

temporal ; but the things which are not seen are eternal ; for we walk by faith, not by sight." Mr. Howland illustrated the foregoing line of teaching by narrating the dream of a lady who imagined that, when at the bottom of a well, she saw a star ; while she kept her eye on the star, she appeared to approach nearer to it, but whenever she looked downwards, she found herself receding from it ; Mr. H. explained that the bitterness of the Jews, in regard to Stephen's declaration that he " saw Jesus standing at the right hand of God," was traceable to their conviction that they had effectually put an end to him ; he added moreover that the outcry they raised, and their " stopping their ears " left the facts of the case unaffected by them ; they could cast Stephen out of the city and stone him, but the only effect of it was that they produced an additional witness to the facts ; a witness whose character so far resembled that of his Divine Master, that the only way in which he recognized his murderers was expressed in words corresponding to those uttered on the cross—" Lord, lay not this sin to their charge." The record that " when he had said this, he fell asleep " has always (until recent years) been considered to teach what death is to the body of a Christian, and it was so regarded by the teacher on this occasion.

This interesting narrative was treated not only in its relation to Christians, but in its aspect toward those who at the present day " stop their ears " against Christian testimony, and declaim against the truth ; such persons were warned that the plea of ignorance will not avail when, by-and-bye, they appear before " the judgment-seat of Christ." In commenting on the *grace* which led Stephen to pray for his murderers, Mr. H. referred to Matt. v. 44, as enjoining such a course ; as this is one of the portions which the revisers have seriously mutilated, we will give the verse, as it appears in Murdock's translation of the Peshito-Syriac version, a version traceable to the latter part of the first, or to the commencement of the second century, and therefore older by two or three centuries than those Greek manuscripts, according to which, the revisers have contributed to mutilate the authorized version ; the Syriac, being a kindred dialect to that in which the Lord spoke, is necessarily on that account also, infinitely more valuable than any Greek manuscript. Matt. v. 44 (according to the Peshito-Syriac), " But I say to you : love your enemies ; and bless him that curseth you ; and do good to him that hateth you ; and pray for them that lead you in bonds, and that persecute you."

By way of practical encouragement, Mr. H. observed that there is nothing (on God's part) to hinder believers of the present age being filled with the Holy Spirit, any more than there was in the days of Stephen, and he adduced the case of John Brantford, as illustrative of this fulness, in an age not so remote from the present, but that most readers are more or less familiar with the facts of the history : " John Bradford in Newgate is to be burned next morning in Smithfield "—John swings himself on the bed-post in very glee and delight, for to-morrow will be his *wedding-day*, and he says to another—" Fine shining we shall make to-morrow, when the flame will be kindled," and he smiles, laughs, and enjoys the very thought that he is about to bear the blood-red cross of martyrdom. Was this delusion, or is the secret of it this—that he enjoys that " peace of God which passeth all understanding ? " The meeting was suitably closed with the rhythmical supplication :—