

4. *The Monthly Record of the Church of Scotland.*

relation of all religious growths in general history, in the church and in the individual, to the Holy Spirit a present Christ.

CHRIST'S SYMPATHY CONSTANT.

Now I wish you all to feel, and to feel it in every drop of your blood to-night that Christ as your friend sympathises with you at all times, and in all the moral conditions of your nature. Do not think that he sympathises with you and loves you when in your best moods only; for if you should, you wrong him bitterly. A bird is no more surely noted by us all, when, glancing upward through the morning light, he pours his liquid notes upon the fragrant air, than when, stricken by cruelty or evil chance, he lies fluttering, a bunch of ruffled and bloody plumage, upon the dewy lawn. And so it is with us, good friends. Our souls are not known and noted of God the most, when light and tuneful, they are lifted in ecstasy upward; but equally watched and as tenderly loved are we, when, stricken in hope, and soiled in spirit, we lie groaning and stunned, our purposes broken, our virtue stained, our future dark and foreboding.

W. H. H. M.

RESOLUTIONS MADE BY JONATHAN EDWARDS IN EARLY LIFE.

That I will do whatever I think to be most to the glory of God, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now or never so many myriads of ages hence. *Resolved*, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. *Resolved*, to do whatever difficulties I meet with, how many soever, or how great soever.

Never to do any manner of things whether in soul or body, less or more out what tends to the glory of God; nor to suffer it, if I can possibly avoid it.

Never to lose one moment of time but to improve it in the most profitable way possibly can.

To live with all aright while I do live.

Never to do anything which I should be afraid to do, if it were the last hour of

my life.

To be endeavoring to find out fit objects of liberality and charity.

Never to speak evil of any one, so that it shall tend to his dishonour, more or less upon no account, except for some real good.

To examine carefully and constantly, what that one thing in me is, which causes me in the heart to doubt of the love of God; and so direct all my force against it.

To cast away such things as I find to abate my assurance.

Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made that I cannot hope that God will answer it; nor that as a confession which I cannot hope God to except.

To strive every week to be brought higher in religion, and to a higher exercise of grace than I was the week before.

Never to say anything at all against anybody, but when it is agreeable to the highest degree of Christian honour, and love of mankind, agreeable to the lowest humility and sense of my own faults and failings—and agreeable to the golden rule; often when I have said anything against anybody, to bring it to, and try it strictly by the test of this resolution.

In narrative never to speak anything but the pure and simple truth.

To enquire every night as I am going to bed, wherein I have been negligent? what sin I committed, and wherein I have denied myself, also at the end of every week, month and year.

To ask myself at the end of every day, week, month and year, wherein I could possibly, in any respect, have done better.

Never henceforth till I die, to act as if I were in any way my own, but entirely and altogether God's.

To endeavor, to my utmost, to deny whatever is not most agreeable, to a good and universally, a sweet and benevolent, quiet, peaceable, contented, and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even temper; and to do at all times what such a temper would lead me to do, and to examine strictly at the end of every week