

flesh of the beasts, whilst they were yet alive, and ate it raw.—1. Sam. c. 14. v. 33. To prevent this, Saul caused a great stone to be rolled to him, and ordered that the cattle should be killed upon that stone, by cutting their throats. Thus the blood was poured upon the ground like water, and the animal known to be dead before its flesh was eaten.—**BURDER.**

REFLECTION.—Every thing proves the existence of the one great, true, and living God. His mighty arm launched forth those prodigious masses of matter which we observe in the universe, and gave them their form and use. His wisdom arranged them, and caused them to answer their respective ends; his goodness appoints the ends to be numerous and promotive of human felicity. To the works of God around us let us never be inattentive; from the almost imperceptible atom floating in the air, through all the various gradations of bulk and size, a God is to be seen; and where thus behold, he ought to be adored and served!

ON A RIGHT LINE.

For the sake of demonstration I would ask concerning the above figure, "What is it?" and in direct reply would say, "It is a *right line*;" and being convinced that we cannot too strictly examine ourselves, "I would," to use the prophet's language, "lay judgement to the line, and righteousness to the plummet," in order to determine how far our lives are consistent with *rectitude*.

In proceeding to such a task I would immediately observe that the above *right line* may, by common analogy, be considered as emblematic of a *right line of conduct*: I shall therefore notice a few of the qualities, or rather properties, of this *line*, applying them as I proceed to life in general.

Let us first observe that this *right line* is "the nearest possible conjunction of the two extreme points;" and in applying this first particular to life in general, I observe that from this we should learn to take the most direct means of accomplishing all important objects, in order to save both time and trouble.

Secondly, Observe that this *line* "lies equally between the two extremities." And let this teach us always to avoid extremes, and to choose the happy medium which alone will preserve us from the many evils necessarily attendant on any other line of conduct.

Thirdly, Let us notice that this *line* is *upright*; and it is also said (Ecc. vii, 29) that "God made man *upright*," though they have sought out many inventions. But though man is fallen from his primeval *upright* nature, yet should it not be our aim to strive to attain something like that nature; or, in other words, to strive to habituate ourselves as much as possible to the practice of those virtues with which the all-wise Creator endued his creature man, when he formed him of the dust of the earth? Piety towards God, integrity, sincerity, liberality, temperance, and justice towards our fellow creatures, and indeed many other amiable virtues, are summed up in this one word *uprightness*, since an *upright* man must be a professor of all these. It is said of Job, "He was a perfect and *upright* man;" and the prophet, speaking of the Most High, says, "With the *upright* thou wilt show thyself *upright*." I would also refer my young readers to what is said in Psalm xxxvii, 37, "Mark the perfect man, and behold the *upright*, for the end of that man is peace!"

Fourthly, Observe that this *line* is "always the same." Indeed it is impossible to alter its form without destroying its nature; and from this let us learn the necessity of a *uniform line* of conduct. Surely that man is not to be trusted who would say one thing to-day and wish to retract it to-morrow. Indeed, if a person can thus act, we may fairly conclude that he has either a weak intellect, or a bad disposition. But here we should not include any person who has been mistaken, and afterwards being convinced of his error, abandons that error for the truth: no, such conduct is highly commendable; but that man is highly reprehensible who would say any thing, or do any thing, or wish to retract what he had so said or done, without any other reason than his own caprice. Hence the old maxim, *Semper idem*.

Fifthly, Let us remark that this *line*, (being *upright*), is averse to a *base line*; and surely that man

cannot be an *upright* man who is not averse to any thing *base*. A *base* person he shuns, a *base* motive he scorns, and a *base* action he is an utter stranger to.

Sixthly and lastly, Let us observe that the young in particular should learn from this *right line*, to mark and observe their conduct, to see if that is *right*; looking to the word of God as the proper standard, and seeing that whatever they do, they take care to do that which is *right in the sight of the Lord*.

BEST STYLE FOR THE PULPIT.—The prophets and apostles have given us the *true popular pulpit style*; a style that could move the multitude—could inspire them with rage, or drown them in tears—that took the heart by storm, and the understanding by argument—in the *simplicity of language* which is the very vehicle of the sublime: eloquence lives in magnificence of thought, not in the soft flow of words, which puts a congregation asleep, because it delivers them from the trouble of thinking. I will give the plan of the *pulpit orator*, in preparing for his public exhibitions, from one of the best men that has lived since the apostles' days—the great and eloquent Saurin.—*Pandect*.

"CHRISTIAN PREACHER.—Thou who studiest to convince, to persuade, to carry away the hearts of the people to whom God hath sent thee, make neither Cicero nor Demosthenes thy model: investigate the ideas, appropriate the language, and seize the spirit of the inspired writers. Heat thy imagination at the flame which burned within them, and with them endeavour to elevate thy mind to the mansions of God—to 'Light which no man can approach unto.' Learn of those great masters to handle 'the sword of the Spirit,' and to manage 'the word of God, quick and powerful, and piercing, to the dividing asunder of soul and spirit, and of the joints and marrow.' When the Holy Spirit deigns to distinguish one of his servants by gifts of this kind, my God! with what a rich profusion hath he the power of doing it! He fixes the orator's imagination with a flame altogether divine; he elevates his ideas to the least accessible regions of the universe, and dictates language above mortal tongues."

The late Bishop of Derry, in Ireland, who was an eccentric kind of character, riding between New-comblinrad and Colerain, overtook an aged man, bent down with infirmity. Observing something venerable in the appearance of the tardy traveller, he invited him into his carriage. After some altercation concerning a variety of things, finding the old man possessed of a sensible mind, he addressed him thus:—"My good old man, if I may augur right, you have seen better days than those which have silvered your head with grey hairs. I intend now to propose two questions to you, which if you answer discreetly, may have a tendency to promote your happiness in the eve of life. Tell me in the first place, What is the greatest wonder you ever saw?"—"The most wonderful thing I ever saw," (replied the old man) is this: I never saw any person, whose face was more than fourteen inches in diameter; and yet every face that I ever beheld, differed the one from the other.—"You have answered extremely well," said the Bishop: "Tell me now, the greatest wonder you ever heard of."—"The greatest wonder I ever heard of," he replied again, "is this: God was manifest in the flesh; justified in the spirit: seen of angels; believed on in the world; preached among the Gentiles; and received up into glory."—The Bishop was astonished at the acuteness displayed in both answers; and, according to the relation, settled something yearly on him.

TALENTS AND GENIUS.—Hazlitt sets the difference between men of talent and men of genius in a very striking point of view. He says—

"Talent is the capacity of doing any thing that depends on application and industry, such as writing a criticism, making a speech, studying the law. Talent differs from genius, as voluntary differs from involuntary power. Ingenuity is genius in trifles, greatness is genius in undertakings of much pith and moment. A clever or ingenious man, is one who can do any thing well, whether it is worth doing or not; a great man is one who can do that which, when done, is of the highest importance. Themistocles said, he could not play on the flute, but that he could make of a small city, a great one. Napoleon used to say, that his taste in military dress did not enable him to adjust the cut and the trimmings of a dragon jacket, but he could manoeuvre two hundred thousand men at once in the field, better than any general of the age.

From the *Philadelphian*.

PRESBYTERIAN CHURCHES IN THE UNITED STATES.

In May 1828, we had 1268 Churches of these 1056 are actually supplied, by ministers and licentiates, 236 Churches are destitute of both pastors and stated supplies, and 276 are without preaching every Lord's day. Our number of communicants returned is 646,308.

There are probably 15 baptised members, who are now pew holders, supporters of, and attendants on public worship in our Presbyterian churches, for every communicant in our connection; and if so then our body in the United States contain 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last 20 years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last 20 years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers.—Of our present preachers 600 will probably decrease before that time, leaving of the 1479 no more than 819. To these add the 1528 which may be gained in 20 years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000; so that 2,593,000 of our people, or more than our present whole number, will be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about three to one. How wide is the field which is open before us!—Truly our portion of the harvest is great, and the labourers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

THE METHODISTS.—The present year, 1829, will form the centenary of Methodism. In 1729, this sect first commenced at Oxford, under the Rev. J. Wesley.

"*Watch night.*"—We had often heard of a "Watch Night amongst the Methodists; and at the request of some friends, we, on Wednesday night, attended this ceremony at Brunswick Chapel, an account of which may not prove uninteresting. The service commenced about 10 o'clock, and was continued until half-past 11, with singing and prayer. The Rev. Mr. Grindrod then delivered a short but exceedingly appropriate address, alluding to "the benefits and mercies we had each and all of us experienced during the year which was about to pass away for ever,—that the life of every one then present would, at some period, and no one could tell at what distance, be as near its last pulsation as was the present year; let us then thank God for the favours and mercies we had received, and let us join silently and fervently together, in imploring the favour and affection of Heaven for the year we were about to enter into." About 10 minutes to 12, the whole congregation, which was very large, knelt down, after the example of the minister, and a solemn death-like silence prevailed, until interrupted by the chapel clock, which proclaimed that the last year had passed and gone. Mr. Grindrod then again addressed his congregation, and exhorted them to increased diligence and zeal in the service of their Maker. The congregation now joined in the old Wesleyan hymn to the New Year. "Come, let us anew," &c., which was well sung, accompanied by the extraordinary organ at this chapel: The congregation then paid the compliment of "a happy new year" to their several friends, as they retired: and we must say, in sincerity, that the impression on our own minds was, that it was an exceedingly proper and impressive ceremony.—*Leeds Patriot*

Time is compared to a post, a ship, an eagle. Too many appear as careless as if this post had lost his spur and ceased to run, as if this ship were in a calm without motion, as if this eagle had laden feet instead of wings. No time is yours but the present. The time gone comes no more; the time to come may find you gone when it comes.

Bion would often say, "Young men should excel in fortitude, and old men in prudence; and he declared that prudence as far surpassed all other virtues, as vision did the other senses.