity. They had been knocked about till all enthusiasm and all reverence for the past were shaken out of them, and they had learned to give things their right names. A French engineer showed us the skeleton of a map of Greece, which was then

preparing under the direction of the French Geographical Society, exhibiting an excess of mountains and deficiency of plain which surprised even those who had travelled over every part of the kingdom. One had just come from Constantinople, where he had seen the sultan going to mosque; another had escaped from an attack of the plague in Egypt; a third gave the dimensions of the Temple of the Sun at Baalbeck; and a fourth had been at Babylon, and seen the ruins of the Tower of Babel. In short, every man had seen something which the others had not seen,—and all their knowledge was thrown into a common stock. I found myself at once among a new class of men; and I turned from him who sneered at Miltiades to him who had seen the sultan, or to him who had been at Bagdad, and listened with interest, somewhat qualified by consciousness of my own inferiority. I was lying in wait, however, and took advantage of an opportunity to throw in something about America; and, at the sound, all turned to me with an eagerness of curiosity that I had not anticipated.

In Europe, and even in England, I had often found extreme ignorance of my own country; but here I was astonished to find, among men so familiar with all parts of the Old World, such total lack of information about the New. A gentleman opposite me, wearing the uniform of the King of Bavaria, asked me if I had ever been in America. I told him that I was born, and, as they say in Kentucky, *raised* there. He begged my pardon, but doubtfully suggested, "You are not black?" and I was obliged to explain to him that in our section of America the Indian had almost entirely disappeared, and that his place was occupied by the descendants of the Gaul and the Briton. I was forthwith received into the fraternity, for my home was farther away than any of them had ever been. My friend opposite considered me a bijou, asked me innumerable questions, and seemed to be constantly watching for the breaking out of the cannibal spirit,—as if expecting to see me bite my neighbour.

#### CHRISTIAN TREASURY.

*Death is great gain.*—"To die is gain;" but it is gain to them only to whom it has been "Christ to live;" and by how much the greater salvation has been tendered, and by how much the easier the terms have been on which it was tendered, so much the blacker confusion must our face one day gather; if our obstinacy in sin has abused the long suffering of the Lord, and we have presumed on the merits of his blood to disgrace the name of his religion! Those are ill taught in the language of Scripture who suppose that salvation is not offered to us, but forced on us; who forget that they are the children of God who only are heirs with Christ of a happy immortality; and that the promise is not that we shall be made the sons of God, but that "power shall be given us" to become so.—BISHOP HEBER.

*The Lord looked upon Peter.*—Surely no malefactor condemned to suffer for the violated laws of his country, ever heard his last hour strike upon the prison bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound: "The Lord turned and looked upon Peter." Who can portray the silent eloquence of that last look? What volumes must it have spoken to the fallen apostle! Could he behold that well-known countenance, and again repeat, "I know not the man?" Could he see his divine Master "as a sheep before his shearers is dumb," and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the gully scene amidst those enemies of the Saviour and of his own soul? No! that

single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly "remembered the word that the Lord had spoken, and he went out and wept bitterly."—BLUNT.

*The Gospel of Christ.*—"Repentance towards God, and faith towards our Lord Jesus Christ," was the sum of the apostolical instructions. It is not an occasional invocation of the name of Christ, or a transient recognition of his authority, that fills up the measure of the terms, believing in Jesus. This we shall find no such easy task; and if we trust that we do believe, we should all perhaps do well to cry out, in the words of an imploring supplicant, (he supplicated not in vain,) "Lord, help thou our unbelief." We must be deeply conscious of our guilt and misery, heartily repenting of our sins, and firmly resolving to forsake them; and thus penitently "seeking for refuge to the hope set before us." We must found altogether on the merit of the crucified Redeemer, our hopes of escape from their deserved punishment, and of deliverance from their enslaving power. This must be our first, our last, our only plea. We are to surrender our lives up to him, to "be washed in his blood," Rev. i. 5; to be sanctified by his Spirit; resolving to receive him for our Lord and Master; to learn in his school; to obey all his commandments.—W. WILBERFORCE, ESQ.

#### THE WITNESSES FOR CHRIST IN THE MIDDLE AGES.

THE following excellent remarks form a part of the Appendix to an Ordination Charge, which has been recently published. It is a very faithful, well written production, from the pen of the Rev. James Young, Minister of the Gospel, Tillicoultry. We are particularly pleased with the unflinching firmness with which the excellent author maintains the integrity of the standards in these days of melancholy laxity.

"A seed shall serve Him," it is said (Ps. xxii. 30), nor in any past age, however degenerate, has the prediction failed of accomplishment; there always has been "a generation" of those who have resembled Him, and so proved themselves "born from above." When Romanists ask us Protestants where our religion was before Luther's time? (and the question is a legitimate one, resting on the just assumption, that the true religion never dies out or becomes defunct among men,) our answer is easy; and it may consist of two allegations. Of these, the one is, that amidst all the ignorance, error, secularity, wickedness, and impiety, that stain the history of ecclesiastical society, and even within the pale of the Church calling herself Catholic and Apostolical, it is possible to trace, in various periods and countries, numbers of persons who repudiated her errors and heresies, and although in, were not of her. The language of prophecy itself, in the call addressed to some within the mystical Babylon, "Come out of her, my people" (Rev. xviii. 41), plainly supposes this. The other allegation is, that Christianity subsisted in scriptural purity and substantial identity with Protestantism, among portions of mankind who, for a succession of ages, stood aloof from, and abhorred even an external alliance with, the Romish Antichrist. Among these the Vaudois, otherwise called Waldenses, occupy a conspicuous and honourable place. Of this nation of confessors and martyrs, the original and indeed the constant seat lay in that part of the Alps which skirts the north of Italy, in and opposite Piedmont,—a region well fitted, by its mountain recesses, to afford a refuge from the many and cruel persecutions inflicted on them, first, by the Pagan emperors of Rome, and afterwards by the same spirit of evil working in the Popes; for, in fact, they suffered a series of persecutions from both. Church

history distinctly avers, that the Christian religion was planted on both sides of the Alps in the second century; but the constant tradition of the Vaudois, dates its extension to their ancestors as early as the times of the apostles. The locality of Piedmont, viewed in connection with the facts recorded in the New Testament, respecting the propagation of Christianity in Rome and the south of Italy, by Paul and his fellow-labourers,—the considerable number of these men, their well-known activity, and the journeys or missionary tours they are said to have made,—all these things supply very strong presumptive evidence in favour of the tradition. History not only makes the existence of Christianity in Piedmont coeval with the apostles, but describes the occasion of its extension to that quarter, which is said to have been the persecution carried on by Nero against the Christians in Rome and the southern parts of Italy, as Henry Arnaud, a writer of the seventeenth century, affirms in the following words:—"Neither has their (the Vaudois) Church been ever reformed, whence its title, Evangelic. The Vaudois are, in fact, descended from those refugees from Italy, who, after St Paul had there preached the Gospel, abandoned their beautiful country, like the woman mentioned in the Apocalypse, and fled to those wild mountains, where they have, to this day, handed down the Gospel from father to son, in the same purity and simplicity as it was preached by St Paul." By this account, which, in truth, is that of many other and earlier writers, the Waldenses were a branch of the primitive Italian Church.

To sketch, even in the most rapid manner, the history of the Waldenses, from their reception of the Gospel, down to the full development of "The Man of Sin," and during the season in which they only occupied a place among the various communities that, with greater or lesser degrees of purity, professed the Christian religion, is no part of the present design. During that period, we believe, they endured their full share of suffering; but the grandest trial and triumph of their constancy took place in what have been called the middle or dark ages. "Here," in the language of Scripture, "is the patience and the faith of the saints." Rev. xiii. 10. Even after the Church in the ancient kingdom of Lombardy, within whose limits Piedmont was at that time situated, after holding out against the encroachments of Rome longer than those Churches which were remotest from the metropolis of Antichrist, did at length, in the eleventh century, yield to that domination, the Vaudois, unmoved by the defection of their neighbours, maintained their independence of the Papal see: and then, in that long and dreary period that followed, and in which a darkness that might have been felt settled down upon all Europe, the habitable parts of the Cottian Alps, like Goshen in the preternatural night of Egypt, continued to be cheered by the lamp of scriptural knowledge, and the benign influence of true Christianity. The lamp did not burn more dimly because of the general obscurity, or because of those lesser lights (kindled, by the way, chiefly from itself) which sprang up for shorter periods, and in different places; these served to alleviate, indeed, the darkness of these localities, but not to disperse the prevailing gloom. "The light shined in the darkness, but the darkness comprehended it not." And, like the true "eternal fire," which it was, it never ceased to shine, till overpowered by the brighter effulgence that arose on the world at the revival of letters and the era of the Reformation. Thus, Waldensian fidelity to the Christian cause stretched over a period of five centuries, affording an example of constancy as remarkable for the length of its endurance as the particular season over which it extended. Where, in all the Christian history, do we find the like, even in the case of Churches more favourably situated for the maintenance of their purity, and exposed to fewer temptations? Surely the

finger of Providence should be acknowledged in this singular conservation of the truth; and in this, as above hinted, is to be found what "the Spirit of prophecy" meant to adumbrate, when it testified beforehand of the woman who fled into the wilderness, where she had a place prepared of God for her reception and support. Rev. xii. 6.

"Rejoice that human hearts, through scorn,  
Through shame, through death, made strong,  
Before the rocks and heavens have borne  
Witness of God so long."—*Felicia Hemans.*

To the numerous and heavy afflictions borne by the Vaudois on account of their religion, their extraordinary magnanimity and perseverance in spite of these, the high state of morality obtaining among them, and the zeal with which they endeavoured, under the greatest discouragements, to extend the knowledge of the Gospel in various countries, including England, Germany, Spain, and Calabria (by these efforts, though they did not extensively succeed at the time, sowing that precious seed, which was warmed into life at length by the genial influence of the Reformation):—to all these things, almost all writers of all ages and parties, who have approached the subject, bear their united testimony. But an occurrence which took place within the territories of the Waldenses, in the middle of the seventeenth century (whether in 1655 or 1659 does not on a cursory examination clearly appear), and which was meant for evil, served in the issue to put mankind in possession of a far greater amount of information respecting them, than possibly might otherwise have been obtained. This was a persecution raised against them at that time by their Roman Catholic neighbours, and which had for its object, not only the extermination of the people, but of the historical monuments which they possessed of their early and separate existence as a nation, professing and practising a different religion. The destruction of these precious literary remains proceeded to a lamentable extent, and among the sufferers from the worse than Gothic rapacity of the plunderers, was John Leger, one of the pastors or "barbes," as they were called, who was deprived of "every leaf of manuscript" that he possessed. The loss suffered by Leger, however, only stirred him up to the business of collecting manuscripts, and after "incredible" exertions in those valleys which had not been rifled by the persecutors, as being under the government of France, he succeeded in not only obtaining copies of those he had lost, but in discovering a great number of others equally valuable, amounting in all to twenty-one volumes, which he delivered to Sir S. Morland, at that time in Italy, and who, having returned to England, deposited them in one of the libraries of the University of Cambridge, where the greater part may still be seen. Of these invaluable papers, authentic memorials of the Vaudois, a number were appended by Leger to the historical work given to the world by himself; some also have been attached to the publications of Mr Jones and Mr Blair. Would it not be highly desirable, that some one, having access to the MSS., and who is, at the same time, competent to the task, should examine and publish such of them as have not yet seen the light, so that the Protestant world may have the full benefit of whatever further information they contain, respecting a people whose annals are so full of interest to every enlightened Christian? The documents appended to his work by Mr Blair, consist of confessions and catechisms, and other public papers of various dates, from the commencement of the twelfth century downwards. They indicate a state of high Christian intelligence on the part of their authors; they throw a flood of light on the faith, worship, and discipline of the Waldensian Churches; they show that not only in the leading articles of faith, but even in minute details, they were at one with the early Churches

of the Reformation; they go farther, and prove that even in matters of external church order, about some of which the first Reformers differed, the Vaudois very nearly approximated to the order obtaining in Presbyterian communities. Any one who chooses to consult the papers referred to, will be easily convinced of all this, and satisfied that the affirmation above made, as to their oneness with the Westminster Confession in reference to doctrinal articles, is correct.

Owing to the singular fidelity with which the Waldenses preserved the faith and practice of primitive Christianity, they have always been regarded with no small deference, and their sentiments appealed to as a kind of authority on questions which divide the opinions of modern Protestants. The writer has felt a degree of curiosity to ascertain what their views were on the question, so much agitated of late, as to the extent of the atonement; and he embraces the opportunity to submit the result of his inquiries into such of the documents above referred to, as he has had the opportunity to peruse. The following extracts are all which have met his eye, as bearing on the point at issue, and they seem decisive:—

"Because Adam sinned at the first beginning,

"By eating of the forbidden fruit,

"And thus the grain of the seed taking root in others,

"He brought death to himself and his posterity.

"Well may we see this is an evil morsel.

"Howsoever, Christ hath redeemed the good by his death and passion."

Extract from "The Noble Lesson," a treatise dating A. D. 1100. It contains chiefly a narrative of the events of Scripture history; and is in a kind of blank verse, that "the youth may more easily imprint it on the memory."

"Christ is our life, peace, and righteousness, and pastor and advocate, and sacrifice and priest, who died for the salvation of all those that believe, and rose for our justification."—*Confession of Faith of date A. D. 1120, article 7th.*

"All those of our profession teach that his (Christ's) death and blood are sufficient to abolish and expiate all the sins of all men."—*Confession of A. D. 1508.*

"That Jesus Christ having been ordained by the eternal decree of God, to be the only true Saviour, and only Head of that body which is the Church, he redeemed it with his own blood in the fulness of time, and offers and communicates unto the same all his benefits by the Gospel."—*Confession of 1655, article 12th.*

"That God so loved the world, that is to say, those whom he has chosen out of the world, that he gave his own Son to save us by his most perfect obedience, especially that obedience which he expressed in his suffering the accursed death of the cross, and also by his victory over the devil, sin, and death."—*Same Confession, article 14th.*

In all this, there is nothing like the doctrine of Arminius concerning the extent of the atonement, as laid down in the second of the five celebrated articles of his creed, thus: "That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular;—that, however, none but those who believe in him can be partakers of their divine benefit."—*M. A. cent. xxiii. ch. 3.*

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—A Pastoral Address on Sabbath Observance. By the Presbytery of Kirkaldy, ..... Page 705</p> <p>2.—Sacred Poetry. "The Scheme of Redemption," ..... 708</p> <p>3.—History of the Albigenses. Period II. To the Death of Simon de Montfort. Part I., ..... 6.</p> <p>4.—On the Salts or Saline Substances, referred to in Scripture. By the Rev. James Brodie, A. M., ..... 710</p>	<p>5.—Sacred Poetry. "Emmaus." By Raffles, ..... Page 712</p> <p>6.—A Discourse. By the Rev. John Paul, ..... 6.</p> <p>7.—Christian Treasury. Extracts from Baxter, Sheppard, and Bayly, ..... 717</p> <p>8.—On the Three Persons in the Godhead. By the Rev. James Brewster, D. D., ..... 710</p>
---	---

A PASTORAL ADDRESS ON SABBATH OBSERVANCE.

BY THE PRESBYTERY OF KIRKALDY.

BRETHREN,—They who, by office, are bound to watch over you in the Lord, deem it to be an imperative duty, at the present time, to address you with all plainness, on a matter which greatly concerns your character as Christians, and your obligation, as accountable beings, to conform to the legislative will of your Almighty Creator.

Need we remind you of that will, so emphatically declared in the fourth commandment of the decalogue? Ye know it well. But we pray you to reflect how fearfully significant is that word,—*"Remember,—remember the Sabbath-day—remember the Sabbath-day, to keep it holy!"*—*"Speak unto the children of Israel, saying,—verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."*—*"Every one that defileth it shall surely be put to death."*—*"It is a sign between me and the children of Israel for ever."*—*"For in six days the Lord made heaven and earth, and on the seventh day, He rested and was refreshed."*—*"Wherefore, the Lord blessed the Sabbath-day, and hallowed it."* With such solemnity was the commandment given! With such impressive sanctions was it promulgated to Israel in the wilderness. Not that the Sabbath was then *first* enjoined and imposed on a single nation, as a badge of their peculiarity; for its institution dates from the completion of the revealed creation, having been given to the parents of the human race as a law; doubtless, to the whole world that should in successive ages descend from them. And though Christianity may have altered something that was positive, or ceremonial, in the institution, as observed by Israel of old, it were a grand mistake to infer from this, that by the New Testament dispensation, the institution itself has been abrogated, or shorn of its sanctity. There is a reason for Sabbath-rest, which is in its nature moral and immutable; and though its observance might be vindicated on the lower ground of its being evidently beneficial and expedient for man,

and other creatures put under him, we cannot lose sight of the higher argument, nor cease to maintain, that He who gave us a being, justly claims a certain portion of our time to be sacredly devoted to his service and glory. Such is His sovereign will! And need we remind you, brethren, that God-fearing men, in all ages, have been of one mind, and one general practice, as to the keeping of this everlasting and most salutary commandment; for, was there ever a religious community, well-reported of, that neglected, or did not carefully observe the Sabbath? Was there ever, in all the commonwealth of Israel, a tribe, or family, or single individual, eminent for religious attainments, that was not eminently devoted to the keeping of that day? We answer—not one! Neither know we any one thing that shall afford a fairer and more faithful criterion of national or personal religion, than does this point of Sabbath observance, which may still, in a manner, be regarded as a sign expressive of our relation to God.

"The Sabbath was made for man," said He, who is also "Lord of the Sabbath-day." And truly wholesome and pleasant to a religious mind is the observance of it; for in the sacred stillness of a Sabbath atmosphere, grace grows exceedingly; and by frequenting its soul-feeding ordinances, man's moral constitution acquires a healthier tone and a finer sensibility where spiritual life is; and, if it is lacking, there is provision made for its revival,—Psalm lxxxvii. 5. The soul is elevated and refined by its nearer intercourse with Heaven, the benign influence of which, spreads over Sabbath hours and exercises an air of heavenly fragrance that soothes, and enlivens the strictest piety.

But high as is the authority which enjoins Sabbath rest, and unspeakably profitable to man as it unquestionably is to observe it, we cannot shut our eyes to the fact, that among ourselves, and throughout our land—once distinguished for better things—a practical inattention to the Sabbath exists and is growing. Whither shall we

go, and not find examples of this? What place is exempt from sights and sounds of Sabbath desecration? The news of the world are careered from city to city with enforced acceleration, in order to provide fresh alimnet for minds, which cannot endure that a Sabbath interval should divide their course of worldliness, and impede any of its wonted channels of intelligence and entertainment. The lovers of pleasure, the agents of business, speed their needless way on sea or land, striving all they can, *not* to remember the Sabbath-day, nor keep it holy. Sabbath traffic, though forbidden, lurks in our streets; worldly business hath its announcements flaring on the walls and gates of God's house, as if it were a place reared for the god of this world and those that worship him! Nor can we forbear to notice that, in some places, without the plea of necessity, the funeral proceesion, to save a week-day hour, unworthily takes from the Lord's day, nor counts it robbery.

These, in general, and others that we might refer to, are public evils, in some instances sanctioned by authority, and tolerated in all. But against the sanction and the toleration, we lift up the sword of the Spirit, which is the Word of God, and can extend to them neither countenance nor exculpation. But, while we testify and warn you against evils like these, which, with a high hand, and it may be, with an authoritative front, invade our Sabbath rest, we are not less bound to testify and approve for *inattention to the duties* of the Lord's day, though no external despite be done to it, as a divine institution, in the way of open and offensive violation. For, what avails it that the business of this world is suspended, if the proper business of the Sabbath be left undone? The required cessation "from worldly employments and recreations" releases, indeed, from incompatible engagements, and leaves one in a condition for entering on the proper duties of the Sabbath, but does nothing more; and in this position, should the mind remain unoccupied, and the thoughts be misapplied, the mere bodily resting were but a worthless and a wretched thing. We say, *wretched*, for it is universally felt and confessed, that truly wretched is the state of those, who, shut out from the engrossing avocations of the week-day calling, do not supply their place with the heart-stirring interests that Sabbath duties give rise to.

Now, in noticing prevailing omissions as to Sabbath duties, we cannot overlook what, in a great degree, is the cause of them all,—the want or weakness of a devotional spirit. That day calls for devotion early and late,—devotion in the closet, in the family, and in the house of God. The meditations of the day, the social intercourse, the whole carriage and conduct, in public and in private, should be characterised by devotion; for, if that be wanting, how can the services of religion, appropriate to the day, the family worship, the secret prayer, the Scripture lection, and church solemnities, be adequately fulfilled? Nay, want-

ing the principle of devotion, all will be neglected, or gone about in a manner unprofitable to the performer of them, and dishonouring to God.

We have heard of the devotion of our forefathers,—what prayers they offered, and what sacrifices they willingly made, of goods, or life itself, in order to enjoy the ordinances of their God. Do we resemble them in this respect? or rather, must we not confess, that the spirit of devotion hath greatly left us, and the very aspect of it solemnizes our public assemblies no more? It is plainly wanting in the gathered flock, and seldom visible in the individual family apart. Hence, domestic religion has seldom a place assigned it in the family arrangements. The morning and evening sacrifice, indeed, is still offered by a goodly number among us; but the greater part, we fear, count it no honour to be priests unto God in such offices, and habitually contemn them. There are heads of families that tell their children that all should pray, who are themselves never seen by their children in the exercise of prayer,—not even on a sacramental day, when they went to the table of the Lord, or brought their offspring to the baptismal font.

Thus, unexercised at home, how unprepared come they to the house of God! There, *nothing* is learnt,—nothing seems to edify or impress.—nothing delights them in the service but its close. To a people thus lifeless and undevout, the sanctuary feel as a house of bondage; and though, in compliance with custom, it is their manner to resort to it, very small matters are made to serve as an excuse for non-attendance,—a little excess of heat or cold, or wet or wind, constituting a potent reason for an often-occurring absence: and if God, in his providence, has placed one *high* in the conditions of life, or contrariwise, *very low*,—in the one case, rank, riches, or official station, are held to justify an unfrequent or partial attendance; and in the other, the privations of poverty are alleged. "A punctual appearance in the house of God, morning and evening, should not be required from persons like us,—of note and consideration; surely, for us, half-day attendance is enough, and that, also, when perfectly convenient." So speak the more consequential class; while the poor man points to his mean attire and precarious means, and thinks church-going altogether out of *his* way. Give him better appointments, and none more willing than he,—while the superior appointments he covets, constitute to the possessors of them an excuse.

Thus, a certain amount of wealth, or height in station, or deficiency in the means of life, alike detain from public worship. The fatigues of labour are pleaded by some, and the delicate lassitude that results from doing nothing, deters others; and thus do numbers flee from the means of grace as unendurable. The very day that God specially calls perishing sinners to wait upon him, in order to receive blessings of salvation, that day is to them most unwelcome, and sedulously turned to other uses,—uses most incompatible with devotion. To

be so estranged from him that made them,—to be so alienated and averse that they flee from his ordinances, shun the intercourse of prayer, and hate godliness in proportion to its power, is most perilous and heaven-provoking. But it is, meanwhile, says the profaner of the Lord's Day, much more pleasant and joyous to spend the day as one lists,—at ease or motion, as taste, inclination, or opportunity, shall prompt. Compared with this freedom, how joyless is the austerity and gloom of what is called—Sabbath-rest.

And is Sabbath-rest, then, rightly understood, answerable to this account of it? Far from it. On the contrary, it is full of sublime interest, and fraught with enjoyment. When the Creator had finished his work, it is said, he rested and was "refreshed!" When the Saviour of the world had accomplished the work given him to do, he also rested, and his rest was "glorious." The Divine eye contemplated the ancient creation, and beheld it as "very good." The Author of the new creation saw in it results that satisfied him for the travail of his soul; and into a rest resembling in blessedness that of God the Father, and God the Saviour, may we be said to enter in keeping the Sabbath in a proper spirit. For, what have we so much to do on that day, as to contemplate the new creation, and rejoice in the wondrous scheme of redeeming grace, resting in its provisions, and refreshed with its manifold promises of things present, and things to come. We see it to be very good, and over its riches and moral beauty the eye of faith expatiates with fresh delight. Our duties vary, but none are irksome,—we repent of our misdeeds—we sue for pardon—we cease from our own works—we embrace an offered Saviour, and we enter into rest! Accepted in the Beloved, and receiving of his Spirit, we no more regard God as unfriendly and implacable; but having knowledge to discern the blessedness and glory of the Most High, and feeling reconciled to him by the blood of Emmanuel, we love to seek his face in all appointed means of dutiful approach; we love to present ourselves before him in secret, and, along with others that assemble in Zion, to hear his word of truth, and express their creature-homage and thankfulness in exercises of adoring praise and undissembled joy. In those Sabbath hours and exercises the spirit breathes in a religious atmosphere, reviving to the inner-man. The soul draws nigh to God in Christ with aspirations after him—sometimes plaintive and penitential, sometimes wafting high desires that cannot be expressed. The duties we engage in are so interesting, the objects we contemplate so vast and animating, that none but souls destitute of religious feeling can be dull—none but the alienated from God can want delight. Surely it is not without reason that we are bid call the Sabbath a delight, and honourable—it is an emblem of the Sabbath of eternity.

And is there, we ask, in this abstraction from worldly cares, in this contemplation of Christ, as a Saviour, and in these communings with God,

that he would show us his salvation—would show us his glory, and seal us unto the day of redemption, by the Holy Spirit's blessed operation—is there here ought to cover the countenance with gloom, or depress the spirit with sadness? Pharisæic rigour, and legal scrupulosity, and cold formality, without complacency in God and his Son, without a free and willing mind, may exhibit to the world a picture of Sabbath observance, unamiable in all its features, calculated to repel, rather than allure to imitation. But in such a frame as we have described, (and what upright believer need dispense with it?) there is much to cheer humanity, and nothing to darken or discolour the fairest scenes of social life, to check the expansion of its best affections, or spoil the creature of its greatest happiness. Indeed, such Sabbaths on earth are preparations and preludes for that which is to be hereafter. The rest below is but the vestibule through which we enter into the rest of heaven above.

Why, brethren, should any of you disparage such a desirable rest, and reckon it joyless? We beseech you consider what you lose in misspending Sabbath hours—what sin ye commit—what guilt ye incur—what seasons of salvation ye let pass ir retrievably away—and what peril ye encounter in thus despising the day of the Lord! Your pastors are grieved in beholding the appearance of principles and practices that threaten to overspread the land with a flood of Sabbath profanation, such as has long desolated the continental nations, where any pursuit or pleasure that depraved nature calls for is indulged in without shame or restraint. In this once Christian land, public opinion begins to give way in favour of undistinguished laxity; and any attempt to stem the tide is held up to public censure as an unjustifiable interference with natural rights—a hateful encroachment on liberty of thought and action. They are not their country's friends, however, that strive to make void the law and supersede the government of God. Be assured, no country shall gain by desecrating Heaven's ordinances; nor shall man or woman, no, nor child, do it with impunity! Be persuaded, ye stout-hearted, to yield to God that day he calleth *his*. Let His terror persuade you, if his mercy fail to subdue; and, as for you who have tasted and seen, or who desire to taste and see, that the Lord is gracious, remember ye the Sabbath-day, to keep it holy.

Elders, heads of families, teachers of youth, men in authority, owners and managers of public works, reverence the Sabbath yourselves, and aid us with your influence in maintaining its sacredness. Countenance our endeavours to recall all classes of the community to a becoming respect for the Sabbath and its ordinances. If men will not be reclaimed, if they contend for liberty to sin openly, and protest against any interference with evils that sap public morals, and bring communities to dissolution and ruin, be not ye, at least, patrons of iniquity, and partakers in other men's sins, lest ye share in the punishment that awaits

them. If ye cannot deter others from offending, let your own houses be clear. Every well regulated family, not only saves itself, but affects the conscience of a neighbourhood. Its shining example holds up a moral mirror to show the Sabbath-breaker his own deformity—a sight which self-condemnation accompanies; and, if amendment do not follow, a useful check is at least applied. Hold up, then, this fair example of Sabbath-fidelity, and keep it holy. Motives and rules for doing this will be laid before you in a subsequent discourse, as enjoined by the Presbytery in its zeal for your best interests, even those that are eternal. Meanwhile, brethren, suffer the word of exhortation, which we pray God to bless for your edification in Christ. Amen.

#### THE SCHEME OF REDEMPTION.

THE mighty frame of glorious grace,  
That brightest monument of praise,  
That e'er the God of love design'd,  
Employs and fills my labouring mind.

Begin, my soul, the heav'nly song,—  
A burden for an angel's tongue;  
When Gabriel sounds these awful things,  
He tunes and summons all his strings.

Proclaim inimitable love!—  
Jesus, the Lord of worlds above,  
Puts off the beams of bright array,  
And veils the God in mortal clay!

He that distributes crowns and thrones  
Hangs on a tree, and bleeds and groans!  
The Prince of Life resigns his breath;  
The King of Glory bows to death!

But see the wonders of his power,—  
He triumphs in his dying hour!  
And while by Satan's rage he fell,  
He dash'd the rising hopes of hell.

Thus were the hosts of death subdued,  
And sin aton'd by Jesus' blood:  
Then he arose, and reigns above,  
To conquer sinners by his love.

Who shall fulfil this boundless song!  
The theme surmounts an angel's tongue:  
How low, how vain, are mortal airs,  
When Gabriel's nobler harp despairs!

WATTS.

#### HISTORY OF THE ALBIGENSES.

##### PERIOD II.

##### TO THE DEATH OF SIMON DE MONTFORT.

##### PART I.

**SIMON DE MONTFORT** having become the feudal lord of the forfeited viscounties of Carcassonne and Beziers, was obliged, by his ecclesiastical tenure, to make war upon the heretics of his provinces, in consequence of which he made preparations for resuming hostilities. As the forty days of military service had expired, the crusading army had almost wholly disbanded; but in those periods, when to slay a heretic was supposed to expiate a multitude of sins, enough of conscience-stricken recruits could be found for such a service, more especially as the prospect of plunder was temptingly held out, in addition to spiritual advantages. He,

therefore, continued the campaign, and took Fanjeux, Castres, and Lombes; but, in attacking the castle of Gabaret, he was repulsed with considerable loss. Indeed, his acquirement of the new territories was neither to be safe nor certain; for although the more timid of Carcassonne and Beziers had done homage to him as their rightful lord, many castles, even in his immediate neighbourhood, were fortified against him, either by the Albigenes themselves or those who favoured their cause. His chief antagonist, however, was the Count of Foix, whose name was also Raymond Roger; and as this feudal sovereign possessed the greater part of Albigeois, which was considered the head-quarter of the obnoxious doctrines, his suppression was necessary before the cause could be overthrown. De Montfort, therefore, who was as skilful and brave in war as he was cruel and fanatical in religion, urged the remains of the campaign with such vigour, that his antagonist was unable to stand his ground; and after the latter had lost several castles, he was obliged to submit.

In the preceding Number, we have seen how completely daunted, and how shamefully disgraced, Raymond VI., Count of Toulouse, had been, after the assassination of Castelnau, the Papal legate. Raymond, indeed, was a stout warrior in conflict, as well as a kind and gentle ruler in peace; but he completely lacked that moral courage, without which the mere physical quality is of no more account than the natural courage of the dog or the bear; and thus unequal for the trial, he was about to be dragged into hostile competition with the bold and subtle de Montfort. After the capture of Carcassonne, Raymond had hopes of being reconciled completely to the Church; but as such a step would have been prejudicial to the interests of the usurper Simon, the latter had interest to procure the Count to be excommunicated, and the province of Toulouse to be placed under an interdict. He also occasioned the assassination of the Abbot of Eaulnes, and then adroitly managed to throw the blame upon Raymond, after which he assembled his crusaders, and proclaimed war against the Albigenes of Toulouse. Raymond was terrified; but instead of flying to arms, he hastened to Rome, in the hope of obtaining protection from Innocent III. The pontiff received him graciously, for the cause of Raymond had acquired a dangerous popularity among the feudal counts and princes of the period; and after absolving him conditionally from the sentence of excommunication, he referred him to a council that was to meet three months afterwards, for his complete expurgation. Raymond attended, full of hope, as the only charges he anticipated were those of heresy and the murder of Castelnau, from both of which he could easily free himself; but, during the interval, a course of successes had crowned the arms of Simon de Montfort, so that his rival could now be disposed of without ceremony. The unfortunate Raymond, therefore, found a new charge preferred by the council against him. He was told that he had not done his utmost for the extirpation of heresy; and when he wept at the ruin which he foresaw for himself and his people, his tears were turned into ridicule by a perverted passage from Holy Writ. This council, which was held in September (1210), excommunicated the Lord of Toulouse; and, during the course of the winter, Montfort succeeded in taking

castle after castle from the unfortunate Albigenses. And it was not only by the merciful death-stroke in the field of battle that these victims of Popery expiated their offences. The defenders of the captured towns and castles were, in some instances, hanged upon gibbets; in others, they had their eyes torn out and their noses cut off; and even the vineyards and olive-trees were destroyed, that the heretical peasantry might no longer have the means of subsistence.

In the course of this series of military operations, Montfort laid siege to the castle of Minerva, one of the strongest in the kingdom of France, and an appanage of the viscounty of Carcassonne. After a gallant defence of seven weeks, the garrison was obliged to capitulate from want of water; and de Montfort, in the absence of Arnold, the Papal legate, granted them favourable conditions. But when the treaty should have been fulfilled, Arnold returned to the camp, and Montfort immediately declared that the terms were null and void, until the legate's assent had been pronounced. The legate was grieved at the capitulation, for his wish was that the whole garrison should be put to the sword by the crusaders, as he could not doom them to death himself; for, by the canon law, no priest was to shed blood, or procure it to be shed.\* But such a difficulty was by no means insuperable to an ecclesiastic of that period. He found that, by the terms of agreement, the heretics in the castle might quit it with the rest, provided they acceded to the Catholic faith, and Arnold eagerly fastened upon this unfortunate clause. Certain of the crusading lords murmured at it, for they said that they had armed to put heretics to death, and not to convert them; but the legate, who knew the spirit of the Albigenses, replied, with a smile of deep meaning, "Tush! very few of them will consent to be converted." He was right in his conjecture. The castle was surrendered on the 22d of July 1210, and the crusaders entered chanting *Te Deum*, and with the cross borne before them. The unfortunate heretics were, in the meantime, mustered in two parties, the men in one house and the women in another, upon their knees, and engaged in prayer; for they had resolved to perish rather than recant. An abbot now advanced, to receive their adhesion to the Church; but the men replied with one voice, "Your application is in vain, for we will not renounce our faith." He then turned to the women, but they expressed the same resolution, in still more energetic language. The Count de Montfort then approached, and pointing to a mass of dry wood which he had caused to be heaped up, he cried, "He converted, or ascend this pile." All preferred death to apostasy; and more than an hundred and forty were led to the huge conflagration, who, not waiting for the aid of their executioners, leaped cheerfully into the flames.

From Minerva, the crusaders advanced to the siege of Termes, a strong castle on the frontiers of Roussillon, which was bravely held out by Raymond de

Termes, its commander, for the space of four months. But no skill or valour on this occasion could avail; for the thousands of red-cross soldiers, who looked upon a breach through a heretical rampart as the best entrance to paradise, increased so greatly, that the besieged were exhausted, and overpowered even by successes; and, in consequence of drought and disease, they endeavoured to escape on the night of the 22d of November, by stealing privately from the place. But their flight was soon detected, and they were pursued, overtaken, and cut down, except a few who were brought, with their leader, as captives to Simon de Montfort. Many of these were burned alive; and as for the brave commander of Termes, he was thrown into a dungeon, where he endured a dark and miserable captivity for many years. After these successes of the crusaders, the garrisons of the smaller castles lost heart and fled, so that the invaders were enabled to enter the Albigeois, and ravage at pleasure. They chased the wretched inhabitants among the woods and mountains; and those who were reserved from the sword, were only spared to be committed to the flames.

We must now, in the progress of events, turn our attention to Raymond of Toulouse, whom we left employed in endeavours that threatened to be fruitless to reconcile himself to the Church. This unhappy noble, as we have already seen, had sounded the depths of degradation, in the hope of appeasing his enemies; and, at length, a council was convoked at Arles, about the middle of February 1211, for the final adjustment of his case. But although he came accompanied by his royal kinsman, the King of Arragon, he was received with insulting haughtiness; and thirteen articles were communicated to him in writing, with which, if he complied, he was informed that he would be restored to all his seignories—when Montfort and the legate were pleased that it should be so! The bitter insult of this last clause, too, was not the worst; for, by the conditions themselves, he would not only have been degraded into a mere puppet, depending for every movement upon his worst enemies—obliged to give up all his strongholds—to banish his military retainers—to renounce all his imposts by which he subsisted—and to wear, as well as his nobles and subjects, a penitential dress,—but also to give up every one of his heretical vassals, such as de Montfort and Arnold might be pleased to require, that they might be consigned to the flames. Raymond was astounded at these requirements, and his eyes were opened when it was too late. His timid and compliant spirit had been lured on step by step with false hopes, until the season for action had expired, and now his enemies had become so strong that they could afford to throw off the mask. His astonishment and indignation were shared by the King of Arragon; and although they had received strict charges not to leave Arles without permission of the council, they stole from the city without the ceremony of a leave-taking, for they felt that they had entered a den of assassins. In consequence of this unauthorised departure, Raymond was excommunicated anew; his lordships were declared to be forfeited; and Simon de Montfort, who had waited impatiently, expecting this consummation, prepared his forces to enter and take possession. This terrible persecutor, whose ambition was equal to his fanaticism, had kept his keen eye

\* The Bishop of Beauvais, a fierce warrior of this age, used to elude the statute against clerical blood-shedding, by wielding a ponderous mace, or rather bludgeon, instead of sword or lance. With this weapon, which he wielded with merciless vigour, he was wont to knock his enemies on the head, without, as was alleged, the effusion of blood. Other priests and prelates, however, were not so scrupulous, but were accustomed to gratify their warlike propensities with the usual weapons of chivalry, while the Church connived at their irregularity.

fixed upon the county of Toulouse, by adding which to his late acquisitions, he would have been raised from the mere lord of a castle into an equality with sovereign princes. His army was large, for crusaders had now found it much more safe and profitable to enlist for a holy war at home, than to encounter the risks of a Syrian campaign, and hostilities commenced upon the 10th of March, by a siege of the castle of Cabaret, which was soon taken. After this event, other castles were yielded without a blow; and the crusaders continued their victorious march until they reached Lavaur, a strong castle about five leagues from the city of Toulouse. This place, which was chiefly garrisoned by those who held the pure faith, was regarded as the principal stronghold of heresy, and therefore was besieged in form. The Albigenses made a gallant defence, and held their formidable enemies for some time at bay; but Montfort, who was one of the most skilful leaders of the age, employed successfully the best modes of attack which were at that time known. At last, a practicable breach being made, on the 3d of May a grand assault was ordered; and while the knights and men-at-arms rushed to the walls, the bishops and priests, who attended the army clothed in full pontificals, shouted with joy, and raised the hymn of *Veni Creator*. The breach was won by a single onset, and then de Montfort himself interfered to stop the carnage which had commenced; but it was from no touch of mercy that he thus interposed;—he commanded his fierce warriors to make prisoners rather than slay, “that the priests of the living God might not be defrauded of their promised joys.” Eighty captives were taken, with Aimery, their commander, who were all ordered by Montfort to be hanged upon the gibbet. But when Aimery, who was a powerful and a heavy man, was suspended, the gallows fell; upon which the Count gave the word, and all the prisoners were massacred on the spot. The lady of the castle, who was the sister of Aimery, was thrown into a pit, and buried under stones; and four hundred heretics, who were found in the castle, were, to use the words of the monk who chronicles the event, “burned alive with the utmost joy.”

During this siege, the unfortunate Count of Toulouse was held in a state of painful suspense; he still clung to the hope, notwithstanding all that had happened, of being reconciled to Rome; and under this idea, he forbore sending reinforcements to Lavaur, when such a measure might have been effectual. He also endeavoured to move in his favour de Montfort and the legate; but these embittered and interested enemies rejected his advances. He then resolved upon a decisive resistance, and for this purpose formed a coalition with several of the counts of France who were suspected of a leaning towards heresy, and had, therefore, been menaced with punishment. He did not, however, proceed to action till after the fall of Lavaur. And truly it was more than time to bestir himself, for de Montfort was advancing with a violence which nothing could resist, so that castle after castle was either surrendered to him or evacuated; and about the middle of July he sat down before the city of Toulouse, which had resolved to hold out to the utmost in defence of its vacillating lord. It seemed impossible, however, that such a resolution could be made good, for the

Roman Catholics within the city, instigated by their bishops and priests, had banded themselves in an association against those of the other creed, so that conflicts were of frequent occurrence in the streets, by which much blood was shed. Raymond at last persuaded them to unite against the common enemy; and the turbulent ecclesiastics, on finding that the waters they had troubled had been calmed, shook the dust of Toulouse from their feet, and marched away in solemn procession to the enemy. The city, however, was saved; for Raymond, being ably seconded by his allies, gave de Montfort several severe checks, so that on the 25th of June the latter was obliged to raise the siege. Raymond was now able to become the assailant in turn; and, towards the end of the year, his efforts had been so successful, that he reconquered all the strong places in Albigeois which his adversary had usurped; while the power of de Montfort, which was now generally obnoxious, was scarcely sufficient for his own defence. But he was always certain of having an army, notwithstanding the short space of forty days which his military levies were bound to serve in the field; for the monks were indefatigable in preaching for new recruits, and the spiritual as well as temporal allurements of such a service were too tempting to be disregarded.

#### ON THE SALTS OR SALINE SUBSTANCES, REFERRED TO IN SCRIPTURE.

BY THE REV. JAMES BRODIE, A.M.

*Minister of Monimail, Fifeshire.*

THERE are but few allusions made in the Sacred Writings, to the chemical properties of the different minerals with which Canaan abounds, and it might, therefore, be considered a matter of little importance whether attention be paid to them or not. *Nothing*, however, can be regarded as unworthy of notice, which tends either to explain the words of inspiration, or to illustrate the advantages of the land which the Lord gave unto his people. A few remarks, therefore, on the various salts known to the Jews may not be altogether destitute of interest.

The class of substances generally known by this name, includes an immense number of mineral and vegetable compounds. They have this in common, that they are all formed by the union of acids, of which vinegar and oil of vitriol are familiar examples, with an alkali or earth, such as soda and lime; but they differ widely from each other in their properties and appearance. The term Salt, was originally restricted to that with which our food is seasoned, and which has been known from the remotest antiquity. Modern chemists, on analysing its nature, found it to be a compound of soda with the muriatic acid, or spirit of salt as it is generally termed, and, therefore, named it muriate of soda. Its composition has since been more carefully examined, and it is now more accurately called chloride of sodium. This substance is sometimes procured from the water of the ocean, in which it abounds, and serves by its presence many valuable and important purposes; but more generally, it is the produce of mines and mineral springs. It sometimes occurs in rocky masses free from mixture, and brilliant as crystal; but commonly it contains a variety of earthy ingre-

dients, and requires to be purified before it is applied to the service of man.

Its use in seasoning our food is familiar to all, and reference is occasionally made to it in Scripture; thus, in the book of Job, it is said, "Can that which is unsavoury be eaten without salt?" and the apostle, in directing the Colossians how to behave themselves towards those that are without, refers to its savouring property, and tells them to have their "speech always with grace seasoned with salt." In this case we may look on it as the emblem of prudence and discretion.

It is also employed as a means of preserving food from decay, and on this account may be considered as one of the first necessities of life. The power it possesses of preventing decomposition serves to explain the reason of its being employed in sacrifice; "with all thy offering," said the Lord, "thou shalt offer salt." Lev. ii. 13. In this case it was probably employed as the emblem of purity and faithfulness. For a similar reason, it is still used in the East in ratifying bargains and treaties. When two parties make an agreement, they sprinkle salt over some article of food, of which they both partake, and this "covenant of salt" is regarded as one of the most solemn and binding of all engagements. Reference is apparently made to this use of salt, in Ezra iv. 14, where Rehum and Shimshai and their companions, endeavoured to hide their jealousy and hatred against the Jews, under the specious pretext of zeal for the interest of King Artaxerxes, and say, that they inform him of the probable damage that would arise to the revenue of the king, if Jerusalem were built again, because they were "salted with the salt of the palace;" for such is the literal meaning of the original passage, rendered in our translation "they had maintenance from the king's palace."

The Lord in ordering salt to be used with every offering, must therefore be considered as informing us that sincerity of heart, purity of purpose, and steadfastness in his service, are required of all that would acceptably approach him. He, in fact, exhibited by emblem the same doctrine which our Saviour expressly declares in words, when he says, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

When found in great abundance, salt is destructive to animal and vegetable life; though in small quantities it is favourable to both. If thickly strewed, for example, on a paved court, or gravel walk, it will effectually prevent the springing of grass and weeds. In this country, though its destructive powers are familiarly known, we have no example of barrenness, to any great extent, being in this manner produced. In Judea the case was different. In that land the rocks and soil are frequently found to contain such a quantity of this mineral, that the springs and streams are impregnated with it. When a stream, therefore, terminates in a pool, or lake, that has no outlet, the influence of a burning sun evaporates the water and leaves the salt behind. Wherever this takes place, vegetation is necessarily destroyed, and the ground that has been covered by the winter's flood, is not unfrequently seen in summer arrayed in a glittering crust of snowy whiteness, instead of a mantle of verdant green. The Dead Sea, which is now an inland lake, without any communica-

tion with the ocean, is one of the most remarkable examples of such a process. The Jordan, Arnon, and Jabbok, all bring down into it a portion of salt dissolved in their waters, and, though the quantity be but small that is added year by year, there has been such an accumulation in the course of centuries, that this extensive sheet of water has become, in fact, a sea of brine, in which no living creature moves, and around whose shores, it is said, there is scarcely a tree to be found. In allusion to this destructive power of salt, when Abimeleck fought against Shechem, and took it, "he slew the people that were therein, and beat down the city, and sowed it with salt;" intimating, thereby, his desire that it might always remain uninhabited and barren. (Judges ix. 15.) Again, in the 107th Psalm, we are told that "the Lord turneth a fruitful land into saltiness," that is, barrenness, "for the wickedness of them that dwelt therein."

The facts to which reference has been made, it may also be added, are not only interesting in themselves, but are well fitted for supplying a profitable subject of meditation to the contemplative mind. He who finds "wisdom in brooks, sermons in stones, and good in every thing," when he reflects on the properties of salt, and remembers that the general diffusion of this mineral is of the utmost benefit, while its superabundance causes desolation and death, will perhaps be led to remark; this is also the case with riches, and honours, and all that man delights in, a limited portion is a boon, but an unbounded possession proves a curse. He will see in the, comparatively speaking, equal diffusion of the good things of this life, a proof and illustration of the wisdom and goodness of God, and may, perhaps, be thereby led to moderate his own desires, and to repress the rising feeling of envy or ambition.

There is another reference to the properties of salt which leads to the supposition, that the Jews must have given the same name to a substance altogether different in its nature from that to which the term is usually applied. In Luke xiv. 34, we are told, "salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? it is neither fit for the land nor yet for the dung-hill, but men cast it out. He that hath ears to hear let him hear." Here there is allusion to some substance which, from its bearing the same name, we may conclude had a close resemblance in appearance at least to common salt. Its properties, however, must have been very different, for it is described as liable to lose its savour, in which case it was "cast out and trodden under foot of men," (Matt. v. 13,) and it is spoken of, not as an article used for domestic purposes, but as a manure "fit for the land or dung-hill." Common salt never loses its savour, but is, on the contrary, one of the most permanent compounds with which we are acquainted, and, as a manure, in so far as modern experiment has been able to ascertain, it is almost entirely worthless. What the substance here referred to was we cannot tell; if a conjecture may be hazarded, we may suppose it to have been a mixture of several ingredients, containing a portion of some of the salts of ammonia, which are known to be not only very volatile, or liable to evaporate, but to be powerful agents in stimulating the growth of vegetables.

The use of the various species of salt, as a means of

increasing the fertility of the soil, is but beginning to be known amongst us, and the passage referred to, leads us to suspect that the Jews, ignorant as we suppose them to have been of natural science, were acquainted with a secret which all our philosophy has as yet been unable to discover.

Be this as it may, the lesson intended to be conveyed to us is sufficiently plain. If professing Christians who are designed by God to be the salt of the earth, that is, the means by which it is made to bring forth the fruits of righteousness, shall fail of accomplishing the purpose for which they are chosen, the Lord will cast them aside as unprofitable and vile; they will be trampled under foot, and made the objects of universal contempt. The counsel given in the passages now under consideration, is essentially the same as that addressed to the Church at Ephesus, in the second chapter of Revelation, "Remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Nitre, another saline substance, is also spoken of in Scripture; Solomon says (Prov. xxv. 20), "As vinegar upon nitre, so is he that sings songs to a heavy heart." And Jeremiah, reproving Israel for their pollutions, says (Jer. ii. 22), "Though thou wash thee with nitre, and take thee much soap; yet thine iniquity is marked before me, saith the Lord God."

The substance here referred to is not, however, that which we commonly know by the name of nitre; but the *natron* of the Greeks and Romans. It is an impure carbonate of soda, an article sometimes used in medicine, and familiarly known in most families from its use in baking bread. It is found on the sides of several lakes in the East, when their waters, which in the rainy season overflow the banks, are reduced in size by the heat of the summer sun. It is still collected in considerable quantity, and is of some importance as an article of trade. When vinegar is poured upon it, a violent effervescence takes place, which the wise man compares to the vexation and annoyance caused by addressing mirth and songs to an afflicted spirit. When mixed with water, its effects are similar to those of the simple soda; it makes it *softer*, as it is called, and by increasing its solvent power facilitates the washer-woman's labour. This property rendered *natron* all the more valuable to the Jews, because the salt with which the soil was impregnated seems in many cases to have rendered the water *hard*. When the prophet, therefore, tells the people of Israel that, though they should wash themselves with nitre and soap, their iniquity would remain; he, in fact, declares that no effort of the sinner, and no means that man can devise, can possibly remove his guilt. We may cleanse the body, we may regulate the external conduct; but we cannot purify the soul. Nay, we may use the appointed means of grace, but without the blessing of the Lord, and the working of his Spirit, we must continue for ever vile.

#### EMMAUS.

ABIDE with us—the evening shades  
Begin already to prevail;  
And as the ling'ring twilight fades,  
Dark clouds along th' horizon sail.

Abide with us—the night is chill,  
And damp and cheerless is the air;  
Be our companion, Stranger, still,  
And thy repose shall be our care.

Abide with us—thy converse sweet  
Has well beguil'd the tedious way;  
With such a friend we joy to meet—  
We supplicate thy longer stay.

Abide with us—for well we know  
Thy sacred, thy prophetic lore;  
Like balm thy honied accents flow—  
Our wounded spirits feel their pow'r.

Abide with us—and still unfold  
Thy sacred, thy prophetic lore;  
What wondrous things of Jesus told!  
Stranger, we thirst, we pant for more.

Abide with us—and still converse  
Of Him who late on Cal'ry died—  
Of Him the prophecies rehearse;  
He was our Friend they crucified.

Abide with us—our hearts are cold;  
We thought that Israel he'd restore;  
But sweet the truths thy lips have told,  
And, Stranger, we complain no more.

Abide with us—we feel the charm  
That binds us to our unknown friend:  
Here pass the night, secure from harm;  
Here, Stranger, let thy wand'ring end.

Abide with us—to their request  
The Stranger bows, with smiles divine;  
Then round the board the unknown guest  
And weary travellers recline.

Abide with us—amaz'd they cry,  
As suddenly, while breaking bread,  
Their own lost Jesus meets their eye,  
With radiant glory on his head!

Abide with us—thou heavenly Friend;  
Leave not thy followers thus alone:  
The sweet communion here must end,  
The heav'nly visitant is gone!

RAFFLES.

CHRIST OUR FORERUNNER WITHIN THE VEIL:

#### A DISCOURSE.

BY THE REV. JOHN PAUL,

One of the Ministers of St Outhbert's Parish, Edinburgh.

"Whither the forerunner is for us entered."  
HEB. vi. 20.

THE sentiment to which we mean at present to direct your attention, is contained in the first clause of this 20th verse, "Whither the forerunner is for us entered;" and, in order that we may comprehend the meaning, and enter into the spirit of it, we would observe that the expression *forerunner*, here made use of by the apostle, is a *military* one, and refers to the custom which obtains in days of warfare, of the victor in a hard-fought battle despatching a messenger to the seat of government with the news of the successful valour which the army had displayed, that at head-quarters the welcome intelligence might be proclaimed, and purposes formed, and plans executed, and honours awarded, that might be meet and congruous with the happy results which had been achieved. No doubt, as



such an occasion, a forerunner is generally *inferior* to those who come after him, under whose skilful management the victorious prowess has been put forth; and he is so because he is a forerunner, and nothing more. Thus restricted, however, the term has no meaning when applied to Jesus Christ; for though he be the Forerunner of his people, yet the splendour of his character in this respect is to be traced to the circumstance that he is *much more*. Upon his shoulders was laid the conducting of that matter, *on account of which* he is now entered as a Precursor within the veil. He fought the battle; he slew the enmity; he closed the breach; he subdued the foe; and he was himself the Forerunner, because of the greatness of that which he had accomplished, and because it was not fit either that the enunciation, or the following of it up, should be committed to another.

The idea, then, of Christ as the Forerunner of his people, who has gone in that capacity into heaven to publish what he hath done for them, and to occupy the mansions on their behalf, until they be invested in a *full* measure with the promises and beatitudes of the new covenant, is one which cannot fail to be sweet and savoury in the contemplation of Christian piety, and which comes home to the most important obligations, as well as to the most permanent interests, of mankind. We propose to meditate upon it for a little, and to solicit your attention to it while, in dependence on Divine aid, we endeavour to unfold it, to confirm the truth of it, to show the end and effects of it, and practically to apply it.

I. Let us observe, that Christ is our Forerunner entered in within the veil.—We have several notices given to us in Scripture, that the scheme of human redemption did ever excite great interest among the heavenly inhabitants—that it is a subject on which their curiosity is awakened, and their emotions roused, and their inquiries set on foot—that its commencement, its progress, its consummation, are apprehended as important, and felt as attractive, and worthy of the most solicitous investigation. “Which things,” says the apostle (the sufferings of Christ, and the glory that should follow)—“which things the angels desire to stoop down and look into,” like the cherubims toward the mercy-seat, desirous to comprehend them.

Now, this desire was gratified on Christ’s visible departure out of the world, in the form of a literal ascent—on his entrance within the veil, as the Forerunner of his people; and this is the *first* view that we may take of his character in this respect. He went into heaven proclaiming what he had done upon earth—that he had finished transgression—that he had made an end of sin—that he had brought in an everlasting righteousness—that he had sealed up the vision and the prophecy which did centre in him—that, having sustained the pressure of avenging justice, he opened up a medium of access, a door even to the most rebellious—that, by virtue of his blood, he

had obtained remission for *sinners*, paid the price of redemption for those who were *captives*, made reconciliation for *enemies*—that, in harmony with God’s attributes, and even while he did conserve the sacredness of his law, he had redeemed, from the power of all who did hate her, the Church whom he had eternally chosen—that he had delivered her from the dominion of sin, and made atonement for it in respect both of its condemning power and its indwelling influence, having borne it as a burden and suffered its penal effects—that he had emancipated her from the thralldom of Satan, and put his foot on that serpent’s head—that he had freed her from the maledictions of the law, for that he had satisfied on her behalf every jot and tittle of its most rigorous requirements—that he had delivered her from the final dominion of death, and made that which was the fruit and punishment of transgression the door through which she enters on the sanctuary of immortality. On the part of the believers who had gone to their place ere ever he had been made manifest in the flesh, he had discharged the obligation under which he had come, that he would work out their deliverance by the satisfactory virtue of his own death; and he now entered within the veil, proclaiming the great truth, that what they had reposed in confidence upon, under the veil of symbol and of shadow, was now literally accomplished, that figurative representations had been turned into visible realities, and *that* salvation really wrought out which the sacrifices of the olden worship did but ritually represent. And it is, perhaps, not more a *pleasing* than a *just* thought of divines, that the proclamation of tidings like these did add to the felicity of those saints who had been taken to their Father’s house under the Old Testament dispensation; that, till then, they could not discern the divine glory in Christ’s *actual purchase* of redemption; that, till then, there was no throne of grace erected in heaven—no High Priest appearing before it—no Lamb as it had been slain—no joint ascription of praise to Him who sitteth upon the throne, and to the Lamb, God having ordained some better thing for us, that they without us should not be made perfect. And, with respect to those others whom he had chosen and called, whom he had left behind him upon earth, and who as yet had no existence except in the decrees of God, he testified that *their* salvation was equally complete—that every thing competent to meet the exigency of their spiritual state—that every thing which they should require in the way, either of righteousness or of grace, had been adequately procured, and at the time appointed by the Father should be assuredly vouchsafed to them; and, in the retrospect of what he had done and suffered for the sake and service of *both*, he could exclaim, and exult in these words of the prophetic Psalm, “I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going. And

he hath put a new song in my mouth, even praise unto our God."

Such is the intelligence with which Christ, as our Forerunner, has entered into that within the veil. And the very act of his going up did presuppose and ratify to them the most important truths, that he led captivity captive, just because he had ascended up on high—that he had spoiled principalities and powers, when by it he made a show of them openly—that he had unlocked the gates of heaven, and quenched the flaming sword, and discharged the mighty cherubim which guarded paradise from all access to men, seeing that he did enter in as the Forerunner of men; and though we are not able to conceive the full impression which such intelligence would produce, yet we may suppose that it invigorated the raptures of the inhabitants of heaven—and that it furnished them with the richest scope for the most varied and most exalted song—that they proclaimed his doings among the people with augmented interest and renewed alacrity, and did sing and celebrate his return in this welcome of joy and jubilee, "The Lord is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this Lord of glory? The Lord of hosts, he is the King of glory."

But again, our Lord has entered as a Forerunner within the veil, and there *he ever liveth*. Now, there is a threefold life which Christ lives above. There is a life which he has as the Eternal Son of God, the life which belongs to his *divine* nature; for as the Father hath life in himself, so hath he given to the Son to have life in himself—given it to him by eternal generation—given it to him by communicating all his own attributes. There is also a life which belongs to him, and which he doth live *for himself*, in consequence of his having become man—a life of glory inconceivable in his nature as man. He lived a mortal life in this world—a life liable to pain and to death, and he suffered and died accordingly. This life has now been exchanged for a life of ever-during glory. Henceforth he dieth no more; death hath no more dominion over him. This life is conferred upon him in reward and in honour of that work which he first visibly began, when, veiling the glory of the Divine perfections, he took upon him the nature of man, submitted to the form of a servant—submitted yet farther, and refused not the disreputation of a sinner; and to it do belong the enjoyments, and the whole eternal exaltation, of the human nature in the person of Christ.

But, over and above these two different kinds of life which the Lord Jesus Christ doth enjoy,

and which shall never come to an end, there is a life which he leads as Mediator in heaven, and in respect of which it is that he is a forerunner within the veil. Though removed beyond the cognance of the senses, and no longer seen by the bodily eye, he is still carrying on his great work in heaven, and is there the prophet, priest, and king of his Church, as really and as effectively as when he dwelt upon earth. He died on our account, he liveth still on our account, and is intrusted with all power for the service of his Church; and though this life differs not *essentially* from that life of glory in his *human nature* which he liveth for himself, it yet so far differs from it, that it shall *one day have an end*. He will throughout eternity enjoy the life which he possesses as a Divine Being, he will throughout eternity enjoy the life which he possesses in his glorified human nature; but his life as Mediator, his life as a Forerunner, he shall *cease* to have, when the work of his mediation shall have been finished, when the elect shall all have been gathered into the fold of the good Shepherd, and the kingdom delivered up to God, even the Father.

And what is it that, in this view of his character as a Forerunner, he is not fitted to procure? Are we not to trace to it all the gifts which are bestowed on the Church in general, for common edification, and on each member of it singly, for his particular benefit? Does he not, as the *Prophet* of his people, send down those supplies of divine truth which, in every age, they do successively require,—the saving light by which they come to understand the real meaning of his *Word*,—and so spiritually apply it to their souls, as that these souls do feel its power, and become filled with that *solid comfort* which is only to be had from *enlightened views* of the truth? And in the exercise of his *kingly office*, are not his actions, by virtue of his mediatorial life above, also and *equally various*? Is he not constituted Head over all things for the benefit of his Church? And, as the reward of his obedience, as the consequence of his triumph, as the ornament of his princely state, as the proof of his accepted royalty, is he not exalted to the right hand of the Father in the exercise of supreme authority and universal dominion? Is he not possessed of all power both in heaven and upon earth; and is not this power put forth by him in preserving his people from many dangers, in controlling the adversaries that may rise up against them, in defeating the designs they form for their hurt, and in showing more to the principalities and powers in *heavenly places*, than to his own people themselves, *in the world*, that *Satan*, that *death*, that *hell*, that *all their enemies* are made his *vanquished*; that he hath *trampled upon*, that he hath *trampled over* them all? And is it not in these actions especially which he executes in his *mediatorial character*, on their behalf, that his exaltedness as a Forerunner does most *prominently appear*? Has he not gone before them to prepare a way for them,—to make ready mansions in his Father's

ouse,—that where he is, there may also his purchased inheritance be? And with this view is he not ever interceding on their behalf,—making a continual presentation of his humanity before his Father, as a continual declaration of his earnest desire for the salvation of his people,—and of his having, in obedience to the Father's will, assumed flesh, suffered death, and manifested merit to deserve it? Does he not urge an ever actually represented argument for divine mercy and grace being vouchsafed to them, by the perpetual exhibition of his own person in the presence of his Father? and may not this act of intercession be justly considered as that great end which his office as Mediator and Forerunner is intended to subserve? He lives to rule his Church, he lives to subdue her enemies, he lives to communicate his Spirit,—but all these blessings are given into the hands of Christ, to bestow them, upon the strength, and as the fruit, of the *intercession* he presents. This is the great ordinance which has been appointed for the exercise of his *power towards*, and the communication of his *grace unto*, the Church. And in exercising it, has he not every quality necessary for insuring to it effect—touched, as born of a woman, with a fellow-feeling of their infirmities for whom it is offered up, and possessing, in virtue of his *divine* nature, all conceivable influence with Him to whom it is addressed? And on the strength and merit which it has ever to be successful, does he not, as their Forerunner, send to them all the supplies which they need, until the days of their warfare be ended, and they themselves entered within the veil? Even to the believers who lived under the Old Testament dispensation he was the “well-spring” of all saving influence. Their economy, however, being merely a “*shadow of good things to come*,” that influence was imparted to smaller numbers, and in a less plenteous degree. His glory in this respect was but little known, in that comparatively mysterious dispensation. The grand out-pouring of the Spirit was reserved to do honour to a risen and to an ascended Redeemer; and what are the diversified graces which, through his Spirit, he both dispense to them, but the treasures of his kingdom—the goodness of his house—the riches and the revenues of his dominion? Invested with the high office of imparting of him to his people, does he not bestow upon them his eminent and his ample fruits,—the supplies of that *actual* as well as of that *habitual* grace which are necessary, for their yielding a savoury obedience here, and becoming meet for the participation of immortal glory; *restraining* grace, to keep them from the commission of sin; the *renewing* grace, that is needed to feed their abhorrence of it; the *strengthening* grace, that will give effect to earnest, laborious, incessant strivings against sin,—that will uphold the principles of holiness in the heart,—and that will maintain and perpetuate their ascendancy? And though *some* “root of bitterness” is still to be found in the *best* of them, though the difficulties of an indisposed nature are not entirely got over

in *any*, and the sordid pleasures and fading glories of a present world have still some influence with them *all*; yet, as a royal Priest upon his throne, as a minister of the sanctuary, does he not deal out to them such gracious influences as enables them to make daily a nearer approach to the *universality* of spiritual attainments, to *grow* in the relish of *every* occupation, and *every* discourse which savours of the exercises of an holy life, and of the enjoyments of an everlasting home.

Having said this much on the character of Christ as the Forerunner of his people, let me now advert to some of those lessons in which this great truth is fitted to instruct us:—

1. This view of Christ's character is a proof of the perfection of his atonement.—Had this salvation been incomplete, had it been of any *ambiguous* efficacy, he who was “made manifest in the flesh,” would not in *the flesh* have been “received up into glory.” Necessary, indeed, it was, for the full comfort and quietness of our minds, that the Divine estimation should be known regarding the work which he had undertaken. We know, it is true, when we look earnestly at the work itself, that *perfection* is its marking peculiarity,—that it possesses every thing that could commend it to *Divine* acceptance.

But we have not been left to the conjectures of mere reasoning on the nature and character of the work itself, to assure ourselves that it did meet with the Divine acceptance. We know that in the course of his tabernacling upon earth, the Saviour was often greeted with the tokens of the Father's approbation; that even at his *nativity*, an angel from heaven did signify it to the pastoral witnesses of the blessed incarnation; that at his *baptism*, by the descent of his Spirit visibly upon him, he gave him a pledge that his *sacrifice* should come up before him as a sacrifice of a sweet smell; that at his *transfiguration* he gave him a prelude of that glory to which he should be raised, in the issue of that combat which he had undertaken to carry on for sinners; that even in the hour of darkness, when the floods compassed him about, and the waves of Divine wrath passed over him, and he cried to the Lord “from the deep,” he sent an angel to strengthen him; that on the *cross itself*, he enabled him to sing, in the exulting language of victory, “It is finished!”—and signalised the solemn scene that was there acted, by perturbations in the material world,—the sun hiding his beams under a robe of mourning, the earth shaking with an unquiet trembling, dry bones being rejoined and re-inspired with life, and the very dead coming out of their graves; that, by his mighty power, he unlocked the sepulchre, and showed that “it was not possible that he should be holden of death.” But striking though these testimonies were, yet is it *not* the case that they are all comparatively absorbed in that emphatic testimony which was afforded to this effect, when, in the very act of blessing his disciples at the village of Bethany, “he was parted from them and a cloud received him out of

their sight?" Can we doubt the validity of the price that was paid, when we see the weight of the glory that did follow? Is not his appearance in heaven *as glorious*, a proof that his oblation on earth was satisfactory? Was not this coronation of him by the Father an evidence, that in him the Father was well pleased? Did he not *thus* lift up the head because he had drunk of the brook in the way, because having sorrowed and suffered for us, his sufferings and his sorrows had a meritorious virtue! Was he not thus invested with his royal dignity, just because he had first descended into the lower parts of the earth and made reparation for that honour which sin had eclipsed? What brighter evidence can we have of the sufficiency of his atonement, than we have in the fact, that he was taken from prison and from judgment, and sat down at the right hand of the majesty in the heaven? Did not God's thus showing him the path of life, and welcoming him to his presence, demonstrate that he had faithfully performed and completely finished the work which he had given him to do? Is not the very fact of his exaltation an evidence of his right to that character to which he had previously laid claim? Does it not prove that he had verified all the declarations which he had made, that he would save his people from their sins by the blood and the virtue of his death, as the price that was asked, as the atonement that was required, as the satisfaction that was given, that God might be reconciled to them? Is it not an argument to plead in proof of the entire security and complete salvation of all who believe upon his name? Can it for one moment be imagined that he should in this manner have been taken up, had there been any *defect* in his redeeming work, had it come short in any thing which the fitness of a righteous Government could require, had it wanted any measure of that obedience or that suffering which the majesty of a law that was not to be jested with, did clamorously demand, and does not the simple fact that he, whom men despised, he whom the nations abhorred, this servant of servants, was for the suffering of death thus crowned with honour, give warrant for believing the truth of his character as Mediator between God and man, the justice of all the claims he did ever prefer, the completeness of that atonement which he made upon earth, and the prevalence of that advocacy which, as the minister of the true tabernacle, he now presents in the sanctuary above.

Let us cultivate and give effect to this view of Divine truth which the character of Christ as our forerunner is so fitted to enforce. Let us think upon the perfection of that atonement, which is thus so *endearingly* demonstrated. Let us look to the fact in the text as the *ground*, even as it is the *glory* of the belief we repose in him, to his ascension as the *cause*, and to his present absence as the *crown* of our faith; and let this meditation take effect and be influentially operative upon the conscience in the increased measures of confidence which we put in the decease which he accom-

plished at Jerusalem, and the force with which the impression becomes more rivetted "that God gave him a name that is above every name, because he had been obedient to the death, that he set him down at the right of the majesty on high," because not only with *success*, but with *acceptance*, he had purged our sins.

2. A forerunner, one who goes before, suggests the idea of some who are to follow after. Jesus the Son of God is entered within the veil, and if he be indeed a forerunner for us, then may we be assured that we must follow him. Now, how are we to follow him? How is it that *we* are to enter within the veil? He reached it by obediently doing, and by patiently suffering all the will of God, and how, in modesty, can we ever expect to attain it if we break off the yoke of obedience, and resist the exercise of discipline, and seek to reconcile eternity with fleshly enjoyment, and relax in the strictness of an holy, and the severity of a Christian life. No, brethren; aiming at the *same place* we must follow in the *same way*. In the road of obedience and in the road of suffering we must not refuse to walk if we would expect like him to be ultimately received up into glory.

How was it that he did comfort himself while he dwelt upon earth? Upon his first appearance in the world he declared that he came not to do his own will, but the will of him who sent him; and what he declared at first, he did ever literally exemplify, for he gave obedience to his Father's commands in all the variety of his eventful life. He obeyed it to the full, he obeyed it from the heart, he obeyed it in the most trying circumstances, he obeyed it under the pressure of temptations more than common to men, he *ever thirsted* after the doing of it even as the parched earth doeth thirst after the cooling stream. Who is it that can fasten upon any period or any circumstance of his life, when in the shape either of precept or of precedent, this principle of obedience was not uppermost in his mind, and as the *reward* of it, he has now gone into heaven. And is it not clear to every man who reflects that, if ever we are to follow him *there*, and become fit for the purity of the Divine presence; it is indispensable that we be previously trained, by cultivating a like spirit of conformity, that instead of repining under dispensations that cross our wishes, we take heed that we "submit ourselves to God," that on all occasions we pay to him the homage of a loyal and a liberal obedience,—an obedience that is *affectionate*, and given with the good will of the heart,—an obedience that is *persevering*, and that suffers not, even in the most trying circumstances, the voice of complaining nature to be heard,—an obedience that is *unreserved*, and that has respect to *all* God's commandments,—an obedience that is *progressive*, and is ever reaching after a *fuller* measure in every variety of Christian virtue. If it is *not* thus that we comport ourselves, if we give not the service that is due, the subjection that must be paid, and but few lineaments can be traced *in us* of the mind that was *in him*, then,

indeed, may we be assured that though entered as a forerunner within the veil, he has not entered as a forerunner for us, and that we can have no interest in the merits, either of his death or intercession, seeing that we tread not in his holy steps, nor cultivate the graces of his virtuous example.

But our Lord sorrowed as well as obeyed. The obedience he gave was a *suffering* obedience. The glory with which he is now crowned is the result of severe and continued self-denial—the reward of exertion and of conflict—the hard-earned recompense of labour, and sorrow, and sweat, and blood. If we, therefore, expect to be associated with him hereafter, must not we follow him in the same path here? Is our nature *weak*, addicted to self-indulgence and ease, apt to sink under difficult duties, and to avoid, if possible, denying itself to those enjoyments to which its propensities are strong? Then many of the precepts which our Forerunner did enforce by his own example must be painful and displeasing. There are many things which we have form our enjoyment, that are lawful in themselves, and which, in a manner we feel to be necessary for our state of imperfection, *houses* to shelter us from the impressions of the weather, *lands* left us by inheritance, and through whose produce we acquire the means of a creditable subsistence, *friends and relatives* on whose sympathy we count in the hour of distress, and whose positive help we anticipate in the day of destitution. These blessings are suited to refresh us in our journey through the wilderness. The frailty of our common nature reminds us how much we stand in need of them; but, still it is grievous to think how much the heart is apt to rest and to repose in them; how much it mutinies under the thought, that in a moment, sudden and surprising, God may recall the blessings which his own bounty did give. Now the Spirit that was in Christ requires that we sit loose to all these things, that we *proportion* the esteem we ought to have for them, that we look upon them, though fit to be used, yet too mean to be *courted*, though meet to be *enjoyed*, yet not meet to be *doted* upon, that we labour with all assiduous diligence to get introduced into the heart a new and *supernatural* affection which will *regulate* at least, if not *subdue*, the love which we have for them, to subordinate all former affection for lawful things, to this new superinduced affection for Christ which, unless it do *supremely* rest within the heart, can never dwell within it at all, and which, notwithstanding of the fits and working of occasional impatience, makes a man at last willing to forsake father and mother, wife and children, brethren and sisters, yea, and his own life also, willing to forsake all that he hath, willing to suffer the loss of all things, willing to endure all things, that he may carry about with him *the marks*, when he thus carries about the *mortification*, of Jesus Christ, and be the liker unto him, who did *suffer* ere he entered upon his glory.

In the path of obedience and of suffering, there-

fore, we must follow, if it be the case, that for us Christ the forerunner has entered within the veil. Let us, therefore, walk in it, with cheerfulness, and with perseverance and without reserve. Let us remember that we can never *hereafter* be seated above by him, unless we be previously in *this* world seated there in him; that we never *can* reap the fruits of glory except from the seeds of godliness; that we can never participate of his celestial blessedness, if we be not imitators of his earthly life, and never shall be made to sit together in heavenly places in Christ Jesus, unless these places have been sought after, in the way of holy living, and patient suffering, and active service.

#### CHRISTIAN TREASURY.

*The sinner brought to Christ.*—Till humiliation makes a sinner feel his sin and misery, it is not possible that Christ, as Christ, should be heartily welcome to him, or received in that sort as his honour doth expect. Who cares for the physician that feels no sickness, and fears no death? He may pass by the door of such a man, and he will not call him in; but when pain and fear of death are on him, he will send and seek, and bid him welcome. Will any man fly to Christ for succour, that feels not his wants and danger? Will they hold on him as the only refuge of their souls, and cleave to him as their only hope, who feel no need of him? Will they lie at his feet, and beg for mercy, that feel themselves well enough without him? When men do but hear of sin and misery, and superficially believe it, they may coldly look after Christ and grace, and feel the worth of the latter, in such a manner as they feel the weight of the former. But never is Christ valued and sought after, as Christ, till sorrow hath taught us how to value him; nor is he entertained in the necessary honour of a Redeemer, till humiliation throw open all the doors; no man can seek him with his whole heart, that seeks him not with a broken heart.—BAXTER.

*The prayer of the believer accepted.*—The efficacy of prayer must be proportioned to the real amount of sincere and true devotion which enters into any exercise of worship. If a mass of gold and silver ore be sent to the refiner, he will value, not the amount or variety of heterogeneous matter, but the amount of pure metal which is found in it. He may accept and prize it, notwithstanding the alloys and worthless substances with which it is debased, but it can be accepted only at the worth of the separated bullion. It is not meant to intimate, by this comparison, that our prayers, were they ten times more unalloyed than those of fallen creatures can be, would possess any meritorious value; the mind and will, the ability and inclination, for these as for all other services, are themselves the gift of God. But he has chosen to connect his blessings with prayer, and encourages me to hope, that through the intercession of the "one Mediator," he will accept such prayers even as mine. Though they be accepted, however, notwithstanding their alloys and defilements, the result of them, the blessings to be procured by them, can only have relation to the sum and intentness of real devotion. The hope that my real prayers are presented, and made availing, by so glorious an Advocate, should confer, in my estimation, an immense importance on the privilege of worship, and should make me more solicitous, that my prayers may be real, and that "out of the abundance of the heart, the mouth may speak."—J. SHEPPARD, ESQ.

*The final sentence of the sinner.*—"Depart from me ye cursed into everlasting fire, prepared for the devil

and his angels." "Depart from me"—there is a separation from all joy and happiness. "Ye cursed"—there is a black and direful excommunication. "Into fire"—there is the cruelty of pain. "Everlasting"—there is perpetuity of punishment. "Prepared for the devil and his angels"—here are thy infernal tormenting and tormented companions. Oh terrible sentence! from which the condemned cannot escape; which being pronounced cannot possibly be withstood; against which a man cannot except, and from which a man can nowhere appeal. Then thou shalt lament, and none shall pity thee: thou shalt weep to think that thy miseries are past remedy: thou shalt weep to think that to repent is to no purpose: thou shalt weep to think, how for the shadows of short pleasures, thou hast incurred these sorrows of eternal pains: thou shalt weep to see how that weeping itself can nothing prevail; yea, in weeping, thou shalt weep more tears, than there is water in the sea, for the water of the sea is finite, but the weeping of a reprobate shall be infinite.—BAYLY. (*Practice of Piety.*)

### ON THE THREE PERSONS IN THE GODHEAD.

BY THE REV. JAMES BREWSTER, D.D.,  
*Minister of Craig, Forfarshire.*

THE Sacred Scriptures, in teaching us what we are to believe concerning God, teach us, at the same time, that we cannot comprehend the nature of God, that "His greatness is unsearchable," and that on such subjects we can here only know in part. Of his essential being and manner of existence, they in fact teach us nothing; inasmuch as these things cannot be communicated to our present limited faculties. We cannot, indeed, comprehend our own being and manner of existence, nor that of any single object in creation around us; and may, therefore, be prepared to expect, in any revelation of the Infinite Jehovah, to find the subject altogether beyond the reach of our reason or investigation. We are concerned only to receive humbly his testimony of himself, and to believe what the Scriptures, as his Word, do plainly teach. Now the Scriptures, besides teaching that there is only one living and true God, teach us also, that there are "three in the Godhead." "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

This is purely a doctrine of Revelation, and is taught only in the Scriptures of truth. There are, indeed, numerous traces of this doctrine in the religious belief of the most ancient nations of the world, so remarkable, as to prove, that it must have been made known from the earliest times among the first communications from God to man; but, as our fallen race could not retain in its purity even the simpler truth of one true and living God; we cannot be surprised to find, that they soon perverted the deeper doctrine of there being three in the Godhead. It is only in the written Word that we have a sure and clear guide in regard to this great mystery of the Divine nature; and it is more especially important to adhere strictly to the express language of Scripture in every statement relating to it, and to attempt no explanations beyond what is plainly revealed. It is most plainly declared in the Word of God, and runs so uniformly through the whole plan and progress of man's redemption, revealed in that Word,

that it may justly be stated as one of the principal things which the Scriptures teach, and one of the essential things which man is to believe concerning God.

There are three spoken of as engaged in the work of man's redemption, and so frequently spoken of, that their names cannot fail to be familiar to every reader of the Book of God, "the Father, the Son, and the Holy Ghost." They are repeatedly spoken of separately, in regard to their respective offices or actings in the work of man's redemption, as will afterwards be to be considered; but here we are desirous to confine our attention to the statement before us of there being three thus engaged in the work, and to those passages of Scripture where the three are spoken of as united in that work, and where they are presented together in one and the same passage. Now this fact, that these three are thus repeatedly spoken of, and that they are also spoken of at one and the same time, in various passages of sacred Scripture, must at once be admitted, and is not indeed denied. This very circumstance, then, of their being so spoken of together, and presented at the same moment to our view, as associated in the same work, is of itself calculated to favour the belief, that they are all included in the Godhead; and so, were this not the case, presents a carelessness in leading to so grievous an error, which we cannot well reconcile with the thought of an inspired rule of direction. But these passages of Scripture do not merely, in this way, favour the belief, that there are three in the Godhead, the Father, the Son, and the Holy Ghost; but do expressly present them together as objects of our faith and worship, as sources to us of spiritual and eternal blessings.

The form of blessing, appointed in the Old Testament (Num. vi. 28), was understood by the Jews and was so used by them, as to express their belief in three, as objects of their adoration. "On this wise ye shall bless the children of Israel, saying unto them, the Lord, or Jehovah, bless thee and keep thee; Jehovah make his face shine upon thee, and be gracious unto thee; Jehovah lift up his countenance upon thee and give thee peace. And they shall put thy name upon the children of Israel, and I will bless them." This threefold repetition of the name Jehovah, is called his name; and the priest in making it had three fingers of his hand extended, to express the three in the Godhead.

A remarkable passage in Isaiah (ch. xlviii. 16) expresses a similar union of three in the Godhead. "I have not spoken in secret from the beginning; for I have not spoken in secret from the beginning; and now the Lord God and his Spirit hath sent me." The person speaking these words is previously called (ver. 2), "the Lord of hosts," or Jehovah of hosts, and is represented (ver. 12) as saying of himself, "I am he; I am the first; I also am the last;" and here he says, "and now the Lord Jehovah hath sent me, and his Spirit hath sent me," or the Lord Jehovah hath sent me and his Spirit—"thus saith Jehovah, thy Redeemer; the Holy One of Israel."

Similar to this passage are the following words of the Redeemer (John xvi. 13, 14), "when he, the Spirit of truth is come, he shall glorify me; for he shall receive of mine, and shall show it unto you; all things that the Father hath are mine; therefore said I, that

he shall take of mine and show it unto you." The Father, the Son, and the Spirit, are here spoken of as so acting together, and so having all things, and so taking of these things, as common to each, as we cannot understand to be said of mere creatures in conjunction with the infinite Jehovah.

This union of action was very strikingly illustrated, and in a manner manifested to the senses, in the account of the Lord's baptism, Luke iii. 21. "It came to pass, that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven which said, thou art my beloved Son, in thee I am well pleased." Here the three in the Godhead are clearly set forth as acting together, according to the parts sustained by them in the work of man's salvation; the Father appointing the Son as Mediator, the Son entering on that office, and the Spirit coming, through him, to be communicated at his pleasure.

In the address of the Apostle John to the Churches in Asia, the three in the Godhead are solemnly adored together as objects of worship, and as uniting in imparting blessings in answer to prayer. "Grace be unto you and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne (that is clearly in the style of the Revelation the Holy Spirit), and from Jesus Christ, who is the faithful witness." Rev. i. 4-6.

In the form of benediction used by the Apostle Paul, the three in the Godhead are distinctly addressed in prayer, as equally objects of worship and equally authors of the blessings of salvation. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

And, above all, in the form of baptism, a most solemn act of worship and profession of faith, the words prescribed by our Lord himself bring the three in the Godhead explicitly into view, as receiving our adoration, and concerned in our salvation, and composing the name of that God, to whom we are devoted in that ordinance; "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

But a question here arises, What are these three? Are they only three different names by which the blessed God is made known? or three attributes ascribed to him in his Word? or three offices in which he acts towards his creatures, as the Creator, Saviour, and Sanctifier? There is no word given in Scripture, to fix the meaning or fill up the term; and it would be well if we could dispense with using any; because we have no language to express suitably the nature of the Godhead. It should be enough to say in the words of Scripture, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." But when men presume to add such interpretations, as clearly contradict the truth revealed, it becomes necessary to guard the truth from being perverted or set aside. These three are repeatedly spoken of as distinct agents, to each of whom, separately, the titles, attributes, works, and worship, peculiar to God alone, are ascribed; and by each of whom a distinct operation is assigned in the work of man's redemption, the Father originating, the Son executing, the Spirit applying the great salvation. Hence it is said, "there are three persons in the Godhead." We

have no better word or way of expressing ourselves to distinguish the separate actings of the three in the Godhead, than to say that they are three persons; but, at the same time, we must feel the inadequacy and the unsuitableness of a term, which is apt to convey to our minds the idea of three distinct beings; and, while we are warranted in the use and application of this term to the Godhead, by the apostle speaking of the Son in relation to the Father, as "the express image of his person;" and, while we, therefore, say that there are three persons, three distinct personal agents in the Godhead, we are concerned to guard against any idea of three Gods, remembering always, that it is the first of all the commandments, "Hear, O Israel, the Lord our God is one Lord;" and that it is here added, "these three are one God." There is no contradiction in the statement. The three are not one in the same sense in which they are three. We do not say, that three persons are one person, or that three Gods are one God; but that three persons are one God. By this it is not meant, either that they are one merely in consent or agreement, but one in essence; not merely similar, but the same in substance. Among the three in the Godhead there is no distinction declared, save that of personality and agency, and no idea of inferiority or order is to be admitted; as if there were one supreme, and the others inferior—one to be truly adored as God, and the others to receive a lower degree of worship, as only the highest of created beings; but clearly it is stated, that they are all truly God, "equal in power and glory."

In this, indeed, there is a great mystery, above our comprehension and beyond our explanation; but it is made known to us as a mystery, as, indeed, every thing relating to the essence of the Godhead must be, and must more or less be expected for ever to be, to all finite minds, even to the highest of created intelligences, between the highest of whom and the infinite Jehovah there must always exist a distance immeasurable, a distance that cannot be expressed by any means of computation that we possess, a distance that can be declared only by saying, that he alone is being, and that they are as nothing. It is of all things most irrational to require, that there shall be no mystery to us in regard to the nature of the Godhead, which is just to require an absolute impossibility. All that can be expected is, that what we are required to believe concerning God be distinctly declared in his Word; and most distinctly is it declared in his Word, that there are three, the Father, the Son, and the Holy Ghost, in whose name united we are baptized, to whom at the same time we are to pray, and whom we are always to honour the one as we honour the other. Most distinctly, also, is all this declared in such a manner, as to show that it is a fundamental truth, running through the whole of man's redemption, and entering into the practical influence of all saving knowledge. It is the key-stone of the arch, essential to the support of all Christian piety. One God in three persons is the object of our adoration; and this mystery, in itself incomprehensible, is yet kept in view in every exercise of faith in the mercy of the Father, the mediation of the Son, and the ministration of the Holy Spirit. The harmony and tendency of the plan of redemption is habitually and intelligibly exhibited in the distinct

parts assigned to the three Divine persons; the Father sending the Son, the Son executing his Father's will, and the Holy Spirit sanctifying the people of God by his power in their hearts.

All this is a doctrine of pure revelation, which no reason of man can render more clear or certain; and all that we are concerned to do is to receive the plain testimony of God's Word with a sober, humble, and teachable mind. The mysterious nature of the doctrine in no respect weakens its practical influence. We are as able to adore the grace of the Father, the love of the Son, and the communion of the Spirit, as if the whole depth of the mystery were laid open to our view; and though we understood the whole mystery and all mysteries, it would profit us nothing, without this practical influence felt and cherished in our hearts. Little would it avail any man to be able to display and to defend this great mystery, in the most persuasive manner and by the most profound speculations, while in his own heart he remained a stranger to those devotional feelings which it calls forth, and indifferent to those daily duties to which it constrains us. "He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention—may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man, who feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit is shed abroad—this man, though he understand nothing of what is unintelligible, yet he alone understands the Christian doctrine of the Trinity."\* Let us duly consider, that we are concerned not merely to receive the truths which the Scriptures teach us to believe concerning God, but also so to receive them, as to be thereby directed how we may best glorify God, and how we may most enjoy God. Let us then learn in this mystery of the Godhead:—

1. *Humbly to adore the depth of the Divine nature*, which we cannot fathom, and which it is the most profane presumption to pretend to search out. Our proper inquiry on subjects so sacred and profound is not, "how can these things be?" but, "are they things which the Scriptures plainly teach?" Then let us not like "fools rush in where angels fear to tread;" but, as even these exalted intelligences veil their faces with their wings while merely standing in the presence of the glorious Jehovah, let us humbly submit our minds in silent, simple, and sober faith to the testimony of God concerning himself. By presuming to pierce the light inaccessible in which he dwells, we should only plunge our dazzled sight in deeper darkness. Here believing ignorance is both wiser and better than such presumptuous knowledge; and this very submission of our proud reason opens the way to much higher attainments and happier enjoyments. The very mysterious grandeur of the doctrine exalts our conceptions of the Divine majesty, and fills the soul with a salutary awe of the Divine glory. "We rejoice," says one of our deepest thinkers on sacred things, "in its incomprehensibility; we delight to lose ourselves in the impenetrable shades which invest the subject; because in the darkness and cloud which envelope it God dwells." †

2. *Cautiously to adhere to the simple words of sacred*

\* Jeremy Taylor.

† Rev. Robert Hall.

*Scripture*, in all our apprehensions or explanations of this great doctrine of the Godhead. As purely a doctrine of revelation, let us preserve it purely as it is revealed. Let us neither fail to worship the three in the Godhead, nor yet forget that these three are only one God. In worshipping one God let us beware of ignorantly and unthinkingly excluding the Son from our adoration, as if he were merely some excellent one under God; or the Holy Spirit, as if he were only a Divine energy or influence proceeding from God. And, on the other hand, let us equally guard against the still grosser confusion of thought of imagining, that in acknowledging three persons we are addressing three Gods. "Our minds," says one of our most Scriptural yet close reasoners, "are reduced to such a simple unity, as we think upon one of them alone; or else distracted and divided into such a plurality, that we worship in a manner three Gods instead of one. It is a great mystery to keep the right middle way. Learn, I beseech you, so to conceive of God, and so to acknowledge him, and pray to him, as you may do it in the name of Jesus Christ, that all the persons may have equal honour, and all of them one honour; that, while you consider one God, you may adore the sacred and blessed Trinity; and while you worship the Holy Trinity, you may straightway be reduced to a Unity."\*

3. *Carefully to follow out the practical influence of this truth concerning God.* Seek the blessings which flow to your souls from the three in the Godhead, in the distinct offices in which they are revealed. Rest not in your outward baptism in the name of the Father, of the Son, and of the Holy Spirit; but desire to be found indeed worshipping and serving them at all times, in spirit and in truth. Rest not in the mere hearing or uttering of that most comprehensive benediction, with the sound of which you are so familiar, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all;" but make it your daily prayer, from the heart, that so it may be fulfilled in your experience, to your everlasting consolation. Thus pray to the Father, in the name of the Son, by the aid of the Spirit. Place all your hopes for eternity on the everlasting love and free mercy of the Father; on the atoning merits and all-prevailing intercession of the Son; and on the enlightening power and sanctifying grace of the Holy Spirit. Strive thus to lay hold of the substantial truths and consolations connected with the doctrine, and which are beyond all controversy. Rejoice to behold the three in the Godhead so harmoniously consenting and concurring in your soul's salvation, and so graciously calling you to the most sacred intercourse with themselves in your spirits, even to "fellowship with the Father and with his Son Jesus Christ," that, here walking in the light as he is in the light, you may be finally made meet for seeing him as he is, and knowing as you are known.

† Binning.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACRAE & Co., 13, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Address to Christians on the "Signs of the Times," and the Duty of Diligence in the Cause of Christ, Part I., Page 721</p> <p>2.—Sacred Poetry. "Angelic Rest." By Weir, . . . . . 724</p> <p>3.—Biographical Sketch. The Rev. John Campbell, the African Traveller. By the Editor. Part I., . . . . . 730</p> <p>4.—Edinburgh Continental Association. Part I., . . . . . 726</p>	<p>5.—A Discourse. By the Rev. Charles J. Brown, . . . . Page 729</p> <p>6.—Sacred Poetry. "Christ's Resurrection." By Grahame, 733</p> <p>7.—Christian Treasury. Extracts from Bennet, Bowdler, and Stewart, . . . . . 734</p> <p>8.—History of the Albigenes. Period II. To the Death of Simon de Montfort. Part II., . . . . . 734</p>
--	---

## ADDRESS TO CHRISTIANS

ON THE "SIGNS OF THE TIMES," AND THE DUTY OF DILIGENCE IN  
THE CAUSE OF CHRIST.

### PART I.

"Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life, that he that soweth and he that reapeth may rejoice together."—JOHN iv. 35, 36.

It has been frequently observed, that progress, either towards good or evil, is not usually made by equal measured steps, but by tides, or waves. Believing this to be the case, and that such a tide has been for some time setting in, we consider the times as peculiarly fitting for addressing the Christians of Scotland, and calling their attention to the responsibility under which they are laid, particularly in this age of universal activity, of putting forth greater diligence in the cause of that Master whose they are, and whom they profess to serve.

The spirit of the age is decidedly one of movement; all classes of the community seem aroused,—and, thanks be to God, the disciples of Christ have not been left to slumber amidst the general awakening. The excitement which exists among the people is undoubtedly one of a more intellectual and interesting cast than in former times. It is not now as formerly, that a cry is raised merely under the pressure of immediate distress; on the contrary, a restless spirit of inquiry exists in the body of the people, and prompts them to look forward, and to examine the foundations on which they imagine their interests to be based; the laws which regulate the constitution of society are inquired into, and the most important abstract questions are keenly discussed. Individual interest and aggrandisement are, doubtless, now as much as formerly the actuating motive; but we may now observe much more of method in the way in which these are sought to be obtained, than in times past.

There is something fearful, yet grand, in this leaven of intellectualism which pervades the community, and which we observe working and agi-

tating the masses of society. This, however, is a wide field, and one on which we do not intend to enter further than to remind the Christian, that amidst so much philosophising and professed seeking after truth, *he* has also, as well as others, a public testimony to maintain; his warning voice to the world is this, "Seek ye first the kingdom of God, and his righteousness." Matt. vi. 33. The Christian thus introduces a new element, and puts things into a different order of arrangement from the man of the world. He must, indeed, if he be a man of enlarged mind, ever be foremost in all plans of secular amelioration; but all such objects of merely worldly improvement he boldly stamps with the title, "*earthly*," and discusses them to the world with this commentary. He may, indeed, espouse warmly this or that course of *public* measures; but he knows their proper position and value; he knows that it is not so much in the adjustment of the machinery of the body politic that the defect lies, as in the material of which the machine is composed; his primary object is, therefore, the saving a people out of the world, rather than the establishing them in it.

The Christian cannot fail to have his interest awakened by the great political questions of the day; his attention is, however, mainly directed to other objects, and from these his principal satisfaction is derived. A life, and activity, and spirit of decision is to be seen arising among those who are not ashamed to be considered Christians; and from the gracious proofs to be observed in different parts of the country of the wider opening of the people's hearts, and their more gladly hailing the Gospel tidings, encouraging evidence is afforded

that the Lord's hand is not shortened in this our day, but that it is really stretched out to bless the exertions which are everywhere more abundantly making in his service: this is the Christian's encouragement, and it should be his spur to still greater activity in the cause.

Notwithstanding the increased activity which certainly exists, it must, however, be lamented that great, very great, is still the lack of individual exertion among the body of Christians. It is, indeed, a strange and startling proof of the small amount of love that is felt for Christ, that there is so little putting forth of individual exertion in his service; a great deal of money is given, but how little are the bulk of Christians in the habit of lending their personal exertions in promoting the good cause! how seldom does a Christian venture to speak a word for Christ among his associates! how seldom does he find resolution to write a letter, even to his bosom friend, on the subject! or, to take an instance of service of the easiest and lightest kind, how seldom does he even think of handing a tract, calling his neighbour's attention to what he himself considers a matter of transcendent importance. He screens his lack of zeal by assuming a false humility; he says he is not qualified for instructing others,—he does not consider himself hired to work in this vineyard,—it is not his calling. What! art thou a Christian? hast thou turned thy back upon the city of Destruction, and art thou treading the road towards the heavenly city, and art not thou able to put in a single word, not even a whisper, asking thy bosom friend to join company with thee? Wilt thou not be ashamed, in the great day of account, to meet thy brother face to face, before thy Judge and his Judge, and confess that you walked often with him, and yet did not warn him? Hast thou no misgivings of conscience, as to the sincerity of thy faith? Hast thou no fear of that sentence being applicable to thee, "Cast thou the unprofitable servant into outer darkness." We say not these things to discourage, but to arouse and stir up the indolent to a consideration of the obligations which are upon them. "Are there not twelve hours in the day? Work while it is called day, lest the night come, when no man can work." "Why stand ye idle all the day? hath no man hired thee?"—the Lord himself gives thee both warrant and encouragement to begin: "Get thee into my vineyard, and at the end of the day whatsoever is right I will give thee." Here is both thy work and thy wages placed before thee. The day is perhaps far advanced, but still there is light, and thou mayest do some work, and get thy reward. The summer is perhaps far spent, but it is not yet ended; the harvest is drawing on, but still there is work for thee. "Lift up thine eyes, and look on the fields, for they are white already to harvest;" and, for thy encouragement,—“He that reapeth receiveth wages, and gathereth fruit unto eternal life, that he that soweth and he that reapeth may rejoice together.” Depend upon it, a Christian is neither

in a healthy nor a happy state, who is doing nothing in his Master's service. It is not here maintained that every Christian has the gift of teaching, still every one has some talent committed to him, and is called to occupy it till his Master come. He is not a hard Master, reaping where he has not sown, and gathering where he has not strawed.

It is a grievous mistake, if any one imagines that he is only serving Christ when he is preaching, or teaching, or expounding the Gospel; this is altogether a mistaken view of the constitution of the household of faith. In every house, and especially in the House of Christ, there are diversities of offices and gifts. "Are all apostles? are all prophets? are all teachers?" No; but Christians are all *ministers or servants of the household*, and they should consider it their high honour and privilege faithfully to exercise each their own department; not contending for the mastery, the one over the other; neither the one despising the office of the other; neither, let it be carefully observed, any one despising his own office,—for this is despising, not himself, but his office, and the Lord, whose servant he is,—and nothing is more than this a cause of feebleness and slothfulness of service. Each servant is therefore called to glory in his office, whatever it is, considering how great a Master he serves, remembering also his Lord's own words, that "he that is faithful in that which is least, is faithful also in much." Luke xvi. 10. Those who desire to strengthen and consolidate the mystical body of Christ, would do well to keep this in mind, and give honour even to the weaker members; realizing the doctrine, and remembering the words, of the apostle, that while all the members are necessary for the completeness of the body, "much more those members which seem to be more feeble are necessary." 1 Cor. xii. 22. There is a weighty mystery here, and much more than is generally understood, or fully received.

The Christian who ministers at the sick-bed of his poor neighbour, who gives a crust of bread or a cup of cold water, in the name of Christ, is he not worthy of honour, as a servant of Christ? The rich man of rank and station, who, notwithstanding the scoff and contempt of his contemporaries, steadily takes his ground, and is not ashamed of maintaining a testimony for Christ and vital godliness, is he not an honoured member of the body, and a most useful minister in the household? He that, by a mild yet firm rebuke, checks the course of profane conversation; he that persuades his friend to accompany him to the house of God, and withdraws him from the desecration of the Sabbath; they that "lodge strangers, wash the saints' feet, relieve the afflicted, and diligently follow every good work" (1 Tim. v. 10);—are they not all to be esteemed and honoured for their work's sake? or are their offices to be despised? We will say, moreover, that while exercising these Christian graces, they are not only commending the Gospel to men's consciences, and, so laying the

foundation, or, as it were, opening the soil for the man of other gifts to come afterwards and sow the seed, but they themselves have the best opportunity of speaking "a word in season" to the weary soul, and of drawing it to Christ.

It is indeed a glorious privilege, that of being allowed to plead for Christ—to endeavour to open hearts to the understanding of the Gospel—to deliver men from the "fear of death and the bondage of corruption, and translate them into the glorious liberty of the children of God." He who feels this, will scarcely keep silence; "out of the abundance of the heart the mouth will speak;" every opportunity and every means will be eagerly sought after.

We would say here a few words in commendation of what we conceive to be one means whereby any Christian may most advantageously be employed in widely diffusing the Gospel, and a means which, we conceive, is not sufficiently appreciated,—it is that of *tract distribution*.

A tract is a short treatise on some branch of Gospel truth; its object may be, to arouse the careless, to instruct and edify the Christian, or to comfort the mourning. Because it may be short, let it not be despised; a word is sufficient, if God opens the heart. "It is the Spirit that quickeneth, the flesh profiteth nothing;" If the words written be the words of truth, "they are spirit and they are life." Man can only sow—God alone can give the increase. Despise not small things; think not it requires a long treatise to convey an important truth. Many long books have been written, nevertheless, God often chooses "the weak things of this world to confound the things that are mighty." Did not Philip meet the Ethiopian in ignorance and darkness, solitary, sitting in his chariot? and did he not leave him with the knowledge of salvation, and with Christ for his friend and companion,—that friend who, in all his after life, would never leave him nor forsake him? Did not Christ sit down weary, to take a brief rest on his way to Galilee, and did he not reveal himself to the woman of Samaria, so that she left her water pots at the well, and went to bring her friends, saying, "Come, see a man which told me all things that ever I did: is not this the Christ?" And may not a Christian now, as then, by a few words seasonably dropt in, or by a judicious tract, tell a sinner of the love of God? Is it not by believing on the Lord Jesus Christ, that a sinner is saved? Is it not by his asking, that he receives eternal life? Are the words of Christ less true now than they were formerly? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest ask of him, and he would give thee living water?" What a mighty gift is this which a Christian has, of being able to offer such streams to a poor, thirsty, perishing sinner! A Christian is one who has himself found "the pearl of great price,"—he is rich, he has a treasure which no man can take from him; and what is equally delightful and wonderful,—by communicating to others, he

does not impoverish himself; but, on the contrary, when he is enabled to open the heart of another, his own heart is thereby the more strengthened and enlarged.

One practical remark we would make in this place. A man soon wearies in thinking and acting by himself. In union there is strength, and in Christian fellowship there is encouragement and support; and this should be always sought after. In every town, and in every village, a Christian may find, it is hoped, some fellow-Christian willing to associate and work along with him. It only requires faith to begin; but having taken the first step, he will probably find the work accompanied with blessing and profit both to himself and to those for whom he works. From the mere circulation of tracts, he will derive satisfaction, as there is in every exercise of faith, for faith is required even for this; but if this is followed up with visiting and conversing with his fellow-men, he will find a new vein of sympathies opened up, the exercise of which he will find to constitute the true and natural enjoyment of the renewed heart. Tracts are the more likely to be read, being brief, and particularly by the poorer classes, who have not the surfeit of desultory reading, which distracts the upper classes, and which, as a matter of fashion and conventional necessity they are compelled to overtake. A tract left at a poor man's dwelling, is therefore the more likely to be read, and become the subject of conversation, when the labour of the day is over, and the family is assembled. For this purpose, we would recommend the frequent use of narrative tracts, as being at once instructive and attractive. Tracts are a most useful auxiliary to a minister, in an extensive parish, or among a large scattered congregation. A clergyman in these circumstances finds it impossible to come into such frequent and close intercourse with his people as is desirable. Tracts not only help to supply this deficiency, but they also pave the way for his visits, and enable him to enter at once on the subject he has in view. In the remote and thinly peopled districts of Scotland, any thing in the shape of reading is eagerly sought after; and in the absence of the distractions and excitements of more busy life, the truth, when brought pointedly forward, is more likely to be pondered, and to find a lodgement in the heart. Charitable individuals who are in the habit of visiting the dwellings of the poor, with a view of ministering to their temporal comforts, if they are Christians, will surely feel a painful regret if they neglect the opportunity of offering at the same time the consolations which the immortal part requires, either by conversing with them, or by leaving a tract suited to their circumstances; and those who have not the gift or means of visiting,—and there are many, who, from constitutional temperament or education, feel a timidity, at intruding into the presence even of the humblest cottager,—still such a person may, by means of tracts, have the satisfaction of thinking that he is, though unseen, and perhaps unheard of, never-

theless working in the service and under the eye of that Master, who notes and records all his actings.

## ANGELIC REST.

Oh! had I wings like yonder bird,  
That soars above its downy nest,  
I'd fly away, unseen, unheard,  
Where I might be for aye at rest  
I would not seek those fragrant bowers,  
Which bloom beneath a cloudless sky;  
Nor could I rest amidst the flowers  
That deck the groves of Araby.  
I'd fly—but not to scenes below,  
Though ripe with every promis'd bliss;  
For what's the world?—a garnish'd show—  
A decorated wilderness.

Oh! I would fly and be at rest,  
Far, far beyond each glittering sphere  
That hangs upon the azure breast  
Of all we know of heaven here.

And there I'd rest, amidst the joys  
Angelic lips alone can tell;  
Where bloom the bowers of paradise—  
Where songs in sweetest transports well.

There would I rest, beneath that throne  
Whose glorious circle gilds the sky;  
Where sits Jehovah, who alone  
Can wipe the mourner's weeping eye.

WRIB.

## BIOGRAPHICAL SKETCH.

THE REV. JOHN CAMPBELL,  
THE AFRICAN TRAVELLER.

BY THE EDITOR.

## PART I.

THIS truly excellent man was born at Edinburgh in 1766. His father, who was a native of Killin, and an individual of great piety, died when John, the youngest son, was only two years old. Thus deprived of the care of one parent, the children, three sons, were thrown upon the sole charge of their widowed mother, who, however, survived her husband only four years. On the death of their mother, the three orphan children went as boarders into the house of their uncle, Mr Bowers of Edinburgh, "a pious and judicious Christian, who was an elder or deacon of the Relief Church." Placed under such guardianship, the utmost attention, was paid not merely to the domestic comfort, but to the religious training of the young Campbells. John was educated along with his brothers at the High School, then under the rectorship of Dr Adams, and he appears to have made considerable proficiency in the acquisition of classical knowledge, though, from failing to pursue such studies, in after years his acquaintance with the languages of antiquities was by no means such as might have been expected from his early advantages. From his childhood he was characterised by habits of enterprise, and he was often accustomed to tell that his uncle thought him an unpromising scholar, because he was fonder of rambling about the Salisbury Craigs, or of building turf huts, like the Africans, in the garden. The same disposition continued with him through life. He delighted in travelling, and the am-

ple scope which he afterwards found for this propensity in the wilds of Africa, seemed to give fresh vigour and force to his active mind.

Under his uncle's roof, young Campbell was reared with a peculiar view to the formation of a decidedly religious character. The following graphic sketch, written in his seventy-fourth year, gives an interesting description of this period of his life:—

"We regularly attended Mr Baine's ministry on the Lord's Day, and the following was the manner in which every Sabbath evening was spent at home:—Immediately after tea, the whole family were assembled in uncle's room, viz., we three brothers, the female servant, and an apprentice. Each was asked to tell the texts, and what they remembered of the sermons they had heard during the day; then a third part of the questions in the Shorter Catechism were asked, to which we repeated the answers in rotation. He then took one of the questions as it came in course, from which, off hand, he asked us a number of questions, for the trial of our knowledge, and informing our judgments. The service was concluded by singing two verses of a psalm, and uncle offering a most pious prayer for a blessing on the evening exercises. From the variety that we attended to, we did not weary in the service; indeed, I do not recollect one of us ever yawning during it. This way of keeping the Sabbath deeply impressed us with its sanctity. Had I heard a boy whistle, or a man laugh loud, or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord's Day, except when going to worship. Some might conclude, from all this, that we must have been a gloomy, morose family; but the fact was the reverse. Uncle was a cheerful man,—possessed peace of mind, and the prospect of a happy eternity. He was a long time ill before he died, and for weeks before he expired his agony was almost intolerable; his moanings were incessant night and day. For years after his death, I never heard the mourning of a dove but I was reminded of him. I do not know what his disease was, but I recollect hearing people call it 'A burning at the heart.' In the course of a few years," he goes on to say, "after uncle's death, we all made a profession of faith in Jesus Christ, by becoming members of a Presbyterian Christian Church, and by establishing regular worship in the family, morning and evening; each of the brothers taking his turn to officiate by rotation. On afterwards comparing notes together, we found that, reflecting on the uniform, consistent, and upright conduct of our uncle, led each of us to think seriously about the salvation of his own soul."

At this time, Mr Campbell was an apprentice to a goldsmith and jeweller in Edinburgh, and in this situation he conducted himself with the most exemplary fidelity and conscientiousness. Still, by his own confession, though he had enjoyed many religious advantages in his uncle's house, he was addicted in his boyish days to profane swearing. This, however, never settled into a habit; and, by the blessing of God upon the pious instructions and example of Mr Bowers, he was led to forsake the company and the practices of those wicked associates who strove to ensnare him. The death of his uncle appears to have made a deep impression upon his mind. He began to be more in earnest upon the subject of religion, and he strenuously endeavoured to acquire such a state of holiness as would recommend him to the Divine favour. In all this, he was seeking to establish a righteousness of his own, while he was neglecting to submit himself to the righteousness of

God. He now set himself to study Dr Doddridge's "Rise and Progress of Religion in the Soul." At the same time, he read Bunyan's "Grace Abounding to the Chief of Sinners." Neither of these well known treatises produced the desired effect upon his mind. He imbibed erroneous conceptions of the salvation of God, and he was kept in a most unhappy state of mind for nearly two years. As he advanced in the knowledge of the Scriptures his views became clearer and more completely in accordance with Divine truth. For a long period, however, he was unwilling to recognise a crucified Saviour, as the *only* ground of his hope. From this condition of *legal* bondage, he was gradually delivered, chiefly by a careful and prayerful study of the Bible, and intercourse with pious acquaintances. A graphic description of one of these worthy men, is thus given in Mr Campbell's own language:—

"I never met with two persons exactly alike, whether Christians or not; shades of difference are perceptible, even where there is the nearest approach to resemblance. I have taken the pen to tell you a few things concerning a venerable man of God, the outlines of whose character differed from all I ever knew; and perhaps you will be surprised to hear that he was a gauger (or excise officer), an employment as much despised in those days, in the north, as that of the publicans, or tax-gatherers, by the Jews, in the days of our Lord. When his piety became generally known in the town where he lived, he had the honour of being distinguished by the appellation of 'The Praying Gauger!' In reference to his being a man of prayer, perhaps you will be startled at a remark I heard made by one of his most intimate and oldest acquaintances,—'That he believed Duncan Clark (for that was his name) had not for the last forty years slept two hours without engaging in prayer.' This was the nearest approach to literal obedience to the apostolic injunction, 'Pray without ceasing,' that I ever read or heard of. Was not such an one in downright earnest to obtain the blessings of salvation?"

"He was the first person to whom I opened my case, when I was greatly alarmed about the state of my soul before God. I wrote to him a very simple letter, which he first showed to some of his intimates, for their opinion, and then wrote a cautious, brief answer, which he did not send off by post, but actually brought himself, and delivered into my hands in Edinburgh. He explained his doing so, by telling me that he had been at Dunfermline sacrament, to which place he carried it; and while there, he thought that, being within fifteen miles of Edinburgh, he would just walk to it, and have a little conversation, as well as deliver the letter. He had walked more than twenty miles to the sacrament. He walked thus to save his money for the poor. He was accustomed to gather together the smallest crumbs on the table, opposite to where he sat, and to put them into his mouth; very probably in obedience to our Lord's orders, 'Gather up the fragments, that nothing may be lost.'

"I remember a friend asking Mr Clark how old he was. He returned an answer like the following:—'I am twenty-seven thousand, three hundred and seventy-five days,' and, taking out his watch, told also the number of hours and minutes. No doubt he did this as literally conforming to Ps. xc. 12, 'So teach us to number our days, that we may apply our hearts unto wisdom.' He had a great reverence for those ancient writers, who are frequently called fathers of the Church, and often quoted them as such. I remember one day when he had done so frequently, Dr Wright, another friend of mine, said to him, 'Mr Clark, these fathers of yours prove nothing to me; I must appeal

to the *grandfathers*, the apostles; a saying of theirs settles a point at once.' Duncan was the son of a clergyman, and had thus obtained his knowledge of the fathers. "I remember," says Mr Campbell, "he told me he had called upon Dr Macknight, to whom he had been long known as a Christian. He was also an acute critic. 'We talked,' said he, 'on various subjects, but my views did not please him. I therefore said, Doctor, do you know any subject upon which we are *agreed*?—I should like to talk with you on that.' I heard him once say, that from the worst sermons he ever heard he could suck some honey out; and if any of them were scanty of the Gospel, he took it as a rebuke to himself."

Amid the severe conflict to which Mr Campbell was subjected, he was held in high esteem by many eminent Christians, and spent most of his leisure hours in visiting the sick and dying poor. At length, in 1789, he began to think of dedicating himself to the service of God, in the work of the ministry. On this subject he consulted the Rev. Thomas Scott, the commentator, who gave his advice in the following terms:—

"Chapel Street, 24th Sept. 1789.

"DEAR SIR,—I should have written a line in answer to your last very friendly letter, but that necessary engagements so much engrossed my time, that I had not leisure and spirits for the purpose. I have been very poorly of the asthma, &c.; but, I bless God, I am much recovered, though I cannot yet bear my former degree of application. However, I find it very good to be made sensible how frail I am, and how vanishing all things here below are; so that I am satisfied the Lord hath done all things well. But I know you will excuse me not entering copiously upon any subject, as I have so much writing; and, therefore, I shall only drop a few hints upon the subject of the latter part of your letter. I thank you for your confidence, but I am a poor counsellor. I cannot, upon the view I now have, see any material objection to your prosecuting your intention. The requisite qualifications, so far as human learning can supply them, may abundantly be attained, with moderate application, in the terms of years you mention, which seems to me needlessly long. Natural talents, I am persuaded, you do not want; and spiritual gifts for the work God will not withhold from those who desire the ministry as a good work, and in a proper manner. Faithful and diligent ministers were always wanted; and whilst we daily pray the Lord of the harvest to send them forth, we cannot, consistently, discourage those who seem likely to prove such; so that the whole seems to turn upon the internal consciousness of your own mind respecting the motives and principles of his choice. He who counts all but loss for an interest in the unsearchable riches of Christ and the whole of his salvation; and who is willing to renounce, venture, or engage in any thing, rather than give up that hope, is prepared for the general calling of a Christian. He who hath that love to Christ, and to the souls of men, that he desires to be an instrument in promoting his glory in their salvation, in preference to more easy, lucrative, or creditable employments; and who is willing to endure hardship, to labour, and, if called to it, to suffer, in promoting this work; who counts the cost, feels the importance and difficulty of the undertaking, but trusts in the Lord to assist, and support, and carry him through; and who does not willingly allow of the desire of popularity, praise, &c., as the motives of his choice, but is willing, if the Lord please, to labour in obscurity, in poverty, and under reproach, so he may be but useful; I think this man is prepared for the calling of a minister, and is moved by the Holy Ghost to take this office upon him, and may fairly conclude himself to be so, provided the Lord, in his providence, open a door for his admis-

sion, in a way consistent with his judgment and conscience. I have nothing to add to these loose hints, but to desire that you would remember me in your prayers. Mrs Scott desires her respects.—I am your sincerely affectionate friend, &c.,

“THOMAS SCOTT.”

Mr Campbell did not act upon this advice for several years subsequent to the date of this letter; but he still continued to do all the good in his power. About this time he became acquainted with the Rev. John Newton, with whom he regularly corresponded for a long period. On all the stirring points of the day, whether ecclesiastical or political, he communicated his views to this excellent man; and the advices and judicious counsels which he received in return, he felt to be peculiarly valuable. From one of the letters which formed a part of this correspondence, we quote a passage, descriptive of the great change which, at length, after many years' hard contest with conflicting doubts and fears, took place in Mr Campbell's views of the Gospel scheme of salvation:—

“Upon the evening of the 28th day of January 1795, the Lord appeared as my Deliverer. He commanded, and darkness was turned into light. The cloud which covered the mercy-seat fled away! Jesus appeared as he is! My eyes were not turned inward but outward! The Gospel was the glass in which I beheld him. When our Lord first visited Saul upon the highway, he knew in a moment that it was the Lord. So did I: such a change of views, feelings, and desires, suddenly took place in my mind, as none but the hand of an infinite Operator could produce. Formerly I had a secret fear that it was presumption in me to receive the great truths of the Gospel; now there appeared no impediment—I beheld Jesus as the speaker in his Word, and speaking to me. When he said, ‘Come,’ I found no difficulty in replying, ‘Yes, Lord! thy pardoned rebel comes.’ If not the grace of God, what else could effect such a marvellous change? I chiefly viewed the atonement of Jesus as of infinite value, as a price paid for my redemption, and cheerfully accepted by the Father. I saw love in the Father, Son, and Holy Spirit, all harmonizing in pardoning and justifying me. The sight humbled and melted my soul. Looking to what I felt was no help to my comfort; it came directly from God, through his Word.

“The following evening, about nine o'clock, while sitting before the fire, writing to a reverend friend, I had such a charming, surprising view of sovereign, pardoning, redeeming, unmerited mercy, that I was hardly able to bear it. The great doctrines of redemption, as stated in the Bible, opened to my view in a way I never experienced before. I beheld a crucified Jesus nigh me in the Word; I threw away the pen, and turned about to see this great sight! I looked steadfastly to the Lamb suffering for me! So much was I overpowered with the magnitude of this discovery of eternal, boundless love and grace in Christ, that I felt a difficulty in breathing.

“This view of my redeeming God in Christ completely swept away all the terrible horrors which had so long brooded over my mind, leaving not a wreck behind, but filling me with a joy and peace more than human—truly divine. I sat pensive; at one time beholding the pit from whence I was redeemed, at another the hope to which I was raised. My soul rushed out in wonder, love, and praise, emitted in language like this:—‘Wonderful mercy! why me? what is this? Thanks be to God who giveth me the victory through Jesus Christ, my Lord!’ Shuddering at sin, as pardoned; wondering that ever I could have been guilty of such transgressions, I continued sitting, wrapped up

in silent wonder. For long after, when I thought of my hopes, I leaped for joy—I really had a glad heart. This visitation also created an extent of mildness and complacency in my temper that I never felt before. I felt a burning love rising in my heart to all the brethren in Christ; with a strong sympathy for all such as were not born of the Spirit. I earnestly breathed after their incorporation into the family of Christ.

“A light shone upon the Scriptures quite new to me. Passages, which formerly appeared hard to be understood, seemed plain as the A, B, C. Earthly crowns, sceptres, and thrones appeared quite paltry in my eyes, and not worth desiring. I felt a complete contentment with my lot in life. I trembled to think of any abatement of my faith, love, and sensibility: it required resolution to be resigned to remain long in the world. Indeed, I could scarce admit the idea of long life: I feared the trials and vicissitudes connected with it; but was completely silenced with that noble saying of our reigning Redeemer, ‘My grace is sufficient for thee.’ I saw I was fully warranted to mind the things of to-day, leaving the concerns of to-morrow to His wise disposal. I felt it easy to introduce spirit conversation wherever I was, and to recommend Christ wherever I went. I saw that every thing acceptable to God, or comfortable to ourselves, was the product of Divine power. I saw the folly and criminality of being too much in company, though composed of the best people in the world. I feel nothing more conducive to internal peace and prosperity than a regular meek, even walk.”

The suddenness of this gracious deliverance may appear startling to many readers, but we ought ever to remember, that the Spirit is regulated by no certain and definite modes of acting. He gives no account of any of his matters. Some, as in the case of the Philippian jailor, are suddenly, and in a moment called out of darkness into God's marvellous light, while others are gradually and imperceptibly led to see and to embrace the truth as it is in Jesus. Mr Campbell for this period felt that he had become a partaker of that glorious liberty wherewith Christ makes his people free. He had now received the Spirit of adoption whereby he could cry Abba, Father.

## EDINBURGH CONTINENTAL ASSOCIATION.

QUARTERLY PAPER, DRAWN UP BY THE SECRETARIES OF THE EDINBURGH CONTINENTAL ASSOCIATION.

### PART I.

It is with pleasure that the secretaries of the Edinburgh Continental Association, seek to call the attention of the religious public to the intelligence they are receiving respecting the advancement of the Redeemer's kingdom in continental Europe. When the Committee sent forth their first circular, they especially directed attention to the operations of two societies, (those of Geneva and of France,) as deserving support; nor have they had any reason to alter the opinions they then expressed. The secretaries will therefore afford intelligence respecting the recent operations and successes of these two institutions, as well as of another society, to which allusion was made,—the Belgian Evangelical Society; and then make a few remarks on the claims which the Continent possesses on the liberality of Christians in this country.

The Evangelical Society of Geneva is at present in a remarkably flourishing state. The students of the Theological School, when it was reopened in March

last, were thirty-two in number, of whom thirteen were Swiss, sixteen French, two Waldenses, one Dutch, and another an Italian. The opening address was delivered by M. Merle D'Aubigné, the distinguished president, and contains a clear and striking exposition of the divinity of the Spirit, and of his work in the conversion and sanctification of sinners, in opposition to the Pelagian heresies, which are unhappily taught from the professorial chair of the old institution. We are thus reminded of the great object of the founders of the school,—that of preserving, and of holding up to view, in the most prominent manner, the grand doctrines which Calvin and Beza, and the other Reformers, counted it their glory to proclaim, but which their successors in the Geneva Church had expunged from their creed, in order to teach the most fatal heresies in their room. It would be difficult to over-estimate the importance of this Institution. It is but a few years since it was commenced, and already its agents are labouring in France and Switzerland, in Piedmont and Holland, in Belgium, and in other parts of the world; unfolding, wherever they are placed, the pure doctrines of the Reformation, and illuminating the darkness by which they are surrounded. It is, we believe, the only theological seminary in France or Switzerland where the whole of the professors are acquainted with the Gospel, sound in their doctrinal views, and men of decided piety. On these accounts it is peculiarly deserving of the support of the religious public. Its founders and supporters at Geneva have made the most self-denied efforts and sacrifices for the purpose of maintaining it in its efficiency. One of them at the commencement contributed ten thousand francs; another, at a later period, afforded a similar sum. The expenses of the Institution amount to about twenty-three thousand francs annually, and which are incurred by maintaining the professors, and admitting a certain number of students into bursaries. The annual expense of a bursary for a theological student is about twenty-five pounds. A few additional pounds would cover all his other expenses, so that for this inconsiderable sum, a student may be prepared for some of those important spheres of usefulness that are opening upon the Continent every day. Should any individuals or particular congregations be deeply interested in the spread of religion on the Continent, the secretaries would suggest, that it would be difficult to discover a more efficient way of doing so than by undertaking to support a student at Geneva. "All the students," says Mr Merle D'Aubigné, "give evidence that they are converted. None of them have yet failed."

Many interesting circumstances might be related regarding the labours of the evangelists of the society, did space permit. These evangelists consist of students who, after being educated at the theological seminary, have been sent forth to labour; some of whom have been ordained, and others not. They have raised up numerous congregations in that part of France which borders on Switzerland, and a large portion of their hearers and members have been drawn from the Roman Catholic population. They are indefatigable in their exertions, and eminently distinguished by the simplicity of their aim, and of their dependence on God, and the fervour and elevation of their piety. It was but lately that the Superintendent of the Society visited their various stations,

and returned home impressed, delighted, and benefited by what he had witnessed of their spirit and labours. Among these evangelists is to be numbered a Romish priest, who had recently resigned his office into the hands of his bishop,\* and had been followed by a large number of his parishioners, whose eyes had been opened to discover the delusions of the Church of Rome. The influence, the piety, the strength of mind, the weight of character by which this individual is distinguished, invest him with a peculiar interest, and tend to awaken the hope that he may yet be instrumental in remarkably advancing the kingdom of the Redeemer around him. He is now labouring as an agent of the Geneva Society, and is assisted by one of the ablest and most devoted of the young men connected with their institution, whom they sent forth to strengthen his hands, and more fully instruct him in the knowledge of the truth. It is a deeply interesting fact, and calls loudly for the help of Christians in this country, that from all quarters the Geneva Society are receiving the most importunate applications for new labourers. They gaze around them and see the fields on all sides ripe for the harvest. They feel oppressed and afflicted when they consider their utter inability to answer the imploring calls of those who are earnestly beseeching them to send them the Gospel.

The third department of the Society's labours,—that of the Colporteurs, is also receiving remarkable tokens of the Divine approbation. During the last winter, sixty of these devoted men traversed fifteen different departments of France, carrying with them the Word of God. Of these sixty, there are thirty who are Scripture readers,—prying, holding meetings for edification, and in a simple manner explaining to the benighted people the most vital and striking passages of Holy Writ. It is gratifying to know that, notwithstanding the unwearied and determined resistance of the Romish priests, the sale of the Scriptures has been greater during the past year than on the former one, and that the very opposition the colporteurs have experienced, has in many instances awakened an additional interest in the Word of God. Thus, in the department of Jura, a colporteur was awakened early in the morning by the sound of a drum, which the priest had commanded to be beaten for the purpose of giving warning to the people, that they were not to approach the Bible distributor, nor to purchase or receive any of his works. The sound of the drum, however, had a very different effect from what the priest intended. The inhabitants of the place crowded around the colporteur, full of anxiety to procure the denounced volume, and he had an excellent sale that day.

Great are the blessings that are in all quarters resulting from the labours of these humble but most useful men. Here, there are some poor peasants whose consciences are awakened. There, there are some artisans or citizens whose attention is drawn to the Gospel. In a third place, there are soldiers who unite in reading the Testament at the guard-house, or draw from its pages their highest comfort, when confined by sickness to the hospital. Even among the rich of this

\* As it is probable the greater part of our readers have not seen the deeply interesting letter, addressed to the bishop, containing the Abbe Maurette's resignation, we shall introduce it into the Supplement.

world, there are some who receive with gratitude from the colporteurs, not only the written Word, but even their own remarks. It is an interesting fact, that many little bands of Jansenists—the descendants of those illustrious men, who, exposed to the fury of the Jesuits, and in the very heart of the Romish apostasy, walked with God, and openly avowed the doctrines of grace—have survived the horrors of the Revolution, and are scattered up and down France under the name of Beguins. These have renounced all connection with the Church of Rome, and take the Bible as the sole and all-sufficient rule of faith and of conduct; but from the utter want of instructors, were generally very imperfectly acquainted with its doctrines. But in the providence of God, the colporteurs have found them out—have explained to them the great truths of the Gospel. Their instructions have been cordially received, and eminently blessed; the divine spark that was wellnigh extinguished, is now kindled into a flame, and, full of zeal and courage, they openly avow the truth as it is in Jesus. A striking instance of this nature is also related in the narrative of the labours of the Evangelical Society of France. One of their colporteurs had long laboured in one of the towns of France, amid discouragements, persecutions, and dangers, that would have overwhelmed any ordinary faith. But, supported by the Divine promises, he persevered in hope, till at length he fell in with a number of Jansenists. They received him, and listened to the Gospel gladly, and God was present to bless his labours. The result has been, that seven now give evidence that they are genuine converts; five seem to be near the kingdom of God; and twenty-one are accustomed to listen with interest to this humble messenger of salvation. But it is not only among the Beguins that the colporteurs have left behind them the evident and blessed effects of their labours. In some instances a considerable number of individuals have been benefited by their humble efforts; and in one district there are now two hundred persons receiving the instructions of two Protestant pastors, and avowing themselves Protestants—who, but for the instructions of a colporteur, had remained till this moment the wretched bond-slaves of the Church of Rome.

It is farther gratifying to learn, that the most beneficial effects are resulting, not only to the people where they labour, but to the colporteurs themselves, and to the flocks from which they have been taken from their missionary labours. "Young Christians," says one of the circulars of the Society, "have been seen leaving their native village with a load on their backs. After a successful campaign, they have returned with fresh life and zeal, to become the instruments of a new revival in their own parishes. Nothing strengthens faith so much, as being engaged in the heat of missionary warfare. When these experienced soldiers return to their village church, they are the objects of the greatest respect and attention. Many hearts are touched by their recitals. They win others by their example, and after having done much good in other places, they are instrumental in doing yet more in their own churches. A faithful pastor in France was so struck with this phenomenon, that he felt himself called upon to invite, by circular letters, a large number of his colleagues, to encourage their parishioners to engage in colportage—

were it only for the benefit that would thence result to their own churches. A single individual," said he, "might change the appearance of a whole flock."

While God is thus crowning with his effectual blessing the labours of the Geneva Society, there is an urgent call to Christians in this country to lend their most energetic aid. "The number of colporteurs," says the circular, "is yearly increasing, and it is France that principally supplies our forces. Among the sixty labourers of this year, only fourteen are Swiss. It is money that France does not, and cannot furnish. And now, perhaps, more than ever, this saying is accomplished, To the poor the Gospel is preached. For many years to come, the expense of this Society for propagating the Gospel must be defrayed by foreigners. But is it not a privilege for every Christian to whom the Lord has given the good things of this world, along with the pearl of great price, to devote a portion of them to the advancement of his kingdom among the nations?"

Not less cheering than the accounts we have just referred to, are the reports of the recent operations of the Evangelical Society of France. That institution, also, is daily achieving fresh triumphs over infidelity and superstition, and filling the hearts of its supporters with more abundant joy. Its receipts for the last year exceeded those of the preceding one by about 47,000 francs, while the native or French contributors to it also increased about one-third. In the northern parts of France the society possesses twenty-six stations, which are occupied by thirty-three agents, several of whom are labouring in some of the most important and populous cities of the kingdom. In the central parts, it possesses six stations and eleven agents. In the southern districts, it numbers sixteen stations and twenty-two agents, under which title are included pastors, evangelists, Scripture readers, teachers, and simple colporteurs. It is raising up new Protestant congregations, where a few years ago not a trace of religious impression could be found. It is awakening the love of the truth in parishes where the wretched delusions of Neology and Socinianism had long been taught. It is strengthening the hands of those who alone, and amid many discouragements, are proclaiming the truth; and, we trust, is hastening forward the period, which may not be very far distant, when the faithful pastors of the Reformed Church shall be so numerous, that should a synod be formed, they would no longer be in danger of being defeated and overborne as they would be at present by the enemies of the Saviour. The agents whom it employs as pastors and evangelists, are generally distinguished by the clearness of their doctrinal views, their zeal and their piety,—having been instructed at the Theological School at Geneva, in which, at present, there are ten students supported by the French Society.

The last report of this Institution abounds with interesting and striking evidences of the beneficial effects of the labours of its agents. Like the Geneva Society, it has its colporteurs, who carry the Word of God to the most distant parts of the land. The nature of the employment in which they are engaged, which seldom allows them to continue long in the same place, does not, in general, suffer them to see the fruits of their labours. Yet, when they have cast their bread upon



the waters, they often find it after many days. One of these humble men, during one of the most dismal nights of winter, sought shelter in an inn, and took up his lodgings in the strangers' room. Here the subject of conversation was—the severity of weather—the depression of trade—and the gloomy aspect of affairs; when at length a voice was heard, clear and distinct, rising from one of the beds, and giving utterance to the following words:—"My friends, do not disturb yourselves, our heavenly Father knows what we have need of. 'Let us seek first the kingdom of God, and the righteousness thereof, and all these things shall be added to us.'" Great was the joy of the colporteur at this unexpected meeting with a fellow-Christian; but how was that joy augmented on the following day, on his discovery, that this young man was one with whom he had conversed, and to whom he had given a Testament the year before. No sooner did this stranger discover his benefactor, than he flung himself on his neck, and holding up the Bible, exultingly exclaimed, "This is the book which you sold me, it is all my consolation in the midst of my troubles." On another occasion, a colporteur was wending his way homeward, during the winter season, worn out with fatigue, and oppressed with a burning fever, which scarce left him strength to carry his burden. A stranger approached, and with the greatest kindness begged he would allow him to bear his load. On expressing his gratitude for the service, the stranger replied, that it was he who ought to be grateful, for he had met him a long time before—had conversed with him and derided him, but being persuaded at last to take a Bible and peruse it, his eyes were opened, and now he humbly solicited forgiveness. It is gratifying to find, that the circulation of the Bible awakens in the hearts of those who have been the most illiterate, an earnest desire to be acquainted with its contents; and that frequent instances have occurred of persons never taught to read before, who have laboured with unwearied assiduity to acquire the power of perusing the Sacred Volume. One of the agents relates that many adults, and even some individuals who were advanced in years, had devoted themselves to this work with energy and success. Another narrates the case of a pious woman, who, being converted herself, began to labour for the conversion of her husband and children. At length her fervent appeals deeply touched her husband's heart; he began earnestly to desire to be able to read the Bible; his wife was most anxious to aid him; and now the interesting spectacle is exhibited of this woman and her husband daily kneeling together, to supplicate grace from on high, to assist his endeavours to obtain access to the Word of God.

Numerous and striking are the incidents related in the report, which show that God is present to give efficacy to his Word. Among the rich and the poor, among the learned and the grossly ignorant, among the cold-hearted infidels and the self-denied ascetics; among the aged, decayed in mental powers and on the borders of the grave, and among the young, whose faculties are just unfolding, and who are only commencing the career of life, the preaching of the Gospel has, in many instances, done its work. Two or three incidents may be mentioned, which show the effect of the Word upon the young. One pastor relates that he was followed by five or six boys, eager to be instructed

in the Word of God. When asked, what knowledge they wished to obtain,—their answer was, the knowledge of Jesus Christ. These young persons, along with several others, were in the habit of retiring, during their play-hours, to some secret place, in order to pour out their hearts before the Lord, were also accustomed to talk of the Gospel to their school-fellows, and expressed their earnest desire to devote themselves to the work of missions. The same individual relates, that soon after this about ten of these boys, who were afterwards joined by several others, accompanied him for a league and a-half on his journey, conversing with the deepest interest on divine things, and respecting the way in which they might best advance the kingdom of the Lord. Every night these young persons were accustomed to assemble in various houses for prayer, at the invitation of the people, who resided in the several hamlets, while even adults came together to hear them speak with such zeal and humility respecting the things of God. A single instance more we would mention, which shows the operation of the Spirit on the hearts of the young. The instructions communicated at the school to a Roman Catholic child were blessed. Having discovered what it was to pray in truth, he would no longer submit to mutter over Latin prayers which he did not comprehend. Meeting with great opposition from his parents, he bore their severity with the utmost meekness, and at night was heard by them pouring forth the most earnest supplications to his heavenly Father in their behalf. This was the means which God employed for their conversion; and now both father and mother are a portion of the Christian flock, who meet for the worship of God in the village in which they reside, and contribute for the support of the evangelists. Such are some of the cheering facts which the report of this society announces. Doubtless, there must be some discouraging as well as encouraging circumstances. If, in some cases, the Spirit has been more manifestly and abundantly poured forth, there are others in which there has been less striking demonstrations of his divine power; but it is undeniable that God is using this Institution as an instrument for effecting great good, in a land of deep moral and spiritual darkness. As, moreover, the society, if supplied with the pecuniary means, might indefinitely extend its operations, with every prospect of remarkable success, we trust it will draw forth the sympathy and the contributions of the people of God.

JUSTIFYING RIGHTEOUSNESS BROUGHT NEAR:

### A DISCOURSE.

BY THE REV. CHARLES J. BROWN,

*Minister of the New North Parish, Edinburgh.*

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness."—ISAIAH xlv. 12, 13.

It appears, from a comparison of many texts of Scripture, that when the word "righteousness" is connected, as it is in this passage, with "salvation"—"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory"—it does not mean, in those cases, the

divine attribute of justice or rectitude, but the work of righteousness wrought out by the Lord Jesus Christ, and which it is the grand design of the Gospel to reveal and make offer of to sinners of mankind for their justification—their salvation. The words of the prophet here are evidently parallel to such as these: "The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen." "I will show forth thy righteousness, and thy salvation. I will make mention of thy righteousness, even of thine only." "He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." "My salvation shall be for ever, and my righteousness shall not be abolished." "Look unto me, and be ye saved. One shall say, In the Lord have I righteousness." "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith in Jesus Christ, unto all and upon all them that believe." "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness." Assuming, accordingly, without any farther remarks, that such is the meaning of this important word, let us first inquire a little, with reference to the righteousness spoken of, why it is termed, in this and so many other parts of Scripture, "the righteousness of God?"—"I bring near my righteousness," says He. Why is it called God's?—"Now the righteousness of God is manifested." And then let us ask concerning it, where, how, and to what parties or persons the Lord brings it near?—"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring my righteousness near."

I. The Lord, you will observe, terms the work of his Son Christ Jesus—his obedience unto death—his whole endurance of the curse, and fulfilment of the precept of the law, his own, God's righteousness. There is no difficulty in seeing why it should be called Christ's, because he wrought it out; and, accordingly, we often speak of it in this manner—we speak of the righteousness of Christ as the ground of a sinner's justification. The Scriptures also speak of it thus from time to time. Paul, for instance, when contrasting the first and second Adams, says, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." And again, "As by one man's disobedience, many were made sinners; so by the obedience, the righteousness, of one shall many be made righteous." But much more frequently it is termed in Scripture, God's righteousness. And our first question is, Why, on what accounts the obedience unto death of the Lord Jesus Christ is termed "the righteousness of God?"

1. It is so called, I remark first of all, in marked contrast and opposition to man's—to the sinner's own fancied righteousness. Paul, for example,

speaking of the carnal Jews, says of them, "They being ignorant of God's righteousness, and going about to establish their own righteousness," their own imaginary, fancied righteousness, "have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." He marks the same contrast between God's and man's, when he says of himself, "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Jesus Christ, the righteousness which is of God by faith"—not having mine own, but God's. The truth is, that there is in the conscience of every man a testimony to this truth, that a righteous and holy God cannot look upon a man without righteousness. I question if any man ever looked death in the face, without a deep secret conviction, that his meeting with God in peace could only be in connection with righteousness—with some kind, at least, of obedience to that law which God has given to man, and which he has written so deep upon his heart, that the work of it is found in the souls even of the most degraded heathen, "their conscience," as Paul says, "bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." Hence it is, that every man has a righteousness of some kind or other. He feels that he seeks one; he contrives somehow to find one. When Rousseau, the infidel, was upon his death-bed, it is said of him, that he opened his windows towards heaven, and exclaimed (poor, miserable man!) "I give back this soul unto the hands of its Maker, unspotted as it came from him." Wretched, however, as the delusion was, conscience was there bearing testimony to great and momentous truths. He was deceived, of course, in fancying that his soul was righteous; but he felt, and rightly felt, that he needed righteousness. He was deceived in imagining that he rendered his soul back to God pure as He made it; but he was right in deeming this to be his duty, and resting in nothing short of it. His general conception had much truth about it. The application of it to himself was the lie: he went down to the grave with that "lie in his right hand." So, brethren, every man has a righteousness. He cannot think of God—of a judgment-seat—of a coming eternity, without looking out for one. Some men, casting their eyes anxiously about, perhaps, in times of dangerous sickness, find not a few things in their lives, with all their faults, on which they can look back with complacency. They have maintained a character without reproach; they have been esteemed kind and upright members of society;—that is their righteousness. Some men find a righteousness in their amiable natural qualities of mind. They are generous, benevolent, sincere; if they pretend to nothing higher, at least they are above the meanness of hypocrisy;—that is their righteousness. Other men find a righteousness in sacraments, in prayers, in devout observance of

religious institutions;—that is their righteousness. Other men look to austerities, self-inflicted austerities, which God never required at their hands. Perhaps the merits of Christ combine with all these things, to furnish the righteousness of others still. The shapes, in short, are endless which man's righteousness assumes. The work of the Lord Jesus is *God's* righteousness, in opposition to them all. They are delusions; this is a glorious, divine reality—*God's* and *man's*. The one is a seamless, perfect robe; the others are filthy rags. The one is a robe that can wrap the sinner completely in from the storm of the Divine indignation; the others are rags that cannot cover him—filthy rags, which positively defile him. *Man's* righteousness,—that which the sinner would vainly offer to God; *God's* righteousness,—that which God alone can or will accept! This leads me to remark,—

2. Secondly, that the work of Christ is termed '*God's* righteousness,' because it is that which God has, for the sinner's justification, devised, provided, and stamped with the seal of his approbation and acceptance. Observe, that when we view the righteousness as *Christ's* merely—as wrought out by *Christ*—this does not meet the difficulties of a soul anxiously inquiring for some adequate and solid ground of acceptance before God. It is with God as such—as the Judge of all the earth—as the Creditor to whom my debts are owing,—it is with Him that I have to do in this matter. The question with me, a sinner, is, "Where-withal shall I come before the Lord?" "How shall man be just with God?" Where shall a righteousness be found which He will accept, at whose judgment-seat I must soon stand? The Lord himself steps in, saying, "Behold, I bring near my righteousness;" that which, in opposition to all those vanities, I have devised, provided, accepted, sealed, to be the ground, the only and perfect ground, of a sinner's justification. "Now the righteousness of God is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." God devised it; it is His righteousness. He planned it in the counsels of peace before the world began. "I have made a covenant," said He, "with my chosen. I have found David, my servant." "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." God provided it; it is His righteousness. When man had cast away, had trampled in the dust the righteousness which God gave him at his creation—when he stood naked before the Lord—defenceless—without a covering for his guilty soul, God did not leave him thus. He announced the provision of another covering—of a more glorious righteousness still—to be wrought out in due time by the seed of the woman. He announced the provision many ways in the law and the prophets. "I will raise unto David a righteous Branch." "His name shall be called The Lord our Righteousness." At length he provided the righteousness itself. He proceeded to carry

the eternal purpose into effect. "He sent forth his Son, made of a woman, made under the law," to put more honour upon its curse, by enduring it, than if all the sinners that should be redeemed had together borne it; and more honour upon its precept, by obeying it, than if no one of them had ever transgressed it. He sustained and upheld him throughout his whole work, until he could say, "It is finished!" Then he put his seal upon it; he stamped it with the seal of divine judicial acceptance. He raised Christ from the dead—he glorified his Son Jesus—he set the surety at liberty when the debt was paid—he set him down at the right hand of the Majesty in the heavens, as it is written, "He shall convince the world of righteousness, because I go to my Father, and ye see me no more;" that is, "of righteousness" accepted, and in this sealed with the seal of heaven, "that I go to my Father, and ye see me no more." It is *God's*, in short—devised by him, provided by him, accepted, sealed by him. What a consolation! What a security for a soul looking anxiously for a ground of justification! "I bring near *my* righteousness."

3. Once more, I remark here, that it is called *God's*, because it was wrought out by God in the person of his eternal Son,—by Emmanuel, "God manifest in the flesh." We have here a more wonderful ground than any we have yet seen, on which this righteousness is termed *God's*. He not only devised and provided it; he himself accomplished, wrought it out. It is his own in this highest mysterious sense, that, having for this very purpose taken to him a created nature, become "manifest in the flesh," he did therein accomplish a righteousness altogether without a parallel, an obedience truly and strictly divine,—a righteousness at once human and divine,—human in the matter of it, divine in the author, and the infinite excellency and glory of it,—human, inasmuch as it was the true and proper obedience of a man under the law,—divine, inasmuch as that man was the very fellow of the Lord of hosts, the Creator of all worlds, "God over all blessed for ever." "Surely shall one say, in Jehoyah have I righteousness," not only from him, but *in* him, it is his own, his very work. "This is his name whereby he shall be called, Jehovah our righteousness." "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation; and let righteousness spring up together; I the Lord have created it." Thus, is the glory of that expression, "*God's* righteousness," complete. It stands forth the grand central word of divine revelation. It not only tells what it is that God will, and alone can accept, in opposition to all the fancies of men, but it tells why it is that this righteousness can be,—that it is worthy to be accepted for the justification of all that put their trust in it. It is, as Peter calls it, "the righteousness of our God and Saviour Jesus Christ." It is, truly, "clothing of wrought gold," *God's* own righte-

ousness. Well might the Church exclaim, "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness."

II. But this leads us to inquire much more briefly, as proposed, farther, where, how, and to what parties or persons the Lord brings this righteousness near? Where he brings it near I answer in the words of Paul, in the first chapter of Romans, at the 16th verse—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek, for *therein*," in the Gospel, "is the righteousness of God revealed." It is in the Gospel that this righteousness is revealed,—that it is "brought near." This, on the one hand, is the grand central discovery of the Gospel, as Paul intimates, when he says—"I am not ashamed of the Gospel, for therein is the righteousness of God revealed." And no where else, on the other hand, but in the Gospel, is this discovery to be found. Philosophers never made it. The reason of man never approached it. Men may have some obscure conceptions of Divine mercy. But of Divine righteousness in and for the remission of sins, they never dreamed. This is pre-eminently a righteousness revealed, a matter of pure supernatural revelation. As distinguished, moreover, from the shadows and darker intimations of the law, it is revealed in the Gospel. "Now the righteousness of God is manifested, being witnessed by the law and the prophets." The text, indeed, in the Old Testament, may seem to oppose this. But this passage is just one of many anticipations of the Gospel, which we find scattered up and down through the Old Testament Scriptures. Even here, if we lay out of view the discoveries of later times, the righteousness could scarcely be said to be brought near. The words evidently point forward to Gospel days. The law and the prophets had ever borne witness of this righteousness. But now, in the Gospel, properly and eminently so called, it is revealed—"brought near." This leads to our next question, *how* it is brought near. I answer, in the free and earnest character of the offers and invitations of the Gospel. Can any thing be conceived to bring this righteousness nearer, save the very faith that appropriates it, than words like these. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him *take*,"—"behold, I bring near my righteousness,"—"let him take the water of life freely." Or these words—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee,"—"I bring near my righteousness"—"he would have given thee living water." Or these words,

"Behold, I stand at the door"—"I bring near my righteousness"—"I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." Yes, it is brought, perhaps, still nearer,—it is pressed still more closely home on our acceptance, in commands, and blessed threatenings and expostulations like these—"He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth not, God hath made him a liar." "Ye will not come unto me, that ye might have life." "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." O, how very near does the Lord thus bring his righteousness to us! He seems to lay it down, as if in the way between us and hell; and to say that, if we go there, we must make up our minds to tread over the very righteousness of the great God and Saviour Jesus Christ, into it. The second question runs insensibly into the third and last,—to what parties or persons the Lord brings his righteousness near. Observe, there might be a free, unrestricted offer of it to some particular persons only. This question, therefore, though closely connected with the last, is quite distinct from it. The answer is furnished gloriously in the text—"Hearken unto me, ye *stout-hearted*, that are *far from righteousness*: I bring my righteousness near." Ye that not only have no righteousness, but are living at ease,—"*stout-hearted*," careless, and indifferent, for the present, at least, about finding one,—"I bring near my righteousness" to you. While ye despise it, "*stout-hearted*," I offer it to you; while ye are "*far from righteousness*," righteousness is brought near to you,—it is pressed and urged upon you. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." "Now, the righteousness of God is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them which believe: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins; that he might be just, and the justifier of him who believeth in Jesus." In place of enlarging further on these things, let us add one or two closing remarks, for the improvement of the subject:—

1. It may occur to some as an objection, What use in bringing near, and freely offering, a salvation to men wholly indifferent about it? Now, there can be no doubt, that so long as men are "*stout-hearted*, and far from righteousness,"

they cannot, in the very nature of the thing, embrace this righteousness, and the offer of it to them is thus, in one sense, to no purpose. But only in one sense. For, not to speak of believers, who often find their hearts so hard, that till they see invitations to the "stout-hearted," they cannot perceive their warrant at all to trust in Christ,—not to speak of them, the very freeness and universality of the offer, coming with overwhelming grace upon the "stout-hearted" sinner, may just be among the most powerful means blessed of the Holy Ghost for awakening him to deep and serious concern and thought. The Laodiceans were stout-hearted, and far from righteousness. Christ, however, is not content with opening up their case,—“Thou art neither cold nor hot;” with threatening them,—“Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth;” with calling them to repentance,—“Be zealous, and repent. Besides the invitation just noticed, which occurs in that epistle, “I counsel thee to buy of me gold,” and so on, he throws in, immediately after the call to repentance, that other invitation, “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” An eminent minister was asked, what he thought of the question as to the priority of repentance and faith,—which of them was first. He replied, that it seemed to him very much a question of words. “Repentance,” said he, “is setting out for heaven; faith, is taking the way to heaven.” This may show the vast importance of mingling, with calls to repentance, free offers of Christ, even to the most careless. It is then, as if we should say to them,—Arise, repent, set out straightway for heaven: behold the way, what hinders you to take it now? “why will ye die?” “I am the way, the truth, and the life.” “Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness.”

2. Further; I observe, very briefly, that you may see how little weight there is in the objection to the doctrine of Christ's righteousness as the ground of justification, that we read comparatively seldom in Scripture of the righteousness of Christ,—generally of the righteousness of God. We do, however, read of it expressly. Not to speak of numberless texts where it appears by inference and implication, we read expressly of the righteousness of Christ, and that as the ground on which many shall be made righteous. Over and over again, he is declared TO BE the righteousness which is unto justification. But besides, we have seen, I apprehend, abundant reasons for the justifying righteousness being still more frequently termed “God's righteousness.” I am deceived, if an awakened sinner, feeling his need of righteousness, will not find, in place of a difficulty, a glorious truth, while he hears the very God with whom he has to do saying, “Behold, I bring near *my* righteousness.”

3. In fine, we might have remarked, on the question, how the righteousness is brought near, that,

besides the freeness and urgency of Gospel offers, the Lord comes specially near at particular seasons, in the events and dealings of his providence. He comes to the very heart and conscience of sinners. He “stands at the door and knocks” aloud,—awakening in him misgivings which he cannot repress,—appealing to him by arguments which he cannot turn aside. For aught I know, he may be thus coming near to some, even while we speak. Oh! refuse not to listen to his voice. He says, “Hearken unto me.” Say to him, “Speak, Lord, for thy servant heareth.” He comes with this message “I bring near my righteousness.” Let your reply be, “I believe, Lord; help mine unbelief.” “In Jehovah have I righteousness.” “This is his name whereby he shall be called, The Lord our Righteousness.”

#### CHRIST'S RESURRECTION.

THE setting orb of night her level ray  
Shed o'er the land, and on the dewy sward  
The lengthened shadows of the triple cross  
Were laid far stretched—when in the east arose,  
Last of the stars, day's harbinger: no sound  
Was heard, save of the watching soldier's foot.  
Within the rock-barred sepulchre, the gloom  
Of deepest midnight shrouded o'er the dead—  
The Holy One. But, lo! a radiance faint  
Began to dawn around his sacred brow:  
The linen vesture seemed a snowy wreath,  
Drifted by storms into a mountain cave:  
Bright and more bright the circling halo beamed  
Upon that face, clothed in a smile benign,  
Though yet exanimate. Not long the reign  
Of death: the eyes that wept for human griefs  
Unclose, and look around with conscious joy.  
Yes; with returning life, the first emotion  
That glowed in Jesus' breast of love, was joy  
At man's redemption, now complete—at death  
Disarmed—the grave transformed into the couch  
Of faith—the resurrection and the life.  
Majestical he rose: trembled the earth;  
The ponderous gate of stone was roll'd away;  
The keepers fell; the angel, awe-struck, sunk  
Into invisibility,—while forth  
The Saviour of the world walked, and stood  
Before the sepulchre, and viewed the clouds  
Empurpled glorious by the rising sun.

GRAHAME.

#### CHRISTIAN TREASURY.

*The Incarnation.*—What devout and grateful adoration we owe to the Saviour for his incarnation! We must exclaim with the apostle, “Without controversy, great is the mystery of godliness; the living God was manifest in the flesh, justified in the spirit, seen of angels, received up into glory.” He stooped to raise us who were fallen. Man aspiring to equal God, sinks into the miserable apostasy of devils and God, to recover him, stoops to become man—this is the glory of men, the wonder of angels, and all miracles and favours in one! If every thing in this affair is humiliating, let not our wonted pride reject the grace for what makes it so much the more glorious; let us rather observe how well this humiliation accords with the whole transaction. When the eternal Word resolved to be born of a woman, we cannot wonder that he would stoop to be the son of a poor one; he that condescended to be made in the likeness of sinful

flesh, while yet he avoided the taint of original sin, would not refuse to expose himself to whatever indignity might attach to him from suspicion thrown on his virgin mother's chastity and honour. That condescension which deigned to be born in this world at all, would not hesitate to be born in an inn or stable. If angels announce to men that he was born their brother, he could as readily choose that they should proclaim him to shepherds as to kings. Humble men, looking for the promised Saviour, were more fit recipients of the glad tidings than kings, who were roused by the news to jealous and murderous plots,—or philosophers, whose pride of intellect would ask, how God could be made man; how he bowed down to hold out to us a helping hand, taking not the nature of angels, but the seed of Abraham? Then we will stretch out to him the hand that "lays hold of the hope set before us." The union to us, by the incarnation, should bring us in contact with him by faith, and by the residence in us of that same Spirit that dwelt in him. For as we are bound to adore the Holy Spirit, for the part he took in our redemption, by forming the body of the Saviour, which was the temple of the Deity, where dwelt all the fullness of the Godhead bodily, and which was offered up a sacrifice for us; so we are encouraged by this to seek and expect the operation of the same Spirit, to apply that redemption to our souls, "that Christ may dwell in our heart, the hope of glory."—REV. DR J. BENNET.

*A Holy Trust in God.*—Man born for immortality, and endowed with an intellectual and moral nature, his true felicity must certainly be sought in those things which are permanent as himself, in whatever may furnish a fit and noble employment for his faculties, or awaken his feelings to emotions of generosity and affection. Thanks be to God, this world, with all its imperfections, supplies abundantly occasions for both. But God is himself the highest object to which the soul in all its powers can be directed. None ever trusted in him without tasting largely of his bounty. To trust in God, in its more advanced state, is to have the image of his perfection ever before us; to live in his continual presence, encircled, as it were, by the visible forms of his majesty and goodness. What words can adequately portray the dignity of such a condition; the tranquillity it communicates, the courage it inspires, the joy and gratitude, and holy affections it breathes through the soul!—J. BOWDLER, Esq.

*The Glory of Christ.*—And when Christ does come, what will be his glory! Oh that the Spirit of God would reveal to us some few of his bright rays! When the martyr Stephen was dying, he looked steadfastly into heaven, and saw the glory of God, and Jesus sitting at his right hand. And is he not still visible to the eye of faith? Is he not at this very moment in the midst of the throne, ten thousand times ten thousand bowing before him, and myriads waiting upon him? Yes, he is. And even so shall he be with us. He shall give his orders to the heavenly host to attend his glorious train. "The Son of man shall come in his glory, and all the holy angels with him." The trumpet shall sound; "The dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." And then what will be our joy! Oh! what will be our joy, when the King of glory, seated on his throne, shall say with his own lips, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." For my sake you were put out of my earthly courts: your prayers and your praises were stopped there; but here is an everlasting mansion for you; here you shall go out no more; here, with all who are washed in my blood, and covered with my righteous-

ness, you shall unceasingly sing my mercies. You shall sit down at the marriage supper of the Lamb. You shall hunger no more, nor thirst any more: there shall be no more crying, no more pain, no more death; but God himself shall wipe all tears from your eyes. Such, or rather infinitely more glorious will our joy be; and, therefore, be not discouraged at our present trial. True, it is hard to part with those we love. True, it is grievous, yes, very grievous to think of the lapse of the flock being scattered abroad; to think that "our sun is going down at noon;" that his name shall cease to be honoured, and his praises to be sung, in this house of prayer. But it is the will of God. He permits it, "who is too wise to err, and too good to be unkind." He orders it, who has given us his Son, who has called us by grace, has promised never to leave nor forsake us, has opened to us the gates of heaven, and assured us of a joyful resurrection. Let us, then, quietly submit to his will. Let us entreat the Lord to grant us strength according to our day.—REV. J. H. STEWART.

## HISTORY OF THE ALBIGENSES.

### PERIOD II.

#### TO THE DEATH OF SIMON DE MONTFORT.

### PART II.

IN 1212 Simon de Montfort received such an accession of strength, that he was once more in the ascendant; and the Albigenses, driven from the open country, took refuge in the cities of Toulouse and Montauban, which were strongly fortified against a siege on this account. The crusaders, who had been taught that only by the slaughter of heretics they could have their sins remitted, were obliged to glean the scantily inhabited fields in quest of expiatory victims, and put to the sword the garrisons of such castles as they were able to reduce. De Montfort was thus once more the absolute lord of the greatest part of the province of Toulouse, and Raymond was obliged to fly for protection to his steadfast friend, Don Pedro, the King of Arragon. No person had greater right than Pedro to interfere in such a cause; for, independently of his near relationship to Raymond (Raymond and his son had married two sisters of Don Pedro), he was the feudal sovereign of those provençals who had been so grievously persecuted and exterminated by the usurper, de Montfort. He was not likely, also, to be an ineffectual advocate with the pontiff; for he was at this time the chief bulwark of the Christian cause in Spain,—which was menaced, and all but overthrown, by the Moors. Innocent III., therefore, on receipt of energetic missives from Don Pedro in behalf of Raymond, quickly altered his former line of policy. He heavily rebuked both Arnold the legate and Simon de Montfort, for their acts of indiscriminate spoliation and oppression; commanded them to suspend their crusading operations; and, declaring that Raymond was a true son of the Church, he took him from thenceforth under his own especial protection. Shall we gratify ourselves with the hope that, in this instance, the Pope was moved by sentiments of justice and clemency? But his previous proceedings afford no grounds to suspect him of such weakness. Arnold and de Montfort were becoming too powerful, so that it was necessary to hold them in check; and to raise their humbled rival from the dust, after he had been so effectually tamed into

subjection, was the best method of reducing them to their proper level. The Papal authority was a despotism of opinion, and therefore it could only rule by a nice balancing of all parties, rather than the undue aggrandisement of one portion at the expense of others. It was by this refined policy that it controlled, during the middle ages, those turbulent and warlike sovereigns who trembled at an invisible and mysterious influence which they continually felt, but could never comprehend. Sometimes, however, these Pontiffs, yielding to their personal resentments, lost sight of their great principle of government, and by humbling an adversary too far, in a moment of secular irritation, they made the victor more dangerous than him they had suppressed. Of this fact Innocent III. was now fated to experience an unwelcome proof. The crusaders, who had revelled in carnage and spoil, were not now to be driven from their prey by a mere signal; and de Montfort, who had parcelled out his conquests among his own creatures, was so strong in their adherence, that he was able to refuse compliance with the Papal rescript. He expressed his resolution to continue the war, in which he had also enlisted the popular voice; and Innocent found himself obliged to sanction with a good grace what he was unable to resist. He did it, therefore, with the air of a master, and as if it had been a spontaneous movement of his own heart. By a letter written on the 21st of May 1213, addressed to the King of Arragon, he accused that monarch of having taken undue advantages of the Roman Court, by his misrepresentations; and announced, that therefore every concession made in favour of Raymond of Toulouse was revoked, and his sentence of excommunication confirmed.

Thus the war, which had been suspended for a moment, was only the more fiercely resumed; and Don Pedro, believing that if his brother-in-law could but gain a victory over de Montfort, he would be strong enough to obtain favourable terms from the Pope, crossed the Pyrenees, and was joined by the forces of Toulouse, Foix, Cominges, and Béarn, the counts of which were allied by a common danger. He then, on September 10, laid siege to the town of Muret, about nine miles distant from Toulouse; but Simon de Montfort having assembled his army, arrived three days after to the encounter. The forces of the latter were greatly inferior in numbers, but their chief strength consisted of men-at-arms, covered from head to foot in steel, and mounted upon powerful barbed horses; while the Spanish cavalry were lightly armed, and accustomed to the flying warfare of the Moors, rather than the close onset of regular European warfare. In the engagement which followed, the Spanish troops were trampled down, and crushed beneath the terrible charge of the mailed soldiers of France; and Don Pedro, after resisting gallantly to the last, was overpowered, and slain. Upon the close of this encounter, de Montfort, who was at the head of his rear-guard, advanced against the forces of Raymond and the counts, and put them to flight. Such was his ferocity on this occasion that at the close of the engagement, seeing the infantry of Toulouse, who had taken no part in the engagement, standing aloof and helpless, being deprived of their cavalry, he surrounded them with his knights and men-at-arms, and nearly destroyed them all, by trampling

them down in their ranks, or driving them into the waters of the Garonne.

The cause of the Albigenses, in consequence of the battle of Muret, was brought to the lowest ebb, and de Montfort, rising upon its ruin, became daily more powerful. The conquests of the crusade were conferred upon him, including Toulouse, while Raymond VI. was reduced to the condition of a private person. Indeed, it seemed as if there were no longer any heretics to massacre; for those who survived had retired into concealments, where they might tremblingly whisper their prayers into the ear of Heaven without detection: and yet the crusading spirit, like the waves of a tempest, still continued to heave after the winds had been stilled; and in 1215, Louis, the son of Philip Augustus, King of France, would needs vow a forty days' campaign against the Albigenses. Such an expedition, now that the danger was over, was likely to be nothing more than a military promenade, and therefore thousands joined his standard, for the purpose of living at free quarters for forty days in Languedoc, and plundering the helpless inhabitants, for the sake of religion. The expedition, as might be expected, turned into a mere peaceful pilgrimage, for there were none to oppose them. But now that the conquerors had accomplished their purposes, they began to quarrel among themselves about the spoil. Arnold, the legate, who had been the impersonation of the spiritual power of the crusade, had seized for himself the rich archbishopric of Narbonne, to which, he pretended, the rights of temporal sovereignty were attached; but Simon de Montfort, as the man of the sword, entitled himself Duke of Narbonne, and was indignant that a shaven priest should usurp a ducal coronet, as well as an archiepiscopal mitre. The people of Narbonne sided with the archbishop, and Simon denounced them as heretics, and entered the town by force, with trumpet and banner. Arnold then laid all the churches of the city under an interdict, while his rival remained there; but the latter made light of the sentence. The oppressive despotism of Simon, and his feudatories, had also alienated from him the affections of his new subjects, who now remembered their gentle and amiable sovereign, Raymond, with compassion and regret. To this spirit of disunion among the conquerors, and dislike of them by the people, we may also take into account, that the preaching up of crusades against the Albigenses had been finally terminated by a decree of the council of Lateran, A. D. 1215, so that de Montfort, instead of having whole armies at his command, was obliged to depend upon his own military retainers, and the Condottieri, whose services were to be purchased with a high price;—and in these causes we shall understand the reaction which ensued, and the reappearance of the Albigenses upon the field.

Raymond VI., inspired by the situation of affairs, was resolved to recover his possessions by force; and in this resolution he was confirmed and ably seconded by his son, Raymond VII., a heroic youth now in his nineteenth year. The latter raised an army, by the aid of the provençals, and advanced against Beaucaire, the gates of which were opened to him; he then invested the castle, that was defended by a French garrison, while de Montfort himself was hurrying to its relief. Undismayed, however, by the high name and prowess of this terrible enemy, the youth held out the town and

cessfully against him, and took the castle under the very beard of the veteran who had come to relieve it. In the meantime, Raymond VI., who had raised forces in Catalonia and Arragon, burst down upon the opposite side of the province, and was making for Toulouse, which had already invited his arrival. Simon was thus beset from two quarters at once; but after forming a truce with his young antagonist, he hurried to the defence of his new capital. Raymond VI., who was not strong enough to meet him in the field, retreated to the mountains, after which a terrible retribution awaited the people of Toulouse. That city had been cursed, during the whole period of the crusade, with a murderous bishop, named Fouquet, whose chief delight was bloodshed, and who had massacred the heretics within his diocese, while the armies were assailing them from without. When the chiefs of the army urged de Montfort to receive the Toulousians to mercy, Fouquet breathed nothing but carnage, and told the count that severity alone would restrain these pestilent rebels. He then put into execution a plan of treachery which nothing but hell could have suggested. Pretending to mediate in behalf of his flock, he prevailed upon the people, by solemn oaths and assurances of safety, to go out to de Montfort, by successive deputations, instead of repairing in one body; but as fast as they arrived at the count's tent, they were loaded with chains, and hurried out of sight. This villainous game went on prosperously until more than eighty were made prisoners, when a citizen happily escaped, and fled to the town with a cry of alarm, and the report of what had happened. Instantly the barricades were secured and the ramparts manned, although a large portion of the soldiers, directed by the bishop, had already entered and commenced the work of violation and massacre. These the Toulousians encountered in the streets, and drove out of the city; and when Simon himself advanced with all his cavalry to sustain them, he was three times repulsed with great loss. Maddened at this disgrace, he threatened to put to death the eighty citizens whom he had already trepanned; and, to save them, the men of Toulouse agreed to surrender their arms and fortresses, after receiving the most solemn oaths from the lords and ecclesiastics that they would be received to immediate mercy. But no sooner had they thus disarmed themselves, than the chief of the citizens were put in irons, and afterwards destroyed by famine or execution, while the rest were compelled to pay an enormous ransom, to save themselves from massacre, and their city from the flames.

Even this terrible example, however, was not sufficient to quell the spirit of the Toulousians, and in September of the following year, while de Montfort was making war in Valentinois, Raymond VI. entered his capital, at the invitation of his affectionate subjects. He then, by a victory over Guy de Montfort, brother of Simon, at Montolieu, so raised the spirits of his adherents, that the neighbouring lords and knights, whom the terrors of the tyrant had hitherto rode like a nightmare, raised their standards, summoned their retainers, and rode off in military triumph to Toulouse, where they were received with exulting welcome. The terrible Simon returned at the tidings; but as a large portion of his army consisted of the men of Languedoc, who followed him through fear, they stole away from

his standard when they heard of the successes of their brethren. Being joined, however, by Guy, his brother, he resolved to carry Toulouse by storm, before the dismantled walls could be repaired. But a deadly shower of cross-bow bolts thinned his troops, as soon as they had reached the ditch; his brother and nephew fell, dangerously wounded; and he was obliged to call off his forces, and desist from the attempt. He returned towards the end of the month, intending to besiege Toulouse in form; and for this purpose he divided his troops to attack the city on both sides of the river at once; but in the midst of this attempt he was surprised, and routed by the Count of Foix, and chased as far as Muret, the scene of his former victory, where he narrowly escaped being drowned in the Garonne.

Loss and disgrace thus clouded the latter days of this prince of persecutors, which were only to be consummated by a death of violence. The siege of Toulouse was continued, and a fresh crusade was preached throughout France; but the new levies which were raised by these means were unlike the former red-crossed veterans whom Simon had so often led to victory. The siege was therefore protracted for nine months, and the cardinal-legate who shared the command, becoming impatient at the delay, and the frequent successes of the Toulousians, reproached his partner with having lost either zeal or courage. At length the count, having constructed a military engine called a *cat*, had hoped with it to batter down the walls, or tear them stone from stone; and before advancing it to the ramparts he retired to mass,—a practice which he never neglected, whether in war or massacre. In the meantime, the townsfolks made a sally, to set fire to the engine. Hasty tidings of this were carried to the church, to Simon; but still he would not stir until he had finished his devotions. When the host was elevated, he exclaimed, in the language of the venerable Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" and rushing forth at the head of his hardy retainers, he assailed the men of Toulouse, and drove them back into the city. But while he was standing before a wooden tower, which he had recovered from the enemy, a huge fragment of rock discharged from the city wall lighted upon his head, and struck him dead in an instant. Thus fell the usurper before the city which he had so often covered with mourning,—and at his fall it resounded with an overwhelming shout of triumph. An armed throng immediately rushed from the gates and sally-ports, and fell like a tempest upon the besiegers, who were put to the route, while all their tents and equipage were captured or destroyed. Amoury de Montfort, the son of Simon, contrived to gather the relics of the discomfited host, and lead them back to the siege; but their courage had received a mortal blow, so that after a month of desultory efforts, during which they encountered nothing but loss, they abandoned the undertaking on the 25th of July, and retired to Carcassonne.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 18, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. COREY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—Address to Christians on the "Signs of the Times," and the Duty of Diligence in the Cause of Christ. Part II., Page 737</p> <p>2.—Sacred Poetry. "The Dying Christian," ..... 741</p> <p>3.—Biographical Sketch. The Rev. John Campbell, the African Traveller. By the Editor. Part II., ..... do.</p> <p>4.—On the Decrees of God, and the Execution of them in His works. By the Rev. James Brewster, D.D., Part I., ... 744</p>	<p>5.—A Discourse. By the late Rev. Alexander Bullock, Page 745</p> <p>6.—Sacred Poetry. "God is Love," ..... 749</p> <p>7.—Christian Treasury. Extract from W. Wilberforce, ..... 760</p> <p>8.—History of the Albigenses. Period III. To the Subjugation of Raymond of Toulouse, and the Permanent Establishment of the Inquisition. Part I., ..... do.</p>
--	---

## ADDRESS TO CHRISTIANS

ON THE "SIGNS OF THE TIMES," AND THE DUTY OF DILIGENCE IN  
THE CAUSE OF CHRIST.

### PART II.

"Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life, that he that soweth and he that reapeth may rejoice together."—JOHN iv. 35, 36.

In many of the larger towns, by means of faithful clergy, assisted by an efficient eldership, and the other machinery of a missionary establishment, the dark and crowded dwellings of the too much neglected poor, are now visited, and they are in some degree brought within the hearing of the Gospel, and with God's blessing much good fruit may in time be expected. In the country parishes there is an equally wide and interesting field, and in many places, it is to be feared, a field but little cultivated. To Christians, therefore, who are residing in agricultural districts, we would address a few words. In every situation the Christian has his peculiar temptations, and we fear that indolence is the besetting sin of those enjoying the repose of a country life. How many are there among the families of our aristocracy whose employments day by day are little else than a repetition of languid and unsuccessful efforts, to render time less irksome, and not, we fear, principally, how to render it more profitable. Are there among this class any disciples of Christ? surely there must be such; if so, most earnestly do we beseech you, as dear friends, to bethink you, and devise some plan of operations more worthy of your calling, and more befitting the rank and station you hold in the community. Religion, we admit, implies more or less a habit of solitude and contemplation, but if this is not relieved and varied by active benevolence, it is apt to degenerate into a sort of selfish sentimentality, the very reverse of useful. Man is not merely a contemplative being; by the constitution of his mind and body, he is fitted for a life of action, and it is from not observing this law that so many Christians, particularly in the upper ranks, are weak and fanciful in spirit, and

inclined, for the sake of excitement, either to relapse into the ways of the world, or to become morose in their dispositions, and mystical in the habits of their minds; and most naturally is this result to be looked for. They are in so far dead to the world as to have lost the keen relish for its pursuits, but they are not yet sufficiently alive to Christ, to have entered heart and hand into his service; they are loiterers between two distinct classes, the professed lovers of pleasure, and the lovers of God. You profess to belong to this latter class, but we put this question to your conscience, and we beseech you to examine yourself. Is thy principal pursuit not a strenuous endeavour after thy own comfort and happiness, without any ulterior object? I admit you may be seeking your happiness in a way far different from the man of the world. You may be aiming to shut out all that is evil, and endeavouring to fix your thoughts on whatsoever things are pure, and lovely, and of good report, still we believe that even in the indulging of these, there may be a kind of selfish epicureanism; and this assuredly is not the legitimate aim and object of a Christian's life: moreover, most distinctly do we take on ourselves to tell thee that aiming at happiness for its own sake, thou shalt most miserably fall short of thy object. A man is never so sure to miss the mark, as when happiness is made the primary object of pursuit. It seems almost to be a fixed law of our nature, that happiness is never to be found when it is sought after, but only when we are engaged in the pursuit of some object good and laudable in itself. The mere indulgence of self-enjoyment seems not intended for man in this fallen world; let the Christian, therefore, shake

himself out of this vain, and delusive, and most unworthy pursuit, under whatever guise it may present itself. Let him consider his true position—a field of active, healthy, invigorating exertion, is before him, if he has heart to enter upon it. The botanist, when he visits a new district, gives himself no rest till he has explored every corner, rock, wood, and valley, within his range, and if he finds a single new species of plant, he is abundantly satisfied; the geologist, or other naturalist, in his own department of science, does the same, and after much toil they feel amply rewarded by what appears to others intrinsically of very trifling value; we blame them not,—on the contrary, we greatly admire them; a man without enthusiasm must always be ranked low in the scale of that observing, reflecting, feeling being, called man. We would not wish a single rational pursuit curtailed, and if thou, oh Christian, art an inquirer into the rich and curious cabinet of nature, no one has a better right than thee to examine and admire, and to catalogue and classify the various and wonderful works of thy God; we would only desire to extend thy range, and to open up to thee another and a far richer, and more varied field, and one which will repay thee better in the prosecution of thy labour, and for which thou shalt be more abundantly rewarded at the day of the resurrection of the just. Lift up thine eyes—around thee are the habitations of thy fellow-men—all heirs of immortality—all encompassed with like trials, and subject to like passions with thyself,—all having human hearts and human wants, and all requiring advice, assistance, sympathy, encouragement. In yonder cottage, which you have never entered, lives a Christian; she has been tried in the furnace, and has come out more refined; she is a widow, the desire of her eyes was taken away with a stroke, and she was left to struggle amidst grief and poverty for the support of herself and her young family. God has proved himself to be the widow's stay; He that feeds the ravens has opened up a way for her obtaining her daily bread; she appears poor, but is cheerful and contented; it is not stoicism that constitutes her philosophy, it is something better—she suffers as seeing Him, who is invisible, and her heart renders thanks to God, for all the blessings she yet enjoys; she envies thee not in thy stately mansion, but if thou art a Christian, she is ready to hold converse with thee; enter in, she is fellow-heir with thee of the heavenly kingdom,—she is treading the same road,—she is encompassed with the same infirmities as thyself,—she is one thy equal, perhaps thy superior, with whom thou mayst have religious communion and sympathy: only throw off what is artificial, and enter upon the realities of the Christian life; this is a natural, and, therefore, a healthy employment, and it will give thy soul tone after the relaxing and artificial atmosphere you have been breathing. But let us cross over the way and make acquaintance with the inmates of this other cottage. An aged couple inhabit it, the husband and wife have grown old together, their family is off their hands

and are scattered in the world—some are to be found settled in the neighbourhood, and some are in the distant colonies of the empire; the old woman is grown feeble, and deaf, and it is difficult to hold much conversation with her—one of the avenues to instruction is already closed, and soon the other senses will also be shut upon a that is transacted below the sun. The tall and once massive frame of the old man is bent and contracted by the hand of time; both, however, appear comfortable in worldly matters, so far as can be discovered by the arrangements of the little cottage, the internal economy of which is directed by a young girl, who is busy preparing the fragrant dinner for her grand-parents. Their children are in the habit of sending them small sums of money, to assist the scanty earnings the old man can now get for his labour; altogether, their outward circumstances seem comfortable. There is something deeply interesting in a sight such as this; an aged couple, the partners linked together during a long life of hard and honest toil, and both spared one another, to the extremest point of old age—how merciful is God in this! how suited are they still to be companions even at this stage of their existence! They can look backward and moralize together over the past, these aged companions who have shared all the ups and downs of life together. What consolation to look forward together, and anticipate the coming evening on which they are both so shortly to enter! Surely this will be the principal occupation of their thoughts till their change come, and their aged heads be laid in the dust. There is an intense interest in this consideration; but, at the same time, a mysterious dread at approaching to solve so momentous a problem, and endeavouring to discover whether Christ is dwelling in this venerable couple, the hope of Glory; whether the close of their long journey is cheered by the prospect of that rest which remaineth for the people of God; whether the evening of their day is illuminated by rays from the coming glory. They are from their kindred frailties, most meetly calculated together, in all that concerns this life. Are they certainly bound together as heirs of the eternal life? are they, like travellers at the end of a toilsome journey, content to lay aside the frail habiliments of mortality, knowing that other things are reserved for them? Ah! these are questions which, answered in the affirmative, a glow of celestial light is thrown over the picture otherwise sad and cheerless, and all the ensigns of mortality are at once swallowed up in life. Alas, alas! would that we could give colouring to the picture, but we cannot do so. We judge no man as to his acceptance with God. We can only say, that we see one man in the world with hopes which are full of immortality, and we see another who seems altogether indifferent to the prospects beyond the grave. We judge not our aged couple. They say they believe in Christ, therefore we condemn them not; we only feel that, if Christ is their Saviour

they do not talk of him as of a well-known and tried friend—one who was to comfort them on their dying bed, and one who was to meet them on their entrance into the other world. The cares and comforts, or rather the aches and discomforts, of the mortal tenement, seem the principal object of their thoughts. They say they fear not death; and it is difficult to determine whether they have ever yet discovered that they are lost sinners. One cannot discover the slightest pulse about them, to prove that there is spiritual life, and to enable us to rejoice with them on the heavenly prospect which is before them. We quit this sombre and equivocal picture, and leave the cottage with a sigh. It is a case, alas! of too frequent occurrence.

We direct our steps to this, in every way, meaner and more sordid-looking dwelling. We lift the latch;—a man's cottage is his castle, but when the rich condescend to visit the poor or the wretched, when is it that this boasted right is asserted?—we open the door which ushers us into the small room constituting the dwelling of the poor—at once the bed-room, kitchen, and parlour, if such a term is admissible. A little girl is sitting at the window, engaged at a piece of needlework; she rises at our entrance. As we are about to address her, our attention is attracted by the movement of a figure sitting up in bed, in a darker corner of the room; it is a female, apparently between twenty and thirty years of age; we start back—for who does not recoil from misery? O God, how mysterious art thou in thy dealings to poor, sinful man! and yet thou art revealed as a God who dost not afflict willingly, nor grieve the children of men. Why, then, at all hands, do we see so much suffering? Surely the Lord seeth it not! Such is frequently the first suggestion, when misery is brought unexpectedly before us. So natural is it for us, in the first movement of our mind, to form a presumption against the wisdom of God's dealings; so natural is the habit to us of judging of every thing only with reference to the present world—looking only to the things which are seen, and not to the things which are unseen—a closer examination and reflection is required to put things in their true position. We draw nigh to the bed, to inquire if we can in any way alleviate the apparent misery of the poor woman. Her colour is ghastly pale, and an expression almost of anguish shows that she is suffering from some deep-seated and fatal disease; while, at the same time, a faint smile seems to welcome us to approach and speak to her. She was suffering from cancer in the system, which had now come to its last stages. At times, she was comparatively free from pain, which, however, ever returned at short intervals, with excruciating paroxysms. "Did I not feel," she said, "that Christ was with me, I could never bear to look forward to these fits; but I know that he is by my bed-side, and therefore I can bear all; and I know I shall think them very light when I get to heaven, and see Him who bore so

much worse for me. I have, indeed, often wearied of my life during my long sickness; but I do not think that God would hold me here so long, if it were not for some good purpose; and I think that many of my words have been blessed to my friends, who come to my bed-side to see me." Here was a dying saint. Her body was, indeed, the vehicle of nothing but suffering; but her conversation was in heaven, from whence also she looked for the Saviour, who should change her vile body, that it might be fashioned like to His glorious body. The more frail her body became, the more clearly did she seem to behold heaven approaching; as her "outward man perished, her inward man was renewed day by day."

She had been at service, and had been obliged to give it up nine months ago, when her disease first made its appearance. While yet in the opening of life, she had returned to her mother's house a victim whose days were numbered—with death written on her face, and all his terrors brought suddenly before her eyes. She had counted upon the enjoyment of many years, and the consideration of so soon meeting her Judge had never entered her mind, and it was found very fearful to her. God, who had laid his hand thus heavily on her, had, however, done so in mercy, and in mercy He had provided one to minister to her in her distress. The widow whom we first called on was, indeed, found a messenger from God. She visited her daily; and He that provided the messenger, prepared also the heart of the sufferer. She received gladly the tidings of a crucified Saviour, and of pardon freely offered to the sinner, and thenceforth her sorrow seemed wellnigh forgotten in the clear apprehension of the love of a reconciled God. Christian, dost thou now despise this poor widow? Dost thou not consider her as an honoured servant of God, in having conducted this poor smitten lamb to the fold of Christ? and will she not have her as her crown of rejoicing in the day of the coming of the Lord Jesus Christ? Dost thou not now feel, in some measure, constrained by the command, "Go thou and do likewise?"

Christians are apt to be discouraged by the small amount of good they see effected, and especially by the slow progress of missionary efforts. An important question here occurs, What is the Christian authorised to expect on this score?—what is the warrant of Scripture? We believe that the performance of duty is always established on the surest foundation when it rests, not upon imagination or feeling, but upon a firm and intelligent understanding of the truth; we, therefore, consider it a matter of great importance to direct Christians to the careful examination of the Scriptures on this subject, in order that they may discover for themselves the standing of the Church of Christ during the present dispensation, and that they may regulate their expectations on the subject of missionary prospects by the infallible standard of the Word of God. Glorious things are spoken of the triumphs of Christ's kingdom in the latter days, and to this it

is the duty, as it will ever be the strongest encouragement, of the Church to look forward. It appears to us, however, that our lot, under the present dispensation, is cast in times rather of labour and conflict, than of glory and millennial rest. The Lord has not yet taken the rod of his power, to rule in the midst of his enemies. The Church of Christ is still a widowed Church, mourning because the Bridegroom is taken away from her. Believers are still in the wilderness, contending with their powerful enemies and their inherent corruptions; struggling as it were for life—scarcely saved, and that as by fire. We are, indeed, encouraged to pray for, and expect an increase of, the good seed; but still, from the Word of prophecy, we consider it very probable that the world, and the nations of the world, will continue distinctly one thing, and the Church of Christ another thing, even till that day when the Son of man cometh. Therefore, in all our labours, we have need of patience, that, after we have done the will of God, we may receive the promise, "For yet a little while, and he that shall come will come, and will not tarry." The people of God are always represented as only a remnant gathered out of the world. We are told that the wheat and the tares are both to grow together till the harvest; again, that "as in the days of Noe, so shall the coming of the Son of Man be. They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." We are told that the Gospel of the kingdom was to be preached in all the world, only as "a witness unto all nations, and then shall the end come." The present is, therefore, the period of working, amidst much weakness and discouragement; but the end shall at length come—the end of the six days of weariness and work—the end of the long period of toiling and testifying—the end of the Church's watching and fasting,—and then cometh the day of rest—the Sabbath of the world, the reign of Christ's kingdom upon earth. Let the Christian, therefore, in the present time, not look for more than prophecy would seem to warrant, lest "hope deferred make the heart sick." Let him go on steadily in well-doing, and "in patience let him possess his soul." The times are, indeed, momentous, and from them let him draw what encouragement he lists, and such as prophecy instructs him to expect. The harvest assuredly will come, and then in due time he will reap, if he faint not. Then will be an out-pouring of God's Spirit, different far from what has yet been seen in the world, and of which that of the day of Pentecost was but a type. We would not say lightly or inconsiderately that this consummation is at hand; it is certainly, however, drawing on, and the Christian is desired to observe "the signs of the times." No one denies that they are most portentous at the present moment, though, whether portentous of good or evil, men will decide according to their various theories or feelings. We believe that they are portentous of both good and evil, and in an emi-

nent degree; and, therefore, we take this opportunity of calling especially on the Christian to stand to his duty, and prepare to quit him like a man—to gird up the loins of his mind, and bethink him of his own peculiar calling. It is when iniquity is coming in like a flood, that the righteous, in an especial manner, are called on to lift up a standard against it.

Much good may, indeed, emerge from the midst of the confused and jarring elements presently in agitation; but the follower of Christ is not to expect the Christian regeneration of nations to be carried by means of any one of the principles now so eagerly put forward on one side or the other. The march of wisdom and the progress of improvement have been much vaunted. Who does not see that it is not from the agency of these that the fierce spirits now at work are to be allayed? Just as certain is it that it is not to nations nominally Christian that the disciple of Christ is to trust, as the means by which the kingdom of Christ is to be established. The kingdoms of this world are not yet become the kingdoms of the Lord and of his Christ. Nationally, they are still the kingdoms of the world. In their policy, public measures and motives, earthly power and glory is still their watchword. The language is still much the same as formerly: "Is not this great Babylon, that I have built for the honour of my majesty?" We say it is not the glory of God that is the moving principle of nations, as nations; and probably it will never be so, till a power is put forth from on high different from what God has yet exhibited under his present dispensation. When this new dispensation is introduced, then that which is old will be done away; the times of the restitution of all things will be then come, but not till then. The day and the hour of this eventful shift in the world's history it is not given to us to know. Prophecy tells us it will not be introduced when there is peace, but will be ushered in amidst war and great tribulation, "such as was not from the beginning of the world until this time;" so that, except "those days should be shortened, there should no flesh be saved."—These are the secret, and deep, and fearful things of God, and are to be sought for in his Word. We believe they are not dimly revealed to those who read with the spirit of humble inquiry. One thing at least is certain, and to this the Christian directs his eye and begs his help; it is this, that amidst all the convulsions of nations, and the upsetting of institutions, and the anxious experimenting of politicians, who do alone occupy the attention of the world, God is silently building up his Church—he is gathering his elect from the four quarters of the earth. To the building of this spiritual edifice the Christian earnestly looks; for he knows that, when it is completed, the mystery of God will be finished, and the purposes of this perplexed world solved. Till then, his prayer should unceasingly be, "Thy kingdom come; even so come, Lord Jesus. Amen."

## THE DYING CHRISTIAN.

Ah! who can tell the joys that fill  
The dying Christian's breast,  
While, lying on the bed of death,  
He calmly sinks to rest?

His sunken eye seems lighted up  
With bright celestial fire,  
While dwelling on the love of Him  
Whose goodness cannot tire.

"Jesus! my Rock, my sure Defence!  
Oh! hear thy servant's prayer!  
Free me from every gloomy thought,  
And every anxious care!

"Be with me in the hour of death;  
Support me with thy grace;  
And take me to thyself at last,  
To see thee face to face!"

Thus prays the happy dying saint,  
To Him who dwells on high;  
May I, like him, at last, through faith,  
With resignation die!

THETA.

## BIOGRAPHICAL SKETCH.

THE REV. JOHN CAMPBELL,  
THE AFRICAN TRAVELLER.

BY THE EDITOR.

## PART II.

MR CAMPBELL was naturally of a humane and benevolent disposition. He delighted to search out, and, as far as possible, to relieve, cases of distress, and, for this purpose, often did he repair to the dark and dirty hovels of the poor, warning, reproving, exhorting, or consoling, as the circumstances seemed to warrant. That he might be the means of doing good more extensively, he published and distributed tracts, thus diffusing the truth as widely as possible. It is interesting to learn from his own pen the origin of his efforts in tract distribution. The description which he gives of it is as follows:—

"I think it was while looking over a bundle of pamphlets at a book-stall that I observed one of a religious cast, entitled, 'The Life and Experience of F. S.' (or, as I afterwards heard, Fanny Sydney,) published by some bookseller in England. It was only eight pages, stitched in a blue cover, which I purchased for two-pence. On reading it, I was so pleased with the simplicity and piety of the narrative, that I got an edition printed; part of which was sold, and the rest circulated gratis. While on a visit to London, having fallen in with the fine old story of Poor Joseph, in verse, I printed an edition of it on my return to Edinburgh, which I circulated among friends. The next I published was Mr Newton's second anniversary of Mrs Newton's death; a printed copy of which he sent me in a frank, which I reprinted, and presented copies to friends. During the three succeeding years, he sent me, in manuscript, the third, fourth, and fifth anniversaries of the same event, all poems; which I gave away also among friends—presenting also a portion of them to the author. Acting in this little way, as a tract circulator, for a few years from 1789, it occurred to some friends, that something more effectual might be done in this way, by forming a little society for the express purpose of printing and circulating religious tracts. When the matter was mentioned to me, I highly approved of it, and was one of about a dozen who formed

ourselves into a Religious Tract Society. This, as far as I know, was the first society of the kind that ever existed in the world."

His next scheme for the advancement of religion was the establishment of Sabbath schools, of which very few then existed in Scotland. He accordingly opened one of these schools in the old Archer's Hall, on the south skirts of Edinburgh, and, as the plan succeeded to a wish, giving the highest satisfaction to all concerned, he opened another in the hall belonging to the Edinburgh Dispensary. The teachers selected by Mr Campbell were, in both these cases, plain, sensible, pious men, who understood their Bible well, and instructed the children in the essential truths of the Gospel. Encouraged by his success, Mr Campbell established a Sabbath school in Loanhead, a village a few miles distant from Edinburgh. This school, which was attended by about two hundred scholars, he taught himself. The example soon spread. Schools were opened in the village of Bonnyriggs, in Dalkeith, Penicuik, and other places. In all these exertions to do good, Mr Campbell received both counsel and encouragement from the venerable Countess of Leven, and indeed the whole Balgownie family, and others of the Scotch nobility. But while Sabbath schools were thus beginning to be planted, and to prosper in and around Edinburgh, they were almost entirely unknown every where else in Scotland. To suggest the idea in other places, Mr Campbell set out on a week's tour, accompanied by his friend and coadjutor, Mr J. A. Haldane. Setting out one Monday morning, they travelled to Glasgow, distributing tracts to rich and poor as they proceeded along the road. In Glasgow, Paisley, Greenock, and other towns in the west, they succeeded in calling public attention to the peculiar importance of the institution of Sabbath-schools; and they had the high gratification of learning, in three months afterwards, that the result of one week's exertion in itinerating for this great object, had been the formation of sixty Sabbath-schools.

The next philanthropic plan to which Mr Campbell devoted his energies, was the introduction of the preaching of the Gospel into villages and districts which had long been destitute of Divine ordinances. The first place of this description which attracted his notice, was the village of Gilmerton, in the neighbourhood of Edinburgh. Here he succeeded in establishing a regular Sabbath evening service, which was supplied by students of divinity and lay-preachers. Mr Joseph Rate led the way in this good work, and was followed by Messrs Aikman, Haldane, and Campbell, who commenced their exertions as lay-preachers in Gilmerton. From this small beginning arose very important results, which, in fact, gave rise to a new era in the religious history of Scotland. We quote Mr Campbell's account of what followed the selection of Gilmerton as a preaching-station:—

"By and by, this sphere of usefulness became too confined for them; they began to think of making a preaching tour over the whole of Scotland, north of Edinburgh. In the view of it, they commenced printing large editions of tracts for distribution on the journey. They also purchased a strong horse, and a roomy chaise, capable of containing the three preachers and portions of their tracts. Those which they could not take, were sent on before them to different towns by

carriers, &c. Meetings, to pray for their success, were not neglected; for without the Divine blessing, all connected with the journey were fully convinced that no real permanent good would be effected. The novelty of it excited very general attention; for nothing of the kind had occurred in that country in the memory of man; for the short visits of George Whitefield, more than a quarter of a century before, only extended to Edinburgh, Glasgow, and a few other towns in their vicinity. They preached in the open air in every town and large village to the extreme north end of Scotland; and, crossing over to the Orkney Islands, they proclaimed the glorious Gospel over them all. As a full account of this journey was afterwards published, it is unnecessary for me to enter more minutely into it. On their return, they found their bishoprick at Gilmerton not much fallen off, as meetings had been kept up by a few friends during the whole of their absence."

That such varied and exciting labours should have affected Mr Campbell's health, is not at all surprising. Besides attending to his business as a hardware merchant—visiting the poor, the sick, and the dying—preaching in the surrounding villages—teaching and superintending Sabbath schools—he carried on, at the same time, an extensive correspondence with the leading religious men and philanthropists of the day. In vain did his venerated friend, the Countess of Leven, warn him to beware of overtaking his mind and body. He was young, ardent, and zealous in the good work, and he could scarcely be persuaded to spare himself. At length, however, painful necessity compelled him to pause in his exertions for a time; but no sooner did he regain his strength, than he set out anew, with redoubled efforts, on his work and labour of love. He soon saw the itinerating system, which he had been the first to introduce, assume a prominence in the public eye which he had not anticipated; and he never failed to speak in the warmest terms, even in his old age, of the unwearied labours of the Messrs Haldane in preaching the everlasting Gospel throughout the whole extent of Scotland.

Interested as Mr Campbell felt in all that concerned the progress of Christ's cause, his sympathies were strongly drawn forth by the accounts which he had accidentally heard of the revivals of religion in Wales, under the ministry of the truly apostolic Mr Charles of Bala. He opened a correspondence with Mr Charles upon the subject. A few extracts from the letters which he received, in reply to his inquiries on the subject of the Welsh revivals, will be read with interest:—

"In Carnarvon and Anglesea congregations are very numerous and very large. Thousands flock together at the sound of the Gospel trumpet, and hear with great earnestness and attention. Awakenings, also, are frequent; but as to any extraordinary outpouring of the Spirit, there is none at present, but in two places besides this neighbourhood; and, in those places, it does not carry with it the strong marks of power irresistible and convincing demonstration which has attended it here. The report of what was going on here has awakened the attention of all the country, and filled the Churches every where with a spirit of thanksgiving and prayer. I have hardly a doubt but it will spread; the beginning was so glorious that I cannot suppose but it precedes great things. The Churches every where are, if I may so say, 'in labour;' and I cannot but expect that 'a man-child is to be born.' They are prepared—they are praying—they are waiting and longing for his coming. He has, indeed, already done great things

in this principality. Within these fifty years there have been five or six very great awakenings; a land of darkness and of the shadow of death hath seen great light; but oh! may we live to see still greater things. Your saying, 'that a similar revival took place in your country about fifty years ago,' enkindled a spirit of prayer in me for the return of your jubilee. I am persuaded, that unless we are favoured with frequent revivals, and a strong, powerful work of the Spirit of God, we shall, in a great degree, degenerate, and have only 'a name to live.' Religion will soon lose its vigour; the ministry will hardly retain its lustre and glory; and iniquity will, of consequence, abound. I am far from supposing this to be the case in your country; I am only speaking of the thing itself. Scotland, I know, has, in ages past, been a most highly favoured country. I hope it still continues so; but I am perfectly ignorant of the present state of religion in it. May the good Lord hasten that blessed time when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.'"

And again:—

"I must not omit informing you that one great means of promoting the work of God among our young are *circulating charity-schools*, which have been supported among us for these nine years. They are supported entirely by subscriptions and charitable donations of friends of the Gospel. We have now about twenty schoolmasters, employed in five different counties, to each of whom we pay ten pounds per annum; they are entirely at our disposal, and we move them from place to place all over the country, and teach all that will attend them, rich or poor, gratis. Half a-year we find sufficient to teach a child of moderate capacity to read the Bible well in the Welsh language. The only intention of these schools is to teach children to read their *own language*, and to instruct them in the first principles of religion, and to endeavour to impress their minds with a sense of the importance of divine truths. It is impossible to express the blessing which has attended these little seminaries, and still continues to attend them. I visit them myself, and catechise the children publicly. Sometimes the congregation has been so large on these catechetical occasions, that I have been obliged to perform the whole service in the open air. I have drawn up a little form comprehending the first principles of Christianity, according to which they are instructed. In some of the schools we have had general awakenings among all the children; they have been a great means of *soberizing* the minds of young people, drawing their minds to the Bible; it gives them a taste for reading, and the next step will be to attend preaching, which is seldom without some effect on their minds. We take care that the teachers are men of piety, and zeal for the conversion of sinners. We have but one only point in view in these institutions; that is, the salvation of their souls. We endeavour to bring this point into their view in all its infinite importance, as far surpassing all other matters whatsoever. This is what we aim to do; but, alas! how little would all avail, were it not for the powerful agency of the blessed Spirit. Blessed be the Lord, we see him evidently and gloriously at work among us; never more so than at the present time, taking the country at large. Bless the Lord in our behalf, and pray for a continuance of his loving-kindness."

The letters received from Mr Charles, as well as the narrative of the Welsh revivals, Mr Campbell circulated throughout Scotland, and awakened a spirit, in many places, which led to great searchings of heart and eager inquiry after the truth as it is in Jesus.

But while Mr Campbell was thus evincing a lively concern about the progress of religion in other places,

he did not relax his efforts in endeavouring to do good at home. About this time, indeed, he was mainly instrumental in forming the Philanthropic Society; which was the commencement of what is now known as the Magdalene Asylum of Edinburgh. To this highly useful and benevolent institution Mr Campbell acted as secretary; being the first who occupied that office in connection with the Society. In a few years, however, he resigned the office, and removed to Glasgow. While there, he was again honoured of God to be one of the first originators of the Magdalene Asylum in that city.

It was at this stirring period that the subject of missions to the heathen began to occupy a prominent place in the attention of the religious world. The formation of the London Missionary Society, composed, as it was, of Christians of all denominations, seemed a new era in the religious history of Britain. Mr Campbell tells us, in his usually happy and homely manner,—

“It had a most electrifying effect on the Christians of the north. ‘We were like men who dreamed.’ From the days of George Whitefield till then, the Christians on both sides of the Tweed had been fast asleep. The Christians of different names were busy repairing and adding to their walls of separation, and now and then throwing *squibs* at each other from their battlements; but the news of the above Society was like the bursting forth of a bright meteor in a dark night,—it attracted every eye, and became a text at every tea-table; and those who had not heard of it for a week were looked at as persons who had been living in a coal-pit; many of which pits are in the neighbourhood of Edinburgh.”

The example of London was speedily followed by the northern metropolis; and, on the formation of a similar institution in Edinburgh, Mr Campbell was chosen one of the Directors. Sierra Leone in Africa, was selected as the first scene of their operations, but the unhealthiness of the climate put an end to the mission. This disastrous result led to the following plan, which we explain in Mr Campbell’s language:—

“Musing on the unhealthiness of the climate to European constitutions, one morning, when stepping out of bed, this thought occurred,—‘Might we not bring over Africa to England; educate her; when some, through grace and Gospel, might be converted and sent back to Africa; if not any converted, yet they might help to spread civilization: so all would not be lost. The amount of which was,—To try to bring over twenty or thirty or more boys and girls from the coast of Guinea, through the influence of Governor Macauley; educate them in Edinburgh, and send them back to their own country, to spread knowledge,—especially Scripture knowledge.’”

This plan he communicated to several friends, and among others, to the Countess of Leven,—through whose kindness he procured an interview with the late Charles Grant, Esq., chairman of the East India Company, who had just before returned from India. Mr Grant approved of the scheme, and also Mr Wilberforce, but the London Anti-slavery coterie, who were consulted on the subject, advised, that the execution of the scheme should be postponed till peace with France, which they hoped would not be far off; and because the war-taxes pressed hard upon the people, they urged that it would be difficult to obtain subscriptions to defray the expenses. Mr Campbell

yielded with reluctance to the proposal for delay. About a year and a-half after this, however, having mentioned the subject to Mr Haldane, the scheme took strong hold of that benevolent and devotedly Christian man, and after revolving the matter in his mind, he sent for Mr Campbell, when the following conversation took place:—

“‘What is the real reason why you were advised to defer commencing the Institution?’ ‘Entirely the dreaded difficulty of obtaining funds to defray the expense of the institution.’ ‘Have you calculated the probable amount of those expenses?’ ‘Yes; the probable expense of bringing over thirty children, lodging, supporting, and educating them for five years, and their passage back to Africa, will cost from six to seven thousand pounds.’ ‘Supposing you were to write to the Governor of Sierra Leone, stating that you had sufficient funds for supporting such an institution, and requesting him to collect thirty or forty of the sons and daughters of the African chiefs over whom he had influence, and send them over to you; do you think he would have sufficient confidence in you to fulfil your commission?’ ‘I think he would.’ ‘On what do you ground that expectation?’ ‘When the French destroyed the settlement or free-town, Governor Macauley came to London to lay the state of things before the Company. After finishing the business there, he visited Scotland to see his relations. On coming to Edinburgh, he called upon me with a letter of introduction from the Rev. John Newton, (which would be a sufficient passport to any Christian in Scotland, so highly were his works prized.) The Governor had four sisters in Edinburgh, living together, and as they had no particular friend to advise with, he requested me to engage to be their adviser; to which proposal I readily consented. In the course of a year after they came under my wing, I was bridegroom’s-man to three out of the four.’ On hearing this statement, Mr Haldane was satisfied, and volunteered to be responsible for the whole expense of the scheme, and gave me a letter to that effect. Accordingly I wrote by that day’s post to Governor Macauley, Sierra Leone, requesting him to obtain thirty or thirty-five African boys and girls, and send them to Edinburgh, as I had obtained funds to defray all expenses. I sent it to the care of Henry Thornton, M. P., Treasurer to the Sierra Leone Company; and that day week sent a duplicate to the care of the Messrs Anderson of Philpot-lane, who had a large slave establishment on Bance Island, in the neighbourhood of Sierra Leone.”

Two years elapsed without receiving intelligence from Africa. At length a letter arrived from Governor Macauley, dated Portsmouth, and stating that he had brought over twenty boys, and four girls. Mr Campbell hastened to London to receive his young charge; but before taking them to Scotland, it was judged prudent that they should be inoculated, and for that purpose, they were all received into the Small-pox Hospital at St Pancras. While waiting for their recovery, Mr Campbell was asked to supply Kingsland Chapel, which was then vacant. He did so for a few Sabbaths, a circumstance which, in the mysterious arrangements of Providence, led to his appointment as minister of that chapel. Whilst the African children were still in the hospital, some difference of opinion arose among the patrons about their education. This annoyed Mr Campbell much, but a society was formed in London, which took them off his hands, and he returned to Edinburgh without them. Thus failed an experiment

which he had much at heart, and which promised, by the Divine blessing, to prove a signal benefit to poor, enslaved, degraded Africa.

### ON THE DECREES OF GOD, AND THE EXECUTION OF THEM IN HIS WORKS.

BY THE REV. JAMES BREWSTER, D.D.,

*Minister of Craig, Forfarshire.*

#### PART I.

FROM the view already presented of the only living and true God, as infinite, eternal, and unchangeable in his being and perfections, we may be well prepared for the statement which immediately follows, respecting the sovereignty of God, that is, his absolute power and undoubted right to order all things, in all worlds, according to his own will. Nothing can possibly exist or take place without his will, giving it existence, continuing its existence, or at least permitting its existence; and in this his will to give, or continue, or permit the existence of any being or event, he is and must be altogether independent and irresistible, acting solely from his own pleasure and for his own purposes. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth."

But when we speak of all things thus proceeding from the sole and sovereign will of God, it is not meant that his will is arbitrary, or without reason; but, on the contrary, it equally follows, from his infinite perfections, that he wills nothing without the best reasons, whether those reasons be made known to his creatures or not. His sovereignty is inseparable from his perfect wisdom, justice, goodness, and truth; and he never can deny himself, or be otherwise than "righteous in all his ways, and holy in all his works." The supposition of his making a wrong use of his sovereign will and supreme power is impossible, and would involve a contradiction of the infinite and adorable excellences which are admitted to belong to his nature and character as God. However we may apprehend or explain the matter, it is not possible to question the general truth, that all things proceed from the sovereign will of God, and are all ordered in the way that is best. This truth the Catechism states most fully and explicitly, and distinctly teaches, that all things thus proceed from one eternal act of the Divine mind, for the manifestation of the Divine glory. "The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass."

The word "decree" is rarely used in Sacred Scripture in reference to God, and in no case as denoting his secret purposes in general. It is not found in the New Testament at all in reference to God; and, when so used in the Old Testament, it signifies always some particular determination concerning a particular thing or event. The words employed in the Scriptures, in expressing this doctrine, are such as these—*pleasure, will, choice, counsel, purpose*. And thus we read of "the counsel of the Lord—the thoughts of his heart—the purpose of the Lord—the good pleasure of his will." By the decrees of God, is therefore to be understood the pleasure of the Divine mind, or act of the will of God, by which he purposed to produce or permit whatever exists or comes to pass. But while we

speak of the Divine decrees as many, because they relate to various objects and periods; and while the Scriptures, in condescension to our weakness, use similar language; yet must we conceive only one act in the Divine mind, proposing to himself at once all that should take place in time throughout the universe. This act must be understood also to have been from all eternity, as there can be no succession with God, nor any change in his mind; but all things possible, and all reasons for preferring one thing to another, must be present together to his view. Hence it is said in the Catechism, "The decrees of God are his eternal purpose;" one purpose, and that from eternity.

In this purpose he acted "according to the counsel of his own will," his own free and sovereign choice; "for who hath known the mind of the Lord, or who hath been his counsellor?" Yet was his will guided by "counsel," the counsel of his own wisdom and holiness, directing all his pleasure to the best and most glorious ends.

The reason of the Divine choice, or the end which the blessed God had in view in his eternal purpose, was and must be the manifestation of "his own glory," which could indeed be accomplished only by bringing creatures into existence, capable of knowing, loving, and adoring his perfections, and to whom as a subordinate end, the highest happiness would be imparted by the exercise of such contemplations and affections.

This end comprehends all beings and all events, whatsoever exists, and "whatsoever comes to pass," especially all that relates to his rational creatures, their natural endowments, their course of action, their temporal condition, and their eternal state.

All this God hath "foreordained," hath not only known or foreseen, but hath appointed and determined beforehand; so that nothing can come to pass, but what he hath willed, or in any other way, than what he hath arranged.

All this the Scriptures plainly teach us to believe concerning God; and if we may so speak, they simply teach it, or take it up rather as a truth already admitted, than as requiring to be revealed. They do not, therefore, say much on the subject as a separate doctrine, either as declaring it, or as discussing it; but they repeatedly affirm it as the truth concerning God, and as running through the other truths which he has revealed respecting his government of the world, and his gracious plans for man's salvation. It is thus to be seen, not so much in particular passages, as in the general strain of the Inspired Word; and is, in fact, a doctrine of what is called natural religion, as much as of Divine revelation. It is the uniform strain of the Divine record, that *all things and all events proceed from God*. "Thou hast created all things, and for thy pleasure they are and were created." "He doth according to his will in the army of heaven, and among the inhabitants of earth." "I make peace, and create evil: I the Lord do all these things." "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." "Of him, and through him, and to him, are all things." "Known unto God are all his works from the beginning of the world." "He hath chosen us in him, before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the



good pleasure of his will—according to the purpose of him who worketh all things according to the counsel of his own will—according to the eternal purpose which he purposed in Christ our Lord.” “Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared through all the earth.” “Therefore, hath he mercy on whom he will have mercy; and whom he will he hardeneth.” “Against thy holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” “The Lord hath made all things for himself, yea, even the wicked for the day of evil.” “What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory, even us whom he hath called, not of the Jews only, but also of the Gentiles.” “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground, without your Father. But the very hairs of your head are all numbered.”

From these and numerous similar portions of Sacred Scripture, it is clearly taught, or rather taken as granted, that the Most High God ordereth all things as it pleaseth him, all things that come to pass, both good and evil, even things apparently trivial and accidental, whether relating to the circumstances of our earthly lot, or to our everlasting condition, that thus all things were foreknown, and purposed in his mind from all eternity, exclusively according to the counsel of his own will; and that all things thus agreeable to his purpose or pleasure are determined to come to pass, and directed to his own glory, or the manifestation of his perfections.

The same conclusions clearly follow from the consideration of the Divine perfections. As all things derive their existence from the will of God, and cannot exist in any other way or manner than as he pleases, all beings and all events must have been perfectly known to God from all eternity. All these, in all their qualities and relations, must thus have been present to the Divine mind in one view, in the most perfect manner, and never can be otherwise for a single moment. The supposition of God doing any thing in time which he did not eternally foreknow and intend, would imply, that he is not infinitely wise and absolutely unchangeable, but that he makes progress in knowledge, and alters his plans according to circumstances, of which he was not aware, and which he was not able to control. This is utterly contrary to all that reason teaches of God's nature, as well as to what Scripture teaches us to believe concerning him. “With him is no variableness, neither shadow of turning.”

All things that could possibly exist being thus at once and for ever before the Divine mind, he could not but choose those things to exist which were the best or fittest, both for his own glory and the good of his creation; and this choice of God, that such and such things should exist, is the cause, and alone can be the cause, of their existence. All beings, with all their several faculties, and all the use which they would make

of these faculties, “whatsoever comes to pass” as their actions, proceeding from their own exercise of the powers bestowed upon them, must all equally have been foreseen and foreordained, as composing that universal system, which he willed into existence, and which never could exist without his will. It is not conceivable that things could have been otherwise—that the infinite and eternal Jehovah could have called the universe into existence without any design or end in view, or that, having some great good end in view, he should not fully provide for its accomplishment. This he could not be unable to do, when he knows all things, and can do all things, that in their nature are possible to be done or take place. This he could not be unwilling to do, when there could be to him no trouble in planning, and no labour in executing, the means of accomplishing his own great and good end. Hence it must follow, that he hath provided the proper means for accomplishing his purposes; and that all events, both the end and the means, “whatsoever comes to pass,” and whatsoever was necessary to bring it to pass, has been at one glance foreseen, and by one act arranged, in the eternal purpose of God's sovereign will.

To deny this doctrine involves the greatest absurdities respecting the Divine nature; and is just saying, that God is limited in his knowledge, always learning what he did not know before; that he is changeable in his plans, which he must alter as he acquires further knowledge; that he is dependent on his creatures and their actions, requiring him to adapt his proceedings to theirs; that he is, and must always be, uncertain of the accomplishment of his own ends, and has called a universe into existence, without being sure whether it would tend to good or evil.

THE NECESSITY OF WORKING OUT OUR SALVATION WITHOUT DELAY:

### A DISCOURSE.

BY THE LATE REV. ANDREW BULLOCK, A.M.,  
*Minister of Tulliallan, Perthshire.*

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—ECCLES. ix. 10.

In discoursing from these words, I shall, by the help of God, *first*, consider what it is which our hand findeth to do, or the work which is set before us to be done by us; *second*, the manner in which the work should be done, *viz.*, with might; and, *third*, the great inducements to our doing it with our might.

I. Then, the work which our hand findeth to do.—We shall not do justice to the words of our text, if we consider them merely as containing a general exhortation to activity and diligence in the business of life. In the Word of God, all indolence is not only discouraged, but pointedly forbidden. We are distinctly and solemnly commanded not to be slothful in business, but to labour working with our hands the thing which is good, and to provide for the wants of our own house. We must, however, bear in remembrance, that the labours of our lawful worldly calling, and the duties which we owe to society, do not, and should not, form the only objects of our attention.

For these labours and duties there is a fit and appropriate season; and they are each of them entitled to a certain portion of our attention and our care, according to their relative importance. But there is one work which, in point of importance, infinitely transcends them all—the work of our personal salvation. Whatever be the claims of other pursuits, and however much we may be cumbered and troubled about other things, this is the one thing needful—this is the great work which we have to work out, and which we cannot neglect or leave unfinished without certain and eternal ruin. We are all of us by nature involved in guilt, and by wicked works we are all of us sinners before God. The Bible repeatedly and solemnly asserts this, and our own consciences, by the fears with which they are alarmed, add their testimony to these assertions. In consequence of our original guilt and our actual transgressions, our condition is truly awful. The sentence of our condemnation has been already pronounced. We are excluded from the favour of God; his wrath hangs over our heads; and if we continue to live, and should we die in such a state as this, that wrath will assuredly overtake and overwhelm us. How sad and appalling the circumstances to which we have reduced ourselves! How miserable the present condition, how gloomy and alarming the future prospects, of those who are regarded here with that perfect detestation with which unspotted holiness contemplates guilt, and shall hereafter become the objects of all that weight of everlasting vengeance with which omnipotent power and justice, untempered by mercy, shall visit rebellion before God! How galling is the bondage of corruption in this life; but, oh! how indescribably dreadful the punishment of sin in those abodes where the gnawing worm of conscience dieth not, where the fire shall burn without ever being quenched, and where the flames shall continually consume, but never destroy! Such is the misery of which we are heirs, to which our transgressions have rendered us obnoxious, and which, unless the grace of the Lord interpose, we must certainly and for ever endure. From this condition, sad and woful as it is, there is, however, a possibility of being delivered. God, in his great and tender mercy, hath provided a method of redemption. In his Holy Word he distinctly reveals to us the means of escaping the wrath to come, invites us to have recourse to them, and promises to us, for this purpose, the assistance of his Spirit. Since, then, on the one hand, we are all of us exposed to the wrath of an offended God, and the curse of his violated law; and since, on the other hand, there is such a thing as deliverance from wrath and redemption from the curse, should we not regard it as our chief concern to strive for these blessings, and to work out the great work—the salvation of our immortal souls—with “might, knowing there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither” we are all fast hastening. What can be so deeply interesting to

us as this? What need we care however many and however great may be the temporal advantages which we relinquish, or of which we are deprived, or however severe may be the inconveniences to which we are subjected in this life, if we know of a surety that we are now the heirs, and shall ere long be the possessors, of perfect and eternal felicity. And what will the wealth and the honours of this world, what will the pleasures of sin, avail us, if we ultimately lose our souls? The redemption of the soul is precious, and when once lost it perisheth for ever. Our loss can never be recovered, and never be compensated. The work of our personal salvation, and whatever is connected with it, tends to advance it, or serves to accomplish it. Repentance towards God, faith in Jesus Christ, the resistance of sin, perseverance in duty, the diligent use of means, and steady growth in grace, as far exceed in importance every other concern, as the heavens are higher than the earth, or as eternity transcends time. If there is any language spoken by the voice of conscience, when reviewing our transgressions with remorse, or anticipating the punishment due to them with terror; if there is any truth in the declarations of the Word of God; if there is any thing dreadful in the endurance of his wrath, or any thing desirable in the enjoyment of his favour—then let us consider the work of our salvation as the great work given us to do—as our chief, yea, our sole concern—in comparison with which all other affairs sink into utter insignificance, and in which a sense of duty, and a regard to our own true and substantial interests, should constrain us to engage with ardour and to persevere with diligence.

II. Since the salvation of our souls is to us a matter of great, yea, infinite importance, and since the degree of importance must determine the degree of care and diligence with which we shall labour in any business, it follows undeniably, that it is incumbent upon us, being both our duty and our interest, to commence and to carry on the work of our salvation, not in a careless, spiritless and indifferent manner, but with all our power and might. This will appear still more clearly, when we consider that, besides being a work of infinite importance and necessity, it is momentous, attended with many and great difficulties. The alluring pleasures of the world—the crafty devices of Satan—the deceitfulness of riches—the engrossing cares of this life—the opposition to be expected from worldly men—the love of their praise, and the dread of their censure—the corruption of the human heart—our natural indolence—our natural fondness for what is sensual and present—our natural aversion and disinclination to enjoyments of a spiritual kind, and to the pursuit of objects which are future;—these form each of them so many obstacles in our path, which all must admit to be great, and which many will feel to be insurmountable. In perfect accordance with this view of the matter are the declarations of Scripture. There the work of salvation is represented as a striving to enter in at a great

gate, and a holding on a narrow path—as a race, in which, if we expect the prize, we must lighten ourselves of every incumbrance, and with unremitting ardour press forward to the goal—as a warfare with enemies formidable for their numbers, their malignity, and their power, before whom we cannot be secure, or finally victorious, unless our swords be always in our hands and our armour always on our backs. Here it is compared to the state of servants having their loins girt, and their lamps burning, and with vigilance, which neither the toils of the day nor the stillness of midnight hour must overcome, waiting for the arrival of their Lord; and there it is described as nothing short of a steadfast and immoveable resistance of all the sins by which we are beset, and a ceaseless and abounding perseverance in the love and practice of every thing that is true, honest, pure, lovely, and of good report. And what are the inferences to be drawn from the representations of this matter? Are we to conclude from it, that indolence is allowable and is harmless? or that we must work out the work of our salvation with all our heart, and soul, and strength, and mind? Let us only consider how we act in the affairs of common life. Go to the men of the world, ye spiritual sluggards; consider their ways and be wise—wise for yourselves in time, and wise unto salvation for eternity. How do they act (or how would you act), in the pursuit of any temporal advantages which they regard as desirable and important, and at the same time know to be of difficult or of dangerous attainment? Are indolence, and carelessness, and procrastination the means which they employ (or to which we ourselves would have recourse), when they are anxious to increase their wealth, or to multiply their comforts, or to widen their influence or their power, or to better their condition in society, or to emerge from obscurity in which they were originally placed?

Has not Providence decreed, that no temporal comfort shall be gained without previous solicitude or toil? And why should we imagine that the blessings of a spiritual nature are to be acquired, or are to be retained, in any other way? Are we acting a consistent, a wise, or a safe part, if we lavish away our time, our thoughts, our endeavours, in the pursuit of uncertain riches—the unsatisfying enjoyments and the fading distinctions of the world; and neither ardently desire nor resolutely struggle for blessings, lasting as eternity, and pure and exalted as heaven itself; and yet flatter ourselves with the hope of these being ultimately ours?

It is not thus, my friends, that the wrath to come was ever escaped from, or the heavenly inheritance ever was won. In such a spirit no temptation can be successfully encountered, and none of our spiritual enemies be put to flight. In this spirit we may, indeed, begin to run the race set before us in the Gospel; but most assuredly, in this spirit we never shall reach the mark, nor obtain the “prize of our high calling.” In such a

spirit we never shall work out the “work of our salvation with fear and trembling.” It is not enough that we do something, that we feel some desires, and put forth some efforts to be saved. Were the kingdom of heaven to be entered into on such terms, few, few, would come short of it. The truth is, that no man can hear the solemn statements concerning our present melancholy condition, and our future destiny, which are contained in the Word of God, without, at least to a certain degree, having his heart impressed, and his conduct influenced. No human being can coolly and deliberately relinquish the hope of heaven, and act in a manner which he knows will render him unhappy for ever,—no man, in any Christian country, ever perished in this manner; but thousands have lost their souls, not by doing nothing whatever in the work of their salvation, but by not doing enough—by not entering upon the business with ardent zeal, and persisting in it to the very last. The conduct of the great majority of professing Christians resembles that of the foolish virgins, whose disappointment was occasioned, not by their making no preparation to receive the bridegroom (for, like their wise companions, they took their lamps), but by their not making preparation enough—by taking their lamps without any oil in their vessels; or that of the man who built a house to shelter himself from the storm—and in so far acted well; but whose edifice was overthrown, because he possessed not industry and perseverance to dig as deep as the rock for a foundation. In like manner, unless we work at the work of our salvation with all our might, determined that no obstacle shall hinder, no opposition deter, and no avocation divert us from carrying it on, we need not work at it at all. Whatever we may feel, and however we may act, as to other affairs, *here*, unquestionably, our hearts must be in earnest, here our hands must be diligent. We must make this work the great business of our lives; in comparison with which, we must view and we must treat every other concern as utterly insignificant; and to the accomplishment of which, we must never imagine it sufficient to devote one day out of seven, or such fragments of time as may be left behind by the pleasures and occupations of the world, or the languid wishes of a heart the fervour and energy of whose affections have been lavished away on the enjoyments of sensuality, or the pursuits of ambition. No, we must regard this work as requiring the concentrated force of all the affections and powers of our rational nature, as long as we have breath and being in the world.

Do not think, my friends, that I am exhorting you to that which is impracticable, or which is superfluous: I am not urging you to give to the work more than it deserves, more than is necessary, more than the Word of God requires, or more than others have given before you—or more than some of you will wish to have given, when your wishes shall come too late. What I am stirring you up to engage in, is the great work of

your personal salvation, and to engage in it with your might. The object towards which I am exhorting you unceasingly and strenuously to direct your endeavours, involves every thing that can give complacency to hope, or torment to fear—it is deliverance from all that your immortal souls shall endure in hell, and all they shall enjoy in heaven. And say, then, whether this object is not worthy of your desires, your prayers, your efforts?—whether it is not worthy to be struggled for, however much the struggle should cost you, and however long it should last? This is the “one thing needful,”—this is the “pearl of great price;” succeed in it, and you are happy for ever, whatever else you may lose; neglect it, and you are for ever miserable, though you should gain the whole world as your portion. He who “works out the work of his salvation,” though it should be “with fear and trembling,” has neither lived nor laboured in vain; and he dieth not as a fool dieth. He is wise for eternity—he hath hope in his death, and after death, he hath heaven for his home. He who will not begin this great work, or who, having begun it, leaves it unfinished—better were it for that man that he never had been born—better for him that Christ had never died for sinners—and that the offers of mercy, through faith in the blood of atonement, had never been sounded in his ears, and pressed on his acceptance.

III. We come now to consider the great motive to diligence in the work of our salvation, furnished by our text—that “in the grave, to which we are going, there is no work, nor device, nor wisdom, nor knowledge.” It is impossible to conceive a more affecting or powerful inducement to labour with our might in the work of our salvation, by sincerely repenting of sin, and cordially believing the Gospel, than this, that in the grave, to which we are all going, and to which we know not how soon we may go, repentance cannot avail, and faith cannot be exercised. How solemn is the thought, that we have before us a work of infinite importance—for it is the salvation of our never-dying souls; of great difficulty—for we have to contend with the temptations of the world, the wiles of the devil, and the corruptions of the flesh; while we are utterly uncertain how short a period may be assigned us for bringing it to a close! How awful will be our condition, if we should be summoned to the grave before our work is commenced, or before it be concluded! How deeply does it concern us to “give all diligence in making our calling and election sure.”—to be “steadfast and immovable,” always vigilant, and abounding in the work of the Lord, since we know assuredly, they only are blessed whom “their Lord, when he cometh, shall find so doing!” Here, we enjoy the means of grace, the offers of mercy, and spiritual privileges of incalculable value—space for repentance, the free invitations of the Gospel, and opportunities of embracing them; but when *death* comes, as come at last he must, then shall our day of mercy end, then shall our privileges cease, and our state for eternity be unalterably fixed.

To him that is joined to all the living, there is hope; there is hope that, although hitherto repentant, God may, ere long, “give him repentance, to the acknowledging of the truth;” there is hope that to-day he may improve the privileges he yesterday despised,—and that, although he has continued for years “stout-hearted, and far from righteousness,” he may yet flee for refuge to that great propitiatory sacrifice whose merit can never be pleaded in vain.

But the dead know not any thing; they cannot know “things pertaining to their peace, for they are hid from their eyes.” “They have no share for ever in any thing that is done under the sun;” they cannot share in the mercy of the Lord, which is in the heaven above and upon the earth beneath, and which is over all his other works, but which reaches not to them; they have no share in the offers of a Saviour—they can neither hear, nor understand, nor embrace them; and they cannot work at that work to which I am this day exhorting you—for they are inclosed in the shades of that long and dark night in which no man can see to work. Those irregular heaps around us, on which the wild grass grows with such rank and unprofitable luxuriance, contain, beneath them, limbs which were once knit together with strong sinews, and bones once clothed with flesh and covered with skin; these are all the remains of living, thinking beings, who once gave animation to those scenes in which you now move, that once occupied the habitations in which you dwell, and assembled within the same house of prayer. But they shall never return to the homes which they loved; they shall never gather round the blazing hearth, where, with his children climbing his knees, the wearied labourer refreshed him from his toils,—and where the poor man, for a season, either forgot his poverty, or was happy in spite of it; they shall no more go up with the multitude to the sanctuary of the Lord, at the sound of the Sabbath-bell.

Of those now in the state of the dead, some, perhaps, were men that made a mock at sin, and who, because sentence against their evil works was not speedily executed, had their hearts set in them to do wickedly; some of them were men whom conscience had often warned with unbecoming earnestness, and with whom the Spirit of God had long striven in vain; there multitudes are lying, some who were mere formalists, who imposed on others and deceived themselves by a bigoted, bustling, and ostentatious profession of religion, by a speculative acquaintance with the form of sound words, while their hearts were as unimpressed with the power, as their lives and their actions were unadorned with the fruits of holiness. And could we have access to know the histories of those that are beneath that turf, we should find among them persons who were once concerned about the salvation of their souls, and who once were nearer the kingdom of heaven, than numbers of those whom I am now addressing, but, notwithstanding, fell short of it and

never entered in. They, perhaps, could trace their first serious convictions to some striking providence, the intelligence of a sudden death, or the hearing of an awakening sermon on the uncertainty of life and the importance of eternity; these convictions remained and deepened, and with some of them, the time was, when they derived comfort from prayer, when their Sabbaths were their happiest days, and the people of God their chosen companions; but, alas! they grew weary in well-doing, and did not work at the work of their salvation, with their might, and forsook their first faith, and forgot their first love; temptation assailed them, and they yielded to its power; their conscience became seared through the deceitfulness of sin; the warnings of the Spirit were, in righteous judgment, for ever withdrawn from them, and in this state of spiritual deadness and worldly mindedness they went down to the grave. Were these men to be permitted to revisit the earth, and to resume the work which they had so foolishly abandoned, how wide the difference between their present and their past conduct! "All old things are passed away, and all things would become new." What burning zeal and what inflexible perseverance would they manifest? With them there would be no misspent Sabbaths, no idle wishes, no cold lifeless prayers, no careless inquiries, no feeble endeavours, no slothful delays; they would not merely seek, they would strive to enter in at the strait gate; from such men the kingdom of heaven would suffer violence, and their violence would take it by force. What would they who had died in a state of impenitence and sin give to enjoy, even for a single day, those opportunities which you have possessed so abundantly, which some of you have so long despised; but which you may soon be unable to find, though you should seek for them carefully and with tears? Were the stillness of their prison-house to be broken, but for once, by the renewed publications of offers of mercy and calls to repentance, with what speechless earnestness would they listen to the sound? With what joy would they hail the messengers of such glad tidings, and how eager the gratitude with which they would embrace them? But none of these events can take place. In the grave, whither they have gone, "there is no work, nor device, nor knowledge, nor wisdom." They dwell in the land of silence, and they shall never awaken from their sleep in the dust, or arise from their low and narrow bed, till the trumpet of the archangel shall sound, and the heavens be no more. Such is the sentence, such the appointment of Divine justice, and before this sentence can be reversed, Omnipotence must be overcome. The state of the dead cannot be changed; as we are left by death so are we overtaken by judgment. Our character, dispositions and views before death, continue with us for ever, and unchangeably determine our spiritual condition. "As the tree falleth so it must lie." Death, to the people of God, is followed by happiness which shall never

end, and by glory which fadeth not away; but to those who are strangers to the faith of the Gospel, whose sins remain unpardoned, and whose hearts remain unsanctified by grace, it is succeeded by a state of misery in comparison of which all the pains that can torture the body, and the deepest anguish that can tear the heart, would be merely a state of tranquillity and repose.

How solemn, then, and how powerful is the exhortation rendered, to work with our might at the work of our salvation, by reflecting that in the grave, no work, nor device, nor wisdom, nor knowledge is found.

As long as we walk on the earth, or breathe the air, or behold the sun, there is no ground for despair. While life lasts, hope remains. While there is life, conscience warns, the spirit strives, the Saviour pleads, the Gospel invites, the promises may draw, and the threatenings may drive from sin to repentance, and from iniquity to holiness,—the fervent prayers of righteous friends may avail, the sinner himself may supplicate for his own soul, and repairing to a throne of grace, his prayers when offered in the name, and urged on the merits of the Redeemer's righteousness, may move the Almighty to repent of the evil he had purposed to inflict, may change the threatening into a promise, the curse into a blessing, and the wages of sin, which is death, into the gift of God, which is eternal life through Jesus Christ our Lord. While there is life, nothing which we may have done, nothing which we may have left undone; neither the number of our offences, nor their greatness; neither the length of time during which we have persisted in committing them, nor the aggravating circumstances by which their guilt has been deepened, can extinguish hope in the breast of the sinner, or restrain the exercise of forgiveness with God. As long as our mind can think, as long as it is capable of understanding the meaning of the words in which the offers of pardon and reconciliation are made, as long as the warm current circulates within us, and the silver cord remains unbroken, God may be just, and yet justify us, and we may repent and believe, and be saved; but when the night of death comes, all is over, the moment the pulse ceases to beat, that moment the Saviour ceases to plead, the Spirit to strive, and the Gospel to invite,—then the salutary warnings from conscience become the gnawings of unavailing remorse, then the intercessions of the righteous would be a mockery of heaven, and then the state of the sinner himself, to whom so lately the most encouraging offers of pardon were addressed, becomes the same as if no atonement had been provided for sin, and as if mercy had never been numbered among the attributes of God. Amen.

---

"GOD IS LOVE."

OR! child of grief, why weepst thou?  
 Why droopst thy sad and mournful brow?  
 Why is thy look so like despair?  
 What deep, sad sorrow, lingers there?

Thou mourn'st, perhaps, for some one gone—  
A friend, a wife, a little one;  
Yet mourn not, for thou hast above  
A friend in God, and "God is love!"

Was it remorse that laid thee low?  
Is it for sin thou mournest so;  
Surely thou bear'st a heavy grief;  
Yet, mourner, there is still relief.

There's One on high can pardon give,  
Who gave his life that thou mayest live;  
Seek, then, thy comfort from above—  
Thy friend is God, and "God is love!"

Has cold unkindness wounded thee?  
Does thy lov'd friend now from thee flee?  
O turn thy thoughts from earth to heaven,  
Where no such cruel wounds are given.

In all the varying scenes of woe—  
The lot of fallen man below—  
Still lift thy tearful eye above,  
And hope in God, for "God is love!"

Sweet is the thought, time flies apace—  
This earth is not our resting-place;  
And sweet the promise of the Lord  
To all who love his name and Word.

Thou weeping pilgrim, dry thy tears,  
Comfort on every side appears;  
An eye beholds thee from above—  
The eye of God, and "God is love!"

#### CHRISTIAN TREASURY.

*The blood of the martyrs is the seed of the Church.*— Experience warrants, and reason justifies and explains the assertion, that persecution generally tends to quicken the vigour, and extend the prevalence, of the opinions which they would eradicate. Christianity, especially, has always thriven under persecution. At such a season, she has no lukewarm professors; no adherents concerning whom it is doubtful to what party they belong. The Christian is reminded at every turn, that his Master's kingdom is not of this world. When all on earth wears a black and threatening aspect, he looks up to heaven for consolation; he learns practically to consider himself as a pilgrim and stranger. He then cleaves to fundamentals, and examines well his foundation, as at the hour of death. When religion is in a state of external quiet and prosperity, the contrary of all this naturally takes place. The soldiers of the Church militant then forget that they are in a state of warfare. Their ardour slackens, their zeal languishes. Like a colony long settled in a strange country, they are gradually assimilated in features, and demeanour, and language, to the inhabitants, till at length almost every vestige of peculiarity dies away.—W. WILBERFORCE.

#### HISTORY OF THE ALBIGENSES.

##### PERIOD III.

TO THE SUBJUGATION OF RAYMOND OF TOULOUSE, AND THE PERMANENT ESTABLISHMENT OF THE INQUISITION.

##### PART I.

AFTER the death of Simon de Montfort, a deeper darkness involves the history of the Albigenses,—a friendly darkness to the advocates of the persecutors, as it conceals a fearful amount of woe and suffering, inflicted

upon this devoted people during the last stages of their existence. We shall, therefore, content ourselves with tracing only a few of the leading steps by which the mysterious designs of Providence were accomplished, in the destruction of a gallant and virtuous people, and the downfall of a holy cause,—and endeavouring to read the language of warning and instruction which it so impressively inculcates.

Raymond VI., become weary of a strife for which he was so little fitted, had resigned his government into the more energetic hands of his son, the seventh of the name; but Amaury de Montfort, who succeeded to Simon's feudal rights, was not only an ardent persecutor, like his father, but was also backed by the power of France, with Louis the Dauphin at its head. This prince, who, three years before, had signalized himself by an unsuccessful attempt upon the crown of England, at the instigation of the Pope, whose tool he was on that occasion, now devoted himself with equal zeal to a crusade against the Albigenses; and as Honorius III., the successor of Innocent III., was eager for such a measure, he granted the young prince the subsidy of a twentieth upon the clergy of France for the expenses of the war. Louis, accordingly, took the field, at the head of a large body of knights, and ten thousand archers, and being joined by Amaury, the war was commenced against Raymond Roger, Count of Foix, in whom the obnoxious cause had ever found a steadfast supporter. Raymond VII. flew to the support of his ally, and being joined by the latter, he obtained a signal victory at Basiège, over two of Amaury's lieutenants. But Louis and Amaury, who were, meanwhile, employed in the siege of Marmande, were so successful, that the outworks were won, and the besieged were obliged to capitulate. The garrison offered to surrender, on condition of being allowed to depart with their lives and baggage; but Louis would consent that they should carry nothing with them but their bodies. This hard condition was accepted, and the soldiers came forth to the Dauphin's tent, with their homage and submission; but no sooner did the Bishop of Saintes perceive them, than he said, "Sire, my counsel is, that you instantly kill and burn all these people as heretics and apostates, so that none of them be left alive; and then, that you do neither more nor less to those of the city." The nobles and knights who stood by exclaimed against the treason of inducing a Child of France to violate his pledged word, and Louis permitted the prisoners to depart unharmed. But during this interview, Amaury de Montfort entered the town with his troops, and ordered them to destroy and slay, that the blessing of God might be purchased by their labours; and forthwith a sanguinary massacre commenced, in which five thousand men, women, and children, were put to the sword.

From Marmande the crusaders proceeded to the siege of Toulouse; of which city the cardinal-legate had sworn that not a man, woman, or child, should be spared from the slaughter, or one stone left upon another. But this terrible vow, and the example of the fate of Marmande, only made the Toulousians more determined in their purpose of defence; and Raymond VII. was powerfully reinforced by a thousand knights, with their armed attendants, while every division of the garrison swore to defend its post to the death. These heroic resolutions were not empty words. On the 16th

of June 1219, the crusaders arrived before Toulouse, conducted by Louis, Amaury, and the legate. The lines of circumvallation were traced, and the attacks commenced, but the besieged beat off their assailants at every point; and as sickness as well as the sword began to work fearful havoc in the camp, the crusaders could make no impression. At length, as the forty days of military service had expired, Louis, who could no longer keep his army together, abandoned the siege, and precipitately retreated. After this event, Raymond VII. assumed the offensive, and with such success, that one stronghold after another was wrested from de Montfort, so that in March 1221 nothing remained to him, of all his father's acquisitions, but the city of Carcassonne. This was attacked repeatedly by Raymond of Toulouse, and the Count of Foix; and although Amaury, after having expended all his means in his defence, offered to pledge his lands, and even his person, he could find no assistance, in men or money, from his brother counts, or the King of France, so that he was obliged to submit to his opponents on the 14th of January 1224; and on the following day he left the city, with his military retainers, and abandoned for ever an inheritance acquired by his father's injustice. He repaired to Louis, now King of France (Louis VIII.,) to whom he ceded the territorial rights which his house had acquired from the crusades; while Trevental, the son of the late Raymond Roger, Viscount of Beziers, was reinstated, by the Counts of Toulouse and Foix, into all the possessions of which his father had been deprived.

As Louis had acquired a nominal right to the heretical territories, by the cession of Amaury, he resolved to signalize his zeal for the Church, at the opening of his reign, by the conquest of Albigeois; and he demanded from Honorius III. the usual ecclesiastical sanctions for the commencement of a new holy war, which were gladly accorded. But the Pontiff was obliged to revoke his permission, in consequence of the remonstrances of Frederic II., who, being about to undertake a crusade to the Holy Land, would need the aid of every soldier in Christendom enlisted to shed blood for the remission of sins, and who, therefore, could not afford a diversion of the Church militant against heretics at home. Louis was wroth at this disappointment, more especially, as he was now ready for action; but nothing remained for him save the virtue of obedience. Raymond VII., at the same time, was applying to the Papal court, to make his peace with the Church,—for which he was ready to make important concessions; and if Frederic had commenced his march, the conditions of the Count of Toulouse would have been accepted, as a most welcome offering: but Frederic delayed, and therefore the court of Rome would decide nothing. He postponed his expedition to a more convenient season, and the Pope could now let loose the imprisoned storm of his ire upon the heretics without let or mitigation. Raymond was informed that all his submission was fruitless, unless he renounced his heritage for himself and his heirs for ever; and when he indignantly spurned this iniquitous *ultimatum*, after having been duped so long by a treaty in which far other prospects were held out, Louis, like a hooded falcon, was to be slipped from his jesses, and allowed to work his pleasure upon the Albigeois. A crusade

was preached anew for the suppression of heresy; large subsidies from the ecclesiastical revenues were assigned to Louis, for the prosecution of this righteous warfare; and on the 30th of January 1226, he formally assumed the cross, while Raymond of Toulouse was excommunicated, with all his adherents.

The situation of the Albigenes was now truly helpless. The Kings of Arragon and England, whom policy would have induced to aid the oppressed against the King of France, were stultified into neutrality by dread of the Papal thunder; the same cause operated in reducing to inaction, or enlisting upon the other side, the great feudatories of the French kingdom, except the Count of Foix; and Raymond found himself all but alone, while the combined national army, consisting of fifty thousand knights, and mounted men-at-arms, and their usual proportion of foot-soldiers, seemed to render the hope of resistance an impulse of utter frenzy. Accordingly, while Louis was traversing the Nivernois in May, cities, towns, and castles, in rapid succession, poured forth their deputies, with entreaties for pardon, and offers of submission. The crusaders then advanced to Avignon, a city so attached to Raymond, that, for his sake, it had languished twelve years under excommunication. It could not now, however, resist the inundation that rolled against it; and, accordingly, the citizens agreed to allow the army a supply of provisions, and the free passage of the Rhone, but not to receive it within the walls. These conditions, which were highly favourable to the French king, were accepted, and three thousand soldiers passed over by a wooden bridge constructed for the purpose, one extremity of which rested upon a small island in the middle of the river, and the other upon the mainland, above the city. But the legate hungered for revenge upon the excommunicated city; the crusaders, for its rich plunder; and the proud king himself demanded to cross the river by the bridge of stone, and to ride through the city with his lance in the rest, like a conqueror, and at the head of his whole army. This insulting proposal the magistrates indignantly refused, and immediately shut the gates. The city was then besieged in form; but it was strong in double walls, and the stout hearts that manned them, and the crusaders were encountered with such bravery and success, that they were occupied for three long months before the ramparts, during which a fearful pestilence broke out among their ranks, so that twenty thousand soldiers are said to have fallen by disease and the sword. After a gallant defence, the city capitulated on the 12th of September; but the besieged succeeded in their object, for they obtained by condition that only the legate, and the chief lords of the crusaders should be admitted within the walls. The enemy, however, thinking that keeping faith with heretics was a superfluous ceremony, took possession of the gates, put to the sword the French and Flemish soldiers of the garrison, demolished part of the walls and battlements, and levied a contribution upon the citizens. After thus treating Avignon like a conquered city, in defiance of the most solemn treaties, Louis proceeded on his career of success; and as he marched through the province, several castles laid their keys at his feet, and tendered the oath of allegiance. And now the land was occupied, the sentence of doom pronounced, and the pile ready to be kindled—but where

were the victims? Alas! fifteen years of persecution had done their work, so that the inquisitors, after the strictest search, could only find one, a preacher of heretics named Peter Isarn, who was so old and feeble, that he could not run away; and, accordingly, he was sentenced, and committed to the flames with great solemnity. After this deed, Louis commenced his retreat, and led his still sickening and exhausted army towards Auvergne, strewing the way in his march with the dead and dying, till he arrived at Montpensier, in Auvergne, on the 29th of October 1226. Here he felt the hand of death heavy upon him, for he had sickened of the same pestilential disease that destroyed his soldiers; and he died on the 3d of the following month. By this event, the bereaved Church of Rome lost as dutiful and compliant a monarch as ever abased a kingly crown before a tonsured head.

Louis IX., the son of Louis VIII., was but a child when his father died, and, therefore, the reins of government were intrusted, during his minority, to his mother Blanche, under whose energetic administration the war against the Albigenses was not likely to languish. Indeed, as we have already seen, there remained no longer the apology of religion to the invaders; for the heretics had disappeared as a public body, and ceased to be heard of in the business of life; but the crusading spirit had survived the emergency that first set it in motion; and the love of rapine and massacre, which had been gratified for so many years, looked abroad for new victims, after the old had disappeared. While such was the popular impression upon the subject, ecclesiastics and statesmen lent their sanction to the feeling. The clergy thought that a sufficient example had not been given of the evils of heresy so long as a single town that had nursed it encumbered the ground; the very stone and lime, in their eyes, seemed to be polluted with a plague-spot that could not be cured until these habitations were broken into fragments, and the fragments themselves swept away. And with the French politicians who surrounded the throne, the Counts of Toulouse and Foix were obstinate rebels who opposed, and partly eclipsed the royal authority, and, therefore, must be utterly humbled; while their forfeited possessions would extend the power of the monarchy, and prove a valuable addition to the growing territories of France. From such motives, the war was continued, although the spirit of fanaticism had gradually sunk into indifference; and the close of it, towards which we gladly hasten, was a loathsome impersonation of those selfish and grovelling principles which we have just specified.

At the commencement of the year 1228, Raymond of Toulouse was every where prosperous; Guy de Montfort, the brother of Simon, was slain at the siege of Varailles, and Castel Sarrazin surrendered to his arms. But at this last place, he seems to have forgotten those generous sentiments in which he had hitherto warred, for he frightfully mutilated the prisoners that fell into his hands. Again he was victorious, and again his captives were treated with the same atrocity. The nature and length of the war seemed to have maddened him—but it was that madness of the heart from which every good principle has been banished, and which commonly proves the immediate prelude to ruin. His resistance was no longer a holy conflict,

and he never prospered more. The crusaders advanced upon Toulouse, and the citizens doggedly abode within their walls, in the hope that the enemy would be wearied out by a long siege. But their atrocious Bishop, Fouquet, in whom they had hitherto experienced a persecuting feud, was an indefatigable leader in the hostile camp; and by his advice, a plan was adopted, that struck a death-blow into the vitals of Toulouse. All the vines, the corn, and the fruit trees were destroyed; all the houses burned on every side, for miles round the city; and at the end of three months, during which the work of demolition was systematically carried on day by day, Toulouse, like Balbec or Palmyra, reared its head in the midst of a frightful solitude. No courage could sustain such a terrible species of warfare, and the hearts of the citizens were dried up within them by the sight of this universal desolation, and the poverty it entailed, while Raymond, baited successfully in the field, beheld the miseries of his capital without being able to relieve it. His spirit was broken, and he wanted peace—peace on any terms, and at whatever price. And peace he obtained; but he had better have died bravely in his harness, and found that rest where the "wicked cease from troubling," than lived, to experience their "tender mercies." By a treaty signed at Paris on the 12th of April 1229, he voluntarily became a lord without authority, and a knight without honour—even a man without a will. It would occupy too much space to particularise the numerous conditions to which he subscribed on this occasion; they were all that a merciless and proud enemy could propound to a victim who grovelled in the dust before them. The light of France was thus extinguished, and ages of darkness were to elapse before it could be rekindled. But can man quench the radiance that streams from heaven? it is impossible! The imperishable rays, obscured in one quarter, will only break out in another; and when the night has set upon a people for their sins, it is then that others who have sat in the shadow of death behold the coming of the dawn, and the rise of the "Sun of Righteousness." The few heretics who survived the persecution fled into other lands—to Piedmont, to Austria, to Bohemia, and other countries, even to our own England, where they reappeared under the name of Lollards. But wander where they might, they carried with them the record of their sufferings, and the tenets of their faith; and men every where listened with wonder and delight to their marvellous revelations so unlike whatever their own teachers announced. In this way, a spirit was communicated from heart to heart, over the length and breadth of Europe, that only waited the season of rising; and thus when the first signal was given by the man of Wittenberg, the echo resounded at once from many a land, and myriads simultaneously started up from many quarters, who had been preparing, during the silence of three centuries, for so glorious a restoration.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Street, Edinburgh; and sold by J. R. MACRAE & Co., 19, Oldmarket Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, JUNR. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.



THE  
SCOTTISH CHRISTIAN HERALD,

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

CONTENTS.

<p>1.—A Recent Visit to Dusselthal Abbey, and Count von der Recke, ..... Page 753</p> <p>2.—Sacred Poetry. "Ararat," ..... 755</p> <p>3.—Biographical Sketch. The Rev. John Campbell, the African Traveller. By the Editor. Part III., ..... do.</p> <p>4.—The Army of the Covenanters on Dunse Law, ..... 759</p>	<p>5.—A Discourse. By the Rev. James Hamilton, ..... Page 760</p> <p>6.—Sacred Poetry. "Longing to be with Christ," ..... 763</p> <p>7.—The Present Population of Jerusalem, ..... 764</p> <p>8.—Christian Treasury. Extracts from Milton, Gisborne, Fawcett, and Hill, ..... do.</p> <p>9.—Edinburgh Continental Association. Part II., ..... 766</p>
--	--

A RECENT VISIT TO DUSSELTAL ABBEY, AND COUNT  
VON DER RECKE.

There are at present fifty-seven girls and sixty boys at the Abbey. There are twenty-six boys at Overdyck with the family of the Count, the person who assists in the education of the children, the house and farm servants. There are two hundred people fed in the Abbey every day, almost literally dependent on Him who feeds the ravens for their daily bread. Not long ago some English ladies visited Dusselthal and gave Miss Murray three pounds for the Institution. When she took it to the Countess, the tears stood in her eyes, and she thanked God who had sent the money at the very moment that their last handful of flour had been baked into bread, and there was not the smallest coin in the house to buy any more. As you will like to know every particular about Dusselthal, I will endeavour to give you an account of our visit; but it is impossible to describe the impression that is made on the mind by being brought into contact with such lively faith and charity, accompanied by such deep humility. The Count never refers to himself as the *principal* in the Institution, but in every thing acknowledges the hand of the Almighty who has made use of him as an instrument to work His will. But to return to our visit. My mother, and I, and one of my nephews, went from this place to Dusselthal last Friday, and early on Saturday drove to the Abbey, which is about three miles from the town. I had learnt German enough to make it understood that we were friends of yours, and come at your desire to visit the Count. The servant said he was very unwell and confined to his room, but offered to let him know we were there, and took us into the house into a neat small parlour; and in a little while returned, accompanied by a lady who introduced herself as a country-woman of ours. We rejoiced to find that we should get the account of the Institution in a language we could understand without difficulty. She offered to show us through the building, and first took us into the linen room, which is under the Countess's particular care, and

was a picture of neatness. On one side was the house linen (not a very great deal.) Opposite to it were rows of shelves divided into compartments, and numbered from one to sixty, and each containing the little wardrobe of one girl. Another side, divided in the same manner, contained the linen, &c., of each boy; and the remaining side was a press where hung the Sunday frocks of the girls. We next visited the library, which was filled with books printed in the establishment, and some others given by kind printers to be sold for the benefit of the orphans. Here we made some purchases, and my mother got a print of the Count, and one of the Abbey, which she hopes to present to you, on her return to Leamington. We then proceeded to the part of the house appropriated to the girls, a school-room, an eating-room, a washing-room where each had her own bason, also her own towel hanging on a hook marked with her number, and the sick ward, which contained only two sick children, on one floor. The whole of the floor above was a large dormitory for the girls; fifty-seven of whom, three governesses, and three servants, sleep in it. Nevertheless it seemed quite airy, as there are windows opposite each other all along the sides, and small holes, purposely left in the walls, to keep up a constant circulation of air. The lower storey of the girls' wing is the chapel where they all assemble for family prayers, every morning at seven, and each evening at eight; and on Sundays there are two services. The chaplain is tutor to the Count's sons, and likewise assists him in the general superintendence of the orphans. The lower storey of the boys' part of the house contains a kitchen, wash-house, laundry, dairy, scullery, &c.; above their eating-room, the eating-room for the servants, and the store-room, the school-house, and the attics, their large dormitory where forty boys and two masters sleep. These two buildings were added to the Abbey by the Count, and when he began to build them he had but six shillings

in the world, but as they were absolutely necessary, he believed the funds would be provided, and his faith was not disappointed. The very morning the first payments were due, the post brought him a letter from a friend saying, that one of his acquaintances having told him he wished to lay out a certain sum in assisting some charitable work, he had recommended Dusselthal as a suitable object; and his advice being accepted, he enclosed him the exact money that was necessary for this day's payment. The old Abbey, besides the rooms inhabited by the Count and his family, contains the room where the printing-press is, and where the bookbinding is carried on, and where the shoemakers and tailors work. In summer there is not a great deal of work done in the house, as they find out-of-doors' work so very healthful, and the boys have employment on the farm. They are divided into small companies, under a man who understands the work, dig the ground, and manage the little crop of either potatoes or corn themselves. The girls, in small numbers, under a female superintendent, go out to weed, in harvest to bind the sheaves, and do any part of the farm work that their strength is equal to. In winter, and bad weather, the boys make mats and baskets, work either at printing, bookbinding, shoemaking, or tailoring, according to their abilities; and the girls knit stockings, and make the shirts, &c., that are worn in the Institution. They all look most happy and contented. We saw the boys assemble for dinner. The Count asked the blessing, and they each sat down to a comfortable bowl of pease soup, with vegetables in it. The soup is made without meat, except on Sundays, when they are allowed a little meat, and curds and whey. They get soup for breakfast, dinner, and supper, and a large piece of bread at four o'clock every afternoon. This sounds a meagre kind of food to us, but the children seem to thrive on it, and they have but little sickness amongst them, particularly since the money raised by Miss Aikman enabled the Count to buy and drain the *bush* as they called the *marsh* near the Abbey; before that, the ague prevailed among them. One of the Count's children died last year, and as he was anxious to have her buried near the Abbey, he consulted the inmates about it; they said they should like to have a burying-ground within the walls of the garden, if he would be buried there also. Accordingly, a very neat burying-ground has been prepared and ornamented, as is the custom here, with flowering shrubs; when they have a little money, it is to be enclosed, and Mrs Fry has given them a print of herself, and liberty to have it lithographed, and the copies sold to raise a small sum for that purpose. Another means of supporting the institution is distilling *Eau de Cologne*. It is really very good, and I think when you try what we bring home with us, you will have no scruples in recommending it to any friends who use this scent, and who might like to think that while they are indulging themselves in a pleasant luxury, they were doing good to

destitute orphans. I will inform myself particularly of where it can be got in London, which I stupidly forgot to do when I was at Dusselthal. Some profit is derived from their dairy. They keep eighteen cows, and sell the butter, and skim-milk cheese. The funds raised from these sources, and their books, are in no way adequate to meet the expense of the Institution; but hitherto they have been provided for. The Count's faith has never failed, and, though often in perplexity he has never been in despair. After we had inspected the whole house and affairs, the burying-ground, the garden, and play-ground, to all of which Miss Murray was so kind as to accompany us,—we were introduced to the Count and Countess, and found them very agreeable people. She speaks French very well, so we got on easily with her, and the Count tried to understand my bad German, and was so kind as to talk to me, as I can understand it better than I can speak it. He is a most benevolent looking man. His countenance is most delightful, his manner most excellent. And his wife too is ladylike and agreeable, and a clever looking person. She keeps all the accounts, and manages all the domestic arrangements. They both inquired most affectionately after you and Miss Aikman, and desired their most grateful and kind remembrance to both. Your little name-daughter is a pretty, fair, delicate looking child. We also saw the other girls belonging to the Count, and one boy, but the two eldest boys were out. It is most encouraging and strengthening to faith, to behold the wonderful way in which it has pleased God to supply the wants of this establishment. Last summer, there were some fields to be sold, which lie in the middle of the Count's fields, and the possessor of which had a right to a road through the Count's lands. Many things made him think the purchase a desirable one, but he had only one shilling and sixpence in the world. After much conversation on the subject, he requested those in the house who had faith, would pray, that he might be guided to a right determination, and the next day was set apart for prayer. The morning the sale was to take place, the count said he had made up his mind to offer a certain sum for it, which was accepted. Weeks went on, and the time of payment drew on, but still no money,—till three days before it must be paid, the post brought a letter from the secretary of the Empress of Russia, enclosing the sum, with orders to lay it out either in the purchase of lands, or, in adding to the house. The King of Prussia is very kind to the Institution in various ways. He sends a small barrel of salt once a month, as a present, and all the letters and parcels go free in his dominions. The Germans are not a rich people, therefore, instead of money, a number of ladies send beautiful pieces of work, others send china and ornaments, for which there is a lottery once a-year. The tickets are one shilling a-piece, and this year there are two hundred of them, so

if they all sell it will assist their funds. It is to be drawn next month. I hope you will not be tired with reading all this detail, which I have written, because I thought you would like to know every thing, and now I fear I shall fatigue you. But you wished to know who Miss Murray was. I must not conclude without telling you that she is of Scotch parents. Her father came from Selkirkshire. She came to Germany as one of the Queen of Hanover's attendants, and was six years in her family. Her parents being both dead, and her sisters married, she has no particular home. Last year she visited Dusselthal, and was so pleased with all she saw, that she remained a month on a visit. After a short time she returned, and has been there nearly a year, assisting the Countess in the general superintendence, translating English books into German, for their printing press, and devoting herself to the interests of the Institution. She is very lady-like and agreeable, and from her conversation, I should judge, a real Christian.

## ARARAT.

[From "Sacred Mountains and Waters Versified, by Lady S. . ."]

THE torrents cease, the waves retreat,  
The trembling dove finds rest;  
The terrors of the Lord abate,  
His mercies stand confest.

Full on the troubled deep no more  
The patriarch bends his eye:  
Calmly he waits, in Heav'n's own hour,  
The promis'd sign on high.

And lo! to his astonished view  
That airy pledge is given,  
Dyed in each bright ethereal hue,  
Resplendent in the heav'n.

But oh! what boon more precious far  
Does God's rich bounty yield—  
The Glorious light of Bethlehem's Star  
Salvation has reveal'd.

## BIOGRAPHICAL SKETCH.

THE REV. JOHN CAMPBELL,  
THE AFRICAN TRAVELLER.

BY THE EDITOR.

## PART III.

DURING his residence in Edinburgh Mr Campbell was indefatigable in his efforts to promote the cause of the Redeemer. He visited the sick—examined into and relieved, as far as he possibly could, the destitute and friendless—established and superintended Sabbath schools—preached in the surrounding villages—distributed tracts—wrote small books, for the instruction of the young. "Soldiers and sailors," says his biographer, "wrote to him for advice; the needy and greedy, for money; the reclaimed outcasts, for prayer and counsel; dark villages, for itinerants; and chapel builders, for help; besides those who ordered their missionary magazines, books, and Scott's Commentary, and paid their accounts through him." While thus actively employed in advancing the interests of true religion, Mr Haldane having projected the formation, at his own expense, of a mis-

sion to Bengal, applied to Mr Campbell to accompany them on their Christian enterprise. At first his decided conviction was, that it was his duty to go; but the arguments of his friends, particularly Mr Newton and the Countess of Leven, were effectual in leading him to abandon the design. "I have no doubt," said the former, with his characteristic *naïveté*, "but Satan would be glad to see you shipped off to India, or any where, so he might get rid of you; for you stand in his way where you are." Mr Haldane was not convinced by Mr Newton's reasonings, and urged the matter upon Mr Campbell with increasing earnestness, but without success. This decision, however, though opposed to Mr Haldane's wishes, did not alienate the two friends from each other in the slightest degree,—they still moved with the utmost harmony in all their schemes for the promotion of the truth as it is in Jesus.

The acceptance which Mr Campbell met with as a village preacher, led him to think of devoting himself wholly to the good work. He had been accustomed to associate with the godly ministers of every evangelical denomination in Edinburgh, and he was in intimate correspondence with the leading ministers both in England and Scotland. At the table of the late accomplished and excellent Rev. Dr Buchanan, one of the ministers of the Canongate, he met with many distinguished men; in reference to one of whom, the late Lord Hailes, we find him narrating the following striking anecdote:—

"I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple (better known to literary men abroad by his title of Lord Hailes), a Scotch judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr Buchanan's own words:—

"I was dining some time ago with a literary party at old Mr Abercrombie's (father of General Abercrombie who was slain in Egypt, at the head of the British army), and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries? 'I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.'

"Well," said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses (I forget

which), which satisfies me that I could discover them also. Now,' said he, 'here was a way in which God concealed, or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'

When Mr Campbell had at length formed his resolution to serve God in the work of the ministry, he repaired to Glasgow, where he studied under the Rev. Greville Ewing, who had shortly before left the Established Church and joined the Independents. Here Mr Campbell's mind found ample scope for its exertion. Not only did he diligently prosecute his theological and classical studies, but "during all the time he was at Glasgow," we are informed by his biographer, "he was absorbed with the cause of Home and Foreign Missions, and keeping up his extensive correspondence, as well as preaching or teaching almost every day." His desire to do good was unbounded; and, as an instance, we may quote the following statement in his own language:—

"Soon after taking up my residence in that populous city, I proposed to have a similar institution there for the children of the rich, as I had in Edinburgh for two or three years before leaving it. The friends to whom I mentioned it gave me every encouragement to attempt it. Mrs Baillie, a zealous lady, whose house was in the very centre of the city, offered me the use of her large dining-room. The meeting was to be held from seven to eight every Monday evening.

"In the course of a month there was a stated congregation of fifty or sixty young ladies and gentlemen, with some of their parents, through the active exertions of several friends, both male and female.

"We began with a short prayer, then read a few verses of Scripture, and from one or from the whole, preached a sermon of twenty or twenty-five minutes' length; then added some memorable anecdote, when I had one to relate, then the service ended with a short prayer. I do not remember of it ever exceeding an hour, or having heard that any of the young people were tired. Since that period I have known several of those who attended having become Christians.

"I remember a young woman calling on me, that I might answer a letter her mother had just received from her son. 'At the time of my father's death,' said she, 'my brother was a very thoughtless young man. Instead of helping her, he sold every thing he could lay his hands on; after which, he left us, and became a sailor. He tells us, that afterwards he was pressed, and put on board the *Barfeur*, of ninety-eight guns; that some society had furnished him and others with a copy of the Scriptures,—which he had carefully read, and had thereby been brought to a conviction of the sinfulness of his past conduct, and repentance for it; that he had besought, and hoped he had obtained God's forgiveness, but he could not have peace till he had obtained his mother's also, for the great wrongs he had done her. He also solicited her advice.' It was that I might fulfil this last request, that she brought his letter to me. I wrote a letter, containing the best counsels I could offer, and sent it off to him, on board the *Barfeur*, at that time lying in Causand Bay. In about a fortnight I received a letter from eight sailors, including himself, who had all been affected in the same way, by reading the Word of God, and who often met together for reading and prayer; and they requested I should write a letter addressed to them all, as a united band, which I soon did, and sent off; but as the fleet had sailed on a cruize off the coast of France, I heard no more from them for perhaps three months, when a letter did come, from twenty-four sailors—to which

number the little band had increased during the interval; and these expressed a desire that I should address a general letter to the whole; and if there was any particular book I would wish them to have, that I would mention it in the letter. They also informed me that a similar work had taken place on board the *Thunderer*, and the *Terrible* of seventy-four guns. I did address a letter to twenty-four, and said, that if the fleet should happen to put into Portsmouth, if any of them would call on the Rev. Dr Bogue, with my compliments, he would most readily do what he could for them; and knew of none more capable of giving advice.

"The peace with France in 1802, took place shortly after sending off this, and a great part of the way was paid off, and the seamen scattered in every direction; and I left Glasgow, so I never heard any more of the fruits of that charming display of the grace of God towards those poor sailors."

In the course of his studies at Glasgow, Mr Campbell occasionally itinerated, along with Mr Haldane, for the purpose of preaching the Gospel in destitute parts of the country. He was requested, in 1802, by some of his attached friends in London, to visit the metropolis during the summer, that he might supply the Kingsland Chapel. It will be remembered that, several years before, when in London, he had preached at that chapel, and the impression which he then made had not been effaced. Many of the congregation were forward to him as their spiritual guide. While in Glasgow in 1799, Thomas Reyner, Esq., had written to him in these terms:—"We have been expecting and waiting for a minister to watch over us. Several have been proposed, but our way has never been clear hitherto. We are now of one heart and mind, and believe that the Lord has work for you here. We therefore say, 'Come and help us; and may the Spirit and presence of the Lord come with you!'"

In prosecuting his journey to London, to gratify the congregation of Kingsland Chapel, he spent a month in preaching the Gospel in different counties of England. As soon as he reached the metropolis, he renewed his acquaintance with his friends and correspondents, Mr Newton and Rowland Hill. He preached frequently for the latter, and helped him to correct some of the proof-sheets of his "Village Dialogues." The religious society in London he enjoyed much, particularly during the May meetings, which afforded him an opportunity of becoming acquainted with many of the most eminent ministers from all parts of the country. On the 1st of June, he left London and returned to Glasgow, spending some time by the way in investigating the religious state of Cumberland and Westmoreland.

After his return from the excitement of London in May, Mr Campbell resumed his studies under Mr Ewing; his teaching in Sabbath schools, and occasional preaching in the suburbs, particularly at Rutherglen. In the spring of 1803, he set out on a long preaching tour in the Highlands with Mr James Haldane; and in the autumn of the following year he prevailed on Mr Haldane to visit, along with him, the northern counties of England. Whilst the one preached in the large towns, the other went to the large villages, alternately. Their labours were accompanied with an evident blessing. A few months after this tour, Mr Campbell again visited London, and after supplying Kingsland Chapel for two months, a call was presented to him, to take the pastoral charge of the congregation. He was ordained in

the beginning of 1804, and soon after he returned to Scotland, to settle his affairs before taking up his residence finally in the metropolis.

No sooner had Mr Campbell entered upon the new sphere of duty to which he was now called, than he set himself to devise plans for the spiritual benefit of his people. His attention was first directed to the instruction of the young. For their improvement, he set on foot "The Youth's Magazine;" a publication which has been blessed to the diffusion of much useful knowledge among a large mass of juvenile readers. Mr Campbell was editor of the first ten volumes; it was then committed to the charge of a small committee, who still continue to superintend it.

In the year 1805, though he had only been a few months in his new charge at Kingsland, Mr Campbell spent four months in a preaching tour throughout various parts of Scotland. Long as this journey was, he made another into the Western Highlands in the summer of the next year.

The period at which Mr Campbell settled in London was one of peculiar activity in the religious world, and he was therefore called upon to take a part in the formation of various associations for Christian and philanthropic purposes, which were then formed. He was one of the favoured few who were privileged to be the founders of the British and Foreign Bible Society, of the London Hibernian Society, and of the Female Penitentiary. In every one of the religious movements of the time he took an active part. But while thus busily employed in promoting the best interests of his fellow-men, he had to betake himself to the drudgery of keeping a school at Kingsland, in order to procure a subsistence for his own support. The income derived from his congregation was small, and he found it necessary to resort to this expedient for the purpose of enlarging his income.

While thus discharging, at one and the same time, two laborious offices—those of a pastor and an instructor of youth—he was suddenly, and almost unexpectedly, called upon to occupy a very important work in connection with the London Missionary Society. That useful institution had been deprived, in the mysterious arrangements of Providence, of one of their most efficient agents in South Africa, the laborious and devoted Vanderkemp; and, in consequence of this melancholy event, both the Hottentot and Caffre Mission had been reduced to a very critical state. In these circumstances, the Society resolved to send out a representative to inspect the actual condition of their missions in South Africa, and make such arrangements as might be deemed most prudent. Mr Campbell was fixed upon to discharge this responsible office; and, after mature deliberation and earnest prayer for Divine direction and counsel, he consented to undertake the mission. Supply having been procured for his church at Kingsland and for his school, he was set apart to his new ministry in Miles' Lane Chapel. The venerable Dr Waugh presided on the occasion, and the charge which he delivered produced a most electrifying effect upon the audience. The closing sentences of the discourse were singularly beautiful. They ran thus:—

"Could I place the prophet Isaiah at the base of one of the lofty mountains in Africa, which you, my brother, are about to visit; and if, whilst gazing on its varied

scenery, an earthquake were to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops of the land of Ham from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes; and were a whirlwind to rush in at that moment, scattering the broken and falling masses in mid air, as if playing with the sand-clouds and columns of the desert; still, the voice of the prophet, could it be heard amidst the convulsive war of elements, would exclaim, 'Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation!' Go, my brother, and do thou the same, whatever dangers you may meet in Africa. As God was with Vanderkemp, so will he be with thee, Campbell."

On uttering these words, the aged minister of Christ suddenly sat down, and buried his face in his hands. Under the influence of this striking appeal, Mr Campbell set sail for Africa on the 24th June 1812, in a ship bound for Calcutta. After a somewhat tedious voyage, he arrived at Cape-Town, Cape of Good Hope. It is unnecessary for us to detail the particulars of this visit to Africa, a narrative of which has been long in the hands of the public. Suffice it to say, that he minutely examined the various mission stations in South Africa, travelling about three thousand miles, in a savage country, amid dangers and difficulties of every kind. In the good providence of God, Mr Campbell was preserved in perfect health and safety, and arrived in London in the beginning of May 1814, after an absence from England of scarcely two years.

No sooner had he returned to London, than he resumed his labours both in the chapel and in the school. In all the public societies he took a warm interest, striving by his exertions and his prayers to advance the great cause in which he so much delighted. Little more than four years elapsed, however, when he again set sail for Africa on a similar errand as his former, accompanied by Dr Philip, an active and influential Independent minister from Aberdeen. This second visit to Africa seems to have been peculiarly gratifying to the mind of our traveller. The influence of missions in promoting the progress of civilization and refinement had become quite apparent. Where he had formerly found ignorance, and immorality, and savage cruelty, he was now refreshed with the sight of an educated, industrious, and happy people.

After an absence from England of about two years and a-half, Mr Campbell reached London in time for the May meetings of 1821. He was quite the lion of the day, and both in the metropolis and throughout the provinces his presence at missionary meetings created a great sensation. Multitudes flocked to hear his racy, humorous anecdotes of the Hottentots and Bushmen in South Africa. Even in his sermons, occasional allusions were made throughout the whole of his future life to his African travels. His popularity, however, produced no injurious effect upon him; he still continued the same modest, unpretending man he had always been.

Shortly after he had resumed his duties at Kingsland Chapel, he entered into the married state. This step, to all his friends, afforded much gratification, promising as it did to enhance his domestic happiness. He had hitherto lived with an aunt and a niece, who had been

which), which satisfies me that I could discover them also. Now,' said he, 'here was a way in which God concealed, or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'

When Mr Campbell had at length formed his resolution to serve God in the work of the ministry, he repaired to Glasgow, where he studied under the Rev. Greville Ewing, who had shortly before left the Established Church and joined the Independents. Here Mr Campbell's mind found ample scope for its exertion. Not only did he diligently prosecute his theological and classical studies, but "during all the time he was at Glasgow," we are informed by his biographer, "he was absorbed with the cause of Home and Foreign Missions, and keeping up his extensive correspondence, as well as preaching or teaching almost every day." His desire to do good was unbounded; and, as an instance, we may quote the following statement in his own language:—

"Soon after taking up my residence in that populous city, I proposed to have a similar institution there for the children of the rich, as I had in Edinburgh for two or three years before leaving it. The friends to whom I mentioned it gave me every encouragement to attempt it. Mrs Baillie, a zealous lady, whose house was in the very centre of the city, offered me the use of her large dining-room. The meeting was to be held from seven to eight every Monday evening.

"In the course of a month there was a stated congregation of fifty or sixty young ladies and gentlemen, with some of their parents, through the active exertions of several friends, both male and female.

"We began with a short prayer, then read a few verses of Scripture, and from one or from the whole, preached a sermon of twenty or twenty-five minutes' length; then added some memorable anecdote, when I had one to relate, then the service ended with a short prayer. I do not remember of it ever exceeding an hour, or having heard that any of the young people were tired. Since that period I have known several of those who attended having become Christians.

"I remember a young woman calling on me, that I might answer a letter her mother had just received from her son. 'At the time of my father's death,' said she, 'my brother was a very thoughtless young man. Instead of helping her, he sold every thing he could lay his hands on; after which, he left us, and became a sailor. He tells us, that afterwards he was pressed, and put on board the *Barfeur*, of ninety-eight guns; that some society had furnished him and others with a copy of the Scriptures,—which he had carefully read, and had thereby been brought to a conviction of the sinfulness of his past conduct, and repentance for it; that he had besought, and hoped he had obtained God's forgiveness, but he could not have peace till he had obtained his mother's also, for the great wrongs he had done her. He also solicited her advice.' It was that I might fulfil this last request, that she brought his letter to me. I wrote a letter, containing the best counsels I could offer, and sent it off to him, on board the *Barfeur*, at that time lying in Causand Bay. In about a fortnight I received a letter from eight sailors, including himself, who had all been affected in the same way, by reading the Word of God, and who often met together for reading and prayer; and they requested I should write a letter addressed to them all, as a united band, which I soon did, and sent off; but as the fleet had sailed on a cruise off the coast of France, I heard no more from them for perhaps three months, when a letter did come, from twenty-four sailors—to which

number the little band had increased during the interval; and these expressed a desire that I should address a general letter to the whole; and if there was any particular book I would wish them to have, that I would mention it in the letter. They also informed me that a similar work had taken place on board the *Thunderer*, and the *Terrible* of seventy-four guns. I did address a letter to twenty-four, and said, that if the fleet should happen to put into Portsmouth, if any of them would call on the Rev. Dr Bogue, with my compliments, he would most readily do what he could for them; and knew of none more capable of giving advice.

"The peace with France in 1802, took place a short time after sending off this, and a great part of the navy was paid off, and the seamen scattered in every direction; and I left Glasgow, so I never heard any more of the fruits of that charming display of the grace of God towards those poor sailors."

In the course of his studies at Glasgow, Mr Campbell occasionally itinerated, along with Mr Haldane, for the purpose of preaching the Gospel in destitute parts of the country. He was requested, in 1802, by some of his attached friends in London, to visit the metropolis during the summer, that he might supply at Kingsland Chapel. It will be remembered that, several years before, when in London, he had preached in that chapel, and the impression which he then made had not been effaced. Many of the congregation looked forward to him as their spiritual guide. While at Glasgow in 1799, Thomas Reyner, Esq., had written to him in these terms:—"We have been expecting and waiting for a minister to watch over us. Several have been proposed, but our way has never been clear hitherto. We are now of one heart and mind, and believe that the Lord has work for you here. We therefore say, 'Come and help us; and may the Spirit and presence of the Lord come with you!'"

In prosecuting his journey to London, to gratify the congregation of Kingsland Chapel, he spent a month in preaching the Gospel in different counties of England. As soon as he reached the metropolis, he renewed his acquaintance with his friends and correspondents, Mr Newton and Rowland Hill. He preached frequently for the latter, and helped him to correct some of the proof-sheets of his "Village Dialogues." The religious society in London he enjoyed much, more particularly during the May meetings, which afforded him an opportunity of becoming acquainted with many of the most eminent ministers from all parts of the country. On the 1st of June, he left London and returned to Glasgow, spending some time by the way in investigating the religious state of Cumberland and Westmoreland.

After his return from the excitement of London in May, Mr Campbell resumed his studies under Mr Ewing, his teaching in Sabbath schools, and occasional preaching in the suburbs, particularly at Rutherglen. In the spring of 1803, he set out on a long preaching tour in the Highlands with Mr James Haldane; and in the autumn of the following year he prevailed on Mr Haldane to visit, along with him, the northern counties of England. Whilst the one preached in the large towns, the other went to the large villages, alternately. Their labours were accompanied with an evident blessing. A few months after this tour, Mr Campbell again visited London, and after supplying Kingsland Chapel for two months, a call was presented to him, to take the pastoral charge of the congregation. He was ordained in

the beginning of 1804, and soon after he returned to Scotland, to settle his affairs before taking up his residence finally in the metropolis.

No sooner had Mr Campbell entered upon the new sphere of duty to which he was now called, than he set himself to devise plans for the spiritual benefit of his people. His attention was first directed to the instruction of the young. For their improvement, he set on foot "The Youth's Magazine;" a publication which has been blessed to the diffusion of much useful knowledge among a large mass of juvenile readers. Mr Campbell was editor of the first ten volumes; it was then committed to the charge of a small committee, who still continue to superintend it.

In the year 1805, though he had only been a few months in his new charge at Kingsland, Mr Campbell spent four months in a preaching tour throughout various parts of Scotland. Long as this journey was, he made another into the Western Highlands in the summer of the next year.

The period at which Mr Campbell settled in London was one of peculiar activity in the religious world, and he was therefore called upon to take a part in the formation of various associations for Christian and philanthropic purposes, which were then formed. He was one of the favoured few who were privileged to be the founders of the British and Foreign Bible Society, of the London Hibernian Society, and of the Female Penitentiary. In every one of the religious movements of the time he took an active part. But while thus busily employed in promoting the best interests of his fellow-men, he had to betake himself to the drudgery of keeping a school at Kingsland, in order to procure a subsistence for his own support. The income derived from his congregation was small, and he found it necessary to resort to this expedient for the purpose of enlarging his income.

While thus discharging, at one and the same time, two laborious offices—those of a pastor and an instructor of youth—he was suddenly, and almost unexpectedly, called upon to occupy a very important work in connection with the London Missionary Society. That useful institution had been deprived, in the mysterious arrangements of Providence, of one of their most efficient agents in South Africa, the laborious and devoted Vanderkemp; and, in consequence of this melancholy event, both the Hottentot and Caffre Mission had been reduced to a very critical state. In these circumstances, the Society resolved to send out a representative to inspect the actual condition of their missions in South Africa, and make such arrangements as might be deemed most prudent. Mr Campbell was fixed upon to discharge this responsible office; and, after mature deliberation and earnest prayer for Divine direction and counsel, he consented to undertake the mission. Supply having been procured for his church at Kingsland and for his school, he was set apart to his new ministry in Miles' Lane Chapel. The venerable Dr Waugh presided on the occasion, and the charge which he delivered produced a most electrifying effect upon the audience. The closing sentences of the discourse were singularly beautiful. They ran thus:—

"Could I place the prophet Isaiah at the base of one of the lofty mountains in Africa, which you, my brother, are about to visit; and if, whilst gazing on its varied

scenery, an earthquake were to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops of the land of Ham from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloës; and were a whirlwind to rush in at that moment, scattering the broken and falling masses in mid air, as if playing with the sand-clouds and columns of the desert; still, the voice of the prophet, could it be heard amidst the convulsive war of elements, would exclaim, 'Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation!' Go, my brother, and do thou the same, whatever dangers you may meet in Africa. As God was with Vanderkemp, so will he be with thee, Campbell."

On uttering these words, the aged minister of Christ suddenly sat down, and buried his face in his hands. Under the influence of this striking appeal, Mr Campbell set sail for Africa on the 24th June 1812, in a ship bound for Calcutta. After a somewhat tedious voyage, he arrived at Cape-Town, Cape of Good Hope. It is unnecessary for us to detail the particulars of this visit to Africa, a narrative of which has been long in the hands of the public. Suffice it to say, that he minutely examined the various mission stations in South Africa, travelling about three thousand miles, in a savage country, amid dangers and difficulties of every kind. In the good providence of God, Mr Campbell was preserved in perfect health and safety, and arrived in London in the beginning of May 1814, after an absence from England of scarcely two years.

No sooner had he returned to London, than he resumed his labours both in the chapel and in the school. In all the public societies he took a warm interest, striving by his exertions and his prayers to advance the great cause in which he so much delighted. Little more than four years elapsed, however, when he again set sail for Africa on a similar errand as his former, accompanied by Dr Philip, an active and influential Independent minister from Aberdeen. This second visit to Africa seems to have been peculiarly gratifying to the mind of our traveller. The influence of missions in promoting the progress of civilization and refinement had become quite apparent. Where he had formerly found ignorance, and immorality, and savage cruelty, he was now refreshed with the sight of an educated, industrious, and happy people.

After an absence from England of about two years and a-half, Mr Campbell reached London in time for the May meetings of 1821. He was quite the *lion* of the day, and both in the metropolis and throughout the provinces his presence at missionary meetings created a great sensation. Multitudes flocked to hear his racy, humorous anecdotes of the Hottentots and Bushmen in South Africa. Even in his sermons, occasional allusions were made throughout the whole of his future life to his African travels. His popularity, however, produced no injurious effect upon him; he still continued the same modest, unpretending man he had always been.

Shortly after he had resumed his duties at Kingsland Chapel, he entered into the married state. This step, to all his friends, afforded much gratification, promising as it did to enhance his domestic happiness. He had hitherto lived with an aunt and a niece, who had been

both of them remarkably attentive and kind. His aunt, however, having died, and his niece being comfortably married, he felt himself compelled to take refuge in the matrimonial state. When Mr Campbell had gratified the country at large by his African visits, he was applied to by the Missionary Society to visit in the same way their Polynesian Missions. This proposal, however, he declined, at least for the present. Now settled at home, he set himself to an abridgement of his African Travels, in two small volumes, for the Tract Society, adding to them a similar volume, giving an account of his voyages. A small unpretending, but useful, little book followed, entitled "African Light;" the object of which was to illustrate passages of Scripture, by a reference to his own observations in South Africa. The work is in small compass, but it illustrates no fewer than five hundred passages in the Sacred Volume.

Notwithstanding the laborious life through which he passed, Mr Campbell enjoyed remarkably good health until he was nearly seventy years of age. At that period, however, he began to decline. His medical attendant recommended a visit to Scotland. This was productive of much good, and he returned so improved in health, as to resume his usual duties. A change was now perceptible in his pulpit discourses as well as in his private conversation. He was evidently ripening for heaven. An account of his last days is thus given by his colleague and successor, the Rev. T. Ayleing:—

"From 1821, up to the time of his removal from earth, he remained with his people, gathering around him a band of friends who loved him, and now mourn his departure from their midst. Their attachment towards him was evinced by the institution of an evening lecture, to relieve him from a third service, which continued until within the last two years. Some time before that, a proposition was made that permanent help should be afforded him by a co-pastor. To this he most cheerfully assented, desiring to see his people fixed with a successor before he died. Arrangements to that effect were made, and a co-pastor was obtained. When this had been done, he seemed to turn his thoughts more than ever towards his Father's home, and the language of his heart was, 'Lord, now lettest thou thy servant depart in peace.' He saw a prosperous Church and a united people; and was permitted to witness the accomplishment of an object which of late had much engaged his thoughts—the choice of three additional deacons, to assist the venerable and esteemed brethren who had grown grey in their Master's service.

"It now remains for me to give you a very brief account of the last few days of his life.

"For six months past he had been visibly declining, and his whole deportment evinced increasing spirituality of mind in an eminent degree. During that time he had been much engaged in writing the memorials of the chief events of his life; and the exercise often cheered him, as it carried him back in memory to the scenes of his childhood, and the friends of his youth and riper years.

"The declining state of his health, to which I have alluded as visible during the last six months, did not assume any alarming appearance until the second week in March. He was present at the united sacrament of the three Churches, when he presided. This was his last public service. There was an unction about his address, which struck most of his people, as did the last discourse he delivered, on the first Sabbath evening in

■ We are happy to learn that a new and improved edition of this work is in the press.

the month; but there were also indications of extreme debility, which were remarked by many, and a fear expressed that they should see his face no more.

"On Thursday, March 12th, he felt very ill, and wrote for advice to his medical friend, Dr Conquest, who kindly and promptly attended to his request. He rallied a little before Sunday, and although much pressed to remain at home, he attended public worship in the morning, fearing, he said, 'lest his flock should be alarmed about him.' That service was the last at which he was present.

"The following week his debility again returned, and gradually increased; and I believe he had then a kind of presentiment that he would not recover. I enjoyed many conversations with him during his illness, and noted down some of his expressions as he gave them utterance. They were indicative of extreme self-abasement, and humble reliance on the Saviour of sinners.

"I told him his people prayed very earnestly and affectionately for him. The tears came into his eyes, and he said, 'O sir! I need it, I need it; I am a poor creature.' He said his mind was much harassed by Satan, who told him he had not done half what he ought for his Master; and when I said, Depend upon it, sir, he would have been very glad if you had not done half what you have, he replied, 'Ah! but I have not done what I could.' Such were the low views he entertained of his labours in the service of Christ. This harassment, however, which, in a great measure, was attributable to his infirm state of body, speedily ceased.

"On one occasion, speaking of the preciousness of the Saviour, he said, 'Oh! I love to be near the blood of sprinkling; and talked in an animated manner of the happiness drawn from the consideration of the unchangeableness of Christ. 'All I want,' said he, after we had been speaking of the Saviour's atonement, 'is to feel my arm round the cross.' I told him I doubted not it was, and asked him if his heart was not there. He smiled, and said, 'Yes.' I told him, then, that I believed that his arm was too, although a little numb with grasping hard. He smiled again, and then spoke of the wonderful love of God, in saving sinners by such a sacrifice as that of his Son.

"On Wednesday, April 1st, he took to his bed; and on my saying to him, when I visited him, that I hoped he was happy, he turned to me, and said, 'The debt is all paid; the sufferings of Christ have discharged it, and therefore I am free, and have peace with God.' From this time not a cloud obscured his mind. He steadily declined towards the grave, but nothing hung around his setting sun, or cast a shadow upon his hopes for the future.

"On his death-bed he was not forgetful of his ministerial character; for, addressing a beloved friend who stood by his side, he said, calling her by name, 'Oh! mind your soul.'

"When asked if he believed he should go to heaven, he said, 'I have no doubt of it.' Broken sentences repeatedly fell from his lips, such as, 'A full and free salvation,'—'How softly the waters flow;' most probably referring to his departure from earth, of which he was at intervals, during the last two days, quite conscious. When his mind a little wandered, he talked of Africa, and missionary meetings, and friends with whom he had been associated in them.

"April 3d, when I stood by his bed, he recognized me, and said affectionately, alluding to our association in the ministry, 'We have served as a father and a son in the Gospel. Now God will be a Father to you.'

"The following day, on which he died, I saw him in the morning, and, leaning over him, I heard him whisper, 'You see me in peace.' These were the last words I heard from his lips. During the day, while his beloved wife was standing by his side, for a short



time consciousness returned, and recognizing her, he said, 'Don't grieve; there's nothing melancholy in dying and going to glory.'

"In the course of the day he was heard exclaiming, 'Let it fly! let the Gospel fly!'—the spirit of the minister and the missionary of Christ remaining to the last. Among his last coherent sentences was a prayer for his people and their junior pastor. 'Lord bless the Church,' he exclaimed, 'and poor Mr Aveling.'

"At a quarter past six in the evening of Saturday, it was evident that life was ebbing fast, and his friends were summoned to his bed-side to witness his departure. It was a sacred scene; the spirit of a good and truly great man was about to bid farewell to its earthly abode, and return to the God who gave it. To all, such an hour must be one of deep solemnity and momentous interest; to him, it was the hour of triumphant joy. The sun had just set, and the last gleams of light, struggling through the window, fell upon his bed. There was a sweet smile passing over his countenance as the curtain was removed; and as the attendant bent down over him, he drew two or three short and rapid breaths, and then lay motionless and silent. Again he breathed quickly and smiled; then heaved a gentle sigh, and all was still once more. It was the stillness of death. In the hush of evening his happy spirit had passed away. 'Precious in the sight of the Lord is the death of his saints.'"

Thus died this excellent and useful minister of Christ on the 4th April 1840, at the advanced age of seventy-four. His loss was deeply felt by his congregation, his friends, and family. Few men have been honoured to be more extensively useful in their day and generation. Most disinterested and generous, he kept his eye singly fixed on the promotion of his Redeemer's glory. To accomplish this grand object, he counted no sacrifice too great to be made—no trials too heavy to be endured—no expense of time, of money, or of personal exertion, too costly to be surrendered. He lived for Christ, and having finished his work, he sweetly fell asleep in Jesus.

#### THE ARMY OF THE COVENANTERS ON DUNSE-LAW.

We are happy, in presenting our readers with the following spirited extract from Principal Baillie's Letters and Journals, to announce the publication of a new and complete edition of this valuable work. Its appearance at the present time is peculiarly seasonable; and the elegant manner in which the volumes are got up, as well as the accurate and careful manner in which the work is edited, do credit alike to the editor and publisher. We trust both will meet with all the encouragement from the public which their exertions so richly deserve.

It would have done yow good to have casten your eyes ahort our brave and rich Hill, as oft I did, with great contentment and joy, for I (quoth the wren) was there among the rest, being chosen preacher by the gentlemen of our shyre, who came late with my Lord of Eglintoun. I furnished to half a dozen of good fellows musquets and picks, and to my boy a broadsword. I carried my self, as the fashion was, a sword, and a couple of Dutch pistols at my saddle; but I promise, for the offence of no man, except a robber in the way; for it was our part alone to pray and preach for the incouragement of our countrymen, which I did to my power most cheerfullie. Our Hill was garnished on the toppes, towards the south and east, with our mounted cannon, well bear to the number of fortie,

great and small. Our regiments lay on the aydes of the Hill, almost round about: the place was not a myle in circle, a pretty round rysing in a declivitie, without steepness, to the height of a bowshot; on the toppes somewhat playns; about a quarter of a myle in length, and as much in breadth, as I remember, capable of tents for fortie thousand men. The crowners lay in keennous [canvass] lodges, high and wyde; their captains about them in lesser ones; the sojourns about all in hutts of timber, covered with divott or straw. Our crowners for the most part were noblemen; Rotbes, Lindesay, Sinclair, had among them two full regiments at leist from Fyfe; Balcarras, a horse troupe; Lowdoun, Montgomerie, Areskine, Boyd, Fleming, Kircudbright, Yester, Dalhousie, Eglintoun, Cassilie, and others, either with whole or half regiments. Montrose's regiment was above fifteen hundred men in the Castle of Edinburgh: himself was expected; but what detained him ye shall hear at once. Argyll was sent for to the treatie of peace; for without him none would mint to treat; he came, and sett up his tent in the Hill; bot few of his people with him. It was thought meet that he and his should lie about Stirling, in the heart of the cuntry, to be alwayes readie in subsidies for unexpected accidents; to be a terror to our neutralists, or bot masked friends; to make all, without dinn, march forward, leist his unkannie trowesmen should light on to call them up in their rear; alwayes to have an eye what either the north, or the shippes, or the west, or our stail host should mister of help. It was thought the cuntry of England was more afraid for the barbarietie of his Highlanders than of any other terror; these of the English that came to visit our camp, did gaze much with admiration upon these couple fellows, with their playds, targes, and dorlachs. There was some companies of them under Captaine Buchanan, and others in Areskine's regiment. Our captains, for the most part, barons or gentlemen of good note; our lieutenants almost all sojourns who had served over sea in good charges; everie companie had, lying at the captaine's tent-doore, a brave new colour stamped with the Scottish Armes, and this ditton, ROX CHRIST'S CROWN AND COVENANT, in golden letters. Our Generall had a brave royall tent; bot it was not sett up; his constant guard was some hundreds of our lawiers, musqueteers, under Durie and Hope's\* command, all the way standing in good armes, with cocked matches, before his gate, well apparelled. He lay at the foot of the hill in the Castle, with Baylis his serjeant-major, or lieutenant-generall. That place was destinate for Almond,† in whose wisdom and valour we had bot too much confidence; yet in the tyme of our most need, the grievousness of his gravell, or the pretence of it, made him goe to France to be cutted; alwayes when he came there, it was found he needed not incision, so he past to his charge in Holland, where to us he was as dead in all our dangers.

The counsellis of warre were keaped dailie in the Castle; the ecclesiastick meetings in Rotbes's large tent. The Generall, with Baylis, came nightly for the setting of the [watch] on their horses. Our sojourns were all lustie and full of courage; the most of them stout young plewmen; great cheerfullness in the face of all; the onlie difficultie was, to gett them dollors or two the man, for their voyage from home, and the tyme they entered in pay; for among our yeomen, money at any tyme, let be then, uses to be verie scarce; bot once having entered on the common pay, their sixpence a-day, they were galliard. None of our gentlemen was any thing worse of lying some weeke together in their

\* Sir Alexander Gibson of Durie, and Sir Thomas Hope, two distinguished lawyers.

† Sir James Livingston, second son of Alexander Earl of Linlithgow, was created Lord Livingston of Almond in 1653, and Earl of Callendar in 1661.

cloake and boots on the ground, or standing all night in armes in the greatest storme. Whyles, through storme of weather, and neglect of the commissaries, our bread would be too long in coming, which made some of the Eastland sojourns half-mutinie; bot at once order being taken for our victualls from Edinburgh, East-Louthian, and the cuntry about us, we were answered better than we could have been at home. Our meanest sojourns was alwayes served in wheat-bread, and a goat would have gotten them a lamb-legge, which was a daintie world to the most of them. There had been ane extraordinarie crope in that cuntry the former year, besyde abundance which still was stollen away to the English campe for great pryces; we would have feared no inlake for little money in some moneths to come. Marche and Tevidaille are the best mixt and most plentiful shryres both for grasse and corn, for fleshes and bread, in all our land. We were much obliged to the Toun of Edinburgh for moneyes: Harie Rollock, by his sermons, moved them to shake out their purses; the garnerers of non-covenanters, especiallie of James Maxwell and my Lord Wintoun, gave us plentie of wheat. One of our ordinaunces was to sease on the rents of non-covenanters; for we thought it bot reasonable, frae they syded with these who put our lives and our lands for ever to selle, for the defence of our church and cuntry, to employ for that cause (wherein their interesse was as great as ours, if they would be Scottish-men) a part of their rent for one year: bot for all that, few of them did incur any losse by that our decreit, for the peace prevented the execution.

Our sojourns grew in experience of armes, in courage, in favour dailie; everie one encouraged another; the sight of the nobles and their beloved pastors dailie raised their hearts; the good sermons and prayers, morning and even, under the roof of heaven, to which their drumms did call them for bells; the remonstrances verie frequent of the goodness of their cause; of their conduct hitherto, by a hand clearlie divine; also Leslie, his skill and fortoun made them all so resolute for battell as could be wished. We were feared that emulation among our nobles might have done harme, when they should be mett in the fields; bot such was the wisdom and authoritie of that old, little, crooked souldier, that all, with ane incredible submission, from the beginning to the end, gave over themselves to be guided by him, as if he had been Great Solymán. Certainlie the obedience of our Nobles to that man's advyces was as great as their forbears wont to be to their King's commands; yet that was the man's understanding of our Scott's humours, that gave out, not onlie to the nobles, bot to verie mean gentlemen, his directions in a verie homelie and simple forme, as if they had been bot the advyces of their neighbour and companion; for, as he rightlie observed, a difference would be used in commanding sojourns of fortune, and of sojourns voluntars, of which kind the most part of our camp did stand. He kept dailie in the Castle of Dunc, ane honourable table for the nobles and strangers with himself, for gentlemen waiters thereafter, at a long side table. I had the honour, by accident, one day to be his chaplaine at table, on his left hand; the fare was as became a Generall in tyme of warre; not so curious be farr as Arundall's to our nobles; bot ye know that the English sumtuositie, both in warr and peace, is despised by all their neighbours. It seemes our Generall's table was on his own charge; for, so farr as yet I know, neither he, nor any noble or gentleman of considerable rent, got any thing for their charge. Well I know that Eglintoun, our crowner, intertained all the gentlemen of note that were with him at his own table, all the tyme of our abode; and his sonne, Montgomerie, kept with him verie oft the chief of his regiments; for this was a

voyage wherein we were glad to bestow our lyves let be our estate.

Had ye lent your eare in the morning, or especiallie at even, and heard in the tents the sound of some singing psalms, some praying, and some reading Scripture, ye would have been refreshed; true, there was swearing, and cursing, and brawling, in some quarters, wherest we were grieved; bot we hoped, if our camp had been a little settled, to have gotten some way for these disorders; for all of any fashion did regrait, and all did promise to contribute ther best endeavours for helping all abuses. For myself, I never fand my minde in better temper than it was all that tyme frae I came from home, till my head was again homeward; for I was as a man who had taken my leave from the world, and was resolved to die in that service without returne. I fand the favour of God shyneing upon me, and a sweet, meek, humble, yet strong and vehement spirit leading me all along: bot I was no sooner in my way westward, after the conclusion of peace, than my old securitie returned.

A WORD TO THE WEARY:

### A DISCOURSE.

BY THE REV. JAMES HAMILTON,

*Minister of the National Scotch Church, Regent, Square, London.*

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—ISAIAH, L. 4.

Who is this, to whom the Lord hath given "the tongue of the learned?" From the sixth verse we find that it is he who "gave his back to the smiters, and his cheeks to them that plucked off the hair,"—it is the Lord Jesus, in his mediatorial capacity. And what was the "word in season," which Jesus spake to the weary? You will find a specimen in Matt. xi. 28,—"*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*" And believing that it will be a word appropriate to many here, we would send round the invitation to three classes of weary men:—

1. Are there any weary worldlings here? The soul of man once found its rest in God. In those days it would not have understood such an invitation as this; for it was never weary. Weary, was a word unknown in the language of Eden; for Jehovah was then the spirit's home—God was its resting-place. Its affections reposed upon the all-sufficient God. He was a friend of whose company the soul could never tire, and in whose service it never could grow weary. But now that the soul has taken leave of God, it has never found another rest like him. It wants a rest, but it cannot find it. I have seen a poor blind worm on the top of a wall, running along the coping, and then halting, and lifting its head, and exploring all round, as if in search of something; and then resuming its race, running along again in evident anxiety,—stopping on the margin,—feeling all about it—disappointed—running on again. And I have seen such a worm on the top of a slender pole, stretching every ring of its fragile form, and groping all round in vacant space—tingling with impatience to climb higher; but doomed to stop there. It was a caterpillar, whom a rough wind had shaken from the green tree where it was

quietly feeding. When it found itself on the hard ground, it wandered about "in dry places, seeking rest, and finding none," till it reached the bottom of this wall—the foot of this pole—and then it climbed. But you see it has made nothing of it. The green-painted pole, the brick and mortar wall, is a very different thing from the leafy tree it used to live in. Poor creature!—it is hungry; and the reason why it runs along, and stretches upward so anxiously, is, if haply it may find the juicy foliage it once fed upon. It will never find it there. Up among the branches of the Tree of Life man once had his home, his resting-place—and there he fed sweetly; but a rough storm of temptation shook him down: and now he runs about among the "dry places, seeking rest, and finding none." And you will sometimes find him—poor grovelling worm!—fallen man!—trying to better himself by climbing up some painted pole; and once he gains its top, you will see him exploring blindly round in emptiness; feeling for some higher object on which to rest—some green thing for his hungry soul to feed on; pivoting and balancing himself, and stretching outward and upward. But the tree of life is not there.

Worldly men, tell me true—Do you not sometimes detect yourselves doing this? You are fallen—fallen from God—fallen from happiness; but you wish to right yourselves. You want to get back to happiness; but you do not want to go back to God. You are ambitious—you climb the pole; you want to be counted wise—learned—clever; and so you are. People give you credit as a knowing man; but as long as you do not know a reconciled God, your learning does not make you happy. It sets you higher than your fellow-worms, that crawl upon the clay; but it does not plant you in the tree of life. Your soul still hath appetite; and even from the airy pinnacle of science you still feel round in vacancy for that soul-filling good you cannot find. You run along the coping; you are very diligent in search of joy—you run hither and thither in quest of it. You run to diversions,—to music-rooms—to evening parties—to all places of amusement. So set are you on mirth, that perhaps you look occasionally into the theatre, to find it there; and though conscience may hint that you are hiring poor wretches to undo themselves for your diversion—what although? you must have your amusement. And what does it all come to? If you were so happy last night, why so wretched this morning? Why that languor when you rose? Why so heartless that you almost felt yourself without a motive? Why those exclamations of disappointment at this weary world? Why yawning, as if you would pour out your very soul? Why, when you were so bright and joyous among strangers last night, why so cross and sullen to your brothers and sisters, to your wife and children, this morning? You call your own way of it, "Enjoying life." I wish with all my heart that you did enjoy life—and then your families would enjoy you; but in order to enjoy life, you must enjoy God: and the way you live shows plainly

that you have not  
hurrying to and fro o  
the wall, whilst the  
yonder.

Till it comes to liv  
soul of man never wil  
as you were passing a  
worm we were speaki  
attempts and uneasy  
on it; you knew ene  
what was good for fo  
you saw the very appl  
which it must have fe  
a leaf, and carried it  
tree, and put it hig  
where it would soon  
per food. If you ever  
caterpillar, you just di  
to a poor weary wor  
almost tired of living  
sang in the hedge-row  
was happier than he;  
table—because, if it w  
it guilty. The Lord  
choosing strangling r  
compassion on it—ha  
will give thee rest."   
own wonder, found th  
it. In search of joy i  
"dry places" no mor  
hand of a meek and lo  
dreary "high places,"  
branches of the Tree  
long-sought resting-pl  
ciled God. Ye worl  
through a godless w  
withered hearts, seek  
come to Jesus, and H

2. Are there any w  
pardoned guilt?—Fe  
head which refuses t  
few who cannot blus  
not redder if their mi  
fellow-men. But you  
reason. Your secret  
into the light of God's  
look up, but you see  
direct upon you. He  
the light of his count  
insincerity, your dish  
bitterness, your uncha  
impure thoughts, and  
not look up, but you  
He has brought your  
Sabbaths you have pr  
in which you have mir  
which you have wilfu  
of grey-haired parent  
hearts that you hav  
worse) the hearts yo  
has reminded you of  
broken vows, and pres  
has bound together, an  
den too heavy for you.

in that heavy burden—your ungodliness, your contempt of God, your aversion to God. This is your burden: to think that all these sins are yours—that they are all unpardoned—that they all are hell-deserving. No wonder you cannot look up. No wonder that trembling seizes you at times. No wonder that, when you think upon them, such confusion covers you, that you would fain creep into the earth to hide you from the terror of God's majesty.

But you must look up; if not as high as an absolute God, you must, at least, look as high as to Jesus nailed upon the tree. If you cannot lift your eyes as high as Calvary, the burden which now bows you to the dust will sink you in despair, and from despair to hell. The repugnance God has for sin is very great. No words can express it. But the love he bears to righteousness is equally great. And of all righteousness, there is none he loves so well as the righteousness of Christ. It is dear to him, because it is divine. But it is also dear to him for another reason. He who wrought that righteousness stands related to him as no creature does. The Author of surety-righteousness, is God's own Son. And because he loves his Son with a surpassing love—a complacency and intensity of affection very different from the love he bears for the highest seraph—a love which highest seraphs do not grudge, for they know that He who is its object is infinitely worthier,—just as God the Father loves his own Son with a surpassing love, even so he loves the righteousness of his own Son with a love unutterable. Dear in God's sight is the blood which moistened the dust of Calvary; for it was the blood of his own Son. Dear in God's sight was that scrupulous obedience to each iota of the holy law which, for three and thirty years, Jesus kept rendering; for it was the obedience of his own dear Son. Dear in God's sight was that painful homage to a broken law which a suffering Saviour rendered, in all his bitterest pangs, down to that latest, when he said, "It is finished," and justice did not gainsay; for the sufferings were those of his best-beloved—his own Son. Emmanuel hath so magnified and made honourable the law, that the Lord is well pleased for *his* righteousness' sake—so well pleased, that if that righteousness be yours, the law will not challenge you, and God will not condemn you. Precious in God's sight was the death of his own Son; and precious will your death be the day you die to sin, and begin to live with Christ in you, the hope of glory; and precious will your death be the day you fall asleep in Jesus—wrapped round in surety-righteousness. Now, weary and heavy-laden sinner, it is to a share in this righteousness that the Lord Jesus invites you.

If you see this, your heart will rejoice. You remember when Christian had panted up the hill, and came in sight of the Cross, how his burden fell off and rolled away down into the sepulchre; and you remember how he wondered that the sight of a cross should instantly relieve him of his

load: "Then was Christian glad and lightsome, and said with a merry voice, He hath given me rest by his sorrow, and life by his death." Comply with this seasonable invitation, and come to Christ upon the Cross, and you will understand the pilgrim's wonder; for your burden will, in like manner, fall off and disappear.

3. Are there any wearied with the greatness of their way?—Perhaps you are concerned about salvation, and perhaps you have had some concern for a great while past. You have been long seeking salvation, but you fear that you have not found it yet. You would like much that you saw more hopeful appearances in yourself. You have looked forward to communion seasons and special ordinances, in the hope that a blessing might be sent you then—something that would lift you above your habitual worldliness, and give more elevation and heavenliness to your character. You would fain have peace in believing, and you are persuaded that you would have it if you saw better symptoms in yourself. You would go to the Saviour, if you saw such improvement in yourself as might warrant you to go; but this is what you do not see. You were somewhat anxious years ago, and you are only somewhat anxious still. You see no more warrant in yourself for going to Christ now, than you ever saw.

This is very possible—for if you ever go to Christ, it will not be because you see a warrant in yourself; but because you see grace and truth in him, and sin and unworthiness in yourself. You seem to think that Christ is afar off, and that it is by a long approach and laborious preparation, that you are to find him. Now, if he were afar off, no heavy laden sinner would ever reach him. If he were a distant Saviour, his words would not be words in season to him that is *weary*. He is very near—far nearer than many anxious sinners think.

Suppose that one of these winter evenings you went down into the country on a visit to a friend. It is a dark night when the stage coach stops; the conductor steps down, opens the door, and lets you out. He tells you that your friend's house is hard by, and if the night were a little clearer, you would see it just over the way. "Tis but a step. You cannot miss it." However you contrive to miss it. Your guide springs up into the box—the long train of lamp light is lost in misty gloom, and the distant rumble of the wheels is drowned in the rush of the tempest. You are left alone. The directions you received were quite correct, and if you followed them implicitly, you could not go wrong. But you have a theory of the matter in your own mind. 'What did he mean by saying, that it was just a step? He cannot live so very near the highway.' You pass the gate, and plod away up the hill, till at last you become impatient—for there are no symptoms of a dwelling here. You turn aside into this lane, and you climb over that stile, till weary with plashing through miry stubble fields, and all drenched with driving rain, you find yourself, after

many a weary round, precisely *where* you started. Half dead with fatigue and vexation, you lift the latch of a cottage-door, and ask if they know where such a one resides. And a little child undertakes to guide you. He opens a wicket, and points to the long lines of light gleaming through a casement a few paces distant. "Do you see the lights in yon window? Well, that is it; knock, and they'll open the door."

In such a homely instance, you all know what it is to be weary in the greatness of your way—to spend your strength in a long circuit, when a single step might have sufficed. But are you sure that it is not in some such way, that you "labour and find no rest," whilst there is but a step betwixt you and the soul's "quiet rest;" betwixt you and Christ? He is not afar from any one of us, and yet thousands pass him by, and among the rest many who are anxious about salvation. They wish to deserve him. They wish to be better prepared for receiving him. They even wish to be more anxious before they go to him.

Now, that is the wisest and happiest course which the sinner can take—to go at once to the Saviour. Had you been present when he said, "come to me," would you have felt bound to wait till you had laboured,—spent your strength for nought some time longer, and till you were "laden" with heavier guilt, or more burdensome convictions? Or would you not have chosen to arise at once and go? That invitation proved a word in season to at least one weary soul.\* It would seem that one heard it, of whom we are told no more than that "she was a woman which was a sinner." But her sin was her burden. She never doubted Christ's sincerity. She went to him. She found him in the house of Simon the Pharisee. It does not appear that she spoke a single word; but her tears spoke for her, and Christ did not need to be told her errand. They were all reclining at table when she entered; but passing by Simon and his pompous guests, this poor penitent took her stand behind Jesus, weeping,—for the sight of this friend of sinners opened the flood gates of her grief anew. And as the warm tears fell upon his feet, and she wiped them away with the long tresses of her hair, and then poured over them the fragrant balsam from her alabaster box, the prim and supercilious Pharisees looked on with amazement and contempt. "Had he been a prophet he would have spurned her away. He would have known who this is that toucheth him, for she is a sinner." It was because he was a prophet that he was so glad to see her, and because he was more than a prophet, that he made her so glad by saying, "Thy sins are forgiven." This was one of the weary ones to whom he was charged with a word in season. This was just the sight which Jesus loved to see. He had no pleasure in looking at Simon, and his pompous guests, with all the folly of self-ignorance, and all the pride of a

rotten, though white-washed morality, disdaining this contrite transgressor. But he had pleasure in her broken heart, for it was a heart which love to himself and hatred of sin had broken. To him, the sobs of this weeping penitent were sweeter music than the harp and the viol of Simon's banqueting room; and the tears that flowed from grief and gratitude together, were to him more precious than the ointment which she herself had poured forth.

Jesus has gone back to heaven, and you cannot now watch the dwelling where he enters, and follow him in thither, and with a broken box of ointment and a broken heart, fall at his feet. But he is as truly here as he was in Simon's house that night, and you may go to him as truly as that sinful woman went. And if you go, you will meet the same reception. His bosom is as full of tenderness as ever: his lips as full of grace, and his tongue as learned to speak that word in season to the weary,—*"Be of good cheer, thy sins be forgiven thee."*

#### LONGING TO BE WITH CHRIST.

My gracious Redeemer I love,  
His praises aloud I'll proclaim;  
And join with the armies above  
To shout his adorable name:  
To gaze on his glories divine,  
Shall be my eternal employ—  
To feel them incessantly shine,  
My boundless ineffable joy.

He freely redeemed, with his blood,  
My soul from the confines of hell;  
To live on the smiles of my God—  
In his presence and glory to dwell;  
To shine with the angels of light;  
With saints and with seraphs to sing;  
To view with eternal delight,  
My Jesus, my Saviour, my King.

In Meshech, as yet, I reside,—  
A darksome and restless abode!  
Molested with foes on each side,  
And longing to dwell with my God:  
Oh! when shall my spirit exchange  
This cell of corruptible clay,  
For mansions celestial, and range  
Through realms of ineffable day?

My glorious Redeemer! I long  
To see thee descend on the cloud,  
Amid the bright, numberless throng,  
And mix with the triumphant crowd:  
Oh! when wilt thou bid me ascend,  
To join in thy praises above;  
To gaze on thee, world without end,  
And feast on thy ravishing love?

Nor sorrow, nor sickness, nor pain,  
Nor sin, nor temptation, nor fear,  
Shall ever molest me again;—  
Perfection of glory reigns there:  
This soul and this body shall shine  
In robes of salvation and praise;  
And banquet on pleasures divine,  
Where God his full beauty displays.

Ye palaces, sceptres, and crowns,  
Your pride with disdain I survey!

\* See Doddridge's *Harmony*, where Luke vi. 36 is made the continuation of Matt. xii. 30.

Your pomps are but shadows and sounds,  
 And pass in a moment away:  
 The crown that my Saviour bestows  
 Yon permanent sun shall outline:  
 My joy everlastingly flows—  
 My God, my Redeemer, is mine!

B. FRANCIS.

#### THE PRESENT POPULATION OF JERUSALEM.

FROM Dr Robinson's "Researches in Palestine" we extract the following statement, which is the most recent that has been published:—

"After careful inquiry, the information which we found most worthy to be relied upon amounted to the following:—1. The Muhammedans are reckoned in the government books at 750 men, but amount really to 1100. This gives at the utmost a round number of 4500. 2. Of the Jews only 500 males are enrolled; but there are actually many more. According to the careful estimate of the Rev. Mr Nicolayson, who has a better opportunity of judging than any other person, the whole number of the Jews at this time was about 3000. In former years the number had sometimes amounted to 5000. 3. Christians. The Greeks are reckoned by the government at 400, but are actually 460; the Latins at 260; the Armenians at 130: total, 850 males, indicating a population of about 3500 in all. Hence,

Muhammedans	4,500
Jews	3,000
Christians	3,500

Total population . . . . . 11,000

If to this we add something for possible omissions, and for the inmates of the convents, the standing population of the city, exclusive of the garrison, cannot well be reckoned at over 11,500 souls. The Muhammedans, it will be seen, are more numerous than either the Jews or Christians alone, but fewer in number than these two bodies united." Upon this a note says:—

"I have more recently learned (Oct. 1840) that some of our friends in Jerusalem, on the strength of later information, have been led to estimate the number of the Muhammedans at about 1500 higher, or 6000 in all; and the Jews at 7000, according to the reported enumeration obtained by Sir Moses Montefiore in A.D. 1839. This would give for the whole population of the city about 17,000 souls. But I have yet to learn that the new sources of information as to the Muhammedans were more correct than ours. As to the Jews, the enumeration in question was made out by themselves, in the expectation of receiving a certain amount of alms for every name returned. It is, therefore, obvious, that they here had as strong a motive to exaggerate their number, as they often have in other circumstances to underrate it. Besides, this number of 7000 rests merely on report; Sir Moses himself has published nothing on the subject; nor could his agent in London afford me any information so late as Nov. 1840. The Scottish deputation of clergymen in 1839, as I learned from some of its members, estimated the Jews in Jerusalem at 5000 souls; while Mr Calmon, who accompanied them, himself a converted Jew, still supposed them not to exceed 3000 in all. The estimate of the British consul at Beirut, who makes the whole population of Jerusalem only 10,000, is, on the other hand, certainly too low.

"Of all this native population, as well as throughout Syria and Egypt, the Arabic is the vernacular language; as much so as the English in London, or the French in Paris. The Jews are, for the most part, not natives of the country, and speak a corrupt medley of tongues among themselves. Among the other foreigners, the

Greek, Armenian, and Italian languages are also found; but whosoever desires to obtain access to the common people, whether Muhammedans or Christians, can do it only through the medium of the Arabic. Of the Jews now resident in Palestine, the greater number are such as have come up to the land of their fathers, in order to spend the remainder of their lives and die in one of the four holy places—Jerusalem, Hebron, Tiberias, or Safed. Those in Jerusalem desire to lay their bones in the Valley of Jehoshaphat. They come hither from all parts of the Levant, and especially from Smyrna, Constantinople, and Salonika, in which cities there are many thousands of this people. Two years before our visit, the Jews were said to have flocked in great numbers to Syria, and particularly to Damascus and Tyre, where formerly they were not permitted to reside. But subsequently, as the high prices of provisions, and of living in general, increased, this circumstance prevented the coming of more, and compelled the return of many; so that the number of Jews in Jerusalem had been much diminished. They live here, for the most part, in poverty and filth. A considerable amount of money is collected for them by their emissaries in different countries; but as it comes into the hands of the rabbins, and is managed by them without responsibility, it is understood to be administered without much regard to honesty, and serves chiefly as a means of increasing their own influence and control over the conduct and consciences of their poorer brethren. Most of the Jews now in Palestine appear to be of Spanish or Polish origin; very few are from Germany, or are able to speak the German language. The very motive which leads them thus to return to the Land of Promise shows their strong attachment to their ancient faith; and would of itself point *a priori* to the conclusion (which is found to be true, in fact), viz., that the Jews thus resident in Palestine are, of all others, the most bigoted, and the least accessible to the labours of Christian missionaries. The efforts of the English mission have as yet been attended with very slight success; and it remains to be seen, whether the proposed erection of a Jewish-Christian Church in Jerusalem will add to the influence and prosperity of the mission. The site was purchased during our stay in the city; and the building is understood to be now in progress. The Christians of the Latin rite live around the Latin convent, on which they are wholly dependent. They are native Arabs, know no other language than the Arabic, and are said to be descended from Catholic converts in the times of the crusades. They are in number about 1100 souls, according to the preceding estimate; and live partly by carving crosses and beads for rosaries, and partly on the alms of the convent."

#### CHRISTIAN TREASURY.

*A prayer to the Saviour.*—Come, O thou that hast the seven stars in thy right hand, appoint thy chosen priests, according to their orders and courses of old, to minister before thee, and duly to dress and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the Spirit of prayer upon thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the uttermost corners of the earth, in a time when men had thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do unavailingly among the sons of the last ages. O perfect and accomplish thy glorious acts; for men may leave their works unfinished, but thou art a God, thy nature is perfection. The times and seasons pass along under thy feet, to go and come at thy bidding; and as thou didst dignify our Fathers' days with many real actions,

above all their foregoing ages, since thou tookest the flesh, so thou can vouchsafe to us, though unworthy, as large a portion of thy Spirit as thou pleasest; for who shall prejudice thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times, as fond and faithless men imagine; but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty, take up that unlimited sceptre, which the Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed.—MILTON.

*Christ's care of his People.*—Christ the good shepherd, will not permit the powers of darkness to pluck thee from him by violence: and he will afford thee grace sufficient, if thou wilt seek and employ it aright, to preserve thee from abandoning his fold of thyself. He will not suffer thee to be tempted above what thou art able to sustain; but with the temptation will also make a way to escape, that thou mayest be able to bear it. He will so overrule the events of thy life, that all things shall work together to thee for good in the end, because thou lovest God and thy Redeemer. When he chastens thee, he will think upon mercy. When distress and anguish are ready to overpower thee, he will fill thy heart with the peace of God, which passeth all understanding. He will strengthen thee upon the bed of languishing; he will make all thy bed in thy sickness. When thou walkest through the valley of the shadow of death, thou shalt fear no evil; for he shall be with thee, his rod and his staff shall comfort thee. When thou standest before his throne of judgment, he will acknowledge thee for his servant. He will interpose his atonement between thee and condemnation. He will cover thine unworthiness with his merits; he will array thee in his righteousness. He will change thy vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. He will say unto thee, Come, thou blessed of my Father; inherit the kingdom prepared for thee from the foundation of the world. He will cause thee to reign with him for ever and ever.—REV. T. GISBORNE.

*The duty of forgiveness of injuries.*—Let us consider the circumstances of the person who has offended us. Is he a child? His youth will plead in his defence. Is he an aged person? Allowance must be made for his years and infirmities. Is he poor? His poverty should move our compassion. Is he rich? His wealth lays him under a temptation to forget himself. Is he a wise man? Let respect for his abilities soften our resentment. Is he a weak and foolish man? He knows no better. Is he a wicked man? We need not wonder at his ill-treatment of us; it is his general character. He fears not to offend God, and why should we think it strange that he offends us? Is he a good man? It is a pity to harbour resentment against a worthy character. To contend with our equals is dubious, with our superiors is madness, with our inferiors is meanness.—REV. DR. FAWCETT.

*Prayer always necessary.*—There are those who think they ought never to pray but when they find their hearts drawn out by the Spirit of grace and supplication, inviting them as it were to that holy exercise. This notion appears to have no foundation in Scripture; yea, it seems directly contrary to Scripture, and if given way to, may, in the end, leave the soul totally prayerless, if not graceless. I would rather follow the example of Luther, who always hastened to the throne of grace, when he found the greatest indisposition to go thither; and by that means often warmed a cold heart at the fire of God's altar. Under the law, if the sacrifice would not go willingly,

it was to be dragged. And under the Gospel, the kingdom of heaven suffereth violence, and the violent take it by force.—SIR R. HILL.

## EDINBURGH CONTINENTAL ASSOCIATION.

QUARTERLY PAPER, DRAWN UP BY THE SECRETARIES OF THE EDINBURGH CONTINENTAL ASSOCIATION.

### PART II.

It is generally known to those interested in the spread of religion on the Continent, that Belgium, since the year 1830, has been thrown open to the heralds of salvation; that numerous copies of the Holy Scriptures have been circulated and read; that a society was formed, about three years ago, called The Belgian Evangelical Society, which supports several faithful evangelists, by whose labours little Churches have been collected (principally from the midst of the Roman Catholic population), and which, at the present moment, are exposed to the fiercest storms of Romish persecution. As a pretty detailed account lately appeared in the CHRISTIAN HERALD of the operations of this society, instead of dwelling upon its general labours and successes, we shall extract, from a letter of the Secretary, an interesting account of one of its evangelists; by which we may form some estimate of the character of its agents. For a long time great difficulty was experienced in finding a person who was able to preach in the Flemish language, the prejudice against Dutchmen being so powerful, that no talents, nor piety, would have been sufficient to overcome its influence. At length such an one has been discovered. "The Lord," says a letter from the secretary, "has now sent us a minister, we trust, who is able to preach in the Flemish language; and it is to the sixth station that he will be called. A clergyman of the Church of England, passing through this country some short time since, stayed a few days in the town where we propose (God willing) to form the present station. Seeing its state, and believing it possible to preach the Gospel there, he offered to support the expenses for three years, if we would send a minister. Mr Van Maasdyk, being just returned from the Geneva Evangelical Society's Theological College, was named, with the consent of our friend, the clergyman, above referred to; and, we trust, will soon enter on his labours.

"We cannot forbear giving a few particulars of the very interesting conversion of our brother, who was formerly a priest, possessing a pretty good living in the Roman Catholic Church. Brought, by circumstances, to examine the Scriptures, he soon found out that what he was teaching, as the Word of God, was nothing else than the tradition of men; and that he was not following Christ, but Satan. The Lord led him to seek the counsel of a minister of the Gospel. After some time, he relinquished his parish; very much to the regret of his bishop, by whom he was much respected. He then offered himself to our Committee, who sent him to Geneva, in order to study at the Theological College, under the direction of M. Merle D'Aubigné. After passing nine months under the care of our respected brother, he returned to Brussels; giving us the greatest satisfaction, by his very decided piety. He has already preached the truth at Brussels; and several persons came forward to beg us to fix him in that town, but believing the offer made us of sup-

porting him for three years to be a direction from above, and the state of our funds being very low, we could not consent to the request of those friends. We shall here add an extract from a speech which he delivered at one of our annual Bible meetings:—"I was led to compare it," (he here refers to a Testament which one of his parishioners, frightened by a sermon which another priest had preached against the reading of the Scriptures, brought to him, begging that he would burn it, and forgive him the sin of having purchased it,) 'I was led to compare it with the Vulgate, and found it very correct; but in reading it, I met with this passage, 'It is finished.' My mass fell to the ground as a heap of sand,—it crumbled into dust. Further on I met with another passage, which told me that the righteous went into eternal life, and the wicked into eternal damnation. I saw but two parties, and but two places. Where was my purgatory? I saw it was an invention of men. I found that it was said, Christ, 'by one offering, for ever perfected those that are sanctified.' I saw, then, that there was no need of any further sacrifices: he entered once for all into the holy of holies. My unbloody sacrifice was of no more use; and I shuddered at the thought of such a traffic of souls—of pretending to sell the blood of Christ for a franc; (alluding to his saying mass for the pardon of sins.) 'I was constrained to quit my living. I was adored by my people, as a saint, as a demigod, whilst I felt within that I was but a whited sepulchre, a vile hypocrite. I demanded my dismissal: I only received it after asking it three times. But though I saw the errors, I did not yet know the truth. I went to Antwerp: there I was much tempted and tried—so much so, that I thought I was given up by God on account of my sins. I then thought of shutting myself up for life, and of thus offering to God all I had, as a sacrifice for my former life.

" 'I determined to sacrifice every thing that was dear to me, and, by austerity of life, and punishment of body, to restore peace to my soul. The day was fixed for my entering into the strictest of convents—that of the Trappists. At this time I suffered great agony of mind. The day before that fixed for my entering the convent, I cast myself upon my knees,—I earnestly implored God to direct me. If it was his will that I should thus sacrifice myself, I begged him to enable me to do so; if not, plainly to show me so. I gave myself up entirely to his pleasure. I arose from my knees, I took the Bible from the table, I opened the 51st psalm. I knew it well in Latin, I had often repeated it, but at that moment it was fixed in my mind in a peculiar manner; I shall never forget its effect,—it will always be precious unto me. My eyes caught the verse, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.' The truth flashed across my mind—I understood it all; I saw that it was not by inflicting on my poor, weak, and sinful body, pains and sufferings, that I could be delivered from my sins. The 16th and 17th verses decided me what to do. From that moment I have had a peace and joy which surpass all expression. I found rest for my soul—I still find it, amid all the trials and temptations to which the Christian is subject in this vale of tears. Attach yourselves to the Word of God, and not to the traditions of men; that alone can lead you aright.' We have no doubt," proceeds the secretary,

"that he who began this good work will perfect it in our brother, and that, ere long, we shall see him boldly lifting up the standard of the Cross amongst those who be led, little more than twelve months ago, as the first lead the blind. He pants to be able to preach 'Christ crucified' as the only refuge for poor soul-sick sinners. May the Lord give him his heart's desire."

This extract suggests one or two remarks. It suggests the importance of Scottish clergymen and religious laymen visiting the Continent, when they have the opportunity of doing so, for the purpose of making themselves acquainted with the spiritual condition of its inhabitants. It was his personal inspection of the wretched degradation of the Belgians that awakened the sympathies of this English clergyman, and led him to take that step which may be productive of such momentous consequences to the population among whom the converted priest is destined to labour; and did Christian men from this country more frequently survey with their own eyes the deplorable condition of the Romish and infidel population on the Continent, they would return to their own country burning and zeal to send them the Gospel. It further exhibits the powerful claims upon the cordial support of British Christians which are possessed by the Geneva Theological School,—that invaluable institution in which the truth is shining with the clearest lustre, and where converts from the neighbouring countries may, at a small expense, be educated amid circumstances eminently favourable to piety, and prepared to carry back the torch of divine truth to their own countrymen. Nor ought we to forget, that though Mr Van Maasdijk is secure of support for two or three years to come, there are other agents of the Belgian Society not less zealous and devoted, who are preaching the Gospel with evident tokens of the Divine blessing amid the most violent persecution; but who, unless British Christians send them pecuniary aid, may speedily be reduced to the necessity of abandoning the scene of their labours and successes.

At the time of the last meeting of the General Assembly of the Church of Scotland, the association were favoured with a deputation from the Geneva and Paris Evangelical Societies, consisting of Mr Scholl of Lausanne, and Mr Frederick Monod of Paris. It afforded the Committee the greatest pleasure to meet these excellent strangers, and to hear from them of the triumphs of the Gospel on the Continent. It was especially interesting to see a minister who had come to this country to express the warm feelings of Christian interest and affection cherished towards Scottish Christians by a body of the servants of Christ, at Geneva, whom, though separate from the old religious establishment, the secretaries must regard as the true and rightful representatives of that Reformed Church whose memory is so dear to every Scottish Christian's heart; for never can they regard that institution to be a Church of Christ at all, which has abolished the evangelical creed of their forefathers, and has authoritatively sent forth from its divinity chair the wretched delusions of Socinianism and Pelagianism,—those delusions which the reformers to whom Scotland and Geneva owed so much never ceased to repudiate and abhor. A portion of the letter which introduced Mr Scholl to the Committee we shall introduce, as expressing the feelings with which such men as Merle D'Aubigné, Gauden,



Sec., regard their Christian brethren in Scotland:—  
 “We are united, brethren,” says this document, “by the most endearing ties; in the *past*, by the glorious remembrance of that holy Reformation which was common to us and you, and which established the faith in the Churches of which it is our lot to be members; in the *present*, by that love of Christ which impels all those who are his members to ‘enlarge the place of their tent, and stretch forth the curtains of their habitation;’ in the *future*, by the hope of the appearance of that divine Saviour who shall deliver those from temptation who honour him, and shall create the ‘new heavens and the new earth.’”

“We shall rejoice that our representative draws closer the precious ties which unite all those members of the true Catholic Church, which, after having taken its rise in the time of the apostles, and being developed in the earliest ages, and renewed at the period of the Reformation, now multiplies its children over all the earth, by the power of the Word, and the efficacy of the Spirit.

“Geneva calls to mind, that in all times evangelical Christians of your country have stretched out to her the hand of fellowship, and have aided her with their succour and their prayers. You will rejoice in the thought, that though a dark cloud has passed over our city, and conceals from a great portion of our Church the rays of the Sun of Righteousness, there are members of the Church of Geneva who boldly confess God manifest in the flesh, and who, calling to mind the vocation wherewith the Lord has called our little city, desire to labour to carry into other regions the knowledge of Jesus Christ. Never were our wants greater than at present. Sixty colporteurs have, during the past winter, disseminated the Holy Scriptures among a people who knew them not. Our evangelists, our pastors, our teachers, placed in the heart of a country hitherto entirely Roman Catholic, have been increased, and along with them have multiplied the fruits of their labours. Our theological school, destined to rear up ministers well instructed in the Old and New Testament, prospers by the grace of God.

“You have already, brethren, afforded us valuable proofs of your Christian interest. We assure you of our lively gratitude; and we pray you to continue your good-will towards the work which the Lord has committed to our hands.”

A similar letter introduced Mr Monod, the representative of the Evangelical Society of France, the other valuable institution, whose labours and successes the Secretaries have recorded, also a minister of that Church which, once one of the fairest of the daughters of the Reformation, but afterwards pierced with thousand wounds by her enemies, and long trodden under foot by the infidel and the blasphemer, had almost expired, but which, animated with new life from above, is again rising from the dust—putting on her beautiful garments and beginning to shine with the brightness of her Lord. Earnestly do the Secretaries desire that the feelings thus expressed may be cordially reciprocated by Christians in Scotland; and that Churches in our own country, and in Switzerland and France, awakening out of the profound spiritual sleep in which, during the past century, they were entranced, will cordially embrace one another. And it is their hope and ex-

pectation, that these several portions of the Church of Christ with such endearing recollections and powerful ties to bind them together, are destined, ere long, to unite with heart and hand for the overthrow of the common enemies of the truth, and for the advancement of the glorious kingdom of our Lord and Saviour in the world.

Many interesting communications might be made respecting individual congregations on the Continent, some of which are in the most urgent need of assistance; but it would extend this Paper too much to introduce them here.

The facts already related are abundantly encouraging, and furnish the strongest motives to combined and energetic exertion. They show that the door, so long effectually closed, is at last, in the providence of God, thrown open for the spread of the Gospel in Continental Europe. They show that, in France in particular, the fabric of Romish superstition has been shaken to its foundations. From all sides, indeed, evidences crowd upon us, that Popery, however desperate its struggles, is losing its hold upon the understandings and consciences of its votaries. The numerous little Protestant Churches rising up in the heart of the Romish population—the frequent and eager demands of Catholics for the Bible, notwithstanding the fiercest denunciations of the priests—the willingness of the Romish laity to allow their children to be educated in Protestant schools, and in the principles of the Protestant faith—the contempt with which, in private, they are wont to speak of their priests and of the mummeries of their religion—the Catholic churches in France almost utterly deserted by the male population,—all indicate the departure of the Papal power. Were such observations only made by Protestants, they might be ascribed to the blinding effects of prejudice; but the Roman Catholics themselves clearly perceive these things, and loudly bewail them. The priests feel their power gliding out of their hands, and often rage with impotent malice against the propagators of evangelical truth. The charges of the bishops bespeak their alarm. Even the Pope deploras the successes of the Bible distributors, acknowledges the desertion of numerous adherents from the Church of Rome, and declares that those things afford matter for lamentation to him both by night and day.\*

While the Romanists thus deplore the departure of their influence on the Continent, it is remarkable that they are directing their eyes, with eager anxiety and lively hope, towards Great Britain. Their journals are full of confident anticipations of future triumphs in these realms. Gregory himself, in an apostolic letter to the Earl of Shrewsbury, President of the Roman Catholic Institution of Great Britain, finds consolation for the afflictions of the Church in other places from its prospects in Great Britain. “Whilst filled,” says he, “with sorrow for the ever increasing calamities of the Church of Christ, we have received such abundant cause of gladness, as has not only relieved us amid the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy. \* \* \* We are encouraged to entertain the cheering hope, that the light of Divine faith will again shine, with the same bright-

\* We shall introduce into the Supplement a portion of the Pope's letter in which these sentiments are expressed.

ness as of old, upon the minds of the British people. We desire nothing with greater earnestness, than to embrace once more, with paternal exultation, the English nation, adorned with so many and such excellent qualities, and to receive back the long-lost sheep into the fold of Christ." Nor are the Roman Catholics confining themselves to anticipations. It is evident that they are concentrating their energies for the purpose of making an effectual assault upon the religion of our forefathers. Immense sums of money are collected in Popish countries for the propagation of the Romish faith, and not a doubt can be entertained that a large portion of this money is designed for the diffusion of Popery in Great Britain. "In this city," says a letter recently received from Lyons, "the Society for the Propagation of the Faith has its centre—an institution which raises between two and three millions of francs a-year, to scatter the doctrines of Popery abroad over the face of the earth." "Immense sums of money," says a letter from Belgium, "are, I am told, sent from this country to support Popery in other lands."

While Popery is thus losing ground on the Continent, and yet seems to be gathering strength in our own lands, is there no important lesson that is taught us? Is there no momentous duty to which Christians in this country are immediately called? The time seems at length to have arrived, when the friends of the Gospel, instead of maintaining an inglorious defensive war, are called upon to shake off their apathy, and boldly to advance into the heart of the territory of the Church of Rome. It can scarcely be doubted that, were an energetic attempt made to spread the doctrines of the glorious Gospel in the benighted Popish countries, especially France and Belgium, the most momentous consequences would result. Continental Protestants would be stirred up to far greater efforts; numerous and extensive defections might be expected to take place from the already trembling and disheartened ranks of Rome. But this is not all. We should trust that, through the Divine blessing, the power of Popery would be paralyzed in our own country, its most zealous propagators disheartened, while the friends of the truth would be inspired with unwonted courage. In war, it has often been found the most successful method of repelling an invader, to send forth powerful armies into the centre of his own dominions, already laid open to attack by the absence of his troops, in consequence of which his resources have been cut off, and discouraged and paralyzed, he has been constrained to make a speedy retreat. Thus also, compelled to draw together their forces in order to defend their own hereditary possessions, we might expect that, ere long, the Roman Catholics would be constrained, in a great measure, to abandon their attempts to propagate the Romish faith in Protestant countries. The call to spread the Gospel on the Continent is the more urgent, because there is no great machinery to be erected—there are no new and uncertain plans to be attempted; because there are already societies in existence worthy of cordial support, and able, had they the pecuniary resources, to extend their operations on all sides; also because, by means of these societies, the Gospel may be diffused without awakening that jealousy which would be kindled if British agents were sent, as missionaries from their own country, into these foreign lands. How

urgent the necessities of our Roman Catholic neighbours; and how important the openings for usefulness, that are occurring every day, may be judged from the following extract from one of the Geneva circulars:—"Now," says this paper, "is more than ever the time to preach the Gospel, when, as Jesus has said, 'the fields are already white to the harvest.' It is then he cries to us, 'Pray ye the Lord of the harvest, that he would send labourers into his harvest.' Now never, perhaps since the Reformation, have the countries of the Western Roman Empire, and especially France, been so disposed to receive evangelists and Bibles. We must avail ourselves of the opportunity. Such circumstances say, in effect, to us what Jesus said to Philadelphia, 'I have set before thee an open door, which no man can shut.' If the priests burn the Word of God, their people receive it—read it—ask for it again. It is farther remarkable that, while beyond the limits of the land of the ferocious beast (Dan. vii.), or of the ancient Roman Empire—in Ireland, Germany, America, England—the Popish population believe they are gaining ground; on the contrary, in Spain, in Belgium, in France, the population more than ever disgusted with confessionals, legends, relics, clerical taxes, are now desiring something better. Letters from Spain, that classic land of Popery, inform us that this people are expecting, from one month to another, an eternal separation from Rome. Now is the time to preach the Gospel. Besides, what urges us still more, and you will feel the force of the motive, dear brother, is that demands are abounding. From all quarters we are addressed with earnest entreaties. If we had a hundred evangelists, if we had a thousand colporteurs, we should know immediately where to send them with advantage. Without doubt, we ought to preach the glad tidings where they were not desired, and our efforts met with universal indifference. There are *unfortunate* days when the patient does not desire, and feels no need of, the remedy. There is a time when the friends of the Gospel only hear in vision, a man in strange attire, exclaiming to them, 'Come over and help us.' But there are other days, in which the patient sends for you, and, with clasped hands and earnest cries, entreats the remedy. Such a day is the present. It is not in vision, but a reality, that Frenchmen are continually coming to us, and saying, 'Come over to France to help us.' Fervently do the Secretaries desire that these affecting representations may not be made in vain; that many prayers may ascend from Scottish Christians to the throne of the Eternal for a blessing upon the labours of their Continental brethren; and that many efforts will be made to procure them pecuniary assistance, in their time of need."

(Signed) CHARLES J. BROWN,  
D. T. K. DRUMMOND, } Secretaries.  
ÆNEAS M. RATE,

\* Collecting Cards may be had from the Secretaries, from R. Haldane, Esq., W.S., Drummond Place, Treasurer, and from Messrs Johnstone, White, Lindsay, Innes, Paton, &c., Booksellers.

Printed and Published by JOHN JOHNSTONE, 3, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBRIDGES, London; W. COBBY, Junior, & Co., Dublin; W. M'COMBS, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.

# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—What is the Design of my Creation, and the Great Purpose to which my Life should be directed? By the Editor. Part I. . . . . Page 769</p> <p>2.—Sacred Poetry. "A Mother's Birth-day Song to her First-born." By the Rev. Thomas Dale. . . . . 771</p> <p>3.—Biographical Sketch. Mr Thomas Craiga, late Elder in the Scottish Church, Wooler, Northumberland. . . . . 3.</p>	<p>4.—Sacred Poetry. "To the Memory of the Rev. Alexander Kerr." By William M'Comb. . . . . Page 773</p> <p>5.—A Discourse. By the Rev. John Thomson, A.M., . . . . . 776</p> <p>6.—Christian Treasury. Extracts from Beza, Moucreliff, Sieve-right, Fenelon, Wilson, Ewing, and Jackson, . . . . . 781</p> <p>7.—History of the Albigenses. Period III. To the Subjugation of Raymond of Toulouse, and the Permanent Establishment of the Inquisition. Part II., . . . . . 782</p>
---	---

## WHAT IS THE DESIGN OF MY CREATION, AND THE GREAT PURPOSE TO WHICH MY LIFE SHOULD BE DIRECTED?

BY THE EDITOR.

### PART I.

IT is related by an ancient author, that, previous to his time, nearly three hundred different opinions had been entertained in regard to the chief good of man, or the ultimate end to which all his thoughts, and words, and actions ought to be uniformly directed. This remarkable diversity of sentiment upon a subject the most interesting and important to a rational and intelligent creature, may, perhaps, on its first announcement, excite surprise; but the intricacy of the problem will appear sufficiently obvious, when we reflect that it requires for its solution a knowledge, not merely of the intellectual and moral constitution of man, but also of the nature and relative importance of all the objects in the universe with which he stands connected, and which might present their claims to be considered as his chief or ultimate aim. Should we attempt to institute an investigation so complex, the conviction would soon force itself upon us, that it is utterly impossible, without the aid of Revelation, to establish satisfactorily what ought to be the grand object of our pursuit in life. Difficult, however, as the question, theoretically speaking, appears to be, every man proposes to himself some object which, in his progress through life, he is resolved, if possible, to obtain; and though, when attained, it fails to yield the promised enjoyment, another object equally plausible succeeds, which, in the end, is found equally deceitful; and thus, instead of one, many different objects are successively proposed—all of which have proved fallacious. Wealth, Fame, Pleasure—each have their votaries, from whom they receive unwearied homage; but failing, as all experience attests, to satisfy the desires of a rational and immortal soul, their attainment can never be viewed as properly constituting "the chief end of man." The inquiry may be thus proposed,—Of all the designs which a rational creature can entertain,

what object is it the pursuit of which is fitted to call forth the exertion of all his energies, intellectual and moral, and the employment of all his thoughts, and words, and actions? In past ages, the question hath baffled the ingenuity of the most highly gifted philosophic inquirers; and to revelation, therefore, must we resort for a satisfactory solution. And, accordingly, in the pages of Inspiration we are plainly informed, that even in the most minute and apparently least important actions and operations of life, "Whether we eat or drink, or whatsoever we do, we must do all to the glory of God."

The expression, "the glory of God," is of frequent occurrence in Sacred Scripture, and that, too, under a variety of significations; all of which, however, may be reduced to two classes,—those which have an immediate reference to God, and those which have an exclusive reference to the conduct of man. In the former case, it must be understood as indicating the harmonious display of the Divine attributes; and in the latter, as denoting the harmonious development of our intellectual and moral powers, in strict accordance with the Divine will, and for the accomplishment, as far as they have been revealed to us, of the Divine purposes. We have been endowed with powers of understanding, and therefore it becomes us to know God, the highest object of knowledge in the universe; we have received affections of the heart, and therefore it becomes us to love him who is the most amiable and attractive of beings; we are possessed of active powers, and therefore ought we to yield a cheerful and unreserved obedience to the will of him who is the Supreme Ruler of universal nature. To know, therefore, to love, and to obey God, is the chief end of man. It is this which constitutes the perfection of our character, and the summit of our happiness, on

earth; and it is this which prepares us for the full and uninterrupted enjoyment of God in heaven.

I. To us, his intelligent creatures, the Divine Being is the highest object of knowledge in the universe; and though our comprehension of his character must necessarily be imperfect, yet the employment of our faculties in an investigation so interesting, is happiness itself. The pleasure arising from the contemplation of God, is a high and a holy delight,—it approximates man to the nature of the angelic hosts, and even of the great God himself; for what object can be worthy of the Divine complacency and regard in comparison with his own essential and unchangeable perfections? Such knowledge, in its full extent, is too wonderful for us; still, every step we proceed in our necessarily partial acquaintance with it, is intimately connected with an increase in our capacity for, and enjoyment of, true happiness; and were it possible for us fully to comprehend the Divine excellencies, it would prove an inexhaustible source of happiness to us; but from the limited extent of our minds, we are incapable of knowing, and from the deep depravity of our hearts, we are incapable of appreciating, his wonderful perfections. Before the Divine character can become the object of our delightful contemplation and knowledge, the earthly tendencies of our nature must be changed, and a principle of holiness implanted; for how repulsive to the unrenowned man is the view of the character of God, especially as a pure and holy Being! But as soon as the Spirit hath caused light to arise in the soul, we learn to meditate with peculiar delight on the Divine purity; and we enter with some degree of interest into the feelings of the righteous, who "give thanks at the remembrance of his holiness."

God is the supreme object of knowledge to man, not merely viewed as he is in himself, but in the various manifestations of his character which he hath been pleased to impart. The display of the Divine glory or excellencies forms, indeed, the grand design to which all the acts of his natural and moral administration are rendered subservient; and it must be obvious that the accomplishment of this design in the creation and government of the world is an end alone worthy of infinite Wisdom. If moral excellence, in the highest degree of perfection, be the characteristic feature of the Divine nature, surely the full display of this excellence must form the most sublime object of desire in the universe; and must, therefore, constitute the source of the Divine felicity. And in regard to his intelligent creatures, endowed with the capacity of perceiving and relishing moral beauty, the manifestation of these perfections must be, in the fullest extent, adapted to promote their happiness. Before, however, such an effect can follow, in regard to any individual, the Divine attributes must become the objects of his knowledge and believing contemplation; and thus it is that the more we know of God, and the clearer our conceptions of the Divine character, we become the more fitted for the enjoyment of the

purest, the most permanent, the most exalted happiness in which finite creatures are permitted to participate in time or in eternity.

It is an undeniable truth, that "none can by searching find out God—none can find out the Almighty unto perfection;" but the obligation is not the less imperative on all the intelligent creatures of his hand to recognise him as the supreme object of their knowledge. In contempt, however, of this admitted obligation, the past history of our race infallibly demonstrates that the world by wisdom hath not known God. The intellect of man hath made profound researches into every department of science, both of matter and of mind; but instead of ascribing the varied appearances, intellectual and physical, to the agency of an Almighty Being, who is "wonderful in counsel, and excellent in working;" even the most learned men of antiquity have attempted, by the introduction of hypothetical causes, to account for the creation and subsequent arrangement of all things. Fate, Necessity, Fortune, Chance—have each been considered as regulating the affairs of the universe; while He who "counteth the number of the stars, and nameth them every one," hath either been excluded entirely from the knowledge of man, or denied all interest and concern in the works of his hands. These remarks apply not only to the sages of antiquity, but to many of the learned as well as illiterate of our own day, in their view of the providential arrangements of God. The slightest observation will suffice to convince us that many who would startle at the charge of direct Atheism, still think, and speak, and act, as if they denied the superintending providence of the Almighty. Unwilling to retain God in their knowledge, they view all events, whether calamitous or prosperous, as the operations of a blind chance or an accidental concurrence of circumstances. Thus do they deprive themselves of the comfort and support which is derived from devoutly recognising, in the diversified events of their personal or domestic history, the infinitely wise and righteous arrangements of the great Governor of the universe.

God is the supreme object of knowledge to man, as the Creator and Ruler of universal nature; but to know him aright, we must extend our views still further; for it is in the work of redemption that he must be especially contemplated by guilty creatures. As our Creator, his excellencies are presented to our awakened consciences under an aspect of terror; but he hath graciously revealed himself in a more endearing relationship to us, and his character hath assumed an aspect of tenderness and love. He hath "so loved the world as to send forth his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." This illustrious exhibition of the Divine character is peculiarly fitted to engage the eager inquiry of the whole intelligent creation. It is a mystery into which even the angels, those pure and lofty intelligences encircling the throne on high, are represented as desiring to look. With what interest, therefore, ought we, for whom the

mighty scheme was planned, to make this view of the excellencies of God the primary object of our knowledge! To recognise the Supreme Being in the wonders of his creating power, and in the mysterious arrangements of his providence, and yet to be ignorant of him in the riches of his redeeming mercy, is tantamount, in our circumstances, at least, to denying the truth of revelation—and thus exposing our souls to everlasting ruin. But to know God in Christ as our redeeming God, imparts to the soul a peace and a joy "which the world can neither give nor take away."

A MOTHER'S BIRTH-DAY SONG TO HER FIRST-BORN.

BEAUTIFUL and most beloved!

The year that dawned upon thy birth  
On rosy wings hath lightly moved;  
And still thy healthful hue, thy buoyant mirth,  
Gladden thy mother's conscious heart:  
Oh! could'st thou ever be what now thou art!  
But vain the wish, and wild—  
The stroke of suffering or of woe  
Must reach the mother through the child;  
And thou, unconscious babe! thou, too, must know  
The general doom—thou, too, must share  
Man's common heritage of toil and care!

Dear as thou art, and dear  
As to thy father's heart and mine  
Thou ever must be, yet the tear,  
From which we cannot shield, may soon be thine;  
And pain on that sweet open brow  
May set a seal, though all is sportive now!

But, O thou loveliest flower!  
Though blasts may bruise thy slender stem,  
Or winter's bleak ungenial shower  
Weigh to the dust thy scarce-expanding gem;  
Still is the root secure in earth,  
Still lives the promise of a brighter birth!

Hence, at thy natal hour,  
'Tis not the anxious mother's prayer  
That far from thee may fall the shower,  
The cloud sail o'er thee, and the tempest spare;  
And that thy life may glide away,  
Unvexed by cares, a cloudless summer-day.

The path to heavenly light  
Through darkness leads; a wreath divine  
Succeeds the struggle and the fight.  
O may that light, sweet babe! that wreath be thine!  
And to the mother's prayer be given  
To hail her first-born child the child of heaven!

DALE.

BIOGRAPHICAL SKETCH.

MR THOMAS CRAIGS,

LATE ELDER IN THE SCOTTISH CHURCH, WOOLER,  
NORTHUMBRLAND.

COMPARED with the mass of mankind, God's people in all ages have not only been "a little flock," it has also been found, in the words of the great apostle, that "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God

chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." The steps of the warrior leave behind the unobliterated traces of blood; countries desolated, cities ravaged, wives made widows, and children left helpless orphans, mark invariably his progress: yet trophies are raised to perpetuate his name; while history, in glowing terms, records his deeds, and the loftiest strains of the Muse are engaged to perpetuate his praise! The soldier of the Cross, however, claims no such notice, and usually receives but a scanty share of this world's regards. Like his great Master, the world perceives in him little to be admired, and hence usually leaves the believer in Jesus to his native obscurity. But such as are "despised and rejected of men," are yet often precious in the sight of God, and at the great day shall be numbered among Jehovah's choicest jewels.

Thomas Craigs, the subject of the following Notice, was of humble origin, and literally, through "life's sequestered vale, pursued the noiseless tenor of his pious way." He was born in the year 1770, in the village of Lanton, on the banks of the river Glen—within two miles, on one side, of the scene of the celebrated battle of Flodden, and about an equal distance, on the other, from the spot where that of Homildon was fought in 1402, in the reign of Henry IV. This district of country is one of the richest and most romantic in the north of England, and is within nine miles of the border of Scotland. It is chiefly pastoral, and abounds with green hills—the eastern termination of the Cheviot mountains, among which meander clear and classic streams. In the days of yore, this district was famous for other scenes than those in which Thomas Craigs, from infancy to age, found the sweetest solace of his life. War, in those rude times, here sadly marred the fair face of nature, and fields were then every where red with carnage, which now are "rent by no ravage, save that of the gentle plough." Thomas Craigs was a hand-loom weaver by trade, at which employment he continued till he left Northumberland, in May of the present year. He was naturally of a quiet, unassuming, and peaceable disposition; of great simplicity, as well as godly sincerity. His sincere, but unobtrusive piety, procured him, during his long life, the respect of all classes, and, generally speaking, the love, and almost veneration, of those who moved in his own humble sphere. Having been born and brought up a Presbyterian, though living in a land of mixed heads, where religion is connected with much of the pomp and circumstance of the present world, Thomas Craigs warmly admired the simple, but apostolic, and impressive forms to which he had been inured. So uniformly exemplary was his conduct, that, about the year 1810, he was chosen an elder of the Scottish Church in Wooler, which he had attended from his infancy, and he was ordained to that office by the late Rev. James Mitchell, then minister of that body of Christians. Having always evinced a taste for sacred music, he was, much about the same time, requested to become precentor (or clerk, as that office is named in that part of the country); and his duties in both he continued, with great approbation, to discharge until the time of his departure for America. He was twice married; and, at the time of his removal from Wooler,

had one of the finest families in that part of Northumberland, who, having all been trained up in the nurture and admonition of the Lord, most of them, to the great satisfaction of their parents, while they prospered in their own humble callings, gave evidence that they were "growing in grace," and in the knowledge of the great Redeemer. When they appeared before the kirk-session, for examination previously to partaking of the sacrament of the Lord's Supper, they showed a more than common acquaintance with the Holy Scriptures, and a deep reverence for divine things; so that Thomas Craigs', however humble, might be said to be one of the best regulated households in the neighbourhood; for within its walls might daily be heard "the voice of rejoicing and salvation." The man who conducted so well his own domestic affairs, was not one to neglect his public duties; and accordingly, in the two capacities in which he officiated—as elder and clerk—no one could possibly have been more diligent or exemplary. In regard to his attendance upon Divine worship, the present minister of the Presbyterian Church at Wooler can testify that (though to and from church Thomas Craigs had full twelve miles to walk), during the six years in which he knew him, Thomas Craigs was never but once absent from his post, and that was when a thunder-storm of unusual violence, on a Sabbath-day, visited, as is often the case, that neighbourhood. As an elder, this good man was "instant in season and out of season," showing truly what an elder should be, and the most valuable assistant, in that respect, which any Christian minister could desire. His placid and kindly disposition gained him an easy access to almost every dwelling; but in the humble cottages of the peasantry he was especially a welcome guest. The stormiest night, or the bleakest road, would not prevent him from braving all their inclemencies, if he knew that there was a case of sickness or distress in which he could be of the least service to a fellow-creature. These Christian offices he confined not to the congregation to which he belonged; for, indeed, he regarded all mankind as his brethren, and hence was found the spiritual adviser, and the meek minister of mercy, at every sick or dying bed he could possibly attend. His diligence in this respect was truly astonishing; while, at the same time, he never neglected to provide, as well as his humble means allowed, for the wants of his own house. Yet, labouring chiefly for "the meat which endureth to everlasting life," temporal comforts or personal advantages were but of secondary estimation with him; for he lived under a constant persuasion of the truth. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

But not only upon such emergencies as those we have mentioned was Thomas Craigs found at the post of duty. All the spare time he could command was usually devoted to similar pursuits. On the Sabbath-day, in particular, he seldom passed the cottages of any of his common acquaintances without tarrying by the way, to speak to them about the "things which belong to their eternal peace." In this mode of reaching the human heart, he possessed a peculiar facility; and often have the peasantry been heard, in their own homely, but expressive phrase, to eulogise the edifying and acceptable hours passed by him in this pious and

interesting manner. The sacrament of the Lord's Supper is celebrated thrice a-year in the church to which Thomas Craigs once belonged; and as his dwelling was deemed too distant from the place of worship for an old man, on a day when the hour of meeting was earlier than on ordinary Sabbaths, he was usually pressed by some of his neighbours, in the more immediate vicinity of the church, to spend [with them the Saturday night; when, we have often been told, that such<sup>s</sup> was his fervent piety and heavenly converse, they were the means, under Divine grace, of bringing more than one to the house of God, on those solemn occasions, in the most devout and besetting frame of mind.

From the paucity of preachers in that district, it sometimes happens (though rarely) that the minister, when he leaves home to assist at a neighbouring communion, is under the unavoidable necessity of leaving behind him a vacant pulpit. But on such occasions, Thomas Craigs was never known to remain at home, or in the least degree to show, like too many professing Christians, that to him the Sabbath was "a weariness," which he wished to be gone; on the contrary, his feelings were, as he has often expressed them, that of the Psalmist, "How amiable are thy tabernacles, O Lord of hosts! My soul longs vehemently, yea, faints, for the courts of my God!" When in the vigour of life, and in good health, he has been known to have often walked distances of upwards of twenty miles, to listen to the glad tidings of salvation, from the lips of such servants of Christ as had been mentioned to him as more than usually devoted to the Redeemer's cause, and the eternal interests of perishing souls.

In the Sabbath-school, Thomas Craigs was a constant and most efficient teacher; in the occasional absence of the minister, always opening its exercises by prayer, as well as praise. At the stated prayer-meetings for the spread of the Gospel at home and abroad, he not only attended as punctually as on the Lord's Day at public worship, but also took a prominent and most acceptable part in the duties of those associations. Scanty though his means were, he was likewise a regular subscriber to the missionary and other such-like schemes connected with the congregation, which had for their great end the amelioration of human misery, and the eternal welfare of mankind.

He was useful in more than his own proper department in life; for about the time that fearful epidemic, the cholera, visited our shores, so expert was Thomas Craigs in bleeding, and similar operations usually prescribed for the removal of that malady, that his very presence was deemed of no little service by the most intelligent among the humble people with whom he dwelt. He was tolerably well versed in the more popular periods of ecclesiastical history, and took a particular delight in reading the lives of those pious and eminent men who suffered at the time of the general Reformation from Popery, as well as of those who endured unspeakable hardships in contending for the purity of the Presbyterian faith in Scotland, during the tyrannical and unprincipled reign of the Second Charles.

Thomas Craigs had, besides all this, some little turn for sacred poetry, and the composition of themes on religious subjects, though, of course, in these departments, much could not be expected from one whose edu-

ation had been but very limited. It is too often characteristic of the employment followed by the subject of this notice, to be intermeddling, speculative, curious, and given to change; no man, however, was ever less remarkable for these offensive qualities than was Thomas Craigs. He was truly content with the allotments of Providence, and respectful to his superiors; while he left the matters of state policy to abler hands, and was never heard to drop an angry or censorious word regarding any human creature. Of him it might well be said, "What hath grace wrought!" The year previous to his departure, the congregation presented him with a handsome and entire suit of clothes, a pair of silver spectacles, and a psalm-book, to which a grateful reference is made by Thomas Craigs in one of the subjoined letters from himself.

It could not but happen that a man so amiable and exemplary in every relation of life, would be much missed and greatly regretted, when he left the sphere in which he had so long moved, and in which he was so much and so deservedly beloved. Accordingly, when he found, in his old age, that his trade, at no time lucrative, was becoming daily more precarious, and having been often and earnestly urged by two dutiful sons, who had preceded him as settlers in America, to take up, during the remainder of his life, his residence with them, he at length, after much prayerful reflection, acceded to their proposal. Various and urgent persuasions were used by his friends in Northumberland to induce him to forego this purpose, but to no effect; and at length, when it was perceived he was fully bent on taking a final farewell of them, and the scenes of his former life, a subscription was set on foot, headed by the most respectable members of the Church to which he belonged, to defray the contingent expenses of his voyage across the Atlantic, with that of his wife and a son and daughter, who accompanied him. The money raised was more than sufficient for the intended purpose; and to it many persons had contributed of the greatest distinction in that part of the country, unconnected with the congregation of which Thomas Craigs had been a member so long. Various necessaries of life were, besides, given for the use of their voyage; and themselves and household effects conveyed, free of charge, to the ship which was to convey them part of their way from their native land.

Early on Monday, the 17th of May, they left the port of Berwick-upon-Tweed for Newcastle, and from thence proceeded *via* Carlisle to Liverpool, where they finally embarked for North America. It should not be omitted here, that though Thomas Craigs had nearly twenty miles to go after attending Divine service, he could not allow himself to be absent from his wonted post on the day previous to his final departure. Accordingly, on that day, having officiated in his usual capacities of elder and clerk, and sung, as his last hymn, the 122d Psalm, from the 6th verse, ("Pray that Jerusalem may have peace and felicity," &c.) Mr Gray delivered a suitable sermon, which seemed to make a deep impression on the audience, from Gen. xii. 1, "Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, and come into a land which I will show thee;"—with the peroration of which discourse, as the

part more immediately referring to the subject of this Sketch, we shall conclude this notice; first, however, giving two of Thomas Craigs' letters, after his departure from Wooler,—which in an affecting manner evince the piety and benevolent feeling of that truly excellent and amiable man:—

"*Liverpool, May 23, 1841.*

"REV. SIR,—I take this opportunity to let you know that we have got thus far on our journey. Your kind letter, which arrived here before me, I received from Mr Bolton, the mayor of Liverpool, who has shown us much kindness. We hope to sail on Monday or Tuesday next, having got a ship to St John's, when we shall have to encounter the dangers of the deep; but I hope that God, who has brought us thus far, will neither leave us to ourselves in a strange land, nor to periah in the midst of the seas. I heard a sermon here on Sabbath, from Col. iii. 26, "Ye serve the Lord Christ;" but I thought it strange, when I was not in *my usual place* praising the Lord. We are all well, and hope this will find you so likewise. Oh! remember me to all your congregation, whom I love so dear. May the Lord bless you all. When I arrive, I will not fail to write you." (Signed) "THOMAS CRAIGS."

This pious family were altogether six weeks and four days on their passage from Northumberland to Canada; and, punctual to his promise, Thomas Craigs wrote to Mr Gray the following letter:—

"*Harvey's Settlement, July 12, 1841.*

"REV. SIR,—I now take my pen to let you know that we have got safe to land—thank God for his goodness to us all! I am now in a distant land—absent from you and your people in body, but often present in spirit. My pen, reverend sir, is not able to express the feelings of my soul to you and your congregation, my friends in Jesus Christ, for whom I will not cease to pray; for while memory and time last with me, I cannot forget all the favours you have conferred upon me and mine. It would give me inexpressible pleasure to be in your company for a single day, that I might disclose all the feelings of my soul, since I parted with you and my friends in Wooler; but I must at least write, were it only to say that I have received good from all your prayers; for I never went to a place, but *God went before*, and friends were always ready to receive me; so that it has been made good to me, 'Commit thy way to God, and he will bring it to pass.' From Berwick to Newcastle, we were one day on the passage, and stopt two nights in our brother's house at the latter place; next day we went by the railway to Carlisle, where we stopt two nights, and met with our former fellow-worshipper, William Mathieson, who showed us much kindness. We landed late on Friday night at Liverpool, and were taken in by a Mr Cook, with all our goods, and treated kindly. I then went to the mayor, Thomas Bolton, Esq., where I received your letter; and he went and found a ship for St John's, by which we sailed on the Tuesday following,—and were five weeks and four days until we landed at our port. The ship we sailed by was large, and employed in the timber trade, having many sailors for her crew. At first, these spoke very unguardedly, but I believe I have seldom had a better opportunity of doing good; for being much in their company, I failed not to let drop such words of advice as might be of use to their immortal souls. So favourable seemed the impression at length made, that we parted with great reluctance at the end of the voyage,—by which time our conversations had become very different from what they were at first; and when taking leave, I said, I hoped we should all meet in heaven. One of them came with us several miles, helping us to bear part of our goods to

another ship, which was to take us up the river; and before parting, he requested earnestly one of the owners of that ship to take notice of us; who, accordingly, showed us much kindness. Thus we had friends all the way to Frederick Town. When we arrived there, we found one Thomas Kay, ready to receive us, from our sons; for he got a place for us, and all our lading, free of charge: after which we had twenty-five miles to walk to our sons' house, on a Saturday,—where we once more all met in Christian affection and love. There is a place of worship five miles off, to which I went next day, although I was very wearied; and as there is here, as yet, no regular ministers to preach the Word, having been called upon, I made some remarks from the 7th, 8th, and 9th verses of the 89th Psalm; pointing out the nature of the fear due to God in the meeting of the saints,—that none can be compared with our God, who reigns even in the raging of the sea, and doth still the waves again when they roar and swell. On this I could speak by experience, to men who had had similar experience; for they had all come from England, and many of them had seen the need of God's protection, when the seas rolled, and danger threatened. I concluded by singing the same verses of the same Psalm. Thus far have I gone, my reverend friend; but yet, like David, I often long that I had 'the wings of a dove,' that I might find myself among you all, my former friends, on the Lord's Day. O that I may feel the same joy when I close my eyes in death, that I have often felt when singing the praises of God, and sitting down at a communion table! From this last unspeakable privilege I am, for a time, withdrawn; but there is a table in heaven which will never be drawn any more. But now that God hath led me into the wilderness, O that he would speak comfortably to my soul! To you, my spiritual friend, I will not withhold, for I have felt the love of God on my soul more than I could in word or in writing express—when none but God, that knoweth all things, was present.

"The people here show me greater respect than I deserve, and seem glad to have me among them on the Sabbath-day. Yet I often regret leaving my friends, from whom I received so many tokens of respect. When I put these on, I yet fancy I am among you all! How can I speak of all your kindness, and not be moved with gratitude and love to your souls? I know not what the Lord may have to do with me, who am but a weak instrument in his hand; but O that I were able to proclaim his glory to all men on sea or land, for what he hath done for my soul! To you, with whom I have been so long acquainted, and one whose welfare I am bound to pray for from my very soul—to the congregation, too, of which you are minister—how often do my thoughts turn! I have three times dreamed of being in that hallowed place—and none but God and myself can tell how ardently I wished that it had been more than a dream! This should teach us to improve our privileges while we enjoy them, and to catch the favourable influences of the Spirit of grace, lest God withdraw from us our mercies. When I look back, I can see many failings, which should lead me to "redeem the time since the days are few and evil." I have not much opportunity of writing, as the house I am in is unfinished; but they promise to have it ready soon, and all that is needful is at hand, for this end. You will remember me, my reverend friend, to all your congregation, and let them know how dear they are to my soul. O that they may improve under your ministry, and that teacher and taught may both be taught of God! Peace be within the walls where I have worshipped so long, and to which I joyed when it was said, Go up to the house of God! Oh! remember me in your prayers, who am in a distant land; and when this comes to hand, write me an answer—it will be a cordial to my soul! Once more, to you, and the elders

and trustees, and to all the people, I send the respects of us all; and may the Lord bless you all! Amen! Waiting your answer, I remain your humble friend and well-wisher." (Signed) "THOMAS CRAIG."

This letter was immediately replied to from Glasgow where Mr Gray then was, on professional duty.

[Conclusion of Discourse preached on the departure of Mr Thomas Craig for America. By the Rev. THOMAS GRAY, A. M., Minister of the Scotch Church, Wooler,\* Northumberland.]

Finally, brethren, did Abram, though sojourning in the Land of Promise, ever regard himself only as a stranger and a pilgrim upon earth? So also do ye continually, like him, "looking for a better, even an heavenly country." Here, indeed, "we have no continuing city," and no abiding-place; and the people of God, in particular, are doomed to many changes,—especially if they are long sojourners in this vale of tears. Like Israel's tribes at the wells of Elim, when refreshed by cooling streams, and reposing under the grateful shades of their spreading palms, we linger for a season on some sunny spots in the wilderness; each sitting under his own vine, or beneath his own fig-tree, with inexpressible delight; yet earthly joys and earthly privileges are uncertain and transitory; for, like God's ancient people, we must again strike our tents, and brave once more the toils, the trials, and the dangers, of the desert. Abram, you have seen, was not only called from his country, his kindred, and from his father's house, to a land wherein he was a stranger; but after he had been comfortably settled in that land, a famine for a time forced him thence into the territories of the king of Egypt. Of the apostle Peter our Lord said, "Verily, verily, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not;" and, in accordance with this prediction, when age and debility had nearly extinguished life's feeble flame, this intrepid servant of Christ was carried to martyrdom and death. Naomi, with her husband and sons, too, driven from their country by famine, "went out full, but she returned again empty:" and when her former friends, moved at

\* We think it right to avail ourselves of the present opportunity to correct an error into which we inadvertently fell in a former article of the SCOTTISH CHRISTIAN HERALD. The error and its correction are thus noticed in a letter from Mr Gray:—

"SIR.—In your Biographical Sketch of my predecessor, the late Rev. James Mitchell, allow me to direct your attention to two inaccuracies into which the author of that Sketch seems inadvertently to have fallen. In your 27th Number, (of 6th March 1841.) p. 152, after referring to the late Mr Mitchell's tours in England and Scotland, with the view of collecting money to assist in erecting a new chapel in Wooler, it is said that he went to London in the following year, for the same purpose; after which it is added,—"This tour, however satisfactory, did not realize a sum sufficient to build the chapel. He completed it, however, by another journey through some parts of Scotland which he had not already visited." Now the fact is, that notwithstanding Mr Mitchell was both arduous and successful in this cause, and that several small sums have been subsequently obtained for it, there still remains a debt upon the said chapel of upwards of three hundred pounds.

\*\* It is also mentioned, in p. 152, that the period of Mr Mitchell's incumbency at Wooler was forty-one years, whereas it was twenty-seven.

\*\* Your insertion of the preceding, in one of the earliest Numbers of your valuable Work, will much oblige, Sir, yours, &c.,

THOMAS GRAY, Minister.

"We, the undersigned, trustees of the said chapel, certify the accuracy of Mr Gray's corrections of the Biographical Sketch of the late Rev. James Mitchell, in the SCOTTISH CHRISTIAN HERALD, as aforesaid.

"WM. JOHNSON,  
"ROB. JOHNSON,  
"JOHN BORTHWICK," } Trustees.



the sight of her misery, exclaimed, with sorrow and surprise, "Is this Naomi?" the bereaved, broken-hearted widow feelingly replied, "Call me not Naomi" (which means *pleasant*), "but call me Mara" (which means *bitter*); "for the Lord hath dealt very bitterly with me." Of how many has Naomi been the typical mother, since sin first entered into the world, and death and sorrow by sin! Since the days of the patriarchs and prophets, who "were strangers and pilgrims on earth," how numerous and heart-rending have been the instances in which families as well as individuals have been "carried whither they would not!" The gripping hand of poverty seizes its shrinking victims; and while increasing infirmities are pressing them to the earth, they are compelled, like these ancient saints, to seek in a foreign soil that support which their native land denies. Behold such a family driven from their wonted home, and forced to seek supply beyond the swelling wave! Shuddering to face the deep, they take a long and last adieu of the loved abodes of former peace and pleasure. The manly sire totters forth, leading his little son; the wailing mother follows close behind, embracing her helpless children, whose artless looks bespeak how little they know of the cause of all this unfeigned sorrow. There are the graves of their fathers! and there, every spot is associated with remembrances, to sever from which pulls the heart-strings asunder! They return, and look—and still they return again! They think of the dead, whose ashes cannot embark in the same ship, and for whose absence at this heavy hour they yet chiefly lament! In the beautiful language of Scripture, hope, which lingers last in the human breast, may whisper in their ear, "Refrain thy voice from weeping, and thine eyes from tears, for there is hope in their end, saith the Lord, that thy children shall come again to their own border." Yet, alas! who that looks on such a scene is not rather disposed, with Jeremiah, sadly to say, "Weep ye not for the dead, neither bemoan them, but weep sore for him that goeth away; for he shall return no more, nor see his native country!"

How forcibly do these remarks lead our minds to the cause of our present Discourse! Your estimable clerk and family, actuated by a sense of duty, have for some time past determined to leave their native land, and by to-morrow's sun, will embark for Transatlantic shores! and though it be unusual to take particular notice when such an officer leaves any congregation of the faithful, yet the many virtues of your clerk—his long and well-tried worth—all combine to remind me that it would neither be justice to these nor to our own feelings, to allow him *silently* to depart, in all probability for ever, from these, the scenes of his long and piously performed duties. Really, Christian brethren, your excellent clerk was no ordinary man; as most of you can well attest, from your knowledge of his uniform integrity—the "simplicity and godly sincerity" with which, from infancy to age, he has walked among you; but he who has worshipped for upwards of sixty years in this sanctuary, will, in all human probability, worship no longer here. He who has, for nearly the half of that period, acted in this congregation as one of its elders—dispensing the symbols of that Bread which came down from heaven for the life of men—and carrying about, at the holy communion of the supper, the emblem of that precious blood which was poured out on the cross abundantly

for human salvation—shall no longer perform these, and the other sacred duties of this important office in this part of the Saviour's Church. He who, for thirty long years, has taught your voices, on the Sabbath-day, to rise in grateful accents in your Maker's praise, is now about, for the last time, to raise its tremulous tones within these sacred walls! And now no more shall he, who was your ever ready counsellor in distress and difficulty, and who so sincerely felt your joys,—“who rejoiced with them that rejoiced, and wept with them that wept,”—yes! no longer, on the errands of Gospel mercy and grace, shall he seek your humble but well-known dwellings, among your green hills, or in the sweet seclusions of your lovely vales; no longer, with his undeviating regularity, shall he find his way, from his distant dwelling, to this house of prayer, on that day of sacred rest, when the tribes of God delight to go up to the New Testament Jerusalem, the place where Jehovah has recorded his name, and promised his peculiar blessing. Who that knows, as we do, his well-tried worth, his long and faithful services, under four ministerial incumbencies in this church, would refuse their humble tribute to such excellence, now about to depart from among us? He departs, like Abram in our text, in *his old age*, for a foreign land, and for scenes unknown and untried. A few more suns, and between him and you the wide Atlantic will roll; but though oceans may intervene between the faithful in Christ, your spirits can ever meet at a throne of grace. Oh! then, ever in *this* manner consult both his and your own welfare; and always, as ye think of your absent friends, let the prayer of Jacob and Laban rise to your lips,—“May the Lord watch between me and thee, when absent one from another.” Let us, indeed, all remember, that a season of separation and death awaits, sooner or later, every child of Adam,—that the time cometh, when, called by him that created us, “the dust shall return to the dust as it was, and the spirit unto God who gave it,”—when weeping relatives shall surround the bed of death, and the spirit, worn out with the trials of life, and the struggles of mortality, shall breathe its last sigh; for “what man is he that liveth here and shall not see death? or who shall deliver his soul from the hand of the grave?” “All flesh is grass, and all the goodness thereof is as the flower of the field.”

So live, then, as “strangers and pilgrims” here, that when “the time of your departure is at hand, and the hour of your offering up draws nigh,”—“when the earthly house of this your tabernacle is dissolved,”—ye may cherish a well-grounded hope, through the merits and mediation of Jehovah's dear Son, of inheriting “a building of God, a house not made with hands, eternal in the heavens.” Amen.

#### TO THE MEMORY OF THE REV. ALEX. KERR,

*One of the Irish General Assembly's Missionaries to India, who died at Rajkote, August 16, 1841.*

In India's groves the towering palm  
Lifts high its feathery plumes to heaven;  
The golden orange sheds its bealm—  
Perfume to flower and fruit is given;  
But he is gone who shed abroad  
The fragrance of the Word of God.

In Rama there is heard a wail—  
 Lo! Rachel for her children weepeth :  
 They are not—and the mournful tale,  
 He is not—no, alas! he sleepeth.  
 The sleep of death now seals the eye  
 That fondly gazed on Eastern sky.

For it he left his father-land,  
 His Church, his heritage, and nation—  
 Perilled his life on India's strand,  
 To spread the tidings of salvation.  
 He lived, a Saviour to proclaim ;  
 And died, rejoicing in his name.

There's mourning 'neath the palm-tree shade,  
 Where now his honoured form is sleeping ;  
 His brother seeks in vain his aid—  
 His widow and his sister weeping :  
 His little one no more shall hear  
 The voice that soothed his infant ear.

There's mourning where the Hindoo roams,  
 For still is now the voice of kindness ;  
 Mourning within our Church and homes,  
 For cold neglect and long supineness ;  
 For God, in judgment just, hath said,  
 Mourn, Christians, o'er your scanty aid.

Zion, arise! put on thy might—  
 The heathen calls, awake to duty!  
 No longer let the clouds of night  
 Eushroud thy splendour and thy beauty ;  
 The voice of thy departed son  
 Cries that " the work is scarce begun." \*

And shall his last loud dying call  
 Be heard at home, and unattended ?  
 Would warriors leave the rampart wall  
 To be by one lone guard defended ?  
 No ;—though forlorn the hope should be,  
 Thousands would rush to victory !

Or does the merchant cease to toil  
 Because the wild sirocco sweepeth  
 Its wings of death o'er India's soil,  
 Where many a son of commerce sleepeth ?  
 No ;—love of gold drowns every sense,  
 Braves burning winds and pestilence.

And shall our Church in doubting stand,  
 While warriors in the field are falling ?  
 Shall Rajkote's little mourning band  
 For speedy help in vain be calling ?  
 Zion, awake! go forth with speed,  
 And succour in the time of need!

" The work is scarce begun," so long  
 As India for thy help is crying ;  
 Go, stand amidst the heathen throng,  
 Between the living and the dying ;  
 Burnish thy tarnished sword and shield,  
 And haste thee to the battle-field!

W. M'COMB.

THE GOSPEL HID TO THE LOST :  
 A DISCOURSE.

BY THE REV. JOHN THOMSON, A.M.,  
 Minister of Mariners' Church, Leith.

[Preached at the Induction of the Rev. Thomas Clark, in the  
 Old Church, Edinburgh, August 19, 1841.]

" If our Gospel be hid, it is hid to them that are lost."—  
 2 COR. iv. 3.

In the chapter preceding the one from which our  
 text is taken, the apostle states in what respects

\* " I would say to the Church, that until *his labourers* are in this  
 province, two in Rajkote, two in Furbander, and two in the direc-  
 tion of Gogo, the work can scarcely be regarded as begun."—*Extract*  
*from Mr Kerr's last letter.*

the dispensation of the Gospel is superior to that of the Law. It is superior in two respects,—in its *light*, and in its *power*. The revelations given to Moses and the prophets did, indeed, contain an exhibition of the character of God, and of the principles of the Divine government, but the information conveyed on those subjects, although correct, so far as it went, was limited and imperfect, and consequently, as it is through the truth that men are sanctified, it is certain that in this case, where the amount of truth communicated was small, its power over the soul to regenerate and purify would also be small. But the Gospel throws a full, a clear, and a steady light, over all those subjects which it is of the greatest importance for man to know—a light which leaves no doubt on the mind, either as to the reality or nature of the truth conveyed. It is the full revelation of the glory of God. This full revelation exercises a correspondingly strong influence over the mind of man. This is owing as well to its inherent strength as to the more enlarged outpouring of the Holy Spirit with which it is accompanied. The Gospel is pre-eminently "the manifestation of the Spirit,"—*it giveth life*. Its light is such as to dispel the darkness, and its power is such as to remove the deadness, of the soul. It may be compared to a light shining upon the eyes of a man who, though not incurably, is yet actually, blind. Such a light may be conceived to possess a mild restorative power ; having in it an influence capable of bringing again into exercise the suspended powers of vision—while, at the same time, it invests with a clear and strong lustre the objects of external nature, so that they are easily discerned by the restored eye. So it is with the light of the Gospel. When it is brought to bear upon the dead and dark soul of man, it exercises a mighty influence, in the hands of the Spirit. It reanimates and reinvigorates, while at the same time it casts a flood of clear lustre on all those objects which man, as an immortal being, ought to know. These, again, exert a reflex influence over the state of his heart, being instrumental, in the hands of the Spirit, in carrying forward to perfection the already begun work of sanctification. " We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

But if such be the nature of the Gospel—if its light is so great as to command conviction, and if its power is so strong as to produce a change in the bent of the inclination—how does it happen that there are many of those to whom it has been fully explained who have never been benefited by it? In the days of the apostles there were, as in our own times there still are, many on whom all the glorious light and mighty power of the Gospel have been brought to bear, without producing any salutary effect—what shall we say of these? Concerning them the apostle says, in the words of our text, that they are lost—" If our Gospel be hid, it is hid to them that are lost." There is some-

thing very awful in this statement. Its import may be thus explained:—The Gospel is indeed as glorious as it has been described; wherever it shines upon a soul, it enlightens with divine knowledge, and it transforms into the image of God; and with regard to those on whom it has shone without producing any saving effect, the fact that it has done so is a proof that they are lost—lost beyond the reach of recovery. Just as when a powerful remedy has been brought to bear upon the dark eye-balls of a man, if, after having produced an effect upon all others, it has produced none on him, it becomes evident that his eye-sight is totally gone—gone beyond the possibility of recovery. The Gospel light exerts a powerful healing influence on the human mind, but if that influence has been made to bear without effect on any human mind, the conclusion to be drawn is obvious—that such a mind is *lost*, lost beyond the possibility of recovery, being beyond the reach of the most powerful instrument that shall ever be devised for its restoration.

But, in order to derive from the subject that practical improvement which it is designed to give us, it will be necessary to consider what is the exact import of the expression, “if our Gospel be hid.” In illustrating this subject, we cannot adopt a better arrangement than the one to which we have adverted, as being used by the apostle in the preceding context, in speaking of the superiority of the Gospel dispensation over that of the law.

I. In the *first* place, then, we observe, the Gospel has been *hid*, when its superior light has failed to illuminate the understanding.—There are, it is to be feared, some in every congregation who have, for a considerable length of time, been in the habit of hearing the Gospel, but have never understood its real import. Some of these, in their attendance on divine ordinances, have no very definite view of being profited at all. They consider their attendance as a sort of homage rendered to God, or of respect paid to religion, which will serve as a recommendation to the Divine favour. They take an outward part in the services, but their heart does not go along with their outward profession. They may join in the singing of the Psalms (although many of those whom I am now describing do not even go that length), but they never think of engaging in it as an exercise of the Spirit—the lifting up of the very soul in praise to God. They stand up during prayer, but their minds are either wandering to and fro over the earth, or they are in a state of complete inactivity. They never think of distinctly forming in their minds the desires embodied in the language of the minister, and of presenting to God these desires as their own. They preserve, perhaps, an outward decorum during the sermon, but they never suppose that the preacher is saying something in which they personally are deeply concerned. The idea that what is said is addressed to them never once enters their mind.

Again, there are others who advance a considerable step beyond this, but to whom, no less than to these, the Gospel is hid. They know that they should take a personal and an understanding share in all the services of the sanctuary. The idea that attendance in the house of God is an act which, for its own sake, and irrespective of the state of mind of the worshipper, is well-pleasing to God, they know to be absurd. They are well aware that attendance on God's house has no mysterious or unintelligible efficacy about it; they know that it is only valuable as means to an end. They know that God is a Spirit; that the worship of the spirit is the only kind of worship with which he is pleased; and that the preaching of the Gospel is profitable only when it is understood, believed, and acted upon by the hearers. But although they know these things, they practise them very little. Occasionally, in prayer or praise, they may seriously think of God; but in general this is not the case. During by far the greater proportion of the time they are occupied with very different subjects. Instead of worshipping God, their minds are running after business or pleasure, or, it may be, sin. During the preaching of the Word, they occasionally understand a good deal of what is said; but they have never taken the trouble to understand the Gospel as a connected system of divine truth, on their knowledge and belief of which, as such, their destiny as immortal beings depends. They may be interested, amused, or delighted by the preacher's manner, by the force of his eloquence, or by the point of some of his reprehensions of particular sins; but with regard to taking any pleasure in the great truths of God's Word regarding our salvation, by the blood and Spirit of Christ, that is a matter altogether strange to their minds. The truths of the Gospel, my friends, are such, that wherever they are understood, they excite an interest in the mind which no other subject ever can do; and if we have not felt interested or delighted in the very truths of the Bible, in a way in which we have never felt regarding any other subject, these truths have to us, as yet, been hid. Apply, then, what I have said to yourselves. I speak as to reasonable men: Is the Gospel hid to you, or is it not? If the Gospel be hid, it is hid to them that are lost.

II. But, in the *second* place, the Gospel has been hid *when its superior power has failed to sanctify the soul*. The Gospel dispensation is distinguished from that of the law, by its light and by its power; that is, by its capability of enlightening the understanding, and of sanctifying the heart. To the first we have already adverted, and we have endeavoured to show who those are on whom the light of the Gospel has not produced any saving effect. It is to the second that we have now to direct your attention, for the purpose, in like manner, of describing who those are on whom the power of the Gospel has not begun to operate. By the power of the Gospel, is meant, its capability of changing the

mind of man from its natural condition, into a state of resemblance to the mind of God; "we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Those to whom the Gospel has not been lost, have been changed more or less into the image of God.

But let us examine more particularly what is meant by the image of God being on the mind. The language here employed is figurative, being borrowed from an image reflected in a mirror. As then, that an object be reflected in a mirror, it is implied that the mirror be turned towards the object, the expression before us implies, *first*, that the mind be turned towards God. There is in the human mind a tendency to keep away from God. Of this we must be sensible from the fact that we have spent days and weeks, nay, perhaps years, during which the thought of God has scarcely if ever entered our minds. We pursued our ordinary employments, or engaged in our usual pleasures, without reference to God. It is this that constitutes the essence of all our sinfulness, it is from this, as from a source, that flows sin of every kind, it is this which is in itself the most grievous offence,—*this forgetfulness of God, this living, as the Scriptures expresses it, without God in the world.* Now, those, to whom the Gospel has come with power, have had this ungodliness of heart removed. They habitually think of God. They not only hold communion with him in prayer; they also trace his hand in the operations of providence, and recognise his presence in the daily transactions of life.

But *farther*, to have the image of God upon our minds implies, that the same habits and dispositions of mind which are his glory, exist in us. Of these the chief,—as it is the root and essence of all the rest—is the principle of love; love to God as the author of our being, and love to men, as partakers of the same nature with ourselves. Wherever the Gospel comes with power, it implants this principle. This is a principle which is not natural to the minds of men. They are enemies to God in their hearts, and by wicked works, and they are hateful and hating one another. That this is the case, is obvious from the fact, that men are habitually indifferent to God and their fellow-men, and that when their own interests are injured, or their own wills crossed, the most desperate and open hostility will be manifested. But the case is different with those to whom the Gospel has come with power. Having seen the bright display of divine love to man manifested in the cross of Christ, these hearts have, by that amazing exhibition, been sweetly drawn out in love to their God and Saviour. This principle of love manifests itself in a life becoming the Gospel; in sincere, sustained, and, through the grace of God, successful efforts to subdue every evil passion, to renounce every sinful practice, and to grow in the cultivation of every thing that is holy and lovely and of good report:

Such then, is what is implied in the Gospel being hid. It has been hid, whenever it has failed to enlighten the understanding, and to sanctify the will. And the solemn statement made by the apostle, concerning the final prospects of such men as are referred to in that expression, is, that they are lost. Has the Gospel then, let me ask, been brought to bear on any of you without producing such blessed effects? Has its light failed to illuminate your understanding? Has its power failed to mould your will? Are there any now present, who have continued for a length of time to hear the Gospel, and have not found something in it which interests them more deeply than any thing else ever did? Are there any who are still strangers to the pretence of God in their daily occupations? Are there any who are still devoted to the works of the flesh, cherishing sinful passions, or following sinful practices? Or are there any in whose character and conduct the fruits of the Spirit do not appear? O let me entreat such seriously to contemplate the solemn statement of the text concerning their condition,—*they are lost.* Though certainly still in the place of hope, the probability that they shall be saved, is so very small, as to admit of him who is the God of truth applying to them as descriptive of their present condition, the emphatic words, that they are lost! Men think it a matter of very little importance to listen to the preaching of the Gospel. It is, my friends, an affair of most momentous import. The Gospel is so full of light and power, that when preached, it commands attention, and produces conviction, it illuminates the understanding, and moulds the will; or if it fail to do this, it is because the soul on whom it has failed, is lost—lost beyond the power of the Gospel to reclaim.

But the subject which I have been considering is full of instruction to the real Christian. From this subject, my friends, you may learn to exercise a strong compassion, and to put up earnest prayers in behalf of such of your fellow-worshippers as are unconverted. Were one of the spirits of the lost to be permitted to leave for a little his place of woe, for the purpose of appearing before you, and telling you his state, *your minds, I am persuaded, would be filled with the deepest commiseration.* But, my friends, there are many around you whose state is almost as hopeless. These are they to whom the Gospel has been hid—they who have long heard the Gospel preached, but have not been converted by it. The case of such men is far more hopeless than that of those who never heard the Gospel. Their continued impenitence under the preaching of the Gospel affords a strong presumption that they are lost souls. Their case is better than that of the spirits already in torment, only in this respect, that being yet in the land of the living, it is barely possible, though very improbable, that they shall ever be saved. O then, when we consider that they are on the very brink of eternal ruin, and when we know that there is, as yet, a possibility that they may be

saved, how earnestly should we labour, and how importunately should we pray, that they may even yet be pulled out of the fire! It is an awful thought for a minister of the Gospel to look round upon his congregation and to know that there are some whose destruction is sealed by the very message of peace which he is delivering. Every time you hear the Gospel you are either brought nearer to God, or you are driven farther away from him. If the Gospel does not soften, it invariably hardens. We are either the saviour of life unto life, or we are the saviour of death unto death. And who is fit for these things?

Finally, my friends, if we have in any measure known and tasted that the Lord is gracious, it will be impossible for us to view the light and the power of the Gospel, and to consider that there are men who have resisted that light and power, without being feelingly reminded of the vast extent to which we are debtors to the grace of God. If our souls have been enlightened and softened by the Gospel, while others have become darkened and more hardened, let us beware of ascribing the glory of this to ourselves. On the contrary, let us be humbled when we think of the darkness of mind and hardness of heart with which we long continued to resist the truth, and let the prevailing and deep-rooted conviction of our minds be, that it is by the grace of God that we are what we are. While we take to ourselves all the blame, let us ascribe to God all the glory.

#### ADDRESS TO THE MINISTER.

YOU have now, by the solemn act of the Presbytery, in virtue of the authority delegated unto them by the Lord Jesus Christ, been invested with the spiritual charge of this congregation and parish. On such an important occasion as the formation of the pastoral union between minister and people, our Church has wisely ordered that both parties should be solemnly reminded of the duties which they mutually owe to one another; and although, in itself, it certainly were a much more seemly thing that you should instruct me, than that I should address you, yet I feel relieved, in the discharge of my present duty, by the reflection, that I have been placed here to-day, not to bring before you such truths and considerations as you previously were unacquainted with, but, as the organ of the Presbytery, authoritatively to call your attention to certain well-known truths.

I. Allow me, then, to remind you, that your first and most important duty is, to preach the Gospel in public on Sabbath to Sabbath. I need not tell you what the substance of your preaching must be. You have already solemnly renewed your engagement to preach "the whole council of God," in all its fulness, as set forth in the Standards of our Church. You must, then, make it your aim to describe the state of man, as a fallen creature. You must tell your hearers, that in virtue of their connection with the great parent of our race, they are condemned by their God, and excluded in his sight. However deserving of the

esteem of their fellow-men their character and conduct may have been, a sentence of righteous condemnation has been passed against them in the court of Heaven, assigning them everlasting woe as their well-merited portion. And however amiable may be their dispositions, their minds are the seat of the most detestable feelings towards Him who is the best and the loveliest of all beings,—for "the carnal mind is enmity against God." And however able they may be to devise and to carry through many a deed of noble enterprise, yet, until united to Christ, and renewed by the Spirit of his grace, they are as unable to do any thing really pleasing to God as the dead body of a man is unable to take part in the active business of life,—for "we are dead in trespasses and sins," and "no man can come unto Christ except the Father draw him." But having thus fully explained man's guilt, and depravity, and weakness, you will consider that you have only prepared the way for the full development of the scheme of redeeming love. It will be your delight to tell of what angels desire to look into with adoring reverence the councils of eternity—the eternal covenant between the Father and the Son, the mysterious nature of that mighty Deliverer who was "God manifest in the flesh," and the all-prevailing nature of that sacrifice which he offered, forming, as it does, the foundation of that work which, as "Mediator between God and man," it is his prerogative to execute. Oh! it is delightful thus to dwell with adoring reverence on that wondrous scheme by which God may be the just God, and yet the Saviour,—just, while justifying the ungodly. But you will not consider that you have done enough, even after having explained, in all its fulness, the plan of redemption. You will ply your hearers, from time to time, with heart-touching solicitations to seek, each for himself, a personal interest in Christ. There is an important, a critical step, in the mental experience of every child of Adam who is to enter into the kingdom of glory, known in Scripture by various names, according to the different light in which it may be viewed. It is faith, or believing, when viewed as an act of man; it is the new birth, or regeneration, when viewed as the effect of the Spirit of God; and it is conversion when viewed as exhibited in the changed heart and altered life. Such a vital transition, such a thorough change, is as necessary for the rich as for the poor, for the learned as for the ignorant, for the amiable and correct as for the turbulent and vicious. On this, as on a sure foundation—a changed state, and a changed nature—you will build the noble superstructure of Gospel holiness. It is only when brought into a state of reconciliation with God, that man sees a possibility of loving him; and it is only when his nature is renewed, that he feels any inclination to exercise such a hallowed feeling. When the love of God as a reconciled Father is thus, through the Holy Spirit, shed abroad in the heart, the principle of all right conduct towards God and man is thus established. But a great part of the duty of a

minister of the Gospel consists in tracing the connection between principle and practice. You will show them that the reception of the truth must lead to a holy, spiritual frame of mind, to a sustained walk with God, and to the daily exemplification of every grace and the constant practice of every duty. The child of God *must* walk with his heavenly Father, "enduring, as seeing him who is invisible," and enjoying the light of his countenance, animated by the motives of the Gospel, bringing heavenly principles to bear upon every circumstance of life, and, sustained by the indwelling of the Holy Spirit, must exhibit before the world the mild radiance of correct feeling, and the uniform tenor of an upright life. To bring out thus fully the principles, and to exhibit thus faithfully the practice, of the Gospel, is a matter of no ordinary difficulty. Each of our discourses must be so full as that there may be no danger, in the language of Scripture, "of the trumpet giving an uncertain sound;" while, at the same time, each discourse ought to be so simple as to be easily comprehended and retained even by the most illiterate of our hearers. We must endeavour to bring out of the treasury of divine truth what will be profitable to all, but, at the same time, what the most highly cultivated minds will feel to be worthy of their attention, and the most unlearned of our audience will so far understand as to feel interested in. In order to our arriving at this, and at other excellences in our pulpit duties, I need not remind you that great labour throughout life will be necessary. It will not do for us to think of serving God with what costs us little. God can, indeed, if he please, carry on his own work even with an unworthy instrument; but the order of his procedure is, that in proportion to the fitness of the instrument is the good done. In proportion to the amount of prayer and faith, of holy labour and of earnest desire for the conversion of souls, on the part of his servants, is the amount of good that, in most cases, is actually effected. And when we think of the vast honour that God does us in calling us to be fellow-workers with him, in carrying out the plan of redemption, surely it will not be possible for us to weary in well-doing.

II. But, in the *second* place, allow me to remind you, that it will be by the *nature of your intercourse* with the world throughout the week in private, no less than by your discourses from the pulpit on the Sabbath-day, that you are to promote the cause of Christ. By the solemn act of ordination, you were not merely appointed to a certain duty—you were wholly set apart to God. A minister of the Gospel is, so to speak, a consecrated thing—he has ceased to be like other men. Is it, then, the aim of all our preaching to bring men into a habitually, prevalent, spiritual state of mind? We must seek to cultivate that state of mind for ourselves. And is it our main object to educe from this all particular duties towards God and man? We must be careful that we do not destroy the effect of our Sabbath

services by our week-day conduct. One proud or angry look, one expression of worldly principle or of selfish feeling, will give the lie to many a sermon; whereas the heavenly air which a man of God breathes, the atmosphere of holiness by which he is surrounded, exercises a most commanding influence. You must study, then, to *live well*, no less carefully than to *preach well*. We must exercise our thoughts as to how we shall frame our lives, no less diligently than as to how we shall frame our words, so as shall most tend to the salvation of men. Our business is to save souls. That business we are to carry on by our lives, as well as by our words—by heavenly mindedness, by devotedness to God, by holy energy in his cause, by self-denial, and by separation from the world—no less than by full statements of Gospel truth, and by urgent and affectionate appeals to the conscience. "Men must see us live, as well as hear us preach, the life of faith." In every situation, then, you will bear along with you the important maxim—the *minister always*, less than the *minister never*.

III. But I have still farther to remind you, that you have this day been admitted to the spiritual charge of a *parish*, as well as of a congregation. In connection with the inhabitants of your parish, you will have peculiar and self-denying duties to discharge. Degraded as many of them undoubtedly are, you are nevertheless to consider that you have a *special* concern with the soul of *each*. As their pastor in the Lord, it will be necessary for you, not only to endeavour to attract them by your preaching on the Sabbath-day, but also to enter repeatedly into their dwellings through the week, to deal with them one by one—entreat, warning, rebuking, comforting, and instructing, according as the circumstances of each case may require. And it will not be one or two visits that, in most cases, will be productive of any good; it will not be till after several years of patient and untiring labour, that you will be able to discern any great change wrought on the general aspect of your parish. You will undoubtedly meet with many, in regard to whom all your labour will be in vain; but even with these your connection is most *solemn*. It will only be after your labour in regard to them has been closed, either by their death or yours, that you shall have delivered your own soul. O give not up any as hopeless, until God Almighty gives them up by sending them to their own place. With most, however, you will be successful. The Gospel message, repeatedly and affectionately delivered, *will* be followed by the blessing of God. If you seek for the lost sheep whom God hath purchased with his own blood, they will hear your voice, and will follow you into the fold; and, amid the now degraded population of your parish, you will assuredly find some, and it may be not a few, who, under your careful superintendence, will become characters of surpassing loveliness. In every neglected district, there are to be found many who, if left to themselves and

to the influences around them, would have sunk to the very depths of ignominy and wretchedness; but who, possessing natural capabilities of the best kind, become, when brought under the saving influences of the Gospel, peculiarly eminent as examples of every thing that is excellent in the Christian character. And I do not know any enjoyment which a truly Christian mind can feel at all to be compared to the reflection, of having been instrumental in accomplishing such changes as these.

Allow me now, in conclusion, to remind you, that it will not be possible to enjoy comfort in the discharge of these your duties, or even to continue in any degree faithful to your duties, in any other way than by cultivating and habitually maintaining a spiritual frame of mind. Endeavour, then, to realize your connection with the spiritual, the unseen world. Endeavour to keep steadily before you the *origin* of your office, the *aim* of your labour, and the *end* of your course. You are an ambassador for Christ; the aim of your labours is to convert the ungodly and to edify the saints; the end of a faithful minister's course is the "crown of glory, which the Lord, the righteous Judge, himself will give."

#### ADDRESS TO THE CONGREGATION.

MY CHRISTIAN FRIENDS AND BRETHREN,—members of this congregation, it is part of my duty on the present occasion, to remind you of the obligations under which you are laid, in consequence of the union that has now been formed. Your duties are in all respects reciprocal to those of your minister, and, therefore, having dwelt so fully on these, it will not be necessary that I should address you at any length. Is it the duty of your minister to preach the *whole* council of God? It is your part to give a constant attendance on his ministry, to receive into your hearts the whole truth, and to endeavour by meditation and private prayer, to have the frame of your minds, and the tenor of your lives brought under its salutary influence. Listen to your minister, not as you would listen to a lecturer, on some branch of natural or moral science. He occupies a position eminently higher than this. Listen to him as an ambassador from the King of glory. This, however, does not imply that you are to receive with implicit confidence whatever he may say. No; as an ambassador he carries with him both his credentials and his written message. He puts it to your conscience, to examine these for yourselves. If, after examination, you are satisfied that his spoken is not in accordance with his written message, you must leave him till the great day of reckoning, when the Judge of all flesh will settle the point in dispute between you, and award such retribution as may be due either to an unfaithful pastor, or to a gainsaying people. But unless you can satisfy your minds thoroughly from the Word of God that your minister is in the wrong, you are bound to receive his message as the *voice of God*. He holds a

commission, not from the kings and judges of the earth, but from the King Eternal, Immortal, and Unchangeable. And, therefore, in rejecting his message (unless you can disprove it), you are rejecting, not man, but God. And should any continue in such a state of mind till the close of life, they will, at the great day of judgment, in addition to all their other charges, stand guilty to having insulted the majesty of heaven in one of his accredited ambassadors.

In conclusion, let me remind the members of this congregation, that they, no less than their minister, have peculiar and very solemnly binding duties in regard to the inhabitants of the parish. In the community of saints, no one is wise for himself: every believer in his own place, is a light to the world. You will then, by your prayers, by your varied efforts of Christian benevolence, and by your interest in the religious education of the young, co-operate with your minister, in his efforts to work a great moral and spiritual change on the population around you. In a particular manner, it is the solemn duty of every elder of this church, to take an active part in this work of faith, and labour of love. By visiting the people, by inquiring as to their regularity of attendance in the sanctuary, by searching among them for the fruits of your pastor's Sabbath services, by reading the Scriptures, by warning, reproving, and encouraging, and by praying with them from family to family, the elders, if faithful to their charge, will take each his part in strengthening the hands, and encouraging the heart of their pastor. And may the great Head of the Church grant, that the beauty of the Lord our God may be upon you; the work of your hands may he establish upon you, yea, the work of your hands may he establish it. And may the Lord bless you and keep you, may the Lord make his face to shine upon you, and be gracious unto you, may the Lord lift upon you the light of his countenance, and give you peace. Amen.

#### CHRISTIAN TREASURY.

*Different classes in the Church.*—There are three sorts of men in the Church:—*First*, Those who know not Christ, and revolt from him; *secondly*, Those who, according to their own vocation, diligently and zealously use those things which he has given them, to his glory, and the good of their neighbours; and, *thirdly*, Those who are benumbed by indolence, and do no good. When the Lord shall come, he will inflict righteous vengeance on the first; he will bless the second in proportion to the labours which they have sustained; and he will also punish the last as useless; even those who waste an indolent life in deliberation and speculation.—BEZA.

*The Believer's progress.*—The Christians' interest in "the kingdom of God," equally determines their personal conduct, and regulates their views of the present life. "They are saved by hope." They hope for the world which lasts for ever. "They go from strength to strength, till every one of them appear in Zion before God." Their faith every day penetrates farther "within the veil, whither the fore-runner is for us entered." It sheds light and peace

around all their lot,—it sustains their courage through life and death,—it enables them to become to one another the instruments of mutual animation and fortitude, during their pilgrimage together; and it impresses this conviction deeply on their minds, that their interests in the kingdom of God are permanent and certain; that all their hope will be at last realized; that “their labour is not in vain in the Lord;” and that “in due season they shall reap, if they faint not.”—**SIR H. MONCREIFF, D. D.**

*The Christian and the Worldling contrasted.*—Here is a religious man sitting under his vine, or under his fig-tree, viewing the prosperity which God hath given him, in the returns of husbandry or of commerce. Yonder a worldly man is similarly situated. The breast of the one swells with high devotion, in surveying the scene around him; the love of God glows in his heart, the hope of heaven beams in his elevated eye. While his herds feed around him, or the winds waft home in safety the fruits of his successful adventures, he is conscious of something within him, which chastens and exalts the satisfaction that naturally flows from issues of prosperous life. The worldling has no sentiments but such as are connected with things present. In the gains and glories of time, he sees all his portion; nor rise his sentiments above it. In this case, who does not see, that to the possession of present good, piety superadds its peculiar joys? And therefore in their common prosperity, the religious and the irreligious man are very unequal in point of true heart-felt, and reasonable enjoyment. Both have the pleasures of taste, and the gladness of prosperity; but what an exquisite relish is added to this taste, and to that gladness, by the exalted sentiments of devotion! Next view them in privation. Some sad reverse occurs, and both are left in poverty and destitution. The shock is, perhaps, too great for worldly fortitude to stand; and if not overwhelmed in despair, yet happiness is confessedly gone. The believer, however, from his Rock of salvation, sees flocks, and herds, and possessions laid waste; and turns him to rejoice in the Lord, and joy in the hope of a more enduring substance. Contrast them, then, in privation, and shall any one be at a loss to determine whose spirit is the noblest, and whose sentiments are the most connected with joy, and who is the most secure against the reverses of time?—**REV. J. SILVERIAUNT.**

*It is better to trust in God than to put confidence in men.*—These are the words of the royal psalmist; and every man may experience their truth. We daily put confidence in friends, who, though perhaps willing and sincere, are weak and frail, and yet we fear to trust in God. The mere promise of a man in power fills us with delight, and gives us full security; and yet the Gospel holds out to us the promises of eternal life and happiness, unregarded. The world promises, and we believe,—God speaks, and we will not hearken. What infatuation misguides us? What delusive phantom steps between us and our good? O God! have pity on thy poor creatures and withdraw this blindness from us! Give us thy grace, that we may place our whole confidence in thy mercy, and know that in the day of adversity thy help shall not fail; for thou art from everlasting, and shalt be to all eternity.—**ARCHBISHOP FENBLON.**

*The wisdom of the Christian Scheme.*—An evidence of the wisdom of God in the cross of Christ, is, that the doctrine of it is designed especially to counteract the very sin by which man originally fell. Man fell by pride, he is restored in a way of humility. He fell by self-dependence, he is saved by self-renunciation. We lost ourselves by a vain desire after wisdom, we return to God by the foolishness of the cross. As we sinned

by presumptuous curiosity, the wisdom of God humbles us at the very root of the tree of knowledge, and compels us to renounce the pride of our understanding, and submit to faith. Every thing connected with the cross of Christ, opposes the reigning evil of our fallen hearts. Human wisdom receives not the doctrine, human pride comprehends nothing of it. Repentance begins in humility, faith moves in it as its proper atmosphere, claiming nothing but from the undeserved mercy of God; prayer is the breathing of humility; justification is a free gift; salvation is of grace; and obedience is the fruit of submission; every step, every act, every duty, every feeling of a Christian, all is humility. Sin has changed the way to happiness. In the first, God wished to draw men to a knowledge of himself, by the use of their reason, and the contemplation of the wisdom of his works. In the second, the Saviour draws men, by the folly of the word of the cross, and by the subjection of their reason and will to the doctrine of faith. Religion is the remedy of human pride, as it is not so much a science of the understanding as of the heart.—**REV. D. WILSON.**

*Christ our fellow-sufferer.*—Let it not be thought that the sympathy of Christ is an imaginary consolation. As a partaker of humanity he felt the tie of a consoling relation. As a partaker of affliction in our humanity, the effects produced on the human mind by actual experience, are expressly ascribed to him. And surely the fact, that he suffered all that we do, and infinitely more, tends very much to produce the happiest effects on our minds. It comforts and encourages us in the hour of trial. We love to have recourse to one who has known our distress. Sorrow in suffering, has often become, even among strangers, the foundation of warm attachment and intimate intercourse. How delightful, then, to have, in the friend who was born for adversity, in the friend who stands closer than a brother, a Saviour, whose heart feels the weight of every sigh which is heaved before him.—**REV. G. EWING.**

*Christ the only Saviour.*—How happens it, that there is such a thing as salvation at all for sinful men? I need not say that Christ is all in accomplishing this. It was his own arm that brought salvation; it was his own righteousness that sustained him. What human creature helped the Lord Jesus when he received mercy and truth, and made righteousness and peace embrace each other; when he magnified the law, and made it honourable; when he endured his agonizing bloody sweat, his cross and passion; when he suffered the just for the unjust, that he might bring us to God; when he made his soul an offering for sin, and died as the Lamb of God which taketh away the sin of the world? It is not the cattle upon a thousand hills, nor the virtues nor the penances of sinners, but the blood of Jesus, that purchased eternal redemption, and opened the kingdom to all believers. The salvation is at all attainable by man, shall be the theme of praise to the Lamb that was slain, and redeemed us to God by his blood, through the ages of eternity.—**REV. M. JACKSON.**

*The chief subject of Scripture.*—One commanding object pervades the Scriptures, and rises to view in every page: this recurring theme, towards which all instructions and histories tend, is the great and awful question of condemnation or acquittal at the bar of God, when the irreversible sentence shall come to be pronounced. “How shall man be just with God?” is the inquiry ever and again urged upon the conscience of him who reads the Bible with a humble and teachable desire to find therein the way of life. In subserviency to this leading intention, the themes which run through the sacred writings, and which distinguish



those writings by an immense dissimilarity from all the polytheistic literature, are those of guilt, shame, contrition, love, joy, gratitude, and affectionate obedience. And moreover, in conformity with this same intention, the Divine Being is revealed, if not exclusively, yet chiefly, as the party in the great controversy which sin has occasioned. The intercourse, therefore, which is opened between heaven and earth, is almost confined to the momentous transaction of reconciliation and renewed friendship. When the bearer of prayer invites interlocution with man, it is not, as perhaps in Eden, for the purpose of free and discursive converse, but for conference on a special business. "Come now, let us reason together, said the Almighty; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—**NATURAL HISTORY OF ENTHUSIASM.**

## HISTORY OF THE ALBIGENSES.

### PERIOD III.

TO THE SUBJUGATION OF RAYMOND OF TOULOUSE, AND THE PERMANENT ESTABLISHMENT OF THE INQUISITION.

#### PART II.

MENTION has incidentally been made, in these chapters, of the inquisitorial processes by which the Albigenes were persecuted by the priests, while they were slaughtered in the field of battle, or massacred by military execution. As the history of these sufferers would be incomplete without an account of that odious tribunal which filled up the measure of their sufferings, we shall conclude with a rapid survey of the establishment of the inquisition in the south of France, and the character of its proceedings.

It was the province of Narbonne which first had the honour of this fearful visitation. In the year 1193, as soon as Innocent III. had attained the pontificate, he sent thither Guy and Regnier, two monks of Citeaux, with a commission to pursue, detect, and exterminate heresy wherever they could find it. This was the commencement of the Inquisition, that terrible system by which persecution, hitherto the outbreaks of temporary and fortuitous ebullitions, was organised into regular form, and established as a permanent institution. One of the brethren having fallen sick, Peter of Castelnau, archdeacon of Maguelonne, was joined to the commission, a personage whose atrocious doings occupy a prominent place in the history of the Albigenes. These men actively travelled from place to place, attended by a retinue of friars and soldiers, the former to argue, and the latter to slay; and where the heretics were in force, they vouchsafed to reason and debate, but where they were weak, they had recourse at once to the logic of the sword or the faggot. When the arguments were to be confined to mere words, a crowd was collected as to a tournament; the ecclesiastics, armed to the teeth with the subtleties of the Aristotelian schools, entered the lists; and against such well appointed combatants, it could scarcely be expected that illiterate peasants would often come off victorious. As might be expected also, the friars gloried in these public opportunities of intellectual parade, and were wroth with these antagonists who were non-plussed too easily.

These inquisitors, notwithstanding their zeal, were, from several political obstacles, prevented from carry-

ing the work of persecution and conversion to the extent that was desired; and therefore, in 1208, a formidable auxiliary was sent to them by Innocent III., in the person of Saint Dominic, the great father of inquisitors. Dominic arrived upon the scene of action, and sent his monks to travel on foot, two by two, through the villages, to preach and dispute, and also to take note of those houses in which heretics dwelt, that they might be burned when convenience permitted. And now their task was accomplished vigorously during the whole progress of the war; and while the armed Albigenes rushed to the field, and perished, those who tarried at home, or buried themselves in concealment—the faint-hearted, the old, the sick, the timid woman, and the helpless child—were searched for with a scrutiny which nothing could escape, and tormented or destroyed with a malignity which no pity would soften. Even in spite of the rapid destruction of their victims also by the usual processes of execution, the inquisitors had so overcrowded the prisons, that the prelates themselves were obliged to interpose, and try to mitigate their zeal. In 1226, therefore, the Archbishops of Aix, Arles, and Narbonne represented to them that they must slacken in their work, until, if possible, materials could be procured for the erection of new prisons; but the only answer to this appeal was, a more summary process of jail-deliveries, by which the prisoners were committed by wholesale to the flames! While the spiritual head was thus busy, the secular arm, so far from being stretched forth to protect, was only eager to second the Church in crushing its victims more effectually; and the following laws, enacted in the year 1228, in the name of the king of France, against the Albigenes, will the more effectually illustrate the wretchedness of their position:—

"Wherefore, because the heretics have now of a long time spread their poison in your parts, polluting our mother, the Church, after several manners, we do, in order to their utter extirpation, decree, that all heretics deviating from the Catholic faith, by what name soever they are called, as soon as they are condemned of heresy by the bishop of the place, or by any other ecclesiastical person that hath power to do it, be without delay punished; ordaining also, and firmly enacting, that no man do presume to harbour or protect the said heretics, or favour or trust them; and that, if any one do presume to commit any thing contrary to these premises, he be made incapable of being a witness, or of any honour whatsoever, as also of making a will, or inheriting any thing. Moreover, we enact, that all his goods, real or personal, be *ipso facto* confiscated, never to return to him or any of his posterity. We also enact and command, that all barons of the land, and our bailiffs, and other our subjects present and future, be careful to purge the land of heretics and heretical contagion, commanding them to be very industrious in searching them out, and faithful in discovering them; and as soon as they have found any of them, to present them without delay to the persons above named, that so being convicted in their presence of error and heresy, they may, setting aside all hatred, entreaties, rewards, fear, favour, and love, give sentence against them. And that those who are diligent and careful in the searching for, and seizing of, heretics may not want

the encouragement of honour and reward, we do enact, will, and command, that our bailiffs, in whose bailiwicks the said heretics shall be seized, pay to the taker, for every heretic, two marks in silver, for the term of two years, and after that time expired, one mark only."\*

On the final surrender of the down-stricken and despairing Raymond VII., the Inquisition was permanently established in his dominions in November 1229, and it proceeded vigorously upon that ordonnance published in the name of Louis IX. The bishops were to depute a priest and two or three laymen into each province, who were to be sworn to search after all heretics and their abettors. "Let them visit carefully," says the first article of their instructions, "every house in their parish, and the chambers under ground which have occasioned any suspicion. Let them examine all the out-houses, the recesses under the roofs, and all the secret places, which we order them, moreover, every where to destroy. If they find there any heretics, or any of their abettors or concealers, let them, in the first place, take care that they do not escape; and then let them, with all speed, denounce them to the archbishop, the bishop, the lord of the district or his bailiffs, that they may be punished according to their deserts." When the heretic thus hunted after was inevitably caught—for where could he hide himself?—a system of moral torture was commenced for the discovery of all who were implicated in his offence, wherein the tormentors were taught by a code of instructions, of which the following is a brief extract:—"If he refuses to confess and divulge the names of his associates, let him be shut up in prison, and given to know that there are witnesses against him; and that, as soon as he is convicted by witnesses, there is no mercy for him, but that he will be given up to death. At the same time, let his food be diminished; for such fear and suffering will tend to subdue him. Let none of his friends be allowed to approach him, lest they encourage him, or teach him to answer with craft, and not to betray any one. Let no one come near him, unless it be from time to time two cunning believers, who may advise with him cautiously, as if they pitied him, to save himself from death, to confess wherein and upon what points he has erred, and who may promise him that, if he will do this, he shall escape being burned; for the fear of death, and the love of life, sometimes soften a heart that cannot be affected by any other means. Let them speak to him also in an encouraging manner, as thus: 'Don't be afraid to confess, if you believed these men, when they said such and such things, because you supposed them to be virtuous. If you listened willingly—if you helped them with your substance—if you confessed yourself to them, it was because you loved all whom you believed to be good people, and because you knew nothing evil about them. Go to, the same might happen to a wiser man than yourself, who might also be deceived by them.' If he then begins to yield, and confess that he has in some place heard these teachers speak about the gospels or the epistles, you must then ask him cautiously if these teachers did believe such and such things; for instance, whether they denied the existence of purga-

\* Quoted from "Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenes." By Peter Alùx, D. D.

tory, or the efficacy of prayers for the dead—or if they held that a wicked priest, bound by sin, cannot absolve others—or what they say about the sacraments of the Church." After such questions, the opinion of the person questioned was to be cautiously ascertained upon these sentiments held by others; and thus he was entrapped, and committed at unawares, while thoughtlessly answering an apparently harmless question, and involved in the ruin of those he had betrayed. In the same instructions, the inquisitor was taught to assume the guilt of the arraigned as an ascertained fact, and only to inquire into the circumstances. Thus, to a person against whom no proof was alleged, the questions were at once propounded, "How often have you confessed yourself to heretics? In what chamber of your house have the heretics slept?" The inquisitor was also taught to look from time to time upon a book, as if it contained a record of the culprit, from which he extracted his information. By processes such as these—of confinement, hunger, and subtle cajolery, brought successively to bear upon the exhausted or entrapped victim—the truth was more effectually elicited, than it could have been even by the turning of the rack-screw; and the condemnation of one led to the detection and destruction of many.

In consequence of the generous labours of Waldo, the Albigenes possessed a large portion of the Scriptures translated into their native language; and it was from this sacred fountain that their knowledge of the truth, as well as their endurance under persecution, was derived. This, indeed, was a subject of careful solicitude with their pastors, who continually impressed upon the people the necessity of studying the Bible in their mother tongue; and Raymond VII., Roman Catholic though he was, is said to have seldom gone any where without taking a copy of the Scriptures with him. This Volume, therefore, the Inquisition regarded as the principal source of heresy, and endeavoured to debar it from the multitude; and accordingly the Council of Toulouse enacted the following statute, which forms the fourteenth canon:—"We prohibit the books of the Old and New Testament to the laity; unless, perhaps, they may desire to have the Psalter, or some Breviary for Divine service, or the Hours of the blessed Virgin Mary for devotion; but we expressly forbid their having the other parts of the Bible translated into the vulgar tongue." So much, indeed, had the Albigenes become imbued with scriptural knowledge, that out of the fulness of their hearts their mouths gave utterance; and thus the first indications of heresy were considered to be, the act of quoting from the gospels or epistles! The second criterion of a heretic was a glorious testimony to the moral character of the condemned; for it was an exhortation against the crime of falsehood. A third consisted in the exhibition of any thing like sympathy for those who were imprisoned by the inquisitors.

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, JUNR. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.

# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—What is the Design of my Creation, and the Great Purpose to which my Life should be directed? By the Editor. Part II., ..... Page 785</p> <p>2.—Sacred Poetry. "Belshazzar's Feast." By A. Park, .... 787</p> <p>3.—Geology of the Deluge. By George Macdougall, Esq. Part I., 788</p> <p>4.—The Christian Experience of Miss L——. By the Editor. Part I., ..... 791</p> <p>5.—A Discourse. By the Rev. Robert Elder, A.M., ..... 793</p>	<p>6.—Sacred Poetry. "Weep not for the Dead." By William Anderson, ..... Page 796</p> <p>7.—"Minims of Nature." Part IV. By the Rev. David Landaborough, ..... 797</p> <p>8.—Christian Treasury. Extracts from Grosvenor, Douglas, and Bayly, ..... 798</p> <p>9.—On the Decrees of God, and the Execution of them in his Works. Part II. By the Rev. James Brewster, D.D., 799</p>
---	---

## WHAT IS THE DESIGN OF MY CREATION, AND THE GREAT PURPOSE TO WHICH MY LIFE SHOULD BE DIRECTED?

BY THE EDITOR.

### PART II.

II. God is the supreme object of love as well as of knowledge; and therefore it is the chief end of our being to love God. From the original constitution of the human mind, there are certain moral qualities, which, when perceived in intelligent beings, never fail to attract our regard. These qualities are, the amiable feelings and inclinations of the heart. In the beings who every where surround us, these moral feelings are possessed and exercised with various degrees of intensity, exciting in us various corresponding degrees of love. The more amiable the qualities of the contemplated object are, the more ardently are we attached to him; and when the highest moral excellencies are presented to our view, we are called upon to exercise our love to the utmost extent of which we are capable. Now, the perfections of God, calculated to excite our love, are infinitely superior to the highest moral excellencies to which man can possibly attain. As far, therefore, as infinity exceeds an inch of space, or eternity a moment of time, so far does our obligation to love God exceed our obligation to love even the most amiable and attractive of our fellow-creatures. But when we reflect that in God the highest moral excellencies are conjoined with the nearest and most endearing relationship to us, we feel still more intensely that He is well entitled to the supremacy of our affections. We are the workmanship of his hands; he continually upholds us in being, and his are all the comforts we are permitted to enjoy; and though rebels against his rightful authority, he hath caused "the day-spring from on high to visit us," bringing the glorious announcement, that "He hath not spared his own Son, but freely delivered him up unto the death for us all." What mind, then, is so ignorant as not to perceive, what heart so callous as not to feel, its permanent obligation to love God? Yet so depraved is our whole nature, so much are we

subjected to the influence of the vanities of time, that the claims of our Creator are completely disregarded. He appeals, in support of these claims, to the judgment as well as to the heart; and although we speculatively admit their justice, we still remain, to a great extent, the willing and obedient slaves of "the spirit that worketh in the children of disobedience." Every exercise of our love upon a proper object affords happiness or joy to the heart. When we ardently love an intelligent being, we rejoice in contemplating him, and in imitating those excellencies which we so much admire. Since, then, as we have already shown, we are under the greatest obligations to give God the highest place in our affections, and since our enjoyment is so intimately connected with our love, as to be at all times coextensive with it, it must be obvious that all our enjoyment or happiness ought to centre in God. Were it possible for us perfectly to love this infinitely excellent Being, our happiness would be pure and unalloyed; but although enjoyment so delightful is unattainable by us, who "know but in part," and therefore can love but in part, still a greater degree of happiness may be experienced, in proportion to our knowledge and admiration of the Divine character. We may remark, too, that when we love God, we become more solicitous to inquire into his perfections; and the more we know of him, the more we love him, and consequently the more happy we are. Thus it is that, by a constant action and reaction between our intellectual and moral powers, when called into exercise toward God, is our progress in knowledge and purity of heart gradually promoted, until faith give place to actual vision, and love shall be absorbed in complete enjoyment.

III. God is the supreme object of obedience, as well as of knowledge and of love, and therefore it is the chief end of our being to yield a cheerful

and entire obedience to his holy will. This paramount obligation, indeed, naturally arises from the relation in which we stand to him, as being the needy and dependent creatures of his hand, and the subjects of his moral government. The law which he hath revealed for our direction is, in its nature, holy, and just, and good. Infinite in its purity, and involving, in the maintenance of its authority, inviolate, as well the interests of the moral government of the universe as the character of the moral Governor himself, it must be equally obligatory on every individual of God's intelligent creation. Thus connected and thus enforced, it is morally impossible that the severity of its requirements ever can be mitigated, or the inflexible strictness of its obligations ever can be relaxed. As long as the infinitely great God exists, or wields at will the sceptre of the universe, this law must ever retain its original purity unsullied as the Lawgiver himself. Instead, however, of obeying, as we were bound to have done, the dictates of this law, we are chargeable with an open disregard of its most sacred precepts, and with an undeviating tendency to follow each the dictates of his own corrupt inclinations. Having thus engaged in a systematic rebellion against the Majesty of heaven, man hath become blind to the moral loveliness of the Divine character, and insensible, at least practically speaking, to the obligation under which he has been laid to yield obedience to the Divine will. But when brought under the influence of the Gospel of Christ, the moral ability is restored to us of, in a measure, keeping the law of God. By the guidance of the Holy Spirit, we are enabled both "to will and to do of his good pleasure;" and every step we advance in the path of new obedience, our progress necessarily becomes the more accelerated. Beset with numerous and powerful temptations, the image of Christ is faintly reflected in the life of the Christian; and therefore it is that, as God hath "predestinated him to be fully conformed to the image of his Son," a beautiful law exists in the Divine economy, in virtue of which the restoration of his people to this image is the grand object and end of all the dispensations of God to the children of men. The Word of God, especially, is rendered the most powerful instrument in the accomplishment of this benevolent design; for in it is exhibited the character of Jesus, by contemplating which we are "transformed into the same image, from glory to glory." The Christian cannot, indeed, display the heavenly graces to the same extent as they were developed in the character of the Saviour; but still those spiritual principles, those heavenly tendencies, are implanted, by which he is enabled progressively to advance along the road that leadeth unto life. In this view, our earthly state must be regarded not only as a preparation for a future world, but, to the Christian, the threshold of eternity, the very gate of heaven. In this the infancy of our moral existence, untutored even in the elements of that sublime philosophy which regards

the perfections of the God who hath created, preserved, and redeemed us, how reluctantly do we yield him, even in a partial degree, the homage of our hearts or the obedience of our lives! How truly may it be said of us, that though "we profess to know him, in works we deny him!" In those even who have in reality returned from "the path of the disobedient to the wisdom of the just," the worldly desires are so unwilling to quit their hold, so repeated are the struggles between the flesh and the mind, and so fluctuating, therefore, is their spiritual condition, that their progress in the divine life might be compared to the web, of which it was fabled of old, that what was done in the day was undone in the night. When amidst so many obstacles, the Christian is enabled to proceed, how encouraging his progress! Every step he advances his faith is more confirmed, his hope more enlivened, and his resolutions of holy living more strengthened; and "he goes on his way, rejoicing" that the same Jesus who is the author, will be "the finisher of his faith," and will conduct him in safety to those mansions of everlasting bliss, where his progress in holiness will be uniform and uninterrupted.

Thus it is, that to know, to love, and to obey God, which is the chief end of man upon earth, terminates, by a natural and necessary progress, in the complete and everlasting enjoyment of Him in heaven. When our understandings are habitually engaged in the contemplation of an object the most sublime and elevating; when our affections are elicited towards an object the most amiable, lovely, and attractive; when our active powers are incessantly employed in obeying the commands, and submitting to the appointments, of infinite Wisdom and spotless Purity; what can be expected but that, under the direction of the Spirit, we should go on unto moral perfection? We are actuated by a motive the purest and the most exalted which could influence an intelligent creature; and in what consists the dignity of our nature, if not in the possession of such a principle? It will enable us to look upon all the events of life as subordinate to the manifestation of the Divine glory, and thus reconcile us to the endurance of those calamities and trials which are incident to all in this valley of tears. Actuated by the pure motive of entire devotedness to the Divine will, our whole characters will evince a unity and consistency which is well pleasing in the sight of God; and soon shall the hour arrive when we shall know the object of our love, even as we are known of Him; when, beholding his transcendent glory, we shall be absorbed in the admiration of his wondrous excellencies, and our whole natures, purified from earthliness and sin, shall be presented before him as "a sacrifice acceptable and well pleasing in his sight."

The pure and lofty motive which we have thus briefly illustrated, is not intended to be brought into operation merely on important occasions, as if under peculiar circumstances; it must be carried with us into the minutest details of every-day

life. "Whether we eat or drink, or whatsoever we do, we must do *all* to the glory of God." The Supreme Being must be known and acknowledged in all we think, and say, and do. It is by acquainting ourselves with him that we shall be at peace; for a knowledge of the Divine character, as it is revealed in his Word, will impart strength for the performance of every duty, and support for the endurance of every trial. As our minds expand in the knowledge, our hearts are enlarged with the love of God; and having learned to delight ourselves in him, we shall be calm, contented, and happy. Though poor, we shall view the Lord as our portion; though afflicted, "his comforts will ever delight our souls;" though deprived of earthly relatives, we are consoled with the thought that we enjoy the favour and friendship of God. Though the world should frown, and bosom-friends should forsake us, "we will trust in the Lord, and stay ourselves upon our God;" though, like our blessed Redeemer, we should be compelled to wander without a friend, a protector, or a home, we are in possession of a "hope that maketh not ashamed," and we experience a "joy that is unspeakable, and full of glory." "Happy, yea, thrice happy, is that people whose God is the Lord."

Thus have we endeavoured briefly to reply to the most important question which a rational being could propose,—“For what end was I created, and what is the grand reigning motive which ought ever to predominate in my mind?” The glory of God, or the knowledge, love, and obedience of the greatest, and wisest, and best of all beings. Innumerable are the purposes and designs which, in the course even of a single day, float along the current of our thoughts; but there is one grand, paramount principle which is intended to regulate the whole; and the presence or absence of this prevailing motive—a regard to God’s glory—may be considered as distinguishing the Christian from the unbeliever. Let us pause, then, and examine ourselves. Every day, as it passes, let us look back upon our thoughts, and words, and actions, in connection with this master-principle, and the result of our inquiry will lead us to a correct estimate of our character in the sight of infinite Purity. Let us endeavour daily to acquire more extended views of the Divine perfections; let our hearts be more enlarged to love him, and then shall we “run in the way of his commandments.” Thus it is that we shall make rapid progress in the attainment of that “holiness, without which no man shall see the Lord;” and at length “an abundant entrance shall be ministered unto us” into that blessed kingdom, where we shall “be like God, for we shall see him as he is.”

### BELSHAZZAR'S FEAST.

BY ANDREW PARK.

BELSHAZZAR made a gorgeous feast—  
A thousand guests were there,  
Of haughty eye, and lordly step,  
And vain and vaunting air!

“Go, bring the vessels forth,” he cried,  
“Of gold and silver bright,  
That once within the Temple stood,  
And let us drink to-night!”

They filled those sacred goblets high  
With red and sparkling wine,  
And, draining them to heathen gods,  
Proclaim’d those gods divine!

The lyres were struck, the music swell’d  
With high voluptuous sound;  
And all was wine, and love, and song,  
And mirth, and madness round!

When, lo! what dreadful sight is that?—  
What fingers long and bright,  
Which write upon the palace-wall  
With pencil dipt in light?

How do the proudest tremble now?—  
Why grows each cheek so pale?  
The lustrous eye, the regal brow—  
Why seem they all to fail?

Why droops yon mighty monarch’s head?—  
Why smite his knees together?  
Why shakes he so, with troubled gaze,  
As if his soul would wither!

A moment gone, and one had thought  
No power in heaven above  
Could thus have chang’d these god-like men,  
And made them cease to love!

That writing on the palace-wall  
Hath made each pulse beat cold—  
Hath dimm’d the eye, hath paled the lip  
That gladly kiss’d the gold!

Then King Belshazzar raised his head,  
And cried from out his pain—  
“Bring forth the wise and learned men,  
Who may this writ explain!”

The banquet-hall is all confused,  
The music silent now;  
The brightest gem and panoply  
But mock the humbled brow!

Then Daniel came, that mighty man!  
Hush’d was each echo then;  
Nor trembled he, but bravely spake  
Before these lordly men.

“O king, I ask no scarlet robe—  
No chain of dazzling gold;  
Let others wear your costly gifts,  
Yet shall the truth be told!

“Hear, then, the solemn doom, O king!  
These words declare to thee,  
And let thy princely guests depart,  
And bend thy stubborn knee.

“For God hath number’d thy domains;  
Thou’rt in the balance weigh’d;  
Divided is thy kingdom all:—  
Well may’st thou look dismay’d

“Darius comes to claim thy throne—  
To wear thy royal crown;  
And to the Medes and Persians shall  
Thy power be handed down!”

Belshazzar groan’d—his guests look’d sad—  
Each cheek grew still more pale,  
When in that spacious palace-hall  
Was told the direful tale!

Then Daniel had his scarlet robe,  
His chain of gold—his right;  
But King Belshazzar, hapless man!  
By Cyrus fell that night!

### GEOLOGY OF THE DELUGE.\*

BY GEORGE MACDOUGALL, ESQ., SURGEON,  
*Galashiels, Roxburghshire.*

#### PART I.

THE grand purpose of philosophic inquiry is to discover the laws that have governed, and that still continue to regulate the mechanism of the universe; to ascertain that chain of causation which, in its unceasing effects, is every instant producing such complex, beautiful, and beneficial results; and thence to ascend to that infinite Power whose fiat gave birth to the universe.

Darkness and mystery, necessarily, from the imperfection of our faculties, hang over the approach to the temple of Truth, and though occasionally a ray of light dimly indicates to the truth-seeker the distant glories of the mighty fabric—waywardness, prejudice, or enthusiasm, operate with more or less blinding effect on the vision of all, and, except in some rare instances, produce more or less distorted conceptions of its real beauty and solemnity. Hence the conflict of opinions and statements recorded in the history of the progress of all our known sciences to maturity. Ought we, then, to feel any surprise that so much uncertainty, so much apparent inconsistency should attach to the interesting and youthful science of geology, when, as yet, the proofs of its existence are like the nebulae of some unformed system without any fixed form or arrangement? But the gradual progress of observation and discovery is daily concentrating these atomic proofs around their parent nucleus, working into order the plastic mass, and enabling the science to vindicate its claim to our regard as an exponent of the universal law of harmony. Some geologists, actuated by a mistaken zeal for religion, have proposed systems alike absurd and ill-judged; others, imbued with a spirit of infidelity, have ascribed all natural appearances on the surface of this planet to the effects of agents which operated long prior to the creation of man. And there can be no doubt that many of the phenomena, discoverable on the crust of the globe, were produced by the operation of existing laws long anterior to our present race. Many, however, must be ascribed to causes much more recent; and to the proofs of this assertion I mainly intend to call your attention in the present lecture.

Several of our most eminent geologists boldly affirm that if any such deluge, as that revealed to us in Scripture, did take place, it must have been partial—probably the bursting of some mountain lake, or the inundation of the then inhabited portion of the earth, by the sinking of the land below the level of the sea, or by some obstruction to the onward course of some river to the ocean,—and that no universal deluge did occur. This inference must seem passing strange to those who carefully read the Scripture narrative, and, with unprejudiced minds, compare it with the geological facts adduced by these geologists themselves. It

\* Conclusion of a Series of Lectures on Geology, delivered to the Galashiels Mechanics' Institution during the winter of 1839.

can only be accounted for upon the principle which a diligent perusal of their works will render obvious, that their minds can and will only perceive facts and arrange them into generalizations consistent with their preconceived theories. Thus, whoever reads the work of the talented Mr Lyell, will readily perceive from the principles from which he sets out, that no miraculous event, no phenomena, not traceable to the slow and progressive laws of existing nature, will be by him admitted; inasmuch as he positively affirms that the mode of the formation of the earth's crust can only be explained upon and by the entire admission, that the whole has been accomplished, not by any sudden cataclysm of waters, but by the progressive and ceaseless effects of those laws which have altered, and are now altering, the physical geography of the globe. There is every reason to believe that Mr Lyell's theory is founded upon a just and comprehensive knowledge of the agents which might have operated in effecting all the important and interesting changes discoverable in the strata of the earth. But this admission by no means precludes the interposition of the Almighty Creator from accomplishing many, nay, had he so willed, all of these changes out of the ordinary course of nature.

And here let me make use of an illustrative fact as a means of preparing your minds to perceive the nature of the arguments adduced in proof of the deluge. Volney, a staunch contemner of miracles, asserts that the Dead Sea is just the crater of an extinct volcano; and that the story of the destruction of Sodom and Gomorrah is merely a Jewish legend. Let us attend to this infidel assertion. Upon the shores of the Dead Sea the Arab is seen industriously collecting masses of a black substance which has been drifted ashore. This is bitumen, a substance highly inflammable, a great seam or stratum of which is discovered below the surface of its banks, and which appears to have been destroyed or removed where the waters approach. The soil for miles along, and from its shores, is waste and sterile, where once, with its rich pastures and flocks, flourished the fertile vale of Siddim. The dark motionless waters are unrelieved by ought that can give interest to the scene. The plain around is one mass of salt, sulphur, and nitre, combined with porous quartz. The hills surrounding its confines, the highest of which, Clarke asserts, possesses the remains of a crater on its summit, are rugged and conical. Hot springs well out from chasms in their sides; while the rocks afford, in their structure, sure evidence of their igneous origin. Here, then, are the physical facts connected with this interesting region—a seam of bitumen below the surface of the plain, discovered to be destroyed where the waters of the Dead Sea approach—the plain surrounded by volcanic hills and covered with volcanic products rendering the soil for ever barren. Mark, now, in connexion with this statement of the natural agents employed in the work of destruction, the Scriptural narrative of the event. While the sons and daughters of the "cities of the plain" were enjoying themselves in fancied security, following the councils of their wicked hearts, God announces to Abraham his intention of visiting Sodom with the punishment due to its desert. Abraham pleads with God, "Wilt thou also destroy the righteous with the wicked?" The Lord answers

to the petition of his servant, "Should ten righteous men be found there, I will not destroy it for ten's sake." But, in these populous cities, ten righteous persons could not be found. Therefore, on the morrow at sunrise, the Lord gathered his thunder-clouds and sent his lightnings forth to ignite the inflammable materials, upon and of which the cities were built. Over-head, was the cloud of vengeance with its electric flash and appalling thunders; below, the ignited bitumen rising in flames; and, to complete the confusion and dismay of the inhabitants, an earthquake rends the plain, and sulphur and fire are showered from their native mountains, covering man and beast—blotting out this fruitful and populous district from the map of future history, and leaving an enduring monument of the vengeance of Heaven on the sins of mankind. The fact of the *miracle*, is evidenced by the expression of the purpose of God; for if ten righteous men had existed amid the thousands of their wicked brethren, these cities would, like Nineveh, have been preserved from their merited destruction.

Let me adduce only another preparatory illustrative fact. Cast your eyes on those mounds of ruin, on the banks of the Euphrates, covering the vale of Shinar, where once stood the golden city of Babylon. Reflect on the period when that city was "the beauty of the Chaldees' excellency," built on massive foundations, guarded by impregnable ramparts, and scorning the attacks of hostile armies; when all within and around promised security and permanence. Then the voice of a prophet of the Most High proclaimed aloud amid its mocking multitudes, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." This prediction was not only uttered, but written; yet, many years passed away, and no symptoms of the coming calamity was seen or apprehended. At length the armies of the Mede line the banks of its guardian river, threatening its conquest by famine or storm. But in full consciousness of superabundant provision and of the impregnability of their walls, its inhabitants laughed to scorn the assaults which even the assailants, in process of time, began to consider unavailing. At length the voice of triumphant revelry echoes through the streets and palaces—the sentinels, in drunken repose, sleep on the walls—the foes steal silently in through an unguarded entrance—and, in a short hour, the blood of slaughtered thousands flows along the streets, and the flames of burning cottage and palace ascend the skies. Still for centuries the complete fulfilment of the prediction tarried. But at last the molten lava-streams come rolling fiercely onwards; the "broad foundations of Babylon are shaken as wheat, and the dust of her mortar rises as a cloud of chaff," her proud towers are hurled to the earth, and seared with fire that issues from its bosom. Nothing now is to be seen but heaps of vitrified brick and mortar, realizing the denunciation of the prophet, "I will make thee as a burnt mountain. Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans."

Here, then, are two events, foretold, and accomplished as foretold, attested by geological facts visible at the present day; and we discover a perfect congruity between the latter and the Scriptural narrative.

We are hence prepared to expect, that such an event as the Deluge is recorded to have been, should have left apparent, upon the surface of the earth, certain traces of its devouring progress. The principal facts recorded in Scripture, relating to this event, are these:—"The waters increased greatly and prevailed upon the earth, and the ark went upon the face of the waters; the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered; all flesh died that moved upon the face of the earth; the waters prevailed upon the earth an hundred and fifty days; on the seventh month the ark rested on the mountains of Ararat; and on the tenth month the tops of the mountains were seen." To the circumstance of the ark resting on Ararat, a mountain rising upwards of one thousand five hundred feet before it becomes covered with eternal snow, traditionary record, believed in by the Armenians, Persians, and many other eastern nations, bears strongly corroborative evidence. If the waters, then, covered the top of these hills for fifteen cubits or twenty-two and a-half feet above them, the deluge could not, by any possibility, have been partial. Again, had the deluge been but partial, the winged messenger of hope sent forth by Noah would readily have discovered the land beyond. For when birds travel across an ocean, instinct prompts them to take a lofty flight, that, from a commanding eminence, they may discover the far distant land whither they are winging their course. Again, in the second epistle of Peter, we have the fact of the universality of the deluge, strikingly implied in these words,—“Whereby the world that then was, being overflowed with waters, perished; but the heavens and earth which are now, by the same word are kept in store, against the day of judgment and perdition of ungodly men.” Thus far, then, Scripture is our warrant for believing in the event and its universality.

We shall now proceed to the test demanded by our modern geologists, and adduce strongly confirmatory proofs, from the traditions of various nations—the arrangement of the surface strata—the collection and collocation of bones—and the banks and shores of our rivers and seas. In examining the traditionary records of various nations regarding some great aqueous catastrophe, we may expect to find differences in the mode of relation, seeing that, in many countries, the facts have been transmitted through successive generations of men ignorant and superstitious,—the natural consequence of which is the gradual loss of their distinctive character, by becoming mixed up with superstitious legends and poetry.

Humboldt, when among the Red Indians of the Orinoco, was surprised and delighted at the glowing descriptions of the deluge given by this people, in connection with the most absurd legends regarding the origin and distribution of mankind. In noticing this circumstance, he remarks, that these ancient traditions of the human race dispersed over the face of the globe, like the fragments of a vast shipwreck, are of great use in the philosophical study of our species, and present, among all nations, a resemblance that fills us with astonishment. Ellis, in his "Polynesian Researches," takes notice of a similar tradition among the barbarous tribes of the islands in the Pacific. The Chinese, in their

\* See SCOTTISH CHRISTIAN HERALD, vol. i., p. 372.

historical writings, relate that their first king, Fohi, had no father, that his mother conceived him while she was encompassed with a rainbow, at a time when their land was overflowed with water. The Parsees, successors to the Magi, in one of the sacred books attached to their Zendavesta, wildly, but obviously allude to the event in question. The Sanscrit writers of Hindustan, bear testimony to it in their great poem Mahabharat, in their Paranas, and Vedas.

Berosus, the Babylonish historian, and Abydenus, record it in their histories of the Medes and Persians. Nouns who was born in Persepolis, in the fifth century, in his Dionysica, gives allusions to it derived from the Hieroglyphics and ancient poetry of the country. Ovid, in his fable of Deucalion and Pyrrha, describes the rise, progress, and decline of the flood, in remarkable harmony with the scriptural account :—

"The south wind quick on moistened wings, darts forth  
Its fearful face in pitchy darkness shaded,—  
And as its mighty arm the hanging clouds oppressed,  
A crash is made: dense rains rush down from heaven;  
Neptune his trident poised and struck the earth,  
Which trembled and laid bare the waters' gulfs;  
The rivers boundless rush along the plains,  
And 'long with crops, drag trees, and kine, and men,  
And hallowed domes, and shrines, and sacred things."

The decrease of the waters is thus described :—

"The floods are lulled, the hills seem to arise.  
The ground appears, and with the waves' decrease,  
All parts increase, when now the long day done,  
The hidden trees their naked tops present,  
And on their branches bear the clammy clay."

Without enumerating more evidences from tradition, we shall proceed to the second point, viz., the arrangement of the surface, with the diluvial strata immediately below.

In this we have numerous and interesting traces of the mighty waters having careered like maddened spirits over the face of the globe, washing down the hardest rock, tearing from its airy pinnacle, the jutting cliff, and hurling its monstrous bulk onwards for hundreds of feet. Who can look upon the sloping levels of our planet, which form such beautiful and connected valleys, passing into one another as they descend, till they become lost on ocean's shores—upon its rich comminuted soils, its gravelly subsoils, its rounded hills, its undulating glens, but will at once perceive the strongest proof of a mighty overwhelming flood simultaneous in its force over every part of the surface which polished off and smoothed the rugged ridges of the hills, and scooped out by its powerful eddies, the picturesque valleys; and left the earth, on retiring, in a state fitted for the purposes of health, and plenty to man and beast.

The rounded shape of the hills is admitted by all geologists to display the effects of water, but many maintain that this rounded appearance was caused by the action of the waves of that ocean in which they were formed, while they were slowly emerging from its depths, during ages long prior to the creation of man. Had this been the case, how comes it that we have such a perfect system of levels which uniformly pass into one another; and that the valleys should possess no irregularity, no stoppage or interruption in their uniform inclinations? For the hills coming out of the ocean in the manner stated, slowly and progressively, it is apparent that an abrupt and irregular ridge would be

left, possessing the horizontality given to it by the waves, and that the valleys would be suddenly terminated by a flat level plain. We should, accordingly, have had a system of drainage, partial, irregular, and mischievous. But instead of this, we have a system of valleys, some with, some without any water, wholly independent of their important uses as drains to the continent, relieve, by their picturesque undulations, the rugged aspect of mountain scenery; and display an impression of beauty and harmony from the completeness and uniformity of their arrangement.

The explanation afforded above, seems, therefore, inadequate to account for their formation, which we cannot assign to a more efficient cause than the waves of the flood. The probability of this being the case is enhanced by the strata of sand, gravel and clay, deposited over every quarter of the globe. These strata bear decided evidence of their having been deposited and arranged from water; in many places, the ripples and currents of the tidal wave seems still impressed upon their layers,—and, wherever discovered, whether on the tops of the highest hills, or forming a covering to the rocks of the valley, are universally similar in their appearance and arrangement, which proves that the waters which deposited these strata on the surface of Europe, must have, likewise, in a similar manner, arranged the diluvial beds of Asia, and of the whole earth. Another fact in regard to them requires to be noticed, which is,—that these beds do not contain pebbles of those rocks which form the mountains around, but, that in numerous cases, the pebbles which they contain have been derived from rocks at great distances. It is highly probable that many of our fine clayey soils, and gravelly subsoils, have been derived from Cape Horn or the Antipodes.

I shall now call your attention to another class of facts of still greater importance to our argument, viz., the organic remains belonging to the diluvial strata. The natural inference that some remains of animals would be found to corroborate the testimony of the sacred record, is simply borne out in the accumulation of bones in all the diluvial strata in every part of the known world: and what renders the discovery of these bones of greater interest is, the mode in which they are associated. There are no perfect skeletons, or bones of all species of animals of opposite instincts and habits, of different countries and latitudes, commingled together, broken and waterworn. This is what we would, *a priori*, have expected, for the animals overtaken by the deluge in the gloomy retreats of the jungles, on the peak of the lofty mountain, or in the darksome caves to which they had fled for shelter—must have been drifted, by the tempestuous waves, to and fro around the world of waters—mixed and broken along with the ruins of former cities and countries, and at last deposited in the earth that now is, to constitute part of the soil destined to give wealth and nutriment to future generations. Specimens of these bones have been obtained from all parts both of the old and new world, having been found mingled with the subsoils—in caves, on the tops of mountains, or embedded in the diluvial strata. Bones of elephants have been found many thousand feet high on the sides of the Andes and Himmalayahs. Bones of the mammoth horse have been discovered in the mountains of India.



and in precipitous situations where they could not possibly have lived, and which they dared not have ventured to ascend. United together, have been discovered bones of the glutton and hyæna, of the rhinoceros and rein-deer, of animals native to the frigid zone, and those belonging to the equator.

Whence is it that animals of instincts so dissimilar, of habits and climes so wide asunder, are thus brought together—the tiger with its wonted prey, the lion, hyæna, and wolf, with the ox, horse, and sheep? The only adequate solution of the difficulty is this,—that they have been so commingled, fractured, and water-worn by the waves of the deluge.

#### THE CHRISTIAN EXPERIENCE OF MISS L——.

BY THE EDITOR.

##### PART I.

How true is the observation of the poet, "That life is long, which answers life's great end." The period of a Christian's sojourn upon earth may, in many instances, be brief; and yet so rapidly may the work of grace be carried forward in his heart, that the great design of his creation may be accomplished in a few short years, and he may be transplanted to a region of unfading bliss, where his boliness and his happiness are alike consummated. The career of the amiable and excellent Miss L—— affords a beautiful and striking illustration of the truth of this remark. Her Christian experience was summed up in a brief period; and yet, so quickly and effectively did the Spirit "perfect that which concerned her," that we find her in her latter days evincing a maturity of Christian knowledge and of holy attainments, which evidently betokened a very marked preparation and meetness for the inheritance of the saints.

Miss L—— was the daughter of the minister of a burgh town in one of the southern counties of Scotland. From her infancy she was of a tender and delicate constitution. Before she was two years old, her father was cut off, after only two days' illness, in the prime of life, and in the midst of his usefulness, leaving a disconsolate widow, with three children, without any other provision for herself or them, than the necessarily scanty allowance derived from the Ministers' Widows' Fund. By this painful bereavement, the family were suddenly precipitated from a condition of plenty and comfort to a state of comparative poverty. The subject of the present Sketch was the youngest of the now fatherless family, and, at her tender age, she was, of course, unconscious of the change which had taken place in their circumstances. She was reared, along with her brother and sister, under the roof of her maternal grandmother, who was herself a minister's widow, and with whom her widowed daughter and the infant children came to live. Miss L——, in an autobiographical sketch which she had commenced a little before her death, and a small portion of which still remains in manuscript, acknowledges that, though she never remembered a time when she did not know there was a God, still she adds:—"My earliest remembrances showed that I neither knew God, nor had been taught to know him as he is revealed in his Word. I never knew or was taught the wickedness of my own heart, nor the way of salvation through the Redeemer. Those

who had the care of my soul thought, I suppose, that a child could not understand the wickedness of nature, nor the Gospel plan."

These remarks point to an error which is too common, alas! even among professedly Christian parents. They entertain the false notion, that the peculiar doctrines of the Bible cannot possibly be communicated to the mind of a child, and, accordingly, they limit their religious instructions to a few cold general truths in regard to the existence of a God, of a heaven, and a hell, and thus, unintentionally we admit, they infuse into the minds of their offspring the most defective, and, therefore, erroneous, views of Divine truth. In consequence of an early training of this kind, many young persons are under the necessity, in after life, of unlearning what they have been taught in childhood. This was remarkably the case with Miss L——. As she grew in years, she grew in the knowledge of Christ and his salvation. Her views, under the teaching of the Spirit, became clearer and more scriptural; and, accordingly, we find her thus writing in her Diary, while yet in her fourteenth year:—

"I am weary and heavy laden with sin, therefore I have gone to the throne of God, told him all my sins and wants, and plead with him the fulfilment of that promise, through Christ, 'I will give you rest' (from sin); and this—'He that cometh unto me I will in no wise cast out.' Lord, I have come to thee again and again, and I do now come to thee. Lord, look on thy Son, and through him look on me. I confess I am unworthy, utterly unworthy; I deserve death, and not life—hell, and not heaven. I have nothing to recommend me to thee, but sin—no excuse to offer for myself. When I consider what I am—a worm of the dust, and what thou art—the great and holy God, I am led to 'lay my hand on my mouth, and my mouth in the dust, and to cry out, Unclean, unclean—unworthy, unworthy—ungrateful, ungrateful, sinner.' To think that to such as me the Gospel message is addressed. Lord, I embrace the offer; 'Lord, I believe; help thou my unbelief;' Lord, I give myself to thee. Oh! take me under thy care; oh! make me thine; forsake me not, the work of thy hands. Lord, I cannot say I am thine, but I hope I am; and I can say with truth, I wish to be thine. It is the height of my ambition that 'I may be found in Christ, not having mine own righteousness, which is of the law, but the righteousness which is of God by faith.' This is the point on which all my hopes centre, and this has been my petition for years, and still is my petition, viz., O Lord, teach me to rest and to believe on Jesus Christ alone for salvation as he is offered to us in the Gospel. For his sake hear me."

Nor did she pray in vain; for, in the course of a few days after, she thus records the Almighty's goodness in listening to the voice of her supplications:—

"Since writing the above, God has been very gracious to me, and has confirmed my hope in Christ. He has heard and answered my prayers; he has caused light to shine out of darkness, and taught me to believe in his promises, and take them for my own. God has given me 'peace and joy in believing,' greater than I can express in words—greater, far greater joy, than the worldly man ever felt, or can feel, when his corn and his wine are most increased. O that I could praise the Lord with my whole heart! O that my life were one continued hymn of praise! O that every action were an action of gratitude to this great Being, to whom I owe every blessing, temporal and spiritual! Praise to his name for ever!"

Such language, from the pen of a believer so young

in years, is deeply refreshing. She had been sitting at the feet of Jesus, and there she had found rest to her soul. Her very words breathe warmth of heart, sincerity of purpose, ardent longings after a holy walk and conversation. Like all the true followers of Jesus, she endured "much tribulation;" yet though her personal sufferings abounded, her "consolations in Christ did much more abound." Accordingly, we find her thus recording her thoughts on this subject:—

"Nature shrinks at the prospect of suffering, but I can endure all things, if God be with me. In general I am supported by this, that I have given myself to God, to dispose of me as he sees fit; and I know he will do all things well—I believe that every thing will work together for my soul's good. He has enabled me to trust in his promises, and apply them to myself,—and 'as my day is, so shall my strength be.' If I am called to great trials, I trust God will give me great grace to endure them; if to great duties, great grace to perform them. I am principally anxious that I may never murmur, or find fault with his dispensations towards me; but glorify him at all times, and always be able to say from the heart, 'Good is the will of the Lord: all his ways are perfect.' Indeed his tender mercies are over all his other works: if it were not unbelief, we should constantly see this. Even in the midst of judgment we may sing of mercy.

"Think on the sufferings the blessed Jesus (who was 'God over all') underwent for us, not only in his body, but his soul. When we reflect on his agony in the garden and on the cross—that he suffered the fierceness of the wrath of Almighty God for us sinners; shall we not suffer any thing he is pleased to lay on us without a murmur; particularly if he (as in general he does), while afflicting the body, comforts the soul?"

"If Christ the wrath of God and man  
With patience did sustain,  
Becomes it those for whom he died  
To murmur or complain?"

"God can make up to me for all my sorrows; I know he can. I have ever found him a God at hand, and not afar off; but I have never suffered any thing in this world to cause real sorrow, but sin. It is this that puts a bitter in our earthly cup; compared to which, I think every thing else sweet. It is sin in myself and others, and in those near and dear to my heart, which is the chief, I had almost said the only, cause of sorrow to me; indeed, it is the only cause of any deep or abiding grief. If sin were taken away, this world, with all its ills, would be a heaven to me; and the chief thing that makes heaven a place of happiness must be, that there we shall be free from sin. We shall be happy, because we shall see God, and enjoy his presence; but unless we were without sin (and in this respect like God in kind, though not in degree), we could not be happy, even in heaven. This is the glorious character of our gracious Redeemer, not only that he will save his people from the guilt of sin, but from its power. Yes! it is a precious promise, 'Sin shall not have dominion over you;' and this too is a grand truth, that Christ, if we are his, will purify us to himself, 'a peculiar people, zealous of good works.'

"Oh, ye happy few, the very joys of heaven will be heightened by your arrival. The Almighty himself shall welcome you with a smile; and that very smile, that welcomes you into their presence, adds joy to the whole assembly. 'Come, ye blessed!'"

Miss L——'s life was for many years unchecked by incidents of any kind. She continued to reside in the immediate neighbourhood of her birth-place, and with the exception of those variations in the state of her health to which her weakly constitution rendered her subject, nothing occurred in her history worthy of

notice. She was daily endeavouring, however, to become more and more assimilated to her great Exemplar and Head. To the accomplishment of her sanctification her sufferings were evidently blessed. They were means intended by the Almighty to subserve an all-important end; and though they might not "for the present be joyous, but grievous," still they were "working out in her the peaceable fruits of righteousness." Thus in her diary, under date May 24, 1828, she adverts to an attack of illness in these words:—

"I have been from home ten days lately; have been ill with pain in my side, and a degree of fever. I am a good deal better, for which I ought to be thankful to God. I have been much on the mount lately. Felt, when ill, that death might be at hand; felt no fear on that account, but much inward peace, and quite assured of God's love to me through Jesus. I am a poor guilty worm; but God has enabled me, by his grace, to come to Christ for life and salvation, depending on his all-sufficient atonement and perfect righteousness. I believe that what I have committed to him, he will keep; and that my soul shall never perish, neither shall any be able to pluck me out of his hand. These are happy moments, when I am permitted to behold, by the eye of faith, the King in his beauty, when he discovers his matchless loveliness, and gives me a fore-taste of heaven. At such blessed seasons, the soul is bowed down and humbled in the dust, and adores the infinite mercy and goodness of God. If there be such happiness in these manifestations of Divine love, what must heaven be?"

In such a frame of mind afflictions are precious blessings to the Christian. They carry him onward with the most astonishing rapidity along the road that leads to glory. This was the happy experience of Miss L——; she could say with David, "It is good for me that I have been afflicted, for now I have learnt thy law." But while she felt that she was making progress in the divine life, she often looked back to "the rock whence she had been hewn, and the hole of the pit whence she had been drawn." As an example of her reflections on this subject, we may cite the following from her diary for July, 1828:—

"I have been reading this morning, in the Sacred Word, the beautiful relation of our blessed Saviour curing him that was born blind. I was born blind, in a spiritual sense; but, glory be to God, I can say with the man, 'Whereas I was blind, now I see.' Some Christians can say this, but cannot tell the time nor the manner how they came to see. With me this is not the case; I remember both the time and the manner when I was first brought to see in a spiritual sense, and can, as it were, trace the progressive steps by which God has led me to this day, which takes in a space of more than six years. During this time, all my experience confirms and proves more and more unto me, that I am a great sinner, born with a load of original guilt, to which is added a daily burden of actual. This is the case with every individual, and with me in particular. I am the very chief of sinners. Of myself I cannot come to Christ (farther than by the use of the appointed means); for the natural man is prone to evil, and has such a dislike to any thing good, that I believe, did God not pluck many as brands from the burning, we should all inevitably perish. For myself I can say, I was found of Him when I sought him not. All the praise of my redemption and conversion I do, and ever will, ascribe to free, sovereign, almighty grace. Christ died for sinners, and he invites such to come to him, even the chief, such as I. He has enabled me to accept this invitation. I know that

I am his, because he has taught me to choose him for mine. I never either could or would have chosen him, had he not first chosen me. By nature, my love to sin was too strong, and my propensity to practise it too active, to be subdued by any thing short of the power of God. By nature, I was too base-minded to love him—too blind to know him—too proud to trust him—too obstinate, and too much a slave to sin and Satan, to serve him. I wished to be saved from hell, and therefore avoided gross sins; but I had no hatred to sin—no sense of its ingratitude. No; instead of this, I regretted the restraints of the law, and thought it was a pity God had threatened such punishment to the breakers of it. I was sorry for doing so and so; such a sin merited punishment; and it was this fear alone that prevented me from committing gross sins. But now God has taught me a very different way of thinking—he has taught me to obey him from love. I believe I shall never be sent to hell; but this, so far from making me commit sin, has the contrary effect. I hate sin (O, that I could say with a perfect hatred!); because it is hateful to God.”

In our next, we shall continue the history of this excellent young person—showing how rapidly she grew in grace as she approached her heavenly home.

THE BELIEVER'S PRAYER FOR TEMPORAL BLESSINGS :

### A DISCOURSE.\*

BY THE REV. ROBERT ELDER, A.M.,  
Minister of St Paul's Parish, Edinburgh.

“Give us day by day our daily bread.”—LUKE xi. 3.

IT was one of the precepts of our Lord, delivered for the guidance of his followers, “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” How remarkable the illustration of this rule which he has given in the arrangement of the prayer before us. We are bidden pray that God's name may be glorified,—that his kingdom may prosper in the world,—that his will may be practically acknowledged as supreme, by ourselves and our brethren around us. And then, as entirely subordinate to all these objects,—these being first and chiefly sought by us,—he warrants and enjoins us to pray for whatever may be absolutely needful for this present transitory life. “When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so in earth;”—and then, giving these great objects the highest place in your affections, pray further, so long as you are here,—“Give us day by day,” or, as it is expressed by another evangelist, “Give us this day our daily bread.”

It is much to be feared that the rule, so clearly laid down, and so strikingly illustrated by our Saviour in the text, is in general reversed by the children of men. The foremost subjects of anxiety too generally are, “What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” And nothing is deemed more visionary than that any desires should be cherished in preference to these. But mark what notable examples of the opposite spirit are given us in the Word of Inspiration. Thus we read of Moses

\* Preached in St George's Church, Edinburgh, on the evening of the 29th October 1841, in behalf of “The Society for the Relief of the Destitute Sick.”

—“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.” Of Paul also we read, that when the Holy Ghost witnessed in every city, saying that bonds and afflictions awaited him, he could say, through the grace of God, subordinating the dearest personal considerations, “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” Were these men, think you, visionary or insincere? No; they had been taught of God to weigh every possible object of desire in the balance of the sanctuary,—to regard and compare them in the light of eternity. And, like all who have heard and have learned of the Father, they aimed at entire conformity to the rule illustrated by the Divine arrangement of the text.

Let us now consider more attentively the petition before us; and may God give us grace rightly to understand it, and truly to imbibe its spirit! What is implied in the right use of this petition, which our Lord prescribes to his followers, “Give us day by day our daily bread?”

I. It implies a sense of continual dependence on God, even for the smallest temporal mercies. —There can be no reasonable doubt, I think, that our Lord refers to temporal mercies in the petition we are now considering. Now, I say, that even in regard to these, our Saviour directs his followers to cherish a continual sense of their entire dependence upon God. This view is abundantly established by the simple fact that, without any limitation arising out of special circumstances, he bids them *pray to God* for the supply of their temporal necessities. But suffer me to say, dear friends, that my deep conviction is that, practically speaking, no view presented by God's Word is more frequently disregarded by the children of men. Not only with reference to spiritual and eternal realities, but also in regard to the smallest temporal mercies, and the light in which they are contemplated, does the utter ungodliness of the heart of man appear. How often do you hear it remarked in the ordinary intercourse of life, This man is eating the fruit of his labours, and reaping the reward of his industry and exertion; and that man is a child of misfortune, whose every scheme of worldly interest is baffled by adverse circumstances. I fear that such observations are frequently made among men, while God is not in all their thoughts, and that the spirit which lurks within is that condemned in God's word: “For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent.” It is very true, and it ought always to be remembered, that it is only in the use of means that we are warranted to pray to God, in reference to temporal as well as to spiritual blessings. There can be nothing in this prayer inconsistent with the duties of lawful and honourable industry; for the same

blessed Word which dictates the prayer, declares emphatically, "that if any would not work, neither should he eat;" and "commands and exhorts by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

But, with all this, the prayer of my text is in perfect and admirable harmony. It bids us, in the use of means, and in the midst of the labour of our hands, still cherish and express a sense of entire dependence upon God. And think how many considerations there are which, if really appreciated, are fitted to awaken this humble, child-like disposition! What are we, after all our labour, and when our efforts have been crowned with the richest measure of success, but stewards of the bounty of God's providence? "He prepareth rain for the earth, maketh grass to grow upon the mountains, giveth to the beast his food, and to the young ravens which cry." He says also to man, that he may teach him to feel his dependence, "The silver is mine, and the gold is mine, saith the Lord of hosts." And how soon, and how easily can he send forth a sentence against us, as he did against Israel of old? "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness." Again, are we not indebted to the tender *mercy* of God for the smallest benefits we enjoy? Yes, brethren; right views of our position, as sinful and hell-deserving creatures, should make us feel, and confess with trembling and humility, that not only is the hand of Providence to be discerned in our smallest blessings, but that all are the fruit of unmerited *mercy* and compassion. So Jacob of old felt, when pouring out his heart before the Lord. "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." Such also was the sentiment of the Psalmist, when, praising the God of heaven, he thus speaks concerning him: "Who giveth food to all flesh; for his *mercy* endureth for ever."

And, once more, who but God, in his tender *mercy*, gives *power* or *ability* to any to use or enjoy the gifts of His providence and *mercy*? "It is of the Lord's mercies that we are not consumed, because his compassions fail not." "There is an evil," said the wise man, "which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease." How remarkably is one form of this evil illustrated by the case of the rich man in the parable, who, rioting and boasting in his substance, said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" These, then, are

some of the considerations which should lead us, in every circumstance, to cherish and express a sense of entire dependence upon God.

But I proceed, farther, to observe under this branch of my discourse, that it is not a mere feeling of dependence on the general providence and mercy of God which our Saviour inculcates on his followers. Mark you, brethren, particularly in whom it is that they are enjoined to place their confidence, with reference to the smallest temporal mercies. It is in their "Father in heaven," who, as the whole Gospel tells us, stands in a new and blessed relation to all who come to him through faith in Christ. He is their covenanted God and Father, dealing with them in all things as truly united to his Son, who is the Elder Brother of the family,—their Surety and Representative in the presence of the Father. Now, there is no other way in which we may warrantably come to him, or present the expression of our desires, even with regard to temporal benefits. Think how solemn and decided is the testimony of the Saviour himself: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But O, brethren, to come unto God through Christ, as a covenanted God and reconciled Father, and to cast our care on him, with reference to temporal as well as spiritual necessities, this is the secret of peace—the way to real blessedness and comfort. Thus coming, we are assured that whatever benefits are bestowed, the curse, which naturally cleaves to them, will be blotted out for ever. That fearful sentence will be entirely removed: "I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Yes, brethren; for if we be one with Christ by a living and abiding faith,—if thus we be the sons and daughters of the Lord Almighty,—then "there is no more curse;" "Christ hath redeemed us from the curse of the law, being made a curse for us." Again, thus coming and casting our care on God, we have a right, in the covenant of grace, to all things really needful. Its grand and comprehensive promise is, "All things are yours." And so with special reference to temporal benefits, how gracious the provision set before us!—how sure the ground on which the people of the Lord may pour out this prayer at his footstool! "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." "He shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure." And, once more, in every, even the smallest *mercy*, nay, more wonderful, even in the denial or withdrawal of his benefits, such an one is privileged to recognise a pledge and token of the unchanging love and faithfulness of Jehovah. All things are given or withheld in terms of that covenant ratified by the blood of Christ, which is ordered in all things and sure. How true, then,

and how precious that saying of God's Word, "A little that a righteous man hath, is better than the riches of many wicked!"

Such, then, is the disposition which the Saviour inculcates in the text—true and heart-felt dependence on God through faith in Christ, not only for spiritual blessings and eternal life, but also for the smallest temporal mercies. But,—

II. It implies a spirit of true moderation in our desires after temporal benefits.—"Give us day by day our daily bread." Who can read these few, but expressive words, without feeling how solemnly they enjoin the lesson which I have just announced to you? They tell us plainly, that we are only warranted to ask from God those temporal benefits which are absolutely required for the supply of present necessities. True, it may please God, in his all-wise providence, to give us superfluities. He may give us, by inheritance, or as the fruit of lawful industry, according to the language of the wise man, "riches, and wealth, and power to eat thereof, and to take our portion, and to rejoice in our labour." "This is the gift of God;" this, wherever it is bestowed, is an important trust committed to us by the Giver of all good, and involving a high and solemn responsibility. But the point to be noticed is, that he gives us, in his Holy Word, no warrant whatever to ask or expect such benefits, nor, consequently, to labour for their attainment, as though thus we were compassing the highest end of our existence. We are warranted and enjoined to pray and labour for our daily bread,—that is, as I understand it, for such a portion of temporal necessities and comforts as may serve to maintain us honourably in the stations which Providence has assigned us. But above and beyond this, we have no warrant, that I can see, to ask, expect, or appropriate; all must be left at the disposal of Him whose benefits we enjoy. How well did Solomon of old understand this principle, when, as we read, the Lord appeared to him in a dream by night, and God said, "Ask what I shall give thee;" and when he, though elevated to a throne, feeling that he had no warrant to ask for riches or for worldly greatness and increase, answered, "Give therefore thy servant an understanding heart, that I may discern between good and bad!" And how emphatic the approval of these sentiments, "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; behold, I have done according to thy words; and I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days." And again, how well is this principle illustrated in that prayer of Agur the prophet: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain!"

Brethren, these are not the views which are current among the children of men. Riches and honours are continually sought for, as though the end of our being lay in their attainment. The sentiment is practically scouted by the world, that "a man's life consisteth not in the abundance of the things which he possesseth." But, whatever may be said or done by a blinded and ungodly world, the rule of heavenly wisdom is that recorded in the text. And O surely there is every thing in our present state to recommend it! Think of the shortness, vanity, and uncertainty of human life! "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Think, too, of the infinitely greater magnitude of things unseen and eternal! O how unspeakably important, instead of spending our precious days and our nights of sleepless anxiety in the eager pursuit of trifles which perish with the using, to be seeking for that portion which can enrich our never-dying souls,—to be "laying up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal!"

These are the lessons which our Saviour would press upon his followers, that, "labouring not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man only shall give us," they may cast every temporal anxiety on him, and humbly, submissively, and in faith, may rest on his precious promise, "Be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee."

And now, brethren, let me conclude this Discourse, by impressing on your attention the solemn lesson which it teaches with regard to the right disposal of our worldly substance. Is it true that we are bound to cherish a sense of continual dependence on God, even for the smallest mercies; and that, in point of fact, we are but stewards of the bounties of Providence,—debtors to undeserved mercy, and that God only gives us ability to use and enjoy the benefits he bestows? Is it true also, that we are warranted to ask no more than will fairly and honourably supply our present wants,—that above and beyond this we have no right from Christ to expect or appropriate temporal good things? Then how careful, how tender in conscience, should we be as to the use we make of temporal benefits bestowed on us. Is there no guilt or danger, think you, in *abusing* common mercies,—in turning them into so many instruments of folly, extravagance, and sin? Is not this to dishonour the merciful Giver of them all,—to call down upon our heads that fearful denunciation, "I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart?" Or, shall we love and seek them, to the neglect of things spiritual and eternal—of that portion which is treasured up in Christ, which alone can enrich our never-dying souls? *Miserable folly and de-*

lusion! however a blinded world may regard it. "Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." No, no, brethren; listen to the counsel of unerring wisdom: "Honour the Lord with thy substance, and with the first-fruits of all thine increase." And O, dear friends, if we have really found the rest and portion of our souls in Christ, how cheerfully should our hearts respond to the injunction! Have we not learned in the school of Christ that these blessings, in themselves, are not worthy of our regard? Have we not there been taught to "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord?" Yes, truly; if we have heard and learned of the Father—if we have seen the King in his beauty, and tasted that the Lord is gracious. And has it not been given us to feel, in a sense to which we formerly were strangers, that as it is true of *ourselves* that "we are not our own, but bought with a price," so also is it true emphatically of all that we possess? Yes, brethren; these are the views of the genuine followers of Jesus—of all who are growing in likeness to Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

Consider, then, I pray you, the solemn injunction of God's Word: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." And, that no doubt may rest upon the question, To whom, then, is it *due* to receive of the benefits which I enjoy? listen yet again to the counsel of heavenly wisdom: "Let him that stole steal no more; but rather let him labour, working with his hand the thing which is good, that he may have to give to him that *needeth*." Do we see brethren around us perishing for lack of knowledge, or pining away in misery, under the evils of poverty and disease?—and, keeping in view the principles which I have endeavoured to illustrate, is it in the power of our hand to help and deliver them? This, then, is their *due*—this help we are bound, by every consideration, to extend to them.

And now, think for a moment of the special call which I have this night the honour to address to you. I am persuaded that I need not dwell, in this assembly, on the claims of this excellent Society—a Society which, for the long period of fifty-six years, has laboured in a field of Christian benevolence, than which, I will venture to say, there is none more deeply interesting and important. They seek out chiefly the *industrious poor* of our community, when the hand of affliction presses heavily upon them; and while cheerfully granting what their means afford for mitigating their temporal calamities, they are careful

to administer those spiritual comforts which through grace, may enable them to endure, seeing Him who is invisible. Can there be a sight more affecting, than that of some humble artisan or labourer, who, by the sweat of his brow, had been struggling to rear a helpless, yet interesting family, when suddenly his daily toil is arrested by the hand of some cruel malady? The stream which had been always scanty, is dried quickly at its fountain. With what feelings of anguish, almost of despair, will the sufferer cast his languid eye towards the cherished objects of conjugal and parental fondness, as he thinks the day, so rapidly approaching, when the little remaining store, the hard-earned fruits of his industry, shall be exhausted,—and when from the once happy household the heart-rending cry shall be raised, "Bread, bread; and no man breaketh it unto them?" Such are the cases which it is the object of this Society to relieve. And to such an afflicted household, what a messenger of peace will the faithful visitor of such a Society appear,—bearing the little treasure, so to speak, in the other hand, which conveys to them the comforting assurance that "the barrel of meal shall not waste, and that the cruse of oil shall not fail;"—and with the other pointing them to Him who, from the bowels of his compassion, has declared, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest!" Is not this an object, brethren, worthy of your countenance and your prayers? And when we can offer you such a channel through which your liberality may flow, how justly and emphatically may we urge you with the solemn appeal which stands recorded in God's Word: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

#### WEEP NOT FOR THE DEAD.

JEREMIAH XXII. 10.

BY WILLIAM ANDERSON,

Author of "*Landscape Lyrics*," &c.

OH! weep not for the dead; they are at rest—  
No more shall earthly cares their minds molest;  
Waste not a thought on them, nor yet bemoan  
Who to the grave's cold heritage have gone.

No sorrow know they in their narrow bed;  
They sin no more who slumber with the dead;  
They are at rest, from earth-born troubles free—  
Fixed is their doom, as lies the stricken tree.

Weep for yourself—for those who linger here,  
In pain and sadness through the varying year;  
Still looking through life's vista to the close,  
When faith in Christ alone can bring repose.

And weep for those who go to other climes,  
With toil and hoarding to gain gold betimes—  
From friends and country parted, as if nought  
But this world's fleeting wealth were worth their thought!

Weep for the dead in sin—the guilty soul  
That might, but yet refuses, to be whole—

For him who never heard the Saviour's name—  
For him who, having heard, rejects the same.

Oh! weep not for the dead, nor those who go  
Into mortality's dread depths below;  
But weep for those who mourn and suffer here,  
The slaves of sin and all its guilty fear!

“MINIMS OF NATURE.”

PART IV.

BY THE REV. DAVID LANDBOROUGH,  
*Minister of Stevenston, Ayrshire.*

ON THE PHOSPHORESCENCE OF ZOOPHYTES.

IN Dr Johnston's truly excellent and interesting work, “The History of British Zoophytes,” in describing *Sertularia pumila*, he quotes the following passage from Stewart:—“This species, and probably many others, in some particular states of the atmosphere, gives out a phosphoric light in the dark. If a leaf of *Fucus serratus*, with the *Sertularia* upon it, receive a smart stroke with a stick in the dark, the whole coralline is most beautifully illuminated, every denticle seeming to be on fire.” I have lately discovered that this is not only *probable* as to many others, but that it is absolutely certain. The fact mentioned by Stewart seemed an interesting one; but I thought that the experiment must be made in the sea, or in a basin of sea-water, and I had not made the trial.

About two months ago, however, I brought from the shore, in a *vasculum* or pocket tin box, some Zoophytes attached to sea-weeds, and laid the box on the lobby table till I should have leisure to examine some of them that I meant to preserve. When night came, I was beginning in the dark to take them out of the *vasculum*, when to my delight and surprise, they began to sparkle. Remembering what I had read in Dr Johnston's work, I gave them, as I removed them from the box, a hearty shake, and they instantly became quite brilliant, like strings of little stars or precious diamonds. To ascertain which were the kinds that sparkled, it was necessary to make the selection by candle-light, and then removing the candle to make the experiment. The first I tried was *Valkeria cuscuta*, and with it I succeeded. From *Sertularia polyzonias* and *Cellularia reptans* little light arose. With *Laomedea geniculata* I was very successful; on this and on other occasions, it not only, when shaken, became very sparkling, but also emitted a strong smell of phosphorus. *Membranipora stellata* of Thompson, which spreads itself on a flat surface in a star-like form, on being shaken, became doubly entitled to the name of *stellated*, as every polype in its cell lighted up its little star, so that for a short time the polypidom became like a little illuminated city. I tried a specimen of *Sertularia pumila*, the one mentioned by Stewart as phosphorescent; but as it had lain too long on the shore, it did not shine, the polypes, I suppose, being dead. *Flustra membranacea*, however, was very beautiful. When the sea-weed over which it was spread was shaken or bent—as the cells were closely arranged—it was instantly in a blaze, and became for a little like a sheet of fire.

Since the beginning of November, I have repeated the experiment with several Zoophytes. It cannot be said that there is any cruelty in these experiments; for the roughest concussion that a person can give them is not

so great as what they experience in their native element every time the floods lift up their mighty waves. Neither can it be said that it is depriving them of life; for their death is unavoidable as soon as they are cast upon the shore. The sea-weeds, on which they have built their floating habitations, have been torn from their roots by the violence of the winds and waves; and though cast back into the sea, they would never take root again, but would be left by the next tide on the shore, to perish along with the countless living creatures adhering to them. On this last occasion, I got some specimens of the elegant *Plumularia cristata*; but they had lain too long exposed to the ungenial influences of a November sky, so that only a few of the polypes lighted up their tiny lamps, and their lights were small, and of a darker red, than any I had seen exhibited.

About this time I made a similar experiment with a creature of another family. It was a very large specimen of *Botryllus Schlosseri*, attached to *Halidrys siliquosa*. I am not aware that it has been even suspected that any of this tribe is phosphorescent; but on shaking it roughly in the dark, I had the satisfaction of seeing that it was as much disposed as any of the Zoophytes to resent the insult. Though it was beautifully marked with numerous star-like figures, it sent not forth a sparkling light as might have been expected from these rows of stars; but the whole massy body of the creature became at once in a glow, shining, however, with a more lurid and sullen-looking fire.

From these experiments, made with some of the Zoophytes commonly found on the Ayrshire coast, we have been led to surmise that this power of emitting phosphoric light is more generally possessed by the minute inhabitants of the deep, than many are apt to imagine. We are not entitled, indeed, as yet, to conclude that it is possessed by all Zoophytes, but we are now certain that it is possessed by many. We are not at liberty to say that it is possessed by all *Mollusca unicata*; but we now know for certain, what I think was not known before, that it is possessed by one of them, and what is a property of one may be so of more. We may not venture to say that all the little *Medusa* which, as transparent jellies, abound in the sea, become luminous in the troubled wave; but when it is known that one of them at least, which takes its name from this property, can shine in the dark, may we not suspect that this is a more general quality than is generally supposed? And may not the beautiful phosphorescence of the agitated sea, at certain seasons, be owing to them and to the marine infusories which in “numbers numberless” abound in the deep?

We are naturally led to inquire why the benignant Creator, who does nothing in vain, has granted to so many of the feeble inhabitants of the deep the power, in certain circumstances, of becoming luminous. As he made all things for his own glory, and as his inanimate and irrational creatures glorify him, by furnishing to his rational and intelligent creatures topics of devout contemplation, fitted to fill them with wonder, and to lead them to show forth his glory and praise, we doubt not that the luminosity of these marine “minims” was intended to be one of these topics. “Praise him in ye dragons, and all deeps,” says the Psalmist, or “all

inhabitants of the deeps." The elegant Zoophytes and the little transparent jelly-like *medusa* are well calculated to show forth his praise during the day; and should not our pious admiration be increased, when the former, on being handled during the night, become more brilliant than rubies and diamonds; and when the latter, it is probable, with other generally invisible "minims," render every troubled portion of the deep a splendid whirlpool of innocuous fire?

But should we not still more adore his wonder-working hand, if we find, that what is beautiful in our eyes is highly beneficial to the floating light-bearers themselves? May not this garment of fire be their armour of defence,—their panoply of protection? They have their enemies amidst the waves, and may not this sudden flash of fire, in the darkness of the deep, be intended to alarm the enemies by which they are assailed? The Lord was to his people of old a pillar of fire by night, and a pillar of cloud by day. By fire and cloud he may design to protect his irrational creatures even in the present day. When the *Cuttlefish* is pursued by its enemies, it can eject an inky fluid from a bag with which it is furnished; so that, involved in a murky cloud of turbid water, it is concealed from the grasp of its voracious foes. The *Botryllus*, which we mentioned, seems inert and defenceless, and would be a very savoury mouthful to a prowling haddock; but when, as the *gourmand* begins to nibble,—its prey on a sudden becomes like a live coal,—we suspect that the boldest haddock would be made to stand aghast. If HE thus defend with a robe of fire this helpless inhabitant of the deep, how much more will He, according to his promise, be a "wall of fire around his people, and the glory in the midst of them!"

And when is it that these tiny dwellers in the deep appear in greatest splendour? It is in troublous times—in the darksome hour of danger. And is it not under the cloud of affliction, and in the dark night of distress, that God's chosen people most sweetly shine? Is not the brightest page of their history that which tells how "they wandered about in mountains, and dens, and caves of the earth, not accepting deliverance, that they might obtain a better resurrection?" And if they shone in that hour of darkness, it was like the moon when she looks upon the orb of day—it was because, from the midnight gloom in which they were involved, they looked up to the Sun of Righteousness, and, cheered by his benignant smile, shone with his reflected radiance!

Is there not another solemn lesson which, without overstraining, we may draw from this subject? Take a pailful of the sleeping sea, and examine it in the sunshine, and what can we see but the limpid element? Contemplate in the light of day a shrub-like specimen of the Zoophyte, and what symptoms do we behold that it is the abode of living creatures? Agitate the water, however, during the gloom of night, and it becomes a mass of living fire. Shake the branching Zoophyte in the dark, and the animalcules which, when quiescent, were unseen, shine forth with more than gem-like splendour. Child of the dust, and heir of immortality! in the deepest solitude art thou alone? Are not myriads of bright spirits around thee, though thy veiled eyes cannot behold them? Does not "the angel of the Lord

encamp round about them that fear him, and deliver them?" Does he not "make his angels spirits, and his ministers a flame of fire?" "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Does he not give his angels charge over his people, to keep them in all their ways? If we are of his people, were our eyes, like those of the prophet's servant, opened in an hour of seeming jeopardy, might we not see around us a multitude of the angelic host—horses and chariots of fire? When Jacob, as a forlorn and companionless traveller, lay down, with the earth for his bed, and a stone for his pillow, was he not taught, in the watches of the night, that he was far from being in a state of dreary solitude? Saw he not, in a glorious vision, the bright angels of God ascending and descending—holding constant communication betwixt heaven and earth,—receiving their mandates from the Lord; and returning with a faithful report, when they had executed their commission?

And can we forget, that though never angel winged his way from heaven to earth, nor from earth to heaven, there is One that is ever near to every one of us—that the eye of the Eternal "slumbers not nor sleeps,"—that "he besets us behind and before,"—that "he compasseth our path, and our lying down, and is acquainted with all our ways, and understandeth our thoughts afar off?" It was chiefly the presence of the Lord that inspired Jacob at Bethel with such holy awe. And should we not often seek to realize his presence, by holding holy communion with him through Jesus Christ, his Son? In his name, we may draw near to God, as children to a Father; and doing so, with mingled feelings of reverential affection, and holy fear, and unspeakable delight, we shall, like Jacob, be ready to say, "Surely the Lord is in this place, and we knew it not! This is none other than the house of God, and this is the gate of heaven!"

#### CHRISTIAN TREASURY.

*Affliction a blessing.*—Affliction well sustained improves every part of our religion. It teaches compassion and sympathy towards others in their troubles. It gives an edge to our devotion, an ardency to our prayers, tenderness to our heart, and a life to our grace. It is the trial and triumph of our faith. *Patience* hath its perfect work; our resolutions for God are confirmed; so that we take faster hold of God, and of those things that cannot be taken from us. Our sorrows, at longest, are but short; and we shall shortly ourselves go the same way. How diminutively does the apostle speak of the afflictions of this present time! "Our light afflictions, which are but for a moment." You call them *heavy*, he calls them *light*; and those light afflictions but "for a moment;" and that moment of light afflictions "worketh for us." You are apt to think they all work *against* you, but they work for you "a far more exceeding and eternal weight of glory." The contrast lies between *affliction* and *glory*: *light* afflictions and the *weight* of glory; *light* affliction for a *moment* and *glory eternal*: Spoken as much like an orator, as like an apostle. And who was it that said all this? One that knew as well what affliction was, one that had as much of it to his share, as any man in the world.—DA GROSVENOR.

*Faith on earth and sight in heaven.*—God makes all things double; the eye for light, and light for the eye. While he is preparing the character of the believer for



heaven, he is also preparing heaven for the believer; and the believer himself is laying up treasures in heaven, which can never be taken away from him, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Every step of advancement in holiness upon earth, is an acquisition that will last to him throughout eternity. He is not only gaining in heavenly wealth, but in heavenly adaptation. Here those who walk by faith are opposed to those who walk by sight, the new nature is opposed to the old, and the mind of the believer is divided against itself; as St Paul expresses it, "ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "We groan, earnestly desiring to be clothed upon with our house which is from heaven." But when the trial is over, and the principle of holiness perfected, faith and sight will be reconciled and united. Then they who have believed in him whom they have not seen, shall see him in whom they have believed. And they who now see but a small portion of the divine footprints in creation, shall then see the divinity manifesting itself in its fulness, flowing out into acts of divine energy, and filling with inexhaustible happiness the capacities of numberless creatures.—J. DOUGLAS, Esq.

*How to govern the tongue.*—Avoid all tedious and idle talk, from which seldom arises comfort, many times repentance; especially beware of rash answers, when the tongue outruns the mind. The word was thine whilst thou didst keep it in; it is another's as soon as it is out. O the shame when a man's own tongue shall be produced as a witness to the confusion of his own face! Let then thy words be few but advised; forethink whether that which thou art to speak, be fit to be spoken; affirm no more than what thou knowest to be true; and be rather silent, than speak to an ill, or to no purpose.—BAYLY. (*Practice of Piety.*)

## ON THE DECREES OF GOD, AND THE EXECUTION OF THEM IN HIS WORKS.

BY THE REV. JAMES BREWSTER, D. D.,

*Minister of Craig, Forfarshire.*

### PART II.

THE truth here taught is, doubtless, attended with many deep thoughts, and things hard to be understood, or rather incapable of being understood, by our finite faculties. This, however, is no reason for doubting or disputing the doctrine itself. It would be a strange supposition, that we may be able to comprehend the depths of the Divine counsels and operations, that any thing finite can contain what is infinite; more absurd than to imagine, that we may hold the waters of the ocean in the hollow of our hand. These deep things of God it is not necessary for us to comprehend, and we are not required to comprehend them; but, nevertheless, they are things which both reason and Scripture plainly teach us to believe concerning God, and which convey much precious instruction to all who receive them as the truth of God, with the humility of faith. The decrees of God, indeed, are neither the rule of our conduct, nor the cause of our actions. "The secret things belong unto the Lord our God; but the things which are revealed belong unto us." He hath plainly made known to us the way of our duty and happiness, and left us free to "refuse the evil and choose the good." His foreknowledge of what we will

do, of what we will refuse, and of what we will choose, does not force us in either case, and we ourselves are conscious of our acting without constraint. He presents motives to persuade us, and points out means to be employed by us; and, while he knows assuredly whether we will follow his counsel or reject it against ourselves, whether we will use the means in our power or neglect them, we ourselves are, all the while, acting from our own choice, and are answerable for all that we do.

These two truths, namely, that God knoweth certainly, yet that we act freely, we may not be able to reconcile together, and to see their consistency the one with the other; but yet both are so clearly demonstrated by reason and Scripture, that it is impossible to question them, or really to shake off the belief of them; and we may easily believe that they are quite compatible with each other, though we yet know not how they are so. "The two adverse propositions," says an ingenious writer, "must both be admitted as positively true, though our reason is insufficient to reconcile them together. The point where they meet and are reconciled is alone hidden from us. Except in this particular, the double proof of the respective truth of each is complete. The two truths seem to be two great chains of human destiny, the extreme ends of which descend to earth, while their summits reach to heaven, and the link that unites them is covered by the upholding hand of God."

The extent of the Divine decrees is a subject to us utterly incomprehensible, altogether overwhelming. They in fact have, and can have, no limits. They embrace all space and all duration. They reach from eternity, and throughout eternity. They take in all beings and all events; all things that exist, or that ever shall exist; all things that come to pass, or that ever shall be brought to pass. They are God's eternal and universal purposes; and these purposes he executes in his works, or rather, his works are just the execution of these decrees or purposes of his own counsel and will. These works are twofold: his works of creation and his works of providence—his acts of power, and wisdom, and goodness, in making and preserving the universal system of being. Of that universal system, our world—the earth and its attendant orbs, sun, moon, and stars—forms but a very small portion; and, in comparison with that universe, all the magnitude of our world is but as an atom of matter, and all its history but as a moment of time. But of this our world—this system of sun, moon, and stars—the earth and its concerns form, in like manner, a very diminutive portion—a mere visible point in comparison with the whole surrounding masses of matter which fill the firmament, and form the heavens above our heads. In comparison with these, the earth and its isles are indeed "a very little thing." But to this little thing—this small portion of God's works—to this and its inhabitants it is, that our attention is confined in considering the statements of the Shorter Catechism. It speaks principally of man and his chief end—of his formation and history—of his duty and happiness—of what God hath decreed and executed in regard to the human race. In regard to man and his time upon this earth, it is here more especially taught, that "God executeth his decrees in the works of creation and"

providence." All that we see around us, all that takes place with any of us, is only the executing, the doing, the fulfilling, and bringing to pass the eternal purposes of God for his own glory; and his works of creation and providence (which will afterwards come under our consideration more particularly) are, in fact, nothing more than a succession of means put in operation, to accomplish the ends which God had thus decreed from everlasting. The practical uses of this great truth are obviously very extensive, and enter into all that concerns our fulfilling of God's end in our own creation; and we confine our application of the general subject at present to these two particulars.

1. *Acknowledge and adore the high and holy God, as the Author of all that exists, and the Disposer of all that comes to pass.*—See and understand, that all things proceed from the eternal purpose of his sovereign will, and that all events are ordered by his decree for the best and wisest ends, in the best and wisest manner. "I will do all my pleasure, and my counsel shall stand." "I have purposed it; I will also do it." "Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas and all deep places." Contemplate all things, even the smallest atom of matter, as coming into existence; and all events, even the slightest turn in human affairs, as coming to pass, only in consequence of his purpose or agreeably to his permission. Consider always, therefore, that, in strict propriety of speech, there is no such thing as accident or chance in the world; and that even "the lot is cast into the lap, but the whole disposing thereof is of the Lord." In all things that are going on around you, or that are befalling any of you, "regard the work of the Lord, and consider the operations of his hands;" even the ever blessed Jehovah fulfilling his holy will, by giving effect in time to what he hath purposed from eternity. Behold a God employed, and be assured that he is "excellent in working." Be not surprised, that his judgments should often be far above out of your sight—that you cannot "find out the work that God maketh from the beginning to the end;" but be satisfied to know, yea, rejoice to believe, that "the Lord reigneth," and that, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Know that God is great, that God is good, and trust where you cannot see. In all, especially, that concerns our own lot and labour in life, let us fear to murmur in his sight and repine under his will; but desire always to say with Job, "He performeth the thing that is appointed for me; and many such things are with him." Let us guard against the utterance of a word, or the indulgence of a thought, which would imply dissatisfaction with his dealings towards ourselves or any of his creatures, saying rather, with the deepest reverence, "It is the Lord, let him do what seemeth him good;" and remembering the end of our creation, that we may feel and say as did our blessed Lord: "For this cause came I unto this hour. Father, glorify thy name."

2. *Desire to be yourselves the instruments of fulfilling his high and holy purposes; and delight in employing the means which he hath provided and prescribed for accomplishing his will.*—This deep and seemingly discouraging doctrine of God's decrees is, in truth, if rightly apprehended, the most animating and practical view of

our duty and happiness. It presents, as the object of God's decree, and as sure to come to pass, one great end,—the same which is our own chief end, namely, his own glory; and at the same time places before us, in his works of creation and providence, a world of means, closely connected with the ends in view. Let these means be used, either in things natural or things spiritual, and the ends will follow; especially the great end of all—the glory of God, and the true good of his creatures. Some of these means are more or less within the reach of all: (I here speak of those, and to those, who have the Word of God as their rule of direction, and whatever our portion of them be, our duty and happiness are the same, namely humbly and faithfully to employ them for the advancement of this great end. "Whatsoever ye do, do all to the glory of God." Fall in with this great end, follow out this general rule, and all is well. In his world of means he hath given to every one his work; and he hath said to all, "Occupy till I come." Use, then, his means for his end; and in all that you have or do, desire to be yourselves employed, as instruments in his hands, to his glory for ever. Enter thus into his counsel, and you at once enjoy his blessedness. Be ye workers with God, and workers like God; and so shall you work out your own good, while thus aiming to glorify his name. So are we warranted by his Word to speak. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Refer all to God, then,—your trust, your delight, your way; and all that is good for you shall be brought to pass, in the way that he sees to be most for your good. However little you may be able to do, or may seem to do, yet, while thus doing, you answer and you attain the end of your being—you glorify God, and you enjoy him in so doing. Thus, also, his Word warrants us to say, "Thou didst well, that it was in thine heart." "She hath done what she could." Be not, then, idlers in God's world, purposing nothing good, and, of course, enjoying nothing truly good. Keep always in mind, that, as placed among his works, you are designed to be means of accomplishing his own eternal purposes. Desire, therefore, and delight to be, not numberers of the ground, barren of all good, or worthless weeds in the soil, hindering the good of others; but to be as trees of righteousness, bearing good fruit, much fruit, more and more fruit, to the glory of his grace. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." This is the sum of your own duty, and the secret of your own happiness, to feel yourselves, each in the place assigned to you, and according to the power given you, as instruments in God's hand of fulfilling his holy will, giving some glory to his name, doing some good to his creatures,—and so finding your own good in his favour for evermore.

Printed and Published by JOHN JOHNSTONE, 4, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMSBIDGE, London; W. CORRY, Junior, & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.

# THE SCOTTISH CHRISTIAN HERALD,

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

## CONTENTS.

<p>1.—The Cross and the Crown. By the Rev. David Davidson, ..... Page 801</p> <p>2.—Sacred Poetry. "Heaven." By Steele, ..... 803</p> <p>3.—Extracts of Letters from the Samoan Islands, ..... 6.</p> <p>4.—Geology of the Deluge. By G. Macdougall, Esq. Part II., 807</p> <p>5.—Sacred Poetry. "Resignation." By R. Baxter, ..... 809</p>	<p>6.—A Discourse. By the Rev. Robert Burns, D.D., . . . Page 809</p> <p>7.—Christian Treasury. Extracts from Rev. Dr Gordon and Rev. H. Grey, ..... 811</p> <p>8.—Egotism or Self-Love, ..... 818</p> <p>9.—The Christian Experience of Miss L——. By the Editor. Part II., ..... 813</p>
---	---

## THE CROSS AND THE CROWN.

BY THE REV. D. DAVIDSON.

Minister of Broughty-Ferry, Forfarshire.

IMMENSE is the difference between a Cross and a Crown. The Cross is the instrument of the cruellest torture, but the Crown is the ensign of the highest dignity. He, to whom the Cross is allotted, is doomed to die in agony and shame; but he to whom the Crown is assigned, is called to live in pleasure and honour. These objects, indeed, stand at the very extremities of that range of countless vicissitudes, to which our state on earth is exposed;—the one, marking the lowest depth, the very nadir of degradation and woe; and the other marking the sublimest height, the very zenith of glory and bliss.

And yet, in the history of Jesus, are the Cross and the Crown, intimately connected with each other. The Cross, he once endured. Unlikely as it was, that Messiah should be put to death when he appeared, and most of all unlikely that he should be crucified, the prophets foretold that he should suffer in agony and shame, and pointed out the mode of his suffering, by representing "the assembly of the wicked who inclosed him as piercing his hands and his feet," and those who afterwards repented as "looking upon him whom they had pierced." This also was more clearly predicted by himself, for, towards the commencement of his ministry, he said, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;" thereby, according to John's remark on a similar expression, "signifying what death he should die;" and more plainly toward the close of his ministry did he declare, "behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge and to crucify him." And so it was. As he stood before the judgment-seat of the Roman governor, this was the cry of the infatuated populace, "Crucify him, crucify him;" and at length their reiterated demand was granted. He was delivered to be crucified,—he was burdened

with his Cross,—he was led forth to Calvary,—he was nailed to the accursed tree,—and suspended thereon, he died a painful, shameful, and accursed death;—painful, verily, and excruciating, for while his back was lacerated by the scourge, and his brow by the thorns, his hands and feet were rudely pierced by the iron bolts, and the whole weight of his body thrown on these torn and tender parts:—shameful also, and fraught with foulest ignominy, for, while great crimes were laid to his charge, and a robber was preferred before him, and all conspired to treat him with scorn, his death was such as was allotted only to the lowest and vilest of mankind, to those who were regarded as the offscourings of society, and the disgrace of humanity; and accursed besides, for it is written in the law, "cursed is every one that hangeth on a tree," and that death, while accompanied by the execrations of the priests and the people, proclaimed that he bore the wrath of God, and was made a curse for us.

And what has been the consequence? "He humbled himself and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted him." "Having been made a little lower than the angels for the suffering of death, he is now crowned with glory and honour." The Father, whom he served and glorified, has, as it were, "set a Crown of pure gold upon his head." Yea; when seen in vision by the beloved disciple, as he "had on his vesture and on his thigh, a name written, King of kings, and Lord of lords," so, "on his head were many Crowns." Now, of this exaltation, the prophets spake also, when they testified beforehand, not only the sufferings of Christ, but likewise the glory that should follow. And of this the Saviour spake, when he said, that after he was crucified, he should, on the third day, rise again, that, if he was lifted up from the earth, he should draw all men unto him, and that he should be seen at length sitting at the right hand of power, and coming in the clouds of

heaven. Even thus, then, has Jesus been exalted. He soon burst the bands of death, by which it was not possible that he should be holden;—he ascended to the heavens, leading captivity captive; he took his seat at the right hand of the majesty on high. And there he not only entered into the glory which he had with the Father before the world was, but he received also new glory as Mediator,—even the honour and the joy of beholding accomplished that mighty work for which he became incarnate, of beholding the ample provision he has made by his Cross for the salvation of the perishing,—of beholding multitudes of immortals recovered to God and heaven, in consequence of the travail of his soul,—of beholding all the redeemed, as they gather successively around his throne, casting their crowns before him, and crying, “thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood.” And there too will he continue to wield that power in heaven and in earth, which has been committed to him as the King of Zion, till he has triumphed over all his enemies, and achieved the full salvation of all who were given him of the Father, and is prepared at the consummation of all things to present them to him in the glory of their ransomed and renovated nature, as the trophies of his Cross. What a Crown of rejoicing for him who wore the Crown of thorns,—how immense its weight,—how incalculable its worth,—how dazzling its brilliancy! The cloud of shame, in which the Cross was enveloped, is dissipated by the light that streams upon it from that Crown of glory. Yea, rather, as the sun is often seen, when passing behind a dark cloud which threatened to extinguish its rays, to convert the cloud into a halo of glory round about it, so has the Cross erected on earth, but rendered the Crown beyond it in the heavens more attractive and resplendent. Indeed, it may be said, that the Cross which Jesus endured, is emblazoned on the Crown which Jesus wears, since, by all the celestial host he is recognised, and admired, and extolled, as the Lamb that was slain.

Now, as the Cross and the Crown are connected in the history of Jesus, so also are they in the history of his disciples. They too are required to bear the Cross. “If any man,” said Jesus, “will come after me, let him deny himself, and take up his Cross, and follow me;” and again he said, “he that taketh not his Cross, and followeth after me, is not worthy of me.” In conformity with these sayings, has the Cross been borne by the followers of Christ. In primitive times, they were the objects of relentless persecution, and were subject to every kind of trial and torture, which human malice could suggest, and human power inflict; but the fury and cruelty of their enemies were equalled by their own devotion and fortitude, for they “rejoiced that they were counted worthy to suffer shame for the name of Jesus,” and “took joyfully the spoiling of their goods,” and “loved not their lives unto the death.” So also was it with many of our martyred fathers; for they were in their day exposed to like fiery trials,

and they also in like manner glorified God in the fires. Nor is the time for bearing the Cross gone by. Though the furnace be not now heated so hot as once it was, and the ordeal to be passed through be not so severe, yet the faithful disciples of Christ are still exposed to reproach and opposition, from a world that lieth in wickedness, and still destined to endure in various forms the enmity of the serpent's seed. Still, therefore, have they to bear the Cross, if they would follow Christ,—to go forth unto him without the camp, bearing his reproach, and accounting the reproach of Christ greater riches than the treasures of this world,—to “take pleasures in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake,” and even to “glory in his Cross,” as those who are honoured by the sufferings they endure for him, while they are saved by those he endured for them. Nor is it thus only, that the Cross must be borne. Christians have to make their way to heaven, through a fallen nature, and a tempting world; and this requires as much as the encountering of persecution, the spirit of a martyr. They must be crucified to the world;—they must crucify the flesh with its affections and lusts. To the Cross, on which Jesus hung, they must, as it were, bring and nail whatsoever is contrary to his will, and opposed to his glory. In other words, they must deny themselves to all that is sinful, and must willingly sacrifice every feeling and desire and interest that would come into competition with the love and duty they owe to the Saviour, that so they may follow him through good and through bad report.

And what shall be the reward? They are even now constrained by the love of Christ; and through the contemplation and experience of the riches of his grace, are led to count every yoke easy, and every burden light, in following him. They feel also, and own that, infinitely meritorious as was the work of Christ, their poor and polluted services are not entitled to any recompense. And yet they too are encouraged and animated by the prospect of a great reward. “Rejoice, says the Apostle Peter, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.” And these are the words of Paul, “it is a faithful saying, for, if we be dead with him, we shall also live with him, if we suffer, we shall also reign with him.” In the case of Christians, therefore, as in the case of Christ, the Cross is the prelude of the Crown. And what a crown! “A Crown of righteousness,”—the perfection of purity, the elevation of the soul to a state of spotless rectitude, in which, without any sin to lament, or any fall to dread, it is enstamped with the image and satisfied with the likeness of God; “a Crown of life,”—the perfection of blessedness,—not merely deliverance from death and suffering, but an enlargement and improvement of the faculties of the soul, a reception and experience of all the joys that can flow from the fountain of life; “a Crown of glory,”—the perfection of honour,—not solely

the congratulations of saints, and the welcomings of angels, but the high approbation also of the Judge of all, and an advancement to dignity and splendour like that which he himself enjoys; "a crown that fadeth not away,"—the endurance of all this purity, and blessedness, and glory, not for a lifetime or a thousand centuries, but through the ceaseless duration of eternity. O most glorious object of faith and hope! Blessed is he who is, by the Eternal Spirit, born heir to such a crown; and blessed are all the services and all the sacrifices which are necessary to prepare for his coronation. The Cross seemed heavy and hard to bear; but what is the Cross to the Crown? Let them be cast together into the balance of the sanctuary. Lo! the one is "light, and but for a moment," while the other is "a far more exceeding even an eternal weight of glory." Oh surely when that Crown is placed by the Redeemer's hand upon the heads of his disciples, they will think the severest trials they endured were trivial and transient, will marvel that their sufferings and self-denial have been so richly recompensed, and, in a rapture of joy and gratitude, will extol that wondrous grace which has made them kings as well as priests unto God.

Thus then are things, so extremely unlike, connected indissolubly, both in the history of Jesus, and the history of his disciples. And "what God hath joined together, let not man put asunder." If Jesus had not first borne that Cross of shame, he could not have worn that Crown of honour; for, as he himself said, "Ought not Christ to have suffered these things, and to enter into his glory?" Christ crucified, therefore, ought ever to be associated in our minds with Christ crowned: to him as dying on Calvary, and then living in heaven for the benefit of his Church, should our faith be stedfastly directed; and while it is our duty and privilege to glory in his Cross, it is our duty and privilege no less to contend for his Crown. Nor let it be forgotten, that, in our case also, the Crown must be preceded by the Cross; it being written thus, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of life which the Lord hath promised to them that love him." The Cross, therefore, let us willingly take up, and resolutely bear, in the prospect of the Crown. "As Jesus, for the joy that was set before him, endured the Cross," so let us be desirous and determined to serve and to suffer according to the will of God, having respect to the recompense of reward. And while relying on the merit of Jesus for acceptance, and the Spirit of God for assistance, let it be our study to live, as if hearing that solemn charge, and that gracious promise from the lips of Him, who once was crucified, but now is crowned—"Be thou faithful unto death, and I will give thee the Crown of life."

H E A V E N.

COME, Lord, and warm each languid heart,  
Inspire each lifeless tongue;  
And let the joys of heaven impart  
Their influence to our song.

Sorrow, and pain, and every care,  
And discord there shall cease;  
And perfect joy, and love sincere,  
Adorn the realms of peace.

The soul, from sin for ever free,  
Shall mourn its power no more;  
But clothed in spotless purity,  
Redeeming love adore.

There on a throne (how dazzling bright!)  
The exalted Saviour shines;  
And beams ineffable delight,  
On all the heavenly minds.

There shall the followers of the Lamb,  
Join in immortal songs;  
In endless honours to his name  
Employ their tuneful tongues.

Lord, tune our hearts to praise and love—  
Our feeble notes inspire;  
Till in thy blissful courts above,  
We join the angelic choir.

STERLE.

EXTRACTS OF LETTERS FROM THE  
SAMOAN ISLANDS.

IN the month of February this year, at page 51 of the SCOTTISH CHRISTIAN HERALD, an article is found, entitled, "A Visit to the Samoan Islands." Other communications have arrived from the same group of islands, from which the following extracts are made. They exhibit the power of the Divine Spirit in melting and humanizing the heart of man; the zeal and energy of those faithful men whose hearts have been inclined to choose lives of hardship and privation, for the glory of the Redeemer, and from pity to dark souls; and a few of those missionary straits and difficulties, which are overcome by the willing mind and helpful hand, turning cheerfully to all sorts of occupations. These things remind us of Felix Neff, of Oberlin, of Vanderkemp, or (shall we say?) of Paul the tent-maker; and they also remind us, by contrast, of another set of men, bearing the name of ministers of Christ, whose dignity would be endangered, and their imagined influence with their people shattered, were they ever to be seen as fellow-sufferers, fellow-labourers, or in any exhibition of wants, either physical or spiritual, as fellows of their people. How affecting the contrast between the slothful ecclesiastic, who knows not to be mistimed of a meal, or wearied in frame, or expected to toil for his Master's sake, and the hard-working, emaciated, sunburnt missionary, labouring now with voice, then with hands; giving, now, instruction in doctrine—then, in planting, sowing, or building; and always travelling in spirit, that souls may be born into the kingdom of grace! The mental contrast, were we in circumstances to make it perfectly, is probably still stronger. The missionary, suffering the loss of many things, is content with such things as he has, and finds days and months too swift in their passage for the execution of his plans. But we leave the filling up of the contrast to those whose experience enables them to do it.

In the "Visit to the Samoan Isles," the name of the writer was omitted, without reason. Some reader, for his own sake, and some for the sake of his forefathers,

may experience a livelier emotion, when they are told that the writer is George A. Lundie, son of the late pastor of the parish of Kelso; and some kind souls may, perhaps, add a petition, that his zeal in his Master's cause may not be the means of cutting off his day in its dawn; but that he may be strengthened, and honoured to spend his strength in the service of "Him who hath loved us, and washed us from our sins in his own blood." \*

## TO HIS BROTHER.

"*Tutuila Samoa, Jan. 15, 1841.*

"As to myself, my dear brother, time has passed rapidly since I first saw Samoa. Months here are gone before we are well aware of their commencement; and all of them, clouded and bright, tell of the goodness of the Lord. I am sorry to say, however, that my first object in coming here (the attainment of health) has not been so completely accomplished as we expected. At the end of our voyage I was really strong, and all seemed to promise fair for the future. The climate is delightful, especially at Pago-pago, which is situated at the head of our beautiful harbour, and receives the *trades* almost constantly, as through a funnel. It is perhaps the most healthy station in the islands. I do not, however, mean to say that there are not days, occasionally, which are oppressively hot, so near the line as we are; these, however, are rare, and we can often be out even at mid-day. I continued pretty well for nearly four months, and then, having attained some little knowledge of the language, I began to use it among the natives. Finding no immediate evil consequence follow smaller exertion, I got to greater; and, pressed by the necessity of the case, twice, in Mr Murray's absence at Leone, I preached at Pago-pago, with an interval of three weeks. This was done urged by the wants and anxiety of the people, and almost without looking to consequences; which a little knowledge of the true nature of my malady would have enabled me almost infallibly to predict. The result which did follow, proved to my formerly incredulous friends that my statements about my internal infirmities were not imaginary. Hemorrhage in the chest returned on me, and I was almost laid on the shelf. Soon after this, Mr Slatyer determined on building himself a house at Leone, and being good for nothing else, I was appointed architect and superintendent of works, as he knew less than even I do about such matters. The plan was made, the timber needed was apportioned among the villages, to be felled and brought to the situation. Two saw-pits were started, and I had the driving on of the whole—calculating lining for the saws, measuring, &c. I should have had the making of the roof-frames, and putting the whole together, if strength had been permitted; but I soon found that even the former part of the work was too much for me; and just when I had determined to leave it to Mr S——, whose other engagements must have obliged him to neglect it, an English carpenter, who had been hitherto most annoying to every thing good, had his heart broken, under Mr Slatyer's preaching, and now is his faithful adherent, and willing to do every thing for the cause of Christ. This filled all of us, and the natives too, with astonishment; and we praised the Lord for it. Since then, I have been better and worse. The only assistance I can now render to Mr Murray, is in relieving him of the care of the sick. The medical department has been mine almost from the beginning. There is a new work put into our hands within the last month, owing to the

\* To explain the diversity of spelling in proper names, it is necessary to state, that *g* in the Samoan Isles has the nasal sound. Thus, Pago-pago is pronounced Pago-pango; Kramago is Bramango, &c.

rude treatment we received at the hand of a desolating storm. Many of the villages were partially protected by the hills, although the wind ran more than half round the compass; but on the others it vented double fury, laying low immense numbers of houses and acres of bread-fruit. Leone suffered very much. The missionaries and their wives, who were all there at the time, were driven out of their house, by the walls falling in; and the chapel, capable of containing nearly twelve hundred people, was fairly overturned. This chapel being of native construction, and of such extent, had been very fatiguing in the use; and so, your servant being architect, we are about to erect a new one, with galleries all round, to contain a greater number of people; being the same breadth, and about a third of the length of the former. I, however, have only undertaken to make the plans, having firmly refused to put myself into the temptation of being near the works."

## TO HIS MOTHER.

"*Apia Isle of Upolu, Jan. 29, 1841.*

"On Saturday the 23d, the Camden arrived, and, with advice of Mr Murray and Mr Slatyer, I sailed with them to this place, for change of air, and to consult some of the brethren who have medical skill. Mr McDonald is a doctor of medicine. Tutuila is said to be too rainy, the hills forming so large a portion of the island. Mr Heath talked of my staying with him at Manoa for some months; but this will be settled by and bye. Meantime, all are very kind and brotherly. I speak plainly out, my dear mother, though I know I have acted wrong in disobeying the injunctions laid on me by my medical advisers, against the use of my voice, before I left you. Circumstances may account for it, but cannot excuse it. But you will sympathize with me, especially when you call to mind the very interesting state of the good work in our dear little island. I wish exceedingly you could have some personal intercourse with Mr Murray. I often remember, in connection with his present employments and success, and with his vigour and devotedness of character, your applying to him, at Kelso, the words, 'A prophet is not without honour, save in his own country.' In his new country the Lord has blessed him beyond his brethren, and given him many who will call him blessed to all eternity.

"I rejoice to hear of the progress of true religion in dear Scotland. Kilyth is a favoured spot, and possesses additional interest, as the scene of a similar work in former times. W. Burns was secretary of our Students' Missionary Society the last winter I spent in Glasgow. It is delightful to hear that he had been the means of such good, first in his father's parish, and then in Dundee. Jedburgh I was prepared to hear of as the seat of signal displays of grace, from the character of its pastor. Dear Kelso, too, seems to have a share.\* O that the length and breadth of my dear native land were filled with the glory of the Lord! Surely the showers at present descending will excite all who really love the Lord, to seek earnestly for their continuance and extension. Why should a relapse and pernicious reaction so often follow a revival? You have already learned that, though far from Scottish revivals, I am not in a parched and barren land, where there is no water. The Lord had graciously visited Tutuila before I reached it; but his power has been still more signally displayed since that time. Before I could quite follow the native service, there were several shakings. Then, I could not trace the effect directly to its cause; since that, however, I have had great delight in seeing how the close, searching, and startling

\* It must be remembered, that these remarks refer to the state of parishes more than two years since.

addresses of dear Mr Murray reached the hearts of the auditors. We have seen them sit in most solemn and rivetted attention during great part of a long discourse, and then, one and another, no longer able to restrain the bursting feelings of their hearts, would cry aloud, and faint away; and ere long, as if the house were shaken with 'a rushing mighty wind,' almost the whole would be melted and broken down, in the most piercing cries and deep-drawn groans. At another time, the stillness, and breathless earnestness of the whole assembly, would call to mind the great day of account, when all shall stand before the Judge; and this would continue from beginning to end unbroken. But the village, and the jungle around, would afterwards resound for hours (more than once it has done so during the whole of the night) with the weeping and lamentations of sinners newly come to a knowledge of their awful state. And again, on the next opportunity of assembling, Mr Murray, merely appearing from the privacy of close communion with Him who wields the hearts of all men,—breathing, as it were, the very air of deep devotion, and his emaciated face and heavy sigh showing but too well how he laboured, being in travail for souls,—he would not have pronounced a few words, with a view of inducing preparedness of spirit for the service, or a few sentences from the Word of God be read, when all at once, as by some wondrous, unusual influence, the assembly would be melted down, and the softest feeling expressed by deep sighs and sobs, which for twenty or thirty minutes would put a stop to public service. We always observed signs of an especial spirit of prayer among the pious people before such seasons as these; and this spirit Mr Murray made it his constant endeavour to excite and encourage, placing sole reliance on the outpouring of the Spirit, and feeling assured that to earnest prayer this would never be denied. And O how often have we been called to adore that grace which condescends to acknowledge the feeble efforts of the feeblest and most unworthy of its subjects, and so abundantly to respond to them. At the times of these especial awakenings, we were constrained, though Mr Murray's weak state of health rendered him very unfit for it, to hold meetings every day; in which addresses, laying the truth simply open, as represented in different parts of Scripture, and urging its personal acceptance, were interspersed with prayer and praise. The assistance of some of the more advanced natives was often made use of, as Mr Murray was physically incapable of doing the whole of such arduous and deeply exciting work: and then we had an opportunity of remarking, that while the Spirit was at work in the hearts of the formerly unenlightened, awakening them to a sense of sin and danger, those who had already 'tasted that the Lord is gracious,' were not unvisited, but were in many instances enabled to forget every thing else in their love for souls, and in the exalted sense they had of the love of Jesus.

"As to the fruits of this wonderful excitement, in which chiefly we must look for the proof of its genuineness as a work of grace, these have been of no equivocal nature. It is true, that many have been affected to weeping, and the like, at times, who have not afterwards given signs of true conversion; this may be accounted for on the ground of natural sympathy: but very many others have given satisfactory evidence of a change of heart. They are emphatically 'new men,'—'clothed, and in their right mind, sitting at the feet of Jesus;' having formerly exhibited all that is ferocious, filthy, and diabolical, in the character of the heathen and savage. The congregation at Pago-pago varies from one to thirteen hundred; and it is even larger at Leone, where Mr Slatyer now preaches, having sufficiently mastered the language. There are upwards of five hundred in the island baptized; having given

satisfactory evidence, along with humble profession of faith in Christ and newness of heart. Not quite half of that number, however, are in full communion; as Mr Murray's plan is, to detain the baptized for a month or two in a probationary state, before final admission to the Church; and his severe illness prevented him from having the necessary private conferences with them.

As to the Church, it comes nearer the Scripture idea of a true Church than any other I know any thing of. It is separate from the world; and, as 'a city set on an hill, it cannot be hid.' No sooner is a new member received, than he is enlisted on the side of the Lord against the mighty, and his energies directed to the advancement of the kingdom of Jesus. If any one so acts or speaks as to make it clear that he has been either deceived or deceiving, and is not truly changed, he is excluded from the flock of Jesus. This has only happened in four of five instances since Mr Murray's Church was formed. It is one of the most painful things that can happen; but is generally attended with decided advantage—leading to watchfulness and prayer, like Paul's letter to the Corinthians.

"But the benefit of these rich displays of sovereign mercy are by no means confined to those who have been so evidently wrought upon as to be numbered among the professing followers of the Lamb. The moral change which all who have renounced heathenism and joined in the worship of God have undergone, is very conspicuous. Of this we have abundant proof wherever we turn among the people, in the look of activity and comparative intelligence, which has taken the place of the dull, stupid gaze, and haughty, self-complacent look, which used to characterise them; and indeed in every part of their bearing and conduct. But you will be better able to judge of the amount of this change, if I relate to you some of the circumstances attending the wreck of a whaler, which took place a few months ago at the mouth of our harbour:—The vessel was thrown away, many think on purpose. She floated for some hours after first striking; and of course many people were about and upon her. The surface of the water was strewn with floating goods—pigs, tows, clothes, food, &c., &c.; and all, as well as the ship's crew, were in the power of the natives. Many natives rescued articles, and carried them home,—and some of the pigs were forthwith baked and eaten: but there was nothing like violence in any case, I believe; and the captain and men were allowed to secure whatever they could, in the circumstances—or rather, were much assisted to do so.

"The ship went down, and the captain naturally wanted his goods: so Mr Murray, first of all through the native teachers (with one of whom every village is supplied), informed all the respectable people that they could not continue members of the Friday meeting, to which only outwardly respectable persons are admitted, unless they consented to deliver up to their rightful owner all the things they had rescued. To this announcement there was but one answer:—'We will not steal, for we fear God; we will collect all together, and restore it to the captain,' or 'chief,' as they call him. And not one was excluded from the Friday meeting, though its members exceed one thousand. The next thing was, to secure restoration on the part of those who were not members of that body; and this was immediately and spontaneously set about by the chiefs of Pago-pago, the metropolis of the district. They first consulted us as to the right and wrong of the matter, then held meetings themselves, and spent more than a week in going through the villages, and causing every article to be delivered up. Some persons in one large village were refractory, and were punished by losing two for one pig they had seized.

Five years ago, or less, not even a Samoan canoe, much less a foreign vessel, would have been spared. They would have killed any man who offered the least resistance, and carried off whatever they could lay hands on. This is their own account, and that of all who sail these seas.

"O mother, how continually I am made ashamed among these dear people. I often have 'The queen of the south shall rise up in the judgment with this generation, and shall condemn it,' brought to mind. How often have I longed that you might be among us, to have your heart rejoiced. But, perhaps, your own parish is by this time the scene of a similar work. That it may be so, for all your sakes, is my constant prayer. The Christian must be separate, and easily distinguishable from the world, if he makes it his endeavour to imbibe and live according to the mind of Christ. This is sadly forgotten in dear Scotland. Were it remembered and acted upon, Christianity might at first lose some of its outward adherents, but the Church would soon assume a new and glorious appearance, and Satan's kingdom would melt before her.

"I have already told you much of how your dear old friend Archy Murray has been honoured of the Lord, and you will perhaps be more surprised, when I tell you that, by the concurrence of his brethren of this mission, it falls to him, for this voyage, to occupy the place which Mr Williams, when with us, so nobly filled. He is to take nine native teachers to reinforce old stations, and form new ones. He received the appointment in a most delightful way, professing his readiness to do any thing for Christ, and his sole reliance for direction and guidance on his Father in heaven.

"The present meeting of the brethren has been a long and interesting one. Three days were entirely occupied with business, except the portion devoted to religious exercises. Among other things, a resolution was passed, in which the brethren virtually pledged themselves to refrain from every thing like trading in cattle, horses, or in native or foreign produce. This was suggested by the evil effects which engaging in such occupations has produced on some other missions.

"Another resolution was, the appropriation of one whole day, at each meeting, to such exercises as shall tend to personal spirituality, and thus bear on the mission,—rendering this as necessary a part of the business as any thing else, and securing it from the intrusion of more secular matters.

"At Mr Hardie's station on Savaii, the good work prospers greatly, not in a violent form, but a silent steady work. There are now two hundred and eleven members, and as many candidates. Some of the other stations go on but slowly. This is evident to me, that when the missionary is of a highly spiritual character (*ceteris paribus*), things prosper, and, in proportion as he recedes from this, prosperity diminishes."

TO HIS MOTHER.

"Pago-pago, Feb. 22.

"You now know that my immediate prospect is to remain on this island, during Mr Murray's absence, and do what I am enabled for the guidance of the native teachers. He will write to you from Sydney. The doctor\* is of opinion that I shall never be able to preach. Pray for me much, that I may be prepared for all that is before me, and that a door of usefulness, and a heart to occupy it, may be vouchsafed, if it is the Lord's will that I continue here. Since my health has been rather better, I have been most fully occupied in the bustle of preparation for Mr Murray's departure.—With kindest love to all—all who love me—I am, my mother, your truly affectionate and not forgetful son,

G. A. LUNDIE."

\* Physician to the American Surveying Squadron.

Extracts from a Letter of the REV. A. W. MURRAY—part of which is in answer to questions, and shows, in a new form, Missionary exercise of faith, under privations which are hard on civilized men.

"Sydney, June 9, 1841.

"The Camden brings us supplies of flour, sugar, tea, coffee, &c.; and up to the time of our sailing from Tutuila, we had a tolerable supply of the necessaries of life. Pork and fowls, which the island produce, are our only animal food. The islands produce abundance of excellent bread-fruit and taro, both of which are palatable and nutritious. We have yams, bananas, pine-apples, and water-melons; and the oranges which were introduced when we arrived on the island, are now beginning to bear fruit. We have abundance of excellent arrow-root, growing wild in the bush. A few months after George arrived, our cow began to give us milk. I am thus particular, because of your inquiries. In reference to medical aid, we have hitherto been thrown quite on our own resources. A kind and gracious Providence, however, has smiled upon us, and brought us thus far safely through. We are accustomed to use all available means, and then, feeling that we have done all which our circumstances allow of, we leave the result with Him who hath placed us in these circumstances. When our little son was born, I was obliged to be both doctor and nurse, as we had no civilized creature on the island, either male or female; yet all was well. There is, doubtless, considerable risk in being placed in such circumstances; but it has also some advantages, which may we have grace abundantly to improve! A simple, stedfast faith in God is the grand remedy for all our evils; and to be situated as we have been, is calculated, by the Divine blessing, to increase this. \* \* \* \* We were very sorry to leave George alone at Pago-pago; and though I was glad, for the sake of the poor people, when he made up his mind to remain, and though I thought that, all things considered, he could hardly do better, yet I did not urge him at all to this step. When the Camden again visits Sydney, it may be a different season of the year, when he will not be exposed to the cold of winter on going there. \* \* \* \* We sailed from Samoa on the 13th of March; visited the Missions on the islands of Tana, Nina, Eramago, and the Isle of Pines; and succeeded, by the great goodness of our gracious God, in placing teachers of Christianity on Eranan and Anatoou of the New Hebrides, on Britannia Island of the Loyalty Group, and on the large and important island of New Caledonia. We found the Missions formerly commenced, in a prosperous and encouraging state, with the exception of fatal and never-to-be-forgotten Eramago. Here we found the teachers, left on the island by Mr Heath last voyage, in most pitiful circumstances, and succeeded, with much difficulty and some risk, in getting them alive out of the hands of the barbarous savages. At Tana, Nina, and the Isle of Pines, we had the most encouraging intercourse with the teachers and people; and the Gospel was introduced into the other islands mentioned above, in circumstances of a most cheering character. Our gracious Lord appeared to go before us; and we were enabled to accomplish all our expectation, except in reference to Rotumah, which contrary winds prevented our visiting, and Eramago, which we were compelled to abandon. The day is not distant, however, I trust, when savage Eramago shall be taken possession of in the name of the Lord—when they will bitterly repent of the foul deed over which we now weep, and be made acquainted with that Gospel which can humanize, and civilize, and Christianize them. We left our own dear field of labour in a prosperous state. The great awakening, which had been in progress for about eighteen months, had spread in a degree over the island; and many, who had been the



subjects of it, were gathered into the Church. My dear friend, do help us with your prayers for the dear native converts, that they may be faithful unto death.  
"A. W. MURRAY."

### GEOLOGY OF THE DELUGE.

BY GEORGE MACDOUGALL, ESQ., SURGEON  
*Galashiels, Roxburghshire.*

#### PART II.

THE solution given of the difficulty in question, is more fully demonstrated to be the correct one, by the discovery of human bones mixed up with the diluvial strata, and associated with the bones of the animals already mentioned. I will bring this fact more fully before you from the excellent work of Mr Fairholm upon this subject:—

"The next proof which the anti-diluvials said was wanting was the existence of human fossil bones along with the other bones already noticed. This was, for some time, an admitted difficulty. Man's remains have, however, been found, from time to time, in various parts of Europe; and in such juxtaposition to bones that are admitted to be fossil, that it at length became a subject of debate as to the precise period when these bones became deposited. In many cases it seemed unquestionable, from the entire state of the skeletons, and from marks of art in the manner of their deposition, that they were bones of post-diluvian beings, who had been interred in the vicinity of the fossil deposits of quadrupeds. Other cases occurred in which it became altogether a difficult matter to ascertain any distinction whatever between the other animal and human fossil remains imbedded in the same soil. At length, a few years ago, some French geologists were so powerfully struck with the mixture of human and other bones, in some of the caves in the south of France, that a more strict scrutiny was instituted; and the results were published in a paper by M. Journal of Narbonne, from which the following is a short extract. 'The discovery of the caves of Herault and of Gard in the south of France, offers to the observer a crowd of human bones and of ancient pottery mixed up in the very same mud with hyænas, tigers, lions, and a number of other animals of lost kinds. Attention was therefore called to the subject; and M. Marcel de Serres, Jules de Christol, and myself, after an attentive and conscientious observation, have come to the conclusion, that *all these deposits are of the same date*, and, consequently, that the men, whose fossil bones are found, were contemporary with the animals now lost from the surface of the globe. Our conclusion rested principally on the equal alternation of the bones, and on the manner of their being deposited in the caves.'

"Important as is the above admission," says Fairholm, "it must be looked upon as still more so by the advocates for the Mosaic narrative, coming, as it does, from men who profess opposition to that narrative, and who deny, in the same paper, 'that any thing is to be learnt, upon this subject, from our most remote historic annals.'"

One more instance, before quitting this department of the subject, and it is one of the most conclusive that has yet been ascertained. "At Politz in Upper Saxony," says the German geologist M. Von Schlo-

them, "the upper quarry is extremely instructive, exhibiting wide fissures and caverns entirely filled with the alluvial loam which covers the whole country to a great extent. Considerable masses of stalactite appear in several places; and here, principally, were found those bones of large land quadrupeds now in my possession. They were met with, at the depth of twenty feet, imbedded in the loam. The condition of these bones is nearly the same as that of the bones found at Scharz-field and the other German bone caves, and hence, it seems probable, that they were of the same age and referable to the same epoch of the ancient world. At Kostriez, the entire gypseous mass is intersected and perforated by fissures and cavities which follow every direction and are connected with each other by serpentine channels. They are filled throughout with alluvial deposits, and this loamy sediment appears to be deposited horizontally for short distances, yielding in clusters, as it were, and in precisely the same circumstances, a number of bones of land animals, amongst which are found also human bones. It is also evident that human bones could never have been buried here, nor have been thus mutilated and lodged by any accidental cause in more modern times, inasmuch, as they are always found with the other animal remains under the same relations—not constituting connected skeletons, but existing in a detached state, and mixed up with the other bones. They are, therefore, to be regarded as strictly fossil, and to have been swept hither by floods with the other animal remains at the period of the formation of the diluvial tract itself." Such is the account given by M. Von Schlothheim who personally superintended the operations of the workmen engaged in these quarries. Mr Fairholm personally visited this locality, and found various human fossil bones in juxtaposition with those of the rhinoceros, the lion, the tiger, the hyæna, the ox, the deer, the hare, the owl and other birds, the elk, the rein-deer as well as those of a small elephant. Now it is impossible, according to the present laws of animal life, that these animals could have coexisted in the same locality and climate, could have lived and died in the same situation—as, for instance, the formation, and especially the feet of the reindeer, befit it for snowy regions and rugged lands, unsuited to the luxuriant vegetation, demanded for the sustenance of such animals as the elephant and rhinoceros.

The facts known with respect to this department of the subject, might afford far more ample illustration, but the few adduced, may suffice to convince you of the satisfactory nature of this evidence. Those who desire to investigate the subject farther, will find much interesting and important matter in Fairholm's "Mosaic Deluge," and in Buckland's "Reliquiæ Diluviaræ."

The next class of proofs is derived from the banks and shores of our rivers, lakes and seas. From observations upon the isthmuses of rivers, and filling up of lakes, Cuvier was led to make calculations, which reduced the period necessary for these deposits, to within six thousand years. From the observed effects of the falls of the Rhine, during the last two centuries, it is estimated that the trough or ravine which extends from the falls to the level of the open country, would require a period of four or five thousand years, to hollow it out by the incessant friction, &c., of the water's

fall. Another instance of a similar kind is to be found in the falls of Niagara. "Proceeding northward" says Bakewell, "from the falls of Niagara, the road continues on a level with lake Erie, for seven miles, when, at length, the country sinks down to a lower plain, spreading to the shores of lake Ontario. Descending to this plain, I came to the small village of Queenstone, where I was agreeably surprised at seeing the abrupt termination of the opening or channel through which the river flows after its fall at Niagara. It is therefore at Queenstone that the waters commenced their operation upon the solid strata, and since that period, they have excavated a long trough of seven miles in length." From the present effects which the force of the waters is accomplishing, many elaborate calculations have been made by Captain Hall, Mr Bakewell, and others, as to the period it would require to hollow out this trough,—and this is supposed not to exceed five thousand years.

From the nature of some of the observations made by Mr Fairholm, on the cliffs, and precipices of the shores of ocean, apparently formed by the wearing away of earth, from the action of the tidal waves, it is also in the course of being satisfactorily proved, that these cliffs may have been formed within periods not exceeding five or six thousand years.

This last mentioned class of facts is adduced in connection with the preceding, mainly to obviate the conclusion of certain geologists, that all such natural phenomena are of pre-Adamitic origin.

The next department of the subject that claims our attention is, to account for the overwhelming amount of waters that covered not only the whole earth, but exceeded the height of the loftiest mountains. In Genesis, we are informed that, in the sixth hundredth year of Noah's life, in the second month, on the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of the heavens were opened. The fountains of the great deep refer to the depths of the ocean. Their being broken up, refers to the bottom of the ocean being raised and fractured by some power employed in the hands of the Almighty. What this power was, seems evident from the effects that have been repeatedly perceived to be produced by the irruption of earthquakes, near and upon the seashore:—We find the following circumstances concomitant on the great earthquake of Lisbon, in 1755, detailed by eye-witnesses. That the ocean was upheaved, and one vast breast-wave rolled its perpendicular waters onward upon the city, sweeping away every object that opposed its progress, and engulfing thousands of the inhabitants, who, on its retrocession, were swept backward into the sea, and for ever lost. On the coast of South America, especially in Chili and the neighbouring island of Chiloe, earthquakes are frequent. Before the rumbling of the subterranean artillery has become sensible, the ocean is seen greatly disturbed, and, simultaneous with the shock, the waters frequently move forward, in one mighty billow, for miles upon the land, bearing destruction and death upon their retiring waves.

The bottom of the ocean (as we are informed), which then was, being raised (by the earthquake), and broken up (by the volcanic forces), while its waters were urged forwards upon the dry land, bearing devastation

in their progress—the elements above combine to complete the work of ruin, for the windows of heaven were opened. The boiling ocean sent up its steaming vapours to the higher regions of the atmosphere. These became condensed, and returned to the place whence they proceeded. Streams of hydrogen, hissing and bubbling up from the volcanic chasms, ascended to the clouds, and there being diffused with the oxygen of the atmosphere, would, at one loud peal, proceeding from the terrible and concentrated thunder-cloud, become a great and dense mass of water, pouring down from the vast laboratory for forty days and nights, terror, confusion, and death on man and beast. Ever and anon, another shock of the earthquake would raise the ocean, sending wave upon wave over the limitless continents. Ever and anon the appalling thunder would render blacker and darker the atmosphere, sending down fresh torrents to swell the accumulating waters.

Who can form adequate conceptions of the terrible scenery of that day and hour when the terror of the Lord came upon all flesh? Hark to the loud rumbling of the earthquake, the deafening roar of the dread artillery of heaven,—and, by that sudden and tremendous flash, lighting for an instant the dark and howling concave! Behold a multitude of miserable wretches flying with frantic shrieks, before the triumphant sweep of the pursuing wave. They struggle to the nearest mountain, each fearfully anxious for his own safety, intensely selfish with regard to the safety of others. The bridegroom hears behind him the wild shriek of his beloved bride overtaken by the raging billow, but he halts not in his onward career. The father's ear is deaf to the piteous cry of his lately fondled child. The mother casts away her infant to the mercy of the pitiless pursuer, that it might not abate by one moment the speed of her flight. They reach the mountain and madly rush to the lofty trees that nod from its steep, whither the lion and the lamb, the leopard and the stag, have fled before them, moaning and crouching together for mutual protection. They climb the towering pines, and strain round their bursting eyeballs, but flash after flash reveal the rapidly advancing waves, swollen by the mountain-torrent, now become a broad and raging river, foaming from the steep above them, tearing up, and bearing along rocks and trees, in its resistless course. Over all the vast plain below, sea covers sea—sea without shore. The utter annihilation of hope is expressed in one wild howl, as a vast heaving wave, rising to the summit of the loftiest tree, engulphs them in the devouring abyss. Dismay and trembling seize upon all flesh. Night succeeds day, and day follows in the train of night, but the pitchy blackness of the sky is unrelieved by a single ray from sun or star. The frequent electric flash reveals but a world of raging waters, upon whose white bosom float the spoils of cities and empires and all those vast forests that lately girded the mountain side, or flung their dense impenetrable belt from shore to shore. Save of the monsters of the deep, the sound and the motion of animal life, hath ceased on the face of the earth. But lo! an object is seen riding in triumph on the waves, contemning alike the fury of the elements above and below. It is the ark, safe in the guidance of Him who holds the waters in the hollow of

**his hand.** It has careered for ten long months over the unconquerable flood, amid the play of lightnings, in perfect security,—and now, without an anchor, it rests from its voyage, on the summit of Ararat. Now, the waters retire within their accustomed bounds, the sun bursts forth in unclouded splendour, and the bow of God is set in the heavens—the glorious token of an enduring covenant, “that while the earth remains, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease.”

And faithful to its sacred page,  
Heaven still rebuilds the plan,  
Nor lets the type grow pale with age,  
That first spoke peace to man.

CAMPBELL.

### RESIGNATION.

LORD, it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this thy grace must give.  
If life be long, I will be glad,  
That I may long obey;  
If short, yet why should I be sad  
To soar to endless day?

Christ leads me through no darker rooms  
Than he went through before;  
He that into God's kingdom comes,  
Must enter by his door.  
Come, Lord, when grace has made me meet  
Thy blessed face to see;  
For if thy work on earth be sweet,  
What will thy glory be?

Then shall I end my sad complaints,  
And weary sinful days;  
And join with the triumphant saints,  
That sing Jehovah's praise.  
My knowledge of that life is small,  
The eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be with him.

R. BAXTER.

### THE CHARACTER OF DANIEL :

### A DISCOURSE.

BY THE REV. ROBERT BURNS, D.D.,

Minister of St George's Parish, Paisley.

“Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime.”  
—DAN. vi. x.

IN every age there have been witnesses for God—men who have stood pre-eminent among their brethren for piety, rising above the ordinary level of spiritual attainment, and shedding around them, in the midst of darkness, the steady light of a holy conversation. Such was Enoch, who walked with God, and who ripened with a sacred rapidity for that glory to which he was supernaturally raised. Such was Noah, “a preacher of righteousness,” who, by his discourses and by his life, held forth a standing reproof to “the world of the ungodly.” Such was Elijah, one of the “chariots of Israel, and of the horsemen thereof,” who, in the days of

the wicked King Ahab, lifted up a solemn testimony for God, and who is held in remembrance as the great restorer of the law. And such was Daniel who, in the court of the Chaldean monarchs, was not ashamed to witness a good confession, while he reared the standard of the true faith amid the gorgeous ensigns of a sensualized superstition.

The exigencies of the times required that such faithful witnesses for the true God should be raised up by a special Providence, should be qualified for the task assigned them, and carried through all its difficulties with credit to themselves, and to the cause in which they were embarked. A season of darkness required a light of no common lustre, to cheer amid the gloom; and such a light was made to shine. A time of general lukewarmness rendered necessary a zealous, and warm-hearted, and persevering reformer, to revive the work of the Lord as in other days; and such a one it pleased Jehovah to furnish. When the symptoms of general apostasy were manifest, and when the temptations to forsake the true God, and to turn aside after idols, were multiplied, then was the critical moment, when an instrument of extraordinary efficacy required to be put, and kept in operation, to check the flowing tide of degeneracy; and such an instrument was raised up by Him “who hath the hearts of all men in his hands.” The histories of such eminent individuals are preserved, on the imperishable Record of Inspiration, for the instruction of future ages. Their examples are held forth as models of imitation; and in this manner, “though dead,” they “still speak” to the world and to the Church in the language of reproof, of encouragement, and of faithful admonition.

The words of our text stand connected with the exhibition of a very distinguished character, and the statement of a series of very interesting and instructive events. In discoursing from them, we shall, *first*, attend to the history of which they form an essential part; and, in the *second* place, we shall trace the lessons of piety and instruction which the conduct and character of Daniel, in this instance, furnish to our minds.

I. Among the children of the captivity in Babylon, there was found a young man of the name of Daniel, who, at a very early period of life, discovered no ordinary symptoms of superior wisdom and piety. Along with a few others of his companions in captivity, he was selected to stand as a page or humble servant in the presence of the king, and was put into a course of preparation for the duties of the palace which might be assigned to him. The Hebrew youths, well instructed in the principles of the true religion, reverencing the regulations of that ceremonial institute which, although put down for a season, was dear to their hearts as the appointment of heaven, and tenderly alive to the seductive influence of sensual indulgences and superstitious associations, steadily declined participating in the royal provision which

was made for them, and respectfully solicited that the homely substitute of pulse and water might be allotted as their daily fare. It was so; and the special providence of Jehovah crowned it with a far richer blessing than that which rested on the costly indulgences of their more gay and thoughtless companions. "Man does not live by bread alone." It was tenderness of conscience, a desire to abstain even "from the appearance of evil," and to avoid the contaminating touch of the "garment spotted by the flesh;"—it was this noble principle which actuated Daniel and his companions in this part of their history; and their conduct holds forth to youth and age a fine example of attachment to the God of our fathers—abhorrence of the very first approach to the scenes of corruption—delicate susceptibility of the infinite distance that there is between right and wrong, holiness and sin—ardent and persevering effort to avoid the first approaches of temptation—and vigorous resolution of soul, with manly firmness, and at the risk of blasting the fairest prospects in life, to "confess Him before men," who hath assured us that he will confess his faithful and stedfast disciples in the presence of an assembled universe.

Daniel "grew in wisdom and in piety, as he grew in years;" and a circumstance soon occurred, which at once proved the strength of his faith and the supernatural character of his gifts, while it brought him into public notice, and paved the way for his future advancement. Nebuchadnezzar the king, having dreamed a dream which he had completely forgotten, called upon the wise men and soothsayers of his court to declare at once the dream itself, and its right interpretation, under the penalty of death for non-compliance with the impracticable requisition. Daniel, who was very improperly classed with the ordinary astrologers and magicians of the day, felt the difficulty of the situation in which he and his brethren were placed, and acted, in the painful emergency, on the dictates of heavenly wisdom. He appeals from the folly and despotic cruelty of man to the wisdom and condescension of God. Times of peculiar difficulty render a direct and undisguised appeal to the Majesty of heaven singularly requisite; and the season of danger is exactly the season when we ought "to pour out our hearts before the Lord." It is on the mount of difficulty and danger the Lord shall be seen, and "the Lord will provide." Distrusting ourselves and all human resources, we must rise to God, and repose all our anxieties and fears on Him who hath undertaken to "direct the steps" of those who truly acknowledge him in all their ways. Daniel acted on these principles, and spread the case, in all its formidable difficulties, before the Lord in prayer; and an answer of peace was given. A Divine communication was made to the prophet, who, with deep and becoming humility, and with the most ardent gratitude, ascribes the glory of it to the God of heaven. He tells and explains all the parts of the dream; and he hesitates not to

address the haughty monarch of Babylon in the language of wholesome admonition. His character as a prophet of the Most High God is forthwith publicly recognised, and he is elevated to the presidency of the province, and was honoured "to sit in the gate of the king."

"Man that is honoured, and understandeth not, is like the beasts that perish." Psalm xlix. 20. "How hardly shall they that have riches enter the kingdom!" Prosperity has snares peculiar to itself. The smiles of the world bewitch and beguile the soul. The favour of great men, and the applauses of listening multitudes, are very unfavourable to the fidelity of principle and to consistency in duty; and hence the suitableness and the import of that prayer, whose meaning we are very apt to overlook, "In all time of our wealth, good Lord, deliver us!" Did Daniel hold fast his integrity, when prosperous fortune allured him by her charms? Yes; he "honoured the God of heaven." His exalted station only rendered his piety more conspicuous, and its practical exertions useful on a larger scale. He obtains places of trust for his three pious companions, Shadrach, Meshach, and Abed-neg; and thus, in the very centre of the idolatrous city of Babylon, establishes a most powerful interest in favour of the God and the people of Israel. When called to interpret the king's dream of the *great tree* which was cut down by the judgment of Heaven, he shrinks not from the painful task of foretelling to Nebuchadnezzar his fearful doom; and when invited to read to his ungodly successor the hand-writing on the wall, he hesitated not to announce to the terrified victim of a wounded and distracted conscience the retributive sentence of Jehovah, which deprived him, by one stroke, of his crown and of his life. It is worthy of particular notice that, although Daniel lived to a good old age, and witnessed a great succession of changes in the empire of Chaldea, he retained a sameness of principle throughout, and preserved untarnished a character of consistent and unbending integrity.

When Darius the Mede succeeded to the throne of Chaldea, now united with the monarchy of the Medes and Persians, so great was the reputation of Daniel that, though of a different religion from that of the king and the empire generally, he was elevated to the chief seat among the one hundred and twenty governors or viceroys who were nominated to so many provinces, into which the kingdom of Babylon was subdivided. This was a singularly marked tribute of respect, at once to the known wisdom, the tried fidelity, and the uniform consistency of his character; and the king had certainly no reason to repent the selection he had made. But great men have generally their envious detractors; and good men, when raised to elevated stations of rank and influence, seldom escape the fiery darts of malicious enmity. We commonly find that strict and exalted piety—eminence in true religion and godliness—when associated with high official influence, becomes peculiarly the object of envenomed hostility to

se whose vices it rebukes, and whose selfish or crooked designs it restrains and counteracts. The fiercer heads of the Chaldean provinces, offended by the elevated piety of Daniel, and envying the pre-eminence of a stranger and a captive Israelite, formed a conspiracy against his life. We may well suppose that they would examine his public conduct with an eagle-eye, and that the smallest indication would not escape their notice. Their object was to accuse him to the king as unfaithful to his trust, and as a traitor to the best interests of his kingdom. In this they were completely foiled; for the public conduct of Daniel in his official station, when tried in the crucible of keen and malignant persecuting scrutiny, "came forth like gold." He was found to be diligent in his trust, faithful to the minutest departments, and most conscientiously alive to the best interests of the kingdom. Disappointed in their expectations on this ground, they changed the mode of their attacks upon him, and determined to make his religion the ground of their accusation. Poor, deluded men! They knew not that it was, in fact, his religion which made him so exemplary in the discharge of his public trust, so tenderly alive to the minutest call of personal and relative duty, so conscientious as a servant of the king of Babylon, and so superior in all things to the suggestions and the snares of selfishness and crooked policy. Worldly men are compelled to speak reluctantly the praises of consistent and uniform regularity of official conduct in those who fear the Lord; while they select, as the subject of their scorn, the very principle which lies at the foundation of the whole, and gives to the character all its consistency and all its worth. It was just because he "feared the Lord God of Israel from his youth," and acted constantly on the thought of, "Thou, God, seest me," that Daniel was enabled, through a long life, to hold fast his integrity, and thus gave no occasion to the "adversary to speak reproachfully." His enemies, while they were blind to all that was lovely and excellent in his religious principles, were well aware of the sincerity with which he held them, and therefore devised a scheme, to which the very sincerity which constituted such a conspicuous feature in his character, could not fail to insure success. What an honourable testimony do they bear in his favour! "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Happy would we be, could we say this of the bulk of professing Christians around us!—that they are so strict in their conduct, and so blameless in their whole deportment, that no charge can be brought against them, "except it be as concerning the law of their God!"

The scheme devised by Daniel's enemies was characterised at once by impiety and absurdity. In an evil hour, they contrive to obtain from Darius the signature of a decree, that for the space of thirty days, no one shall dare to present

a petition to God or man, save to him only. Wide and sweeping was the compass of this infamous decree. The child must not ask bread of its parent—nor must the servant address the most reasonable request to his master—nor must the beggar, from dire necessity, ask an alms from the humane, without running an imminent risk of being "cast into the den of lions." The absurdity of it is only equalled by its daring impiety. The duties of men to their God must be suspended; and the monarch of Babylon, and he alone, must monopolise all the honours of God and of men! The decree was flattering to the vanity of a despotic ruler; and the passing of it speaks volumes on the sad evils which must ever result from the exercise of power, swayed by no principle and regulated by no law, save the will of a despot. May God long preserve our beloved land from such an awful curse!

Daniel remained calm and unmoved amid the dangers which now surrounded him. Firm in his principles, he resolved to bid defiance to the strongest of earthly feelings; and though favoured with no communication from heaven, assuring him of protection in the hour of danger, he fears not the teeth of the devouring beasts of prey. The paramount rights of conscience and of God he fails not to respect, and his customary homage to the Majesty of Heaven he shrinks not to pay, whatever might be the penalty which awaited him. "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforesaid." A complaint is regularly lodged against him, and, without even the formality of a trial, he is, by the irrevocable sentence of the Medes and Persians, "cast into the den of lions." Darius seems to have anticipated his miraculous preservation, and delights to find, on the morning of the following day, that "God had shut the lions' mouths." The time of man's extremity is often the time when God signally interposes in behalf of his people; and, at this particular time and place, a supernatural testimony to the true religion, in the person of its distinguished representative, was essentially necessary. The effect on the mind of Darius was deep and powerful. He publicly recognised the supremacy of the God of Israel. He condemned to death the cruel enemies of Daniel and his God. He bestowed on Daniel many distinguished honours. And this holy man lived to a good old age, even till about the time of the restoration of Judah to their own land; and he was there "gathered to his fathers, like a shock of corn when fully ripe." "Mark the perfect man, and behold the upright; for the end of that man is peace."

*To be continued.*

#### CHRISTIAN TREASURY.

*A help to self-dedication.*—"I the Lord will make an everlasting covenant with you." Isa. lv, 3. "Ours

shall say, I am the Lord's, and another shall subscribe with his hand unto the Lord." Isa. xlii. 5. Lord God of hosts, thou didst enter into covenant with Abraham, as he waited beside the sacrifices which he had prepared (Gen. xv. 18); and thou art now graciously waiting beside Jesus, the sacrifice which thou hast prepared, in order that sinners may come and enter into covenant with thee (2 Cor. v. 19). "Father, I have sinned against Heaven, and in thy sight, and I am no more worthy to be called thy child;" but thou, in thy rich mercy, art willing to receive me, and I, through thy grace, am willing to be thine! I lay all my sins (Isa. liii. 6), the sin of my nature, the sin of my heart, the sin of my life, the sin of my lips, my secret sins—I lay all my sins, and iniquities, and unrighteousnesses, and transgressions upon Jesus the *Lamb of God*; and, cleansed by his blood, and made acceptable in his righteousness (Eph. i. 6, 7), I desire now to give myself to thee in an everlasting covenant, never to be forgotten (Jer. xxxii. 40). I am not my own; I am thine. My heart is not my own; it is thine: I will endeavour to keep it for thee, and to make it Bethel—a temple for the Holy Ghost. My thoughts are not my own; they are thine: I will cultivate godly and heavenly meditations. My words are not my own; they are thine: I will avoid all idle, unprofitable, vain-glorious, flattering, uncharitable discourse, and I will seek to have my conversation always savouring of Christ and heaven. My eyes are not my own; they are thine: I will withhold them from looking upon sin and vanity (Habak. i. 13). My wealth is not my own; it is thine—I am only thy steward: I will, therefore, lay it out prudently and faithfully for thee, avoiding all unnecessary expense upon myself (Deut. xxiv. 19-21). My time is not my own; it is thine: I will employ it for thee, doing all I do as unto the Lord, striving every day to grow in grace and in knowledge, and to make myself useful to my fellow-men; I will redeem my time from too long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, and more than needful care about my worldly affairs. I desire to commit all I have to thee—my friends, my family, my health, my business, my esteem in the world. I am willing to receive what thou givest, to want what thou withholdest, to relinquish what thou takest, to suffer what thou inflictest, to be what thou requirest, and to do what thou commandest. Lord God of hosts, I desire, deliberately, cheerfully, and with full purpose of heart, thus to surrender myself wholly and for ever to thee. I feel that this is my duty, my interest, my privilege, my glory. I believe that thou wilt receive what I thus give. I believe that thou wilt keep what I have thus committed to thee. I will trust in thee for temporal provision—I will trust in thee for support under daily cares and labours—I will trust in thee for pardon of daily sins—I will trust in thee for growth and fruitfulness—I will trust in thee for strength in the hour of death. If I sin, may I grieve without despair; if I walk uprightly, may I rejoice without pride. Lord Jesus, I take thee for my Prophet, my Priest, my King, my life, my light, my rest, my joy, my glory, my *All in All*. Spirit of Adoption, that proceedest from the Father and the Son, I desire to receive thee into my soul, that thou mayest abide in me. Convince me of sin; convince me of judgment; guide me into all truth; take of the things of Christ, and show them unto me; be as the dew and the rain of heaven to my soul, causing the word of life to take root and grow, and bear the fruits of peace, joy, love, gentleness. Enable me to mortify the flesh, with its affections and lusts. When the enemy comes in like a flood, do thou lift up a standard against him. Be in me as a well of living water; be in me as the earnest of the inheritance—as the first-fruits of heaven, sealing unto the day of redemption. Holy and Blessed

Spirit, help me to distinguish between thy voice and the voice of the evil one—between thy suggestions and the impulses of the flesh—between thy leadings and the frowardness of my own heart. I will labour not to resist, not to grieve, nor dishonour, nor quench thee, but with an humble, broken, mortified, self-denying spirit, will endeavour to fall in with thee in all things, and to think, and speak, and act in thee.—(*Original*.)

*The Believer's Privileges.*—All the promises recorded by the prophet Isaiah, are for the encouragement of believers in all ages; and they are there assured that God is ready not only to give them their heart's desire, but to anticipate their wishes, and prevent them with the blessings of his goodness; that if they are straitened, it is in themselves, and not in him who has said, "Open thy mouth wide, and I will fill it;" that there are in reserve for them blessings unspeakably richer than any they have yet received, were their own spiritual longings more ardent and more enlarged; and that, although for all these things he will be inquired after, though it is alike befitting his character, and essential to their wellbeing, that prayer and supplication should not be dispensed with, "yet before they call, he will answer; and whilst they are yet speaking he will hear."—REV. DR GORDON.

*The Dignity of Man.*—The higher faculties and nobler operations of the human mind, I must not attempt to enumerate, far less to analyse; but contemplate, for a moment, some of their vast results. Behold that feeble creature man, by his superior intelligence, subduing animals of strength and activity far surpassing his own, and employing their powers in his service;—see him controlling the vegetative powers of the earth, directing its fertility, and changing the barren wilderness and impenetrable forest into a fruitful field;—see him overleaping the boundaries of country, and guiding his bark through the trackless waves of boundless and unfathomable ocean;—see him, not satisfied with the ample disclosures of nature, subjecting her to experiment, and forcing her to reveal her secrets;—see him collecting, from a survey of the history of man, the accumulated wisdom of past ages, and applying it to the improvement and comfort of the ages to come;—see him, not confining his researches to the plants he tracks on, and the animals around him, but following the stars in their courses, ascertaining their motions and revolutions, and demonstrating, at once, the immensity of the works of God, and the simplicity of the laws by which they are regulated. Behold him in a different aspect, united to his species by a thousand ties; in the family, seeking solace and repose in scenes of domestic affection; in the state, forgetting himself in zeal for the many, and studying only the interests of mankind. Finally, contemplate him distinguished as the subject of the moral government of God; with thoughts, desires, and affections, that address themselves to objects beyond the sphere of created being and moral existence; endowed with conscience, the delegate of the Most High; accosted by prophets and apostles, the oft-returning messengers of heaven; and, O last effort of all-conquering mercy! visited and reclaimed by God himself, wearing the veil of sin-degraded humanity. Ah! could we but learn to estimate our souls by the price God has put upon them, we should not so basely vilify their powers, so boldly misapply their godlike attributes.—REV. H. GRAY.

#### EGOTISM OR SELF-LOVE.

BY M. ROUSSEL, EDITOR OF "L'ESPÉRANCE."

*Translated from the French.*

AFTER having probed the egotism of others, I now come to perform on myself the same operation. I am not a whit more free from it than they are.

But what, then, is this fearful pleasure we take in unmining our own wounds? What! doth pride take advantage even of our misery, and inflate itself with consciousness of our littleness? It is true, that I am an egotist; but have I not discovered it? Egotism frightful, unnatural—abominable to God, and fatal to man; granted. But may we not, to a certain extent, compensate for the evil by the clearness of mental vision that can perceive this, by the cool daring with which we analyse it, and by the candour of our conclusions? May not the want of *heart* be filled up by the qualities of *mind*? Ah! “knowledge puffeth up,” said, long ago, the apostle. She puffs up, even to folly; she intoxicates, blinds, makes us giddy; and the poor philosopher, whose conscientious study of the human heart leads to the knowledge of his own corruption, will even pride himself on this knowledge, and cloak himself with his own shame!

Yes, pride is stupid; yes, egotism is heaped on egotism. Self-love intrudes on the writer as well as on the reader. For he who listens is no better sheltered from it than he who speaks; the one is no safer than the other.

How much we say to be listened to! And again, how much we listen to for the mere sake of answering! Between two speakers, conversation is often nothing more than egotism in full play, sometimes gathering strength, sometimes spending its strength, and pausing again to take breath for more exertion. This may explain or account for the uselessness of the generality of discussions. Why is it that an argument, whose truth strikes us as irresistible, produces no effect on our adversary? Because, instead of considering its value, he seeks only how to answer it. How could he perceive the truth presented to him, were she armed from head to foot, when his eye seeks only for some fault in the armour, and this happens to the best of us? Perfect goodness, faultless virtues exist not in this world; such flowers no longer bloom on our accursed soil; we must content ourselves with plants of a mixed sort, for the pure seed is gone; we must content ourselves with relative virtues, for the most courageous are sometimes cowardly, and the most sprightly are now and then hypocritical. I may adduce in proof of the influence of egotism on my own readers, from the opinions they form, and the impressions they receive from their reading. For instance among the articles of the “*Espérance*,” which are most sought after, the most practical,—those in which the reader is personally exhorted or reproved, in a word, the most truly *useful*? No; but the reverse. Saving among some chosen souls,—some happy souls!

For the most part, what we like is to find others censured; the truths we enjoy, are those which true as they are, do not touch ourselves, and then we feel doubly happy; *first*, because they do not affect us; and *secondly*, because we have satisfied our consciences by acknowledging truth as truth, remaining ourselves scathless meanwhile.

The fact is, that the greater number of opinions take their rise in our own character. In many cases, our *inclination* settles the matter; our indulgence and our non-indulgence are habitually the result of our likings and our dislikings,—so that, oftentimes, when we have slumbered at the passing by of the camel, we have waken-

ed terribly at the approach of the fly. Have you never heard some giant in virtue, give full vent to his indignation against a vice he has been preserved from both by his natural temperament and his youthful training? Ah! my friend, we do not hear you thunder against the failings you yourself lean to! Do you not fear lest he whom you blame so loudly, should turn round and declaim against some moral blemish which appears in you, and appears not in him. Like companions in an hospital, why do you only detest the ailments you are free from? and on this footing, why may not your next neighbour detest the malady that burdens you? To call out so loudly against an evil is, to proclaim that we are not subject to it—nay, that any thing like it is a thousand miles from our door.

Sometimes we only speak indirectly of the vice in question. When on this tack, we praise the opposite quality. This is clever. By exalting the quality we possess, or think we possess—by painting it in bright colours, we leave in the shade those advantages we do not possess, and even render the absence of them unimportant. Thus the miser will take care how he praises liberality; because in his eyes it does not occupy the first place among social virtues; but he will greatly esteem regularity of conduct. Again, if the libertine is compelled to praise purity of morals, he will do it in a slight way; but he will vastly admire generosity. The essential is sure to be what we have, and the accessory what we have not; for we judge quite differently of the gifts of the heart and the gifts of fortune; of the latter, we have never enough—of the former, we have always a plentiful provision.

What shall we say of that class of men so astonishing, and yet so numerous, who, as it were in justice to themselves, having no personal value, place their pride in the things they have gained? These are good-natured plagiarists, as content with their borrowings as if they had been hardy earned. There are faded Adonis's, delighted with the additions and completions fitted on to their persons by the tailor and the hairdresser. There is the crowd of *ex-officials*, who, living now upon the past, cling to what they *have* done, and to what they *have* been.

There is the herd of proprietors, male and female, who innocently turn upon themselves the praises you lavish on their flowers, their horse, or their piano. Egotism! where art thou not? Vanity! idolatry! culpable and foolish incense which we burn to our ourselves! against such an evil is there no remedy? Yes, there is a remedy, thanked be God—but there is but *one*. Egotism, the love of self, is infinite affection lavished on finite being. Turn from its human bed this exhaustless river, and let it flow on towards God. To bestow the affection of man's heart on an infinite object, so as that man shall love God as he once loved himself, that is to say, with his whole heart—this is the Alphabet of the Gospel of Jesus Christ.

---

#### THE CHRISTIAN EXPERIENCE OF MISS L.—

By THE EDITOR.

#### PART II.

CHRIST's true followers are often trained in the school of affliction. Our views and feelings are so entirely limited to present and sensible objects, that we are in

danger of viewing affliction merely as it is in itself,—not joyous, but grievous; without taking into consideration the salutary moral effects which it produces in the character of the sufferer. In adversity the pride of the Christian is humbled; he becomes more deeply sensible of his utter weakness and unworthiness; he cleaves the more closely to the mercy and love of his heavenly Father; and he confides the more simply and the more unreservedly in the grace and guidance of his Redeemer and Lord. He feels that this world is vain and unsatisfying; but in the multitude of his thoughts within him, the comforts of God delight his soul; and however severe may be the trials with which he has been visited, he knows that they are intended to subserve the accomplishment of the will of God—"even his sanctification." What room is there, then, for one repining thought? The Lord is withdrawing temporal comfort, that the believer may be led to "set his affections on the things which are above, where Christ sitteth on the right hand of God." Such was the experience of Miss L—. She was subjected to much bodily weakness, but she was "strong in the Lord, and in the power of his might." Thus, in the year 1829 her Diary contains these remarks:—

"Well might the prophet say, 'Thou wilt keep him in perfect peace whose mind is stayed on thee,' the doctrines of the Holy Scriptures are calculated to maintain the soul in uniform serenity, it is unbelief contracts their influence. Oh for grace at all times to view futurity as the only consummation of life and happiness, and see that every thing, however discordant to present gratification, has an ultimate reference to it, that there is a 'need be' for all these things, and that the time is coming, when every dark providence will be cleared up, and it shall be made manifest that every event of this mortal state has been necessary in the great operations of the director of all things to perfect the worth of redeeming grace.

"I have been blessed with much spiritual comfort for sometime past, I scarcely ever had such distinct exercises of faith,—it has been often, during the past year, and the feeling is rather increasing. I have been as conscious of the divine presence as ever I was of the presence of a friend when conversing with me. I have felt within such a persuasion that God did hear my prayers; I have been given, when at the throne of grace, the power to renounce self, and sweetly and entirely to rely on Christ, that I must conclude, my exercises have been different from what the natural man ever felt. I surely know from experience the meaning of that text, 'To you that believe he is precious.' Oh how precious!"

And again, in reference to the benefits which she had derived from affliction:—

"I think God has graciously led me to see that sickness and ill health, and other trials may be profitable, that they may even be pleasant when he sends them and blesses them. I never was so happy as when the fatherly corrections of God showed me that this is not my rest; my soul has relied in faith and hope, solely on the faithfulness and grace of God, through his dear Son. I felt my will say amen to God, and could repose on the precious belief, that a God of infinite wisdom and goodness, governs and guides the concerns of the universe,—the peace and joy thus produced, is unmingled joy, it is a joy in God, while self dwindles into nothing."

Accustomed as we are to connect pain, and calamity, and persecution, with wretchedness and despair, the suffering disciples of the Redeemer cannot fail to be

regarded by the ignorant worldling as the objects of pity, rather than of congratulation. They are supposed to be of a morose and austere disposition, utter strangers to cheerfulness and contentment. On this very prevalent misrepresentation Miss L— remarks:—

"Many who have no knowledge of religion, think it makes men gloomy. I know of no such religion. How can that which prepares us for trials—which teaches us to expect and bear disappointments—which leaves our calculations and desires from this world—which resolves all things with sweet complacency into the will of the all-wise, all-merciful Governor of the universe, which assures us, that Jehovah will make all things work for our good, which gives the soul in this wilderness foretastes of heaven, and a hope attested by evidence which God himself has prescribed of ultimate admission to the joys that are at his right hand for evermore. How can this religion make men gloomy?—it is impossible. O yes! I can say from experience, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' I know that all He appoints is best. 'My soul, trust thou in the Lord for ever, in the Lord Jehovah is everlasting strength.'"

In 1830 Miss L— removed, with her mother, to Edinburgh, when they took up their residence at Cornhill Bank. Here she attended the ministrations of the lamented Mr Martin, who was then minister of South-bridge Chapel. Under the instructions of this great but highly gifted servant of the Lord Jesus, she made rapid progress in the knowledge and love of the truth. She grew up and flourished in the courts of the Lord's house, and throughout the rest of her Diary we find almost constant reference to the Discourses of Mr Martin, as having refreshed and strengthened her soul. In the beginning of January 1831 she writes her sister in the following terms:—

"MY DEAR R—,—I have long intended to write you, and I am set down at last. I was very much pleased with your last note. If it be, as you say, my sincere wish for yourself and children, to be within the covenant, He, who never heard that wish in vain, will satisfy your largest wish; in this respect we cannot be too ambitious, nor can our desires be too numerous or large,—put thou thy trust in God, he'll give thee that heart's desire.

"To God thy way commit, him trust,  
It bring to pass shall he."

"I was sorry to hear your little darling was so ill, but I hope she will be spared to you, if it be God's will; if not, we should not desire it, but I hope you will be made willing to submit to God's will in this and every thing else, and that your will may be one with His, who knows what is best for us. We had a beautiful lecture from Mr Martin last Sabbath, from Luke xvi. 18-28. My mother received your letter; I was sorry you did not send mine, on account of the date, it would have been very acceptable, however old, you must do the same again. I have really enjoyed good health for some time past, and am a good deal stronger than I have been for five years. Oh, what reason have I for gratitude and praise! My spiritual and temporal mercies are more than can be numbered. I really do not think that ever one so completely unworthy was ever so signally blessed as I have been; the only sorrow I have, arises from sin I see and feel clinging to my every action; sin in the world, and sin in myself is the only grief I have, but I take that glorious promise, and rest upon it, and I would entreat you to take it also, 'Sin shall not have dominion over you, for ye are not under the law, but under grace.' We had a



beautiful sermon lately from Mr Martin on these words. I have neither time nor space to put it down here, but what he said was most comforting, that the believer was not to think, because sin sometimes prevailed, that therefore it reigned,—as well might we think, that a king did not reign supreme over his realms, because a subject or two in some remote corner of the kingdom were apt to rebel."

Shortly after Miss L.— came to reside in Edinburgh, she entertained the idea of putting in writing a record of the Lord's dealings with her from her earliest recollections. This design, had it been accomplished, might have put us in possession of a very valuable autobiography; but from some cause or other, (perhaps from the state of her health,) she had only penned a few sentences, explanatory of her object, and the reasons for wishing to accomplish it, when she abruptly terminates the narrative. We regret the loss; but enough remains of her Diary to show, at all events, that the Spirit carried forward the work which he had graciously begun in her soul, and thus prepared her for the glorious change which she was soon to undergo. The concern which she felt for the best interests of every member of her family was a beautiful feature of her character. To her sister she was often accustomed to throw out reasonable hints in reference to the religious training of her children. The following judicious observations on that important subject may be useful to some of our readers:—

"O, R—, you have an important charge given you by God; you cannot teach them to love God too soon, or too early impress on their minds that *he* is every where present, that *he* is all-powerful, and that they cannot be good unless he teaches them,—therefore, they should pray for his teaching; whenever they have behaved well, teach them that it is only God who has enabled them, and that they never can at any time do good without the help of a great and invisible God, that they can only get this help for Christ's sake, for what he did and suffered,—they and all men deserve hell, and would have been in it, had it not been that the Son of the great God left heaven, came to this world, obeyed the commandments for us, which we could never do—that his doing this pleased God as much as if we ourselves had done it, that all men deserve hell for their sins, but that Christ had died on the cross to take away sin, that he had suffered for our sins, that we might be saved from suffering the punishment we deserved; and therefore, if we believed ourselves to be sinners, if we felt that we could never without the help of God, do any thing to please him, that we could never act so as to deserve heaven, if we were willing, perfectly willing to be saved, and get there because Christ had satisfied God's justice as stated above; tell the children that if they feel thus and come to God, and pray to him to save them from the punishment and power of sin,—in other words, to save them from hell, and make them holy, for Christ's sake (that only for his sake they are to expect to be heard and not on account of ANY THING ELSE), they will be heard and answered, for God hath said, 'Him that cometh unto me, I will in no wise cast out.' He has said in another place, to them that come to him, 'That he will receive them, and be a father unto them, and they shall be my sons and daughters, saith the Lord Almighty.' Surely there is nothing in all this that a child may not understand, nothing, were it not that the heart is enmity against God, and unless taken away by him, will effectually blind us to the plan of salvation by Christ. You may say 'well then, if this enmity should only blind the hearts of my children, they cannot come to God in Christ, neither will they under-

stand the great truths of the Gospel, were I to tell them.' This is quite true, but are we on that account, to desist from using the means till the enmity is taken away? No; use the means and look with faith and hope for the blessing through Christ; we should always remember that God is a sovereign, he can work with means or without, for or against them, and he does this in a way often unseen to us, and incomprehensible; we cannot say, with regard to an individual or a child, whether or not the Spirit of God has been, or is at work with them; for ought we know, they may have been sanctified from the womb, nor can we from the first dawn of reason on the soul, say it is too soon to sow the good seed.

"This I am certain of, that God can convince a child of sin, and that it cannot by any of its own works merit heaven. He can make it willing to accept of salvation on any terms which God thinks fit to propose; carry all this on in the heart, and make it quite ready to receive the good seed, even the Gospel of Jesus, and yet not one individual be in the least aware of the great work that was going on. Now, this can be the case, I conceive, with regard to any of your children; and yet you might not know it. Now, your duty is to sow the good seed at every suitable opportunity, always asking God to bless it—to look up with confidence to God in Christ, as a covenant-keeping God, to cause the seed to take root, and bring forth fruit to his praise and glory. If any of your children were very hungry or thirsty, would it not be very cruel in you, having food, to withhold it? They may be hungering and thirsting for spiritual food, and will you not give it them (because some will tell you that they are too young to understand you), by proposing to them the grace and mercy of a Saviour? No earthly desire, however strong, can, I think, equal the desire of a soul convinced of sin and afraid of hell; and if they have never heard of Christ as he is risen, in the Bible, what do you think must be the feelings of the soul in this situation, when he hears for the first time of Christ's complete atonement, and all perfect righteousness? This is offered to him, if he be willing. He has been made already, by the grace of God, completely willing. His feelings, then, can be conceived by one who has felt the same, but cannot be described to one who has not. He no sooner hears of the Saviour than, with joy unspeakable, he flies to him, as just the very Saviour he stands in need of. He feels that Christ is just such a refuge from the storm, and covert from the tempest, as he stood in absolute need of. Without this, he felt that, for any thing he could do to save himself, he must perish, and that for ever; and now that he is safe, dwelling in Christ by faith, what follows? Gratitude and love spring up in his heart to his God and Redeemer, and he presents himself a living sacrifice to God, which he accounts a most reasonable service, and a most delightful one. All the sorrows he ever has spring from the remains of sin; and his chief grief while here is, that he cannot love God more or serve him better. This is no imaginary case; I have no doubt it happens often, and it was my own.

"I hope my dear R— will not think that I meant the foregoing observations or advices as if I would dictate to her. I wrote just as the words occurred to my mind; and if I have been writing what you knew, were convinced of, and acting upon, remember sisterly affection dictated every word written."

It were well if Christian parents would ponder deeply these important remarks, and seek to view their children habitually as immortal beings, committed to their care to be reared for the service of God here, and the enjoyment of God hereafter.

After the removal of Mr Martin from Stockbridge

Chapel to St George's Church, Miss L——, as often as she was able to attend Church, waited upon the ministry of Dr Muir, from whose Discourses she received much edification and comfort. It was not very often, however, that she was permitted to enjoy public ordinances. Naturally of a tender and delicate frame, she was very liable to attacks of illness. In the month of August 1832, she was suddenly seized with a severe vomiting of blood, which continued at intervals for twelve hours. To a constitution already much weakened, this was a violent shock; but, by the blessing of the Almighty, she was gradually restored from what appeared to herself and the family the gates of death. Infirmity of body gave rise, as is often the case, to cloudiness in her spiritual prospects; and accordingly, we find her thus bewailing her state:—

“Of late I have felt my inward darkness much. This, along with a sense of sin—inward sin—has given me much sorrow, finding that in me there was nothing but sin and darkness. I have looked and cried to God in Christ alone for light and deliverance from sin; for I am blind, and sinful, and weak. I will plead this promise, (God be praised for it!) ‘I will bring the blind by a way that they know not; I will lead them in paths which they have not known. I will make darkness light before them, and crooked places straight. Those things will I do unto them, and not forsake them. Praise the Lord, praise the Lord; let all that is within me praise the Lord.’ I wish all men to praise and glorify God; but, alas! sin abounds in all men. The sins of professors, and those around me, give me much grief; the sins of those near and dear to me make me *sad, sad*. My hope is in the Lord, both for them and myself, or I would be in despair. Ps. xvi. 8, 9, 11.”

Though often conscious of the struggle between the flesh and the Spirit, she never lost sight of her Redeemer. Her views of his fulness and all-sufficiency seemed to become clearer as she advanced. Her end was near, though she knew it not. The vomiting of blood which had so alarmingly seized her in August, returned on the 1st of October following, and proved fatal. The brief record of the closing scene is thus given by a friend:—

“Miss L——’s last illness continued for three days only; and, though suffering great pain, she made no complaints; for, on her mother remarking, ‘Oh, that is severe!’ she replied, ‘Oh, no, mother! What did Christ suffer?’ She often said, ‘Oh, that I may triumph over death!’ and, holding out her arms to her brother, said with a firm voice, ‘William, to live is Christ, and to die unspeakable gain; I am happy.’ On the Sabbath preceding her death, although not able to speak much, she requested to hear some portions of Scripture. The 40th Psalm being read to her, she earnestly exhorted her mother to wait patiently upon the Lord; and, on afterwards having heard read the two first verses of the 42d Psalm, said, ‘That is exactly what I feel.’ She was ever anxious to impart to her mother the joy she felt; and on the latter saying, ‘Are you not sorry to leave me?’ ‘No; I am thankful to leave you, under a Gospel minister.’ She took her parent’s hand, and prayed for Dr Muir (who was her minister), for Dr P——, and for all from whom she had received kindness. When not asleep, she was engaged in prayer. She spoke of all her little matters; arranged every thing; said she was ‘setting her house in order.’ The state of her mind was happy, always rejoicing. ‘O mother, what is prayer, without communion with God? I am perfectly sensible of the presence of God in my apartment.’

“Her character was remarkable for great humility, self-denial, patience, kindness, charity, anxiety to be useful, and to proclaim to sinners the glad tidings of salvation. She was the stay of her widowed mother; advised her in difficulty—soothed her in sorrow—built her up in the faith. With a singleness of heart very remarkable, she glorified God in all things; and wherever affliction was sent to any around her, she was eager to impart comfort, beseeching of the Lord to enable her to speak a right word in season to the afflicted soul! She died October 3, 1832.”

That Miss L—— was quite aware of the approach of death, though not perhaps so suddenly as it occurred, is evident from various passages in her Diary. In anticipation of that solemn event, she penned the following affecting letter, addressed to her mother, which was found among her papers after her decease:—

“MY DEAREST AND BEST OF MOTHERS,—As the illness I now feel may be unto death, I want to write you a few lines, to be read when I am gone to another and better world. As I do not know what conflict I may have at the hour of death, I write this while I am able to be some comfort to my dear mother, who has been so kind and attentive to me during all my long illness. Do not think that all your attention is lost, because my health has not been restored. The Almighty will reward you, though I cannot; for since ever the Lord taught me the value of my own soul, oh, how earnestly did I desire that yours might be blessed! It was my daily prayer to God for you, in which I still continue, that he would be your God and your Guide through life, your support at death, and throughout eternity your everlasting portion. God has heard my prayers in behalf of myself, and I trust also with regard to my friends, and, in particular, you, my dear mother. I here ask your pardon, if I ever did or said any thing to offend you, for it never was intended; and I wish you to bear with me for a little just now, and not take it amiss, when I, who am your child, speak to you (as it were from the grave) of your immortal soul. Oh, mother, reflect more on your spiritual concerns than ever you have done! You will find, when you come to die, that they who study this most, when they come to die, think they have done it too little. Oh, listen to the Bible! ‘Be careful for nothing; but in every thing, by prayer and supplication, make your requests known unto God.’ And again,—

“Trust in the Lord, for ever trust,  
And banish all your fears;  
Strength in the Lord Jehovah dwells,  
Eternal as his years.”

“Let your whole anxiety be about your immortal soul—not for the bread that perisheth, but for that which endureth unto everlasting life. Leave the guiding of your temporal affairs entirely unto God; only watch over the health of your soul, which shall live when this world, and all in it, has passed away. Pray, therefore, to God to enable you more than ever to set your affections on things in heaven (not on things on earth) where Christ sitteth at the right hand of God; ‘for what is a man profited, if he should gain the whole world, and lose his own soul? or, what can a man give in exchange for his soul?’ Above all things, my mother, ‘Search the Scriptures, for in them is eternal life; and this is life eternal, that ye should know the only true God, and Jesus Christ whom he hath sent.’”

Printed and Published by JOHN JOHNSTONE, 2, Hunter Square, Edinburgh; and sold by J. R. MACNAIR & Co., 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GRONSBIDGE, London; W. CURRY, Junr. & Co., Dublin; W. M'COMB, Belfast; and by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers will have their copies delivered at their Residences.

# THE SCOTTISH CHRISTIAN HERALD,

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

---

---

## CONTENTS.

1.—Concluding Address to our Readers. By the Rev. James Gardner, A.M., M.D., . . . . .	Page 817	3.—Christian Treasury. Extracts from Boston, More, Hawker, and Leighton, . . . . .	Page 820
2.—The Work of Creation. By the Rev. James Brewster, D.D., . . . . .	818	4.—Sacred Poetry. "Sonnets on Prayer." By Trench, . . . . .	821
		5.—A Discourse. By the Rev. Robert Burns, D.D., . . . . .	86

---

---

## CONCLUDING ADDRESS TO OUR READERS.

BY THE REV. JAMES GARDNER, A.M., M.D.,

EDITOR.

Most of our readers are probably prepared for the announcement, that the present Number, which concludes the Third Volume of the Second Series, is also the last of the entire Work. Our editorial labours, accordingly, are now brought to a final termination; and, before laying aside the pen, we may perhaps be indulged in giving vent to a few thoughts which naturally befit such an occasion.

Nearly six years have elapsed since the present Publication was originally started, and forming, as it did, an era in the religious literature of the country, its appearance was hailed by all classes of the community with an avidity which far exceeded the most sanguine anticipations of its projectors. From its outset, the **CHRISTIAN HERALD** assumed a prominent place in public estimation; and the benefits which have accrued from it to the souls of multitudes, will only be known in that day when the secrets of all hearts shall be revealed. Many and diversified in character, age, and circumstances, have been the individuals and families into whose hands our little Work must have come. "It is striking, to a degree even awful," to borrow the language of a distinguished author, "to reflect what such a book must have done; to how many it may have imparted thoughts new and affecting, and which nothing could expel; to how many it may have been made the mean of leading into a happy life, and to a happy end; how many it has arrested, disturbed, and warned, whom it could not persuade; of how many it has aggravated the responsibility, more than influenced the conduct." Such thoughts as these words suggest, impart a solemnity to our minds which we deeply feel. It has been our anxious endeavour to fulfil the great object for which the Publication was designed—"to illustrate and enforce the doctrines of the Bible;" and while we have sought to connect literature with religion, we have invariably rendered the former subservient to the latter. The exhibition of Divine Truth, in its numerous and diversified aspects and bearings, has been our primary object; thus viewing the

things of time in the light of eternity. In doing so, we may have deprived the Work of that exclusively amusing air which cheap periodicals chiefly assume, but which would have been altogether unsuited to the nature and design of our undertaking. Entertainment of itself formed no part of our plan; it was our desire to entertain, only with a view to instruct. Ours was a higher vocation than that of the mere literary trifler; we have never for one moment lost sight of our originally declared aim—"to carry religion home to the heart, and to maintain its paramount importance, as the light of all human knowledge and the joy and solace of human life." Setting out with such professions as these, it would have ill become us to have wasted our energies in ministering to the vitiated appetite for mere amusement, divested of all that was fitted to elevate the intellect or improve the heart. That we have not altogether failed in our object, we have had many pleasing intimations and satisfactory proofs; and although the lowering aspect of the religious world has for a time diverted men's minds into the channel of angry controversy, we doubt not that, in the good providence of God, the storm will ere long pass away, and the pure principles of a catholic Christianity will again receive their due degree of attention and regard.

From the wide range of subjects embraced by our plan, we have found no difficulty in drawing materials of sufficient interest and variety. In the popular department of Ecclesiastical History, it is almost unnecessary to refer to the fascinating and instructive Sketches of Scottish Church History, by the Rev. Thomas M'Crie; to Mr Lorimer's interesting Papers, containing a History of the Protestant Church in France; to Dr Muirhead's rapid Sketches of the History of the Jews; and to the admirably-written Articles, which have latterly appeared, on the History of the Waldenses and the Albigenses. In the Biographical Articles, we have endeavoured to maintain the same diversity of subject and regard to practical utility as

formerly. For a series of Papers on the Botany of the Bible, we are indebted to the Rev. William Patrick. In the department of pure Theology, and the Literature connected with it, we have to acknowledge our warmest gratitude to the able and accomplished ministers who have so readily and efficiently tendered their assistance. On the Conversion and Restoration of the Jews, a topic of engrossing interest at the present time, our pages furnish a series of very elaborate Discourses, from the pen of some of our most distinguished ministers, besides various occasional Papers on the same subject, of high merit. Nor can we refrain from adverting to a series of very valuable Articles on Christian Experience, by our highly-respected correspondent, Dr Muirhead. It is impossible to enumerate the many Contributors to whom our gratitude is due; but we take this public opportunity of declaring that, without their valued assistance, we could never have maintained that high and honourable position among the Periodicals of the day, which it has been our privilege, under Providence, to occupy.

In looking back upon the past, we are painfully reminded of the fleeting nature of all things here below. Not a few of those who, at the outset of our career, aided us alike by their counsel and their contributions, have been summoned from this earthly scene; while others, who both felt and expressed the liveliest interest in the prosperity of our peaceful undertaking, have been compelled, reluctantly, to enter the field of fierce and agitating conflict, and to devote their time, and their talents, and their almost exclusive attention, to the noble work of "contending for the faith once delivered to the saints." To have mingled in any one of the controversies, however important and necessary, which are convulsing every religious body in the country, would have been to have broken faith with the Public, declaring, as we did, in our original prospectus, that it was our purpose to "avoid merely speculative controversy, and every thing of a political aspect, in reference either to Church or State." In the maintenance of Christian principle, we have been firm and unwavering; but, while we are not conscious of, on even one occasion, sacrificing purity for the maintenance of a false and unhallowed peace, we have never deemed it our duty to step aside from our proper path—the inculcation of "the great essential Principles of Evangelical Grace and Truth."

In quitting our Editorial functions, we may be pardoned for expressing a hope and earnest prayer, that our humble labours in the cause of Christ and of our country, for these six years past, have not been altogether fruitless. The good seed of the Word has been sown to an extent which it is impossible to calculate; and we trust that, watered with the dew of God's Spirit, it has sprung, and will yet spring up in many a heart, bearing much fruit to the praise and the glory of God. For ourselves personally, we cannot better express our own feelings, in retiring from the position of an Editor,

than by adopting the words of Bishop Horne, in closing his Commentary on the Psalms: "Happier hours than those which have been spent on this Work we never expect to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for, when thus engaged, we counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance is sweet."

#### THE WORK OF CREATION.

BY THE REV. JAMES BREWSTER, D.D.,

*Minister of Craig, Forfarshire.*

It was the eternal purpose or pleasure of the ever-blessed God to glorify himself, or to manifest his glory. The means by which he executes this purpose are called his works. These works are, in one word, "the universe, the world, and all that it contains;" all that exists, and all that comes to pass. All this is the work of God, the execution of his purpose; bringing other beings into existence, by whom and to whom he might manifest his glory. That work is twofold,—giving to the universe its first existence, and then providing for its due order and continuance; called, therefore, in the Catechism, "the works of creation and providence."

"The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good."

*God made all things.*—This is the first truth that the Scriptures teach. "In the beginning God created the heavens and the earth." "God made the world, and all things therein; and giveth to all life, and breath, and all things." And this simple truth lies at the foundation of all religious worship and service. "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." This is the clearest reason for our glorifying God, and for seeing this to be our chief end, and for making it our entire duty. Nothing can possibly be plainer to every rational mind than this, that it is, and must ever be, our highest obligation and interest to please and serve the gracious Author of our being, and of all the good that comes along with that being, or that can ever flow from that being—that God (as every one may and should say, with the apostle) "whom I am, and whom I serve." But the work of creation is something more than God's making all things as they now are—giving them their present form and existence; it is, as is here farther said,

"*God's making all things of nothing.*"—This is properly the act of creating; not merely fashioning some pre-existent matter into new and various forms, but giving substance and existence where none was before,—producing both form and being out of nothing. "He stretcheth out the north over the empty space, and hangeth the earth upon nothing." This distinction is clearly conveyed by the words of the inspired historian of this world's origin, when he says, that "God blessed the seventh day, and sanctified it; because that in it he rested from all his works, which God created and made;" or, as the words more properly mean, "which God created to make;" which God first brought into being, and afterwards fashioned into all the innumerable forms and creatures, with which the universe is filled.

This doctrine of creation is not, indeed, the discovery of man's reasoning or inquiry, but is God's own revelation of his own work. The wisest of the heathen could form only the irrational and self-contradictory notion of some original matter existing from eternity, out of which all things were moulded or made; but the Scriptures plainly teach, that God alone is from everlasting, that he "only hath immortality,"—that "of him, and through him, and to him, are all things." "Through faith we understand that the worlds were framed by the word of God; so the things which are seen were not made of things which do appear." All that exists is, in the words of our Lord, "the creation which God created;" and of every thing and every being he can say, at all times, and in all respects, "I have created him for my glory; I have formed him, yea, I have made him."

But farther, as to the manner of this work of creation, and as here stated, "God made all things *by the word of his power*." The work of creation was the simple act of God's will. By a powerful word, as intimating that will, the original matter of all things was brought forth out of nothing, and the agents of progressive creation put in operation. "The heavens were framed by the word of God." "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He spake, and it was done; he commanded, and it stood fast." He required only to say, "Let there be," and "it was so." But, while thus he might have produced all things in one instant of time, and by one act of power, he was pleased to put forth a succession of these acts; and hence it is here stated, as what the Scriptures teach, that

God made all things "*in the space of six days*."—"In six days the Lord made heaven and earth, the sea, and all that in them is." This order of creation, and the work of each day, is distinctly declared in the beginning of his own revealed word of truth; and we may easily understand that many wise and good purposes were answered, both by these successive processes, and by these particular portions of time being employed. But only one special use or reason is made known to us, for the work of creation being completed in six days, rather than any other number; and that is, that thus we may have an example of our own period of labour during six successive days, and resting on the seventh, in obedience to his positive commandment. All that we are really concerned to know and believe respecting the work of creation is, that both in the matter and in the manner of that creation,

God made all things "*every good*."—This God himself, upon a survey of the whole, pronounced them to be; and we cannot possibly question that they were so. "And God saw every thing that he had made, and behold it was very good." Every thing in its place was perfectly adapted to serve the purpose for which it was designed; and particularly, to answer the great purpose of the whole work, namely, to manifest the glory of the great Creator. Nothing else than a desire to impart good could be supposed to induce the self-existent God, possessing in himself essential glory and eternal felicity, to call this vast universe into being, and to fill it with creatures innumerable, capable of enjoying life and happiness; and this gracious purpose every created object, as it came pure from his hand,

was perfectly fitted to serve. Every thing that he made, in every view that can be taken of it, was "very good." Whatever now appears among the works of creation that is the opposite of good, evil in itself, or the cause of evil, is the work of another hand, and belongs not to the first world, which its blessed Creator pronounced to be good, but to the present world, on which he pronounced a curse. Yet in the midst of judgment hath he remembered mercy, and made the good prevail over the evil; nay, hath made the evil itself to praise him, and promote the eternal purposes of his infinite, eternal, and unchangeable love. Still, then, may we look upon his work of creation as reflecting the glory of his perfections, and for ever find cause to say, as his Word teaches us to do, "All thy works shall praise thee, O Lord. The earth is full of the glory of the Lord." "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

1. Let us keep in mind *the design of God in the work of creation*. It was the execution of his eternal decree, to manifest his own glory; and how wonderful a work in itself, how far above our comprehension, the act of creation—making all things out of nothing! This was the first miracle, the greatest of all miracles; and still is a continued miracle, daily before our eyes, declaring God's glory. This, indeed, vain man is continually disposed to forget; just the more so, that he thinks he understands the works of creation around him. Much have we been able to search out of the beauty, and the uses, and the relations, of these works, and even to trace the secondary agents by which God works, and the secret operations which he is carrying on, by the settled laws which he hath imposed upon the material world; and much, in this way, are we enabled to discern of the power, and wisdom, and goodness, of the great Creator; but soon do the most profound inquirers, if they inquire wisely, come to deep things, even in the most common works of creation, which they cannot fathom, and become sensible, if they reason rightly, that the existence even of this visible world is a continued miracle, and full of mysteries. "The meanest work of God is inexhaustible, and contains secrets which the wisdom of man will never be able to penetrate. They are only some of the superficial appearances and sensible properties with which we are familiar. Substances and essences we cannot reach. The secret laws, which regulate the operations of nature, we cannot unveil. Indeed, we have reason to believe, that the most enlarged understanding must, in a very short time, resolve its inquiries into the will of God, as the ultimate reason."\* There the loftiest and the humblest intellect, the long-searching sage and the simplest man that goeth forth to his labour, are brought together to the same point, to see and say at once it is God's creation; it is his mighty voice, still saying, "Let it be;" his everlasting arm still holding it in existence—"upholding all things by the word of his power."

2. Let us, then, duly consider, in the works of creation, *the operation of his hands, and the tokens of his presence*.—Therein he manifests his perfections in ways innumerable—by proofs most palpable, in language most intelligible. On every side he bangs out his own hand-writing, in letters, if we may so speak, large and

\* Robert Hall.

legible, to tell us of his presence with us—of his care over us—of his claims upon us. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Nowhere, and at no time, "hath he left himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." There is no excuse for man forgetting God—living without God in the midst of God's own world; looking daily upon the traces of God's presence—the productions of his power—the proofs of his wisdom—the tokens of his goodness; yet seeing nothing of God, and "saying even in his heart, There is no God." "The open secret," as the universe has been quaintly called, the sign of God's glory openly hung out to the sight of his rational creatures, yet still a secret to so many of them. "A brutish man knoweth not; neither doth a fool understand this." "They are altogether foolish and brutish." There is often, indeed, a sufficient searching into God's works of creation, in order to know and understand his wonders; but this altogether in a manner that is atheistical—looking only at the tools that are in the hand of the Divine Artificer, and the manner in which he disposes them, but leaving, or rather keeping, the great Creator himself out of sight, and so, as saith the prophet, are "brutish in their knowledge." "Their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed;" and thus, seeing not God in these wondrous works which they themselves describe, are infinitely more irrational than the ignorant idolater of old, who worshipped every wonderful thing in creation as a god. In times of ignorance, the world was full of gods; and, in man's fancied wisdom, is now a godless world. Let us watch against both these extremes of foolishness; and see God in every object of creation, but make nothing created our God. In the least, as well as in the greatest of his works—in the leaf of the forest, as well as the sun in the firmament—you may see God made visible, and in every creature, as has been said, "a window through which you may look into the Infinite;" but let not your souls rest on any thing beneath the infinite, eternal, and unchangeable Jehovah. Harken, then, unto this, as the unceasing voice of creation. "Stand still and consider the wondrous works of God." Muse on the works of his hands. "These works of the Lord are great, sought out of all them that have pleasure therein;" and they are high, and wide, and deep enough to exercise the most exalted faculties of man or angel. The wisdom of Solomon, that excelled, found pleasure therein, when he "spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowls, and of creeping things, and of fishes." But there needs not great wisdom, or deep searching, or long leisure, to find this pleasure—nothing higher than every one may attain, who can read for himself what

God hath said in his Word concerning the creatures that he hath made. You have only to consider the heavens which are the work of his fingers, the sun for which hath he set a tabernacle, the moon which he hath appointed for seasons, and the stars of the sky in their multitude. You have only to lift up your eyes on high, and behold who hath created these things, and bringeth out their hosts by number. You have only to behold the great and wide sea, wherein are things creeping innumerable, both small and great beasts. You have only to learn who thundereth marvellously with his voice, and sendeth out lightnings that they may go and say, Here we are. You have only to keep in mind who giveth snow like wool, and scattereth the hoar-frost like ashes, and casteth forth his ice like morsels—who hath begotten the drops of dew, and stayeth the bottles of heaven, and stilleth the waves of the sea. You have only to consider who provideth the raven with his food, and maketh the stork know her appointed times; and the turtle, the crane, and the swallow to observe the time of their coming—who causeth the grass to grow for the cattle, and herb for the service of man. You have only to contemplate the lion, which turneth not away for any; the horse, who paweth in the valley; and the ox, who knoweth his owner; the ants, who prepare their meat in the summer; the locusts, who go forth in bands; and the spider, who taketh hold with her hands. You have only to consider the lilies of the field, how they grow, and by whom they are clothed with a beauty with which Solomon in all his glory was never arrayed. All these you may easily see to be very good, as God created them; and should learn to contemplate daily, as manifesting his glory, his power, his wisdom, his goodness, his presence. All these you are to regard, however, as in themselves nothing, as at first brought out of nothing, and as continually upheld by His will from sinking back into their original nothing. All these, you are to remember, according to His Word, shall at last wax old and pass away, and perish and be seen no more, and no place for them be found among things that are; while the blessed and faithful Creator shall alone remain, to be the portion of your souls—to be glorified and enjoyed for ever more. "Thou, O Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thine years shall not fail."

#### CHRISTIAN TREASURY.

*The Saints in Heaven.*—The saints in heaven shall have the glorious presence of God, and of the Lamb. God is every where present in respect of his essence; the saints militant have his special gracious presence. There they are brought near to the throne of the great King, and stand before him, where he shows his inconceivable glory! There they have the tabernacle of God on which the cloud of glory rests, the all-glorious human nature of Christ wherein the fullness of Godhead dwells, not veiled, as in the days of his humiliation, but shining through that blessed flesh (that all the saints may behold his glory), and making that body more glorious than a thousand suns! so that the city has no need of the sun, nor of

the moon; but the glory of God doth lighten it, and the Lamb is the light thereof" (properly the candle thereof), the Lamb is the luminary or luminous body which give light to the city; as the sun and moon now give light to the world, or as a candle lightens a dark room; and the light proceeding from that glorious luminary, for the city is the glory of God. Some time that candle burnt very dim, it was hid under a bushel in the time of his humiliation, but that now and then it darted out some rays of this light, which dazzled the eyes of the spectators; but now it is set on high in the city of God, where it shines, and shall shine for ever in perfection and glory. It was sometimes laid aside, as a stone disallowed of the builder; but now it is, and for ever will be, the light or luminary of that city; and that like unto a stone most precious, even like a jasper stone clear as crystal.—REV. T. BOSTON.

*Self-Examination.*—In order to unmask our hearts, let us not be contented to examine our vices, let us examine our virtues also, "those smaller faults." Let us scrutinize to the bottom those qualities and actions which have more particularly obtained public estimation. Let us inquire if they were genuine in the principle, simple in the intention, honest in the prosecution. Let us ask ourselves whether in some admired instances our generosity had no tincture of vanity, our charity no taint of ostentation? whether, when we did such a right action which brought us into credit, we should have persisted in doing it had we foreseen that it would incur censure? Do we never deceive ourselves by mistaking a constitutional indifference of temper, for Christian moderation? Do we never construe our love of ease into deadness to the world? our animal activity into Christian zeal? Do we never mistake our obstinacy for firmness,—our pride for fortitude,—our selfishness for feeling,—our love of controversy for the love of God,—our indolence of temper for superiority to human applause? When we have stripped our good qualities naked; when we have made all due deduction for natural temper, easiness of disposition, self-interest, desire of admiration, when we have pared away every extrinsic appendage, every illegitimate motive, let us fairly cast up the account, and we shall be mortified to see how little will remain. Pride may impose itself upon us even in the shape of repentance. The humble Christian is aggrieved at his faults, the proud man is angry at them. He is indignant when he discovers he has done wrong, not so much because sin offends God, as because it has let him see that he is not quite so good as he had tried to make himself believe.—MRS H. MORE.

*Thoughts on the close of the Year.*—My soul, how hath the year been hastening from thee, and thou hastening in it from the world! Where are the days fled? They are gone to be numbered with the years beyond the flood; and thou art now standing as on the isthmus of time. "The end of all things is at hand." Friends are dying around thee—thou art dying thyself—yea, the world is dying, and "the end of all things is at hand." In this state, my Lord, well may I look up to thee; circumstances so very solemn may well induce soberness and watchfulness unto prayer. Yes! blessed Jesus, I would pray thee so to direct each thought of my heart, that every faculty may be on the watch-tower waiting my Lord's coming. Thou hast said, "Yet a little while, and he that shall come will come, and will not tarry." Oh! then, for grace to live by faith on thee; and so to live, that when I change worlds I may not change my company; for if in time I live with Christ, and enjoy Christ, I shall not live less with Christ, nor enjoy Christ less, when I exchange time for eternity. Lord Jesus, make me watch unto prayer, and thou wilt be, both now and then, in life and death, my portion for ever.—REV. DR HAWKEN.

*Christ the Light and Comfort of the Church.*—When the sun takes its course towards us in the season of the year, it drives away the sharp frost, and the heavy fogs of winter, it clears the heavens, decks the earth with variety of plants and flowers, and awakes the birds to the pleasant strains of their natural music. When Christ, after a kind of winter absence, returns to visit a declining church, admirable is the change that he produces; all begins to flourish by his sweet influence,—his house, his worship, his people, are all clothed with a new beauty; but it is spiritual, and, therefore, none but spiritual eyes can discern it. When he will thus return, all the power and policy of man can no more hinder him, than it could stay the course of the sun in its circle. In like manner, a deserted, forsaken soul, that can do nothing but languish and droop, while Christ withdraws himself, what inexpressible vigour and alacrity finds it at his returning. Then those graces which, while they lurked, seemed to have been lost and quite extinguished, bud forth anew with pleasant colour and fragrant smell. It is the light of his countenance that banisheth their false fears, that strengthens their faith, and cures their spiritual infirmities. The Sun is indeed the sovereign physician.—"Unto you that fear my name, shall the Sun of Righteousness arise with healing under his wings." Mal. iv. 2.—ARCHBISHOP LEIGHTON.

## SONNETS ON PRAYER.

## I.

LORD, what a change within us one short hour  
Spent in thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear:  
We kneel—how weak! we rise—how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong—  
That we are ever overborne with care—  
That we should ever weak or heartless be,  
Anxious or troubled,—when with us is prayer,  
And joy, and strength, and courage are with THEE

## II.

When hearts are full of yearning tenderness  
For the loved absent, whom we cannot reach,  
By deed or token, gesture or kind speech,  
The spirit's true affection to express;  
When hearts are full of innermost distress,  
And we are doomed to stand inactive by,  
Watching the soul's or body's agony,  
Which human effort helps not to make less;  
Then like a cup capacious to contain  
The overflowings of the heart, is prayer:  
The longing of the soul is satisfied—  
The keenest darts of anguish blunted are;  
And though we cannot cease to yearn or grieve,  
Yet have we learnt in patience to abide.

REV. R. C. TRENCH.

## THE CHARACTER OF DANIEL:

## A DISCOURSE.

BY THE REV. ROBERT BURNS, D.D.,  
Minister of St George's Parish, Paisley.

(Continued from page 811.)

"Now when Daniel knew that the writing was signed,  
he went into his house;" &c.—DAN. vi. 10.

II. LET us now attend to those lessons of practical piety, which the conduct of Daniel, in the

instance before us, is designed and fitted to furnish to our minds.

1. We have here an edifying example of well principled and well regulated devotion.—Daniel, though a great man, was not ashamed to acknowledge a higher and greater than himself; to cherish toward him the sentiments and the feelings of ardent piety; and to bow the knee in his presence, in the attitude of prayer. Prayer he recognised as a duty, and cherished as a source of consolation. Often had it cheered him in his moments of solitude and of sorrow,—often had it proved a most salutary refuge when all other refuges seemed to fail. It lightened the pressure of captivity, and even in the land of strangers, and amid the desolations of Judah, he poured forth his soul before his God, and found that he was a present help, “and that he never saith to any of the seed of Jacob, seek ye me in vain.”

Nor does he satisfy himself with silent and solitary musings—the ejaculations of a devout soul to “Him who seeth in secret,” he “enters into his house,” and he prays in his ordinary habitation, sometimes alone, and at other times with the members of his family around him, having adopted the truly patriarchal, and truly scriptural principle, that every house not only may be, but ought to be, a “place where prayer is wont to be made,” and that wherever we pitch our tent, there God must have an altar. Along with his petitions, he “gave thanks” for the mercies of the past, and the hopes of the future,—remembering, that in the midst of his present dangers and difficulties, he had still abundant cause of thankfulness to his God. He recognised God as standing to him in covenant relation, for we are told “he prayed and gave thanks unto God.” When he prayed and gave thanks,—“he kneeled,” as expressive of humility, and reverence, and submission; he did this “three times a day,” after the example of David and other servants of God, in former and later times—in the *morning*, when the dawn of another day reminded them of the mercies of the past night, and the snares and temptations which every day brings along with it; in the *evening*, when the shades of night and the dark mantle of nature associated themselves with the holy musings of their souls on Him “who maketh the outgoings of the morning and of the evening to rejoice,”—and at *mid-day*, when the extreme heat of the sultry clime of Palestine, rendered retirement, and repose, and refreshment absolutely necessary, and when the thought of Him who causeth his sun to shine, and who giveth the things which are requisite for the body, led them to offer before his throne the tribute of humble gratitude, and to ask of him his salutary protection, that the “sun may not smite them by day, nor the moon by night.” This, we read, was done by him as aforetime. There was nothing new in it,—no ostentatious additions, by reason of his peculiar circumstances, and no deviations from, or omissions of, the established rule. It was his ordinary practice, it was part of his established

private and domestic economy, the statute and common and confest ordinary law of his chamber, and of his household. What an edifying example of devotion in this pious and consistent nobleman! “Not many great—not many noble are called,” still there are some. How dignified and sublime is piety in every situation, and more especially when associated with the splendours and immunities of rank! Do these make any additions to its native lustre? No; “when unadorned it is most adorned;” but they derive new splendour and new dignity from it: and in the crown of the monarch, and the coronet of the noble, it constitutes the finest and the fairest jewel.

It is no uncommon thing to find men excusing Christians in the neglect of private and familiar prayer, by pleading the number and extent of their secular engagements,—the man of merchandise with his counting-house, and its endless routine,—the mechanic and the operative *artisan*, with the load of business pressing on them from their customers,—the farmer with his fields and crops, and his servants, and his cattle, and his markets;—the man of rank, moving in a style superior to theirs, with his ceaseless retinue of visitors, and sports, and avocations nameless, domestic and public. Had Daniel been inclined to find an excuse for the neglect of private and household devotion, he might have easily found a most plausible one indeed, in the multiplicity of his secular concerns, and the magnitude of his public engagements. He pleads no such apology; for we find that, amid all the hurry of state affairs, he kept himself at leisure, probably by an admirable adjustment of his time and occupations—for thrice each day waiting upon his God. No false shame prevented him from officiating as the priest at his own altar; and, like David, he felt a peculiar delight in returning from official duty, and retiring from the hurry and bustle of the world, that he might call upon the name of his God, and bless his household.

2. We have here a noble example of steadfastness in the faith.—He knew that the decree was signed, that it was now passed into an established law of the empire, and that the very design and purpose of it were to entrap him and bring him into trouble. The reflection on it must have occasioned him no small measure of anxiety, and the trial of principle is severe. Many suggestions may have presented themselves to his mind, as suitable to such an exigency, and many very fair schemes might have been devised to save him from the cruel alternative. Even a man of sincerity in the main might have thought himself warranted, in a case so trying, to have used a little management so as to secure his life, and yet not violate his principles. He might have refrained from praying visibly, and in audible words, while yet he poured out his heart secretly before the Lord. He might have suspended the worship of the family while he contrived to retain that of the closet and the heart. He might omit for the thirty days, his ordinary times and occasions of devotion, with the under-



stood resolution, that he would pray so much the oftener, when the days were expired, and the danger was over. But Daniel knew that all these plans and schemes, plausible as they might appear, would not do for him. They all proceeded on the principle of concealment, or omission of duty, or a change in the usual manner of doing it, and all from the fear of man, which bringeth a snare. Daniel was a public man, and the representation of the more religious part of his countrymen in Daniel, and the most prominent witness to the honours of the true God, in the midst of surrounding idols. The eyes of many were therefore on him; and had he failed, or appeared to fail now, when his principles were brought so decidedly to the test, "it would have been as when a standard-bearer fainteth." Had he acted on compromising principles, it would have been thought both by his friends and by his enemies, that he had thrown up his accustomed duty, for this time, through cowardice and base fear, which would have tended much to the dishonour of God, and the discouragement of his brethren. Individuals of less decided character, and, moving in a lower and more obscure sphere, might act with caution and reserve, but Daniel, who was a veteran in the army of the saints, and who had so many eyes upon him, must act with more courage, and for this very reason too, that he knew the law to be made expressly for him. He resolves not even to seem to come short of his ordinary and accustomed duty. He follows his usual mode of worshipping his God, and thus by steadfast adherence to the path of rectitude, leaves to his foes not the shadow of a plea, that he had either relinquished his religion or even waived the outward and ordinary expressions of it, for the sake of self-interest.

The pattern here unfolded to us, is a noble one indeed, and the language of it is clear and decided. "Be not afraid of them that kill the body, and afterwards have nothing more that they can do," "who art thou, that thou shouldst be afraid of a man that shall die; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Isa. li. 12, 13. Our blessed Redeemer lays great stress on the duty of an open and undisguised profession of his name and cause before men, "For whosoever shall be ashamed of me, and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." We have little cause to fear the "fury of the oppressor," or the arm of persecution to be raised up against us. In these happier days, and in our beloved land, Christianity is recognised and established by law, and we are permitted to sit each under his "vine and fig-tree, none daring to make us afraid." Our temptations then, to hide our religion from others, are trifling in the extreme, when compared with Daniel and the good men of other days. So that our guilt is exceedingly magnified if it be so that we conceal our religious views for fear of displeasing those whom

we wish to serve, that we can dispense with our customary religious observances, for the sake of the company who chance to be with us, and who may not be of our way of thinking on these matters—that we tolerate blasphemous and profane and impure communications, for fear of offending by reproof, or by some other decided marks of disapprobation, or that we yield in our practice to the fashion of the world, just because it is the fashion, and we have no power to change it.

Nevertheless, it is quite possible that even now the disciples of the Redeemer may be called to suffer persecution. The sneer of ridicule may be pointed at their superior sanctity. The world's dread laugh may disturb and vex the most placid and amiable, and yet decided minds. The forfeiture of interest and worldly favour and advancement, may be the price which we may be called to pay for purity and integrity of principle; and the trial of cruel mockings "may constitute no small ingredient in that cup of bitterness which is mingled for the drink of Him who trod the wine-press alone." In the ordinary commerce of life, then there will be trials of faith, and Christians may be called to hold fast their integrity, at some considerable expense. It is just in such cases as these, that the example of Daniel holds forth at once a pattern to guide and an encouragement to cheer. Do not the mean compliances of Christian professors harden many transgressors in their evil course? Do you not teach them to despise your principles, by your timorous desertion of them? Do you not thus show that you prefer your ease, your reputation, or your emolument, to the advancement of the kingdom of Christ? And, do you not give occasion to the men of the world to say, that religion is all a trick, or piece of political finesse, and that its most zealous friends can just be as worldly and as complaisant as others, when it chances to serve their turn by being so? Bad as the world is, it loves consistency, and Daniel, through a long life of tried integrity, commanded the respect of his most determined enemies. The language of his history then is clear and explicit. "How long halt ye between two opinions." Let our grand rule of conduct ever be that of the apostle and his followers,—"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

3. *Lastly*, We have in Daniel a practical illustration of the grand principles whence all true devotion and all genuine piety must flow. We are told that, notwithstanding the infamous decree of Darius, Daniel went into his chamber, the ordinary scene of his devotional exercises, and "his windows being open toward Jerusalem, he prayed unto his God." This was his ordinary practice; and we may rest assured that the opening of his window, far from being a symptom of ostentatious display, was the usual accompaniment of the devotional exercises; that the sight of the visible heavens might affect his heart with a sense of awe and reverence to that God who dwelleth far above

the ethereal firmament, and "whom the heaven, and heaven of heavens, cannot contain;" that his affections might be elevated far above the dull level of mortality, and receive a holier and a heavenlier direction; that the great principle of the unity and spirituality of the true God might powerfully impress his soul; and that the purifying influence of spiritual things might be habitually present, to counteract the carnal tendencies of the heart. These are amongst the essential principles of all substantial piety; but there is here something more specific and more peculiar to the character of a spiritual worshipper of God. Daniel had "his windows open toward Jerusalem," and thither he directed his eye and the thoughts of his heart, to show that Jerusalem, the holy city, though now in ruins, was still dear to his soul—that he cherished an affection for its "very stones and its dust"—that, though he was a great man in Babylon, he still concurred with the meanest of his brethren of the captivity in remembering "Jerusalem, and preferring it above his chiefest joy." Jerusalem was the place which God had chosen to put his name there; and when the temple was dedicated, Solomon's prayer to God was, "that if his people should, in the land of their enemies, pray unto him with their eye towards the land which he gave them, the city he had chosen, and the house that was built to his name, that then he would hear and maintain their cause." 1 Kings viii. 48, 49. And Daniel acted upon this prescribed principle. There is in it something far beyond the feeling of common patriotism or national attachment. There is in it the pious recognition of Jehovah as, in the most affecting and important sense, the God of Israel. There is a look to the temple at Jerusalem, as the place of the Divine abode and of the Divine manifestation. The mercy-seat is recognised as the symbol of Divine mercy to mankind, and as typical of that "throne of grace" sprinkled with the blood of the Redeemer, to which "we have access with boldness, through the faith of him." That Daniel entertained a spiritual view of the Divine economy towards Israel, is clear from the whole tenor of his writings; and his conceptions relative to the method of salvation are conveyed to us in language peculiarly explicit. "Messiah," says he, "shall be cut off, but not for himself." "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy,

and to anoint the Most Holy." In looking to the mercy-seat at Jerusalem, Daniel looked to Him, the glory of whose grace was symbolised by the Shechinah, the brightness of that light which overshadowed the Divine propitiatory—to Him, in whose name alone could he, as a guilty criminal, draw near to his Father—to Him, whose blood was to be shed for the reconciliation of sinners to God—to Him whom he beheld "in the night visions, coming with the clouds of heaven, to the Ancient of Days, and to whom there was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; whose dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." In illustration of the same thing, we are told that Daniel "prayed unto his God;" and he knew full well that a pure and holy Being could be the God of an impure and unholy creature only in that way, on those terms, and according to that constitution which He himself has seen meet to prescribe, and clearly to make known, for our encouragement and salvation. Prayer, acceptable prayer, cannot be presented to the Father in any other way; and we delude ourselves most miserably, indeed, if we venture to draw near to the throne of unspotted holiness in any other way, or on any other footing, than that which has been made known to us in the everlasting covenant. The only true religion is the religion of a covenanted God; and the only true principle which can be recognised as genuine, and as truly valuable, is that faith which rests on the love of the Father, through the interposition of the Son—that faith which humbles the sinner, while it exalts the Saviour who bought him with his blood—that faith which, like Daniel's, looks towards the mercy-seat, and derives from that mercy-seat all its energy and all its hope. It was this faith which Abel exercised, when he offered up a more excellent sacrifice than Cain. It was this faith which Abraham exercised, when he "beheld the day of Christ afar off, and was glad." It was this faith which Job cherished, when, in the impassioned ardour of his soul, he exclaims, "I know that my Redeemer liveth." It was this faith which Daniel exercised, when the angel Gabriel came to him with the answer to his prayer, and hailed him, with affectionate endearment, as the "man greatly beloved;" and it is the very same faith, in substance if not in form, which every true Christian exercises, when he pours out his heart before the Lord, and "goes unto God as his exceeding joy."

THE END.