

have since been in similar circumstances; and all that is meant by the words we have quoted may be simply this:—That the angel of the Lord showed her the fountain that was already in her neighborhood, and which, notwithstanding all her search, had yet, in this moment of distraction, escaped her notice.

From the length at which we have now dwelt on this interesting episode in patriarchal history, we must forbear at present, to expatiate on the fine picture it exhibits of the depth of maternal affection—Hagar being herself insensible, apparently, to her own sufferings, from the intensity of her concern for her child, and the despair in which the prospect of his death involved her—and other circumstances of equal interest, briefly, but beautifully, adverted to in the Mosaic record. Let it suffice to state in conclusion, that, as we are informed in the closing verses of the passage, Ishmael took up his dwelling in this desert. The journey to Egypt seems for the present to have been relinquished; but Hagar, at least, appears to have afterwards visited the place of her birth. ‘God was with the lad, and he grew, and dwelt in the wilderness, and became an archer; and he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.’ Arabia, in one part of the desert of which Ishmael now wandered, was the possession that now fell to this son of Abraham; and God hath fulfilled his promise, that he would ‘make of him a great nation.’—It seems probable, from what is stated in Genesis, xxxvi. 4., that he had more wives than one, but we are informed he had twelve sons born to him, corresponding to the twelve tribes of Israel, that afterwards sprang from his brother Isaac, and one daughter of the name of Mahalath, or Bashemath, the sister of his son Nebajoth, and who afterwards, as we are told in Genesis xxviii. 9., became one of the wives of

Esau, the son of Isaac. It is a striking fact, borne out by the testimony of numerous travellers, that to this day, notwithstanding the many generations that have elapsed, and the migratory character of the life of the Arabians, these twelve tribes of the descendants of Ishmael still exist, as distinct and independent clans. Jerome says, that, in his time, the districts of Arabia were called by the names of these tribes.—Since the seventh century of the Christian era, they have almost all embraced the religion of Mahomet; but they are still, in their general character, and notwithstanding their proverbial hospitality to strangers, true to the prophetic description given of them by the angel before the birth of their father: ‘And he will be a wild man; his hand shall be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.’ It must surely be impossible for you to leave the incident on which we have been commenting, without feeling impressed by the thought of that ever during and universal control which the Almighty exercises over the destinies of men,—how unerring is his foreknowledge,—and how certainly his finger is moving in all events, and among all people, whether savage or civilized. Nations rise and fall. Extensive migrations of men take place, from one corner of our globe to another. War, and famine, and pestilence, and the unsparing hand of time accomplish their devastations and their changes; and yet, from one end of our earth to the other, nothing happens but what ‘God’s own hand and counsel had determined beforehand should be done.’ ‘All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.’ ‘His counsel stands and he doeth all his pleasure.’

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#### THE CHURCH OF ENGLAND, A HALF-REFORMED CHURCH.

Most of our readers are aware that a party in the Church of England, whose headquarters are at Oxford, are laboring to introduce popery into that church, as well as into the country at large, under the mask of a concern for religion. Diverse able writers have exposed the nature of their opinions. The author of the following article, who, we believe, is a minister of the Scots Church in England, has been especially successful, and for this reason we have thought it our duty to submit the article to the perusal of our readers. We are indebted for it to the *Edinburgh Christian Instructor*, a journal now of long standing and well earned celebrity in contending for scriptural truth. We may here observe that we have always esteemed the pi-

ous among the laity and clergy of the Church of England, and it is, therefore, not without reluctance that we have seen it our duty to testify our approval, as we now cordially do, to the conclusions of this writer, regarding the church to which they belong. We certainly do, and will make the distinction, between christian worth, in the retirement of private life, and a faction who have neither the word of God, nor ought of candor and honesty to support them. They would be bishops, after the model of Rome, but for the light of scripture, which is read in our sanctuaries, and schools, and cottages—and which, if they could exclude by means of the writings of men of after times on which they lean, and were permitted to have