

6. Yea, he will bring to light, not the hidden works of darkness only, but the very thoughts and intents of the heart. And what marvel? For he "searcheth the reins and understandeth all our thoughts. All things are naked and open to the eyes of Him with whom we have to do. Hell and destruction are before him without a covering: how much more the hearts of the children of men?"

7. And in that day shall be discovered every inward working of every human soul; every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be clearly and infallibly seen who was righteous, and who unrighteous; and in what degree every action, or person, or character, was either good or evil.

8. "Then the King will say to them upon his right hand, Come ye blessed of my Father. For I was hungry, and ye gave me meat; thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." In like manner, all the good they did upon earth will be recited before men and angels: whatsoever they had done, either in word or deed, in the name, or for the sake, of the Lord Jesus. All their good desires, intentions, thoughts, all their holy dispositions will also be then remembered; and it will appear, that though they were unknown or forgotten among men, yet God noted them in his book. All their sufferings, likewise, for the name of Jesus, and for the testimony of a good conscience will be displayed unto their praise, from the righteous judge, their honour before saints and angels, and the increase of that far more exceeding and eternal weight of glory."

9. But will their evil deeds too (since, if we take in his whole life, there is not a man on earth that liveth and sinneth not), will these be remembered in that day, and mentioned in the great congregation? Many believe they will not, and ask, "would not this imply that their sufferings were not at an end, even when life ended; seeing they would still have sorrow, and shame, and confusion of face to endure? They ask further, How can this be reconciled with God's declaration by the Prophet, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, all his transgressions that he hath committed, they shall not be once mentioned unto him." Ezekiel xiii. 21, 22. How is it consistent with the promise which God has made to all who accept of the Gospel-covenant, "I will forgive their iniquities, and remember their sins no more?" Jer. xxxi. 34. Or, as the Apostle expresses it, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more?" Heb. viii. 12.

10. It may be answered, it is apparently and absolutely necessary, for the full display of the glory of God, for the clear and perfect manifestation of his wisdom, justice, power, and mercy towards the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all their desires, thoughts, and intents of their hearts. Otherwise, how would it appear out of what depth of sin and misery the grace of God had delivered them? And, indeed, if the whole lives of all the children of men were not manifestly discovered, the whole amazing contexture of Divine providence could not be manifested: nor should we yet be able, in a thousand instances, "To justify the ways of God to man," unless our Lord's words were fulfilled in their utmost sense, without any restriction or limitation, "There is nothing covered that shall not be revealed, or hid that shall not be known," Matth. x. 26. Abundance of God's dispensations under the sun would still appear without their reasons. And then when only God hath brought to light all the hidden things of darkness, whatsoever were the actors therein, will it be seen that wise and good were all his ways, that he saw through the thick cloud, and governed all things by the wise counsel of his own will; that nothing was left to chance, or the caprice of men, but God dispensed all strongly and sweetly, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the divine perfections, the righteous will rejoice with joy unspeakable: far from feeling any painful sorrow or shame for any of those past transgressions, which were washed

away by the blood of the Lamb. It will be abundantly sufficient for them, that all the transgressions which they had committed, shall not be once mentioned unto them, (to their disadvantage); that their sins, and transgressions, and iniquities shall be remembered no more, to their condemnation. This is the plain meaning of the promise; and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon the left hand, and they shall be judged, every man according to his works. But not only their outward works will be brought into the account, but all the evil words which they have ever spoken; yea all the evil desires, affections, tempers, which have had a place in their souls; and all the evil thoughts or designs which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon these on the right hand: the dreadful sentence of condemnation upon those on the left: both of which must remain fixed and immovable as the throne of God.

[TO BE CONTINUED.]

BIOGRAPHY.

A SHORT ACCOUNT OF JAMES FERGUSON,
Born at Keith, in Scotland, A. D. 1710.

The hand on Nature or peculiar minds
Imprints a different bias, and to each
Decrees its province in the common toil.
To some she taught the fabric of the Sphere,
The changeful Moon, the circuit of the Stars,
The golden Zones of Heaven.

AKENSIDE.

A very learned Divine has defined the term *Genius*, "an extraordinary capacity for Philosophy, Oratory, Poetry, or any other Art or Science: the constituent parts whereof are a strong understanding, and a lively imagination; and the essential property a just taste." The accuracy of this definition has repeatedly been demonstrated; and it is presumed, that the Philosophic Ferguson, whose portrait is here presented, will not detract any thing from its general correctness.

Some writers have characterized this truly ingenious man, as an "extraordinary phenomenon of the self-taught kind," particularly as relating to that grandest of all sciences, Astronomy.

While employed in tending sheep, which is no disgraceful occupation, he acquired a surprising knowledge of the stars; and his abilities being discovered by some neighbouring gentlemen, he was removed to one of their houses, where he learnt decimal arithmetic, the rudiments of algebra, and also geometry from one of the servants.* From a description of the globes in Gordon's grammar, he made one in three weeks sufficiently accurate to enable him to work problems. He afterwards made a wooden clock, which, he says "kept time pretty well;" the bell on which the hammer struck the hour, was the neck of a broken bottle. He also attempted to make a watch.† And in consequence

* After the labour of the day, and when in the service of James Gleshan, he frequently went into a field with a blanket wrapped about him; he then lay down on his back, and stretched a thread with small beads upon it, at arms' length between his eye and the stars; sliding the beads upon it, till they hid such and such stars from his eye, in order to take their apparent distances from one another; and then lying the thread down on a paper, he marked the stars by the beads, according to their respective positions.

† Speaking of this man, whose name was Alexander Cantley, and brother to Thomas Grant, Esq. of Achnanney; Ferguson says:—"He was the most extraordinary man that I ever was acquainted with, or perhaps ever shall see; for he was a complete master of Arithmetic, a good Mathematician, a master of Music on every known instrument except the Harp, understood Latin, French, and Greek, let blood extremely well, and could even prescribe as a Physician upon any urgent occasions. He was what is generally called SELF-TAUGHT; but I think he might with much greater propriety have been termed GOD ALMIGHTY'S scholar."

‡ The circumstances connected herewith, is curious:—"Having," says he, "no idea how any time-keeper could go but by a weight and line, I wondered how a watch could go in all positions; but happening one day to see a gentleman ride by my father's house, I asked him what o'clock it then was; he looked at his watch, and told me. As he did that with so much good nature, I begged of him to show me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands. I saw the spring-hor with part c' the chain round it, asked him what it was that made the chain turn round; he told me that it was that round by a

of his dexterity, the gentry employed him in clean and repairing their clocks. Having a taste for drawing, he also earned something by sketching pattern for ladies' work; and beginning to draw portrait with Indian Ink, he supported himself creditably for some years.

In 1743 he went to London, where he published some astronomical tables, and calculations, and gave lectures in experimental philosophy, which he repented with success throughout the kingdom. He published in 1754 a brief description of the Solar System, with an Astronomical Account of the Year of our Saviour's Crucifixion; also an Idea of the Material Universe, deduced from a Survey of the Solar System. But his greatest work is his "Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics." It first appeared in 1756, and has been several times reprinted.

His Dissertations and Inventions in Mechanics, and other branches of the Mathematics, introduced him to the favour of his present Majesty, who conferred upon him an annual pension. In 1763 he was elected a Fellow of the Royal Society, without paying the admission fee, or the annual subscriptions. His Tables and Tracts relative to several Arts and Sciences, appeared in 1767. Besides these works, he was the Author of "Select Mechanical Exercises;" "the Young Gentleman and Lady's Astronomy;" "an Introduction to Electricity;" "the Art of Drawing in Perspective, made easy;" and several Tracts and Papers in the Philosophical Transactions.

He was a man of the clearest judgment, and most unwearied application to study, benevolent, meek and innocent in his manners as a child; humble, courteous, and communicative. Instead of pedantry, philosophy seemed to produce in him only diffidence and urbanity, a love for mankind and for his Maker. His whole life was an example of industry, resignation, and usefulness. He died November 16, A. D. 1776.

Something there is more needful than expence,
And something previous e'en to taste—'tis sense;
Good sense, which only is the gift of Heav'n,
And, though no science, fairly worth the svezs!

POPE.

MISSIONARY INTELLIGENCE.

From the Columbian Star, (Phil.)

WONDERFUL DELIVERANCE.—In an extract of the Diary of Frederickssthal, in Greenland, during the year 1827, the following astonishing circumstance is recorded. After giving an account of the safe return of several boats, laden with provisions and the necessary materials for building their successes in gardening, erection of houses, the herring fishery, &c., the Diary of the 24th May, records the arrival of the assistant Nathaniel, and his family. In a report of his success in the seal-fishery, the following remarkable preservation of his life is given. It might almost be deemed fabulous, were not the most unequivocal proof tendered of his unimpeachable veracity. After exclaiming, "I have now experienced what it is to be near death," he related the following:—

"Being in company with another brother, who was yet inexperienced in the management of a kayak, he met a Neitsraok, the largest kind of seal, which

steel spring within it. Having then never seen any other spring than that of my father's gun-lock. I asked how a spring within a box could turn the box so often round, as to wind all the chain upon it. He answered, that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him I did not yet thoroughly understand the master: well, my lad, says he, "take a long thin piece of whalebone, hold the end of it fast between your finger and thumb, and wind it round your finger; it will then endeavour to unwind itself; and if you fix the other end of it to a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop." I thanked the gentleman, and told him I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone. I enclosed the whole in a wooden case, very little bigger than a breakfast tea-cup; but a clumsy neighbour one day looking at my watch, happened to let it fall; and turning hastily about to pick it up, set his foot upon it and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man." He never attempted to make another.