

Cries of terror and anguish mingle with the remorseless dash of billows and the howling thunder and storm. The foundered boat sinks as she plunges—the deck is breaking. God of mercy! who shall appear for the rescue? Men and brethren—aid is near at hand. Through the rifts of the tempest, beaming over the tumultuous waters, moves a pavilion of golden light. The midnight is waiting; gushes of radiance sparkle in the foam: a towering form smiles on the eyes of the despairing voyagers, encircled with a halo of glory. It is the Saviour of man—it is the ark of the covenant! It moves onward—the waves rush back on either hand—and over a track of calm expanse the ark is borne. Who steps from its side and walks over the deeps as upon a plain? It is the great Captain of our salvation—the mighty to save! He rescues the drowning from death, the hopeless from gloom. He stills the fury of the tempest; and, for the spirit of mourning, he gives the song of rejoicing and the garments of praise. Ark of the covenant! roll this way! We are sinking in the deep waters, and there is none to deliver! Let the prayer be offered, and it will save us all.”

THE LORD LOOKED UPON PETER.

SURELY no malefactor condemned to suffer for the violated laws of his country ever heard his last hour strike upon the prison-bell with half the agony affecting with which that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound; “The Lord turned and looked upon Peter.” Who can portray the silent eloquence of that last look! What volumes must it have spoken to the fallen apostle! Could he behold that well-known countenance and again repeat, “I know not the man!”—Could he see his divine Master “as a sheep before his shearers is dumb,” and again break forth into ecstasies and imprecations?—Could he bear the reproach of that mocking eye, and yet remain in the guilty scene amidst those enemies of the Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom: he instantly “remembered the word that the Lord had spoken, and he went out and wept bitterly.”—*Blunt.*

REJECTION OF DIVINE TRUTH.

How unreasonable it is to reject any doctrine which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more befitting our present condition it is to conclude, that these truths are proposed by the Author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know everything in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed what they profess to be, the word of God; and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practice all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. This it is to receive with readiness the ingrafted word.—*Bishop of London.*

PRACTICAL THOUGHTS.

It is better to go into the house of mourning than into the house of laughter, &c. He is worse than mortal, that, with Herod, will part with a kingdom for a dance. He takes little thought for his sinners that thinks to put them out of his head, as Cain and Saul did, with muske. He that truly considers those

joys which never shall have an end, cannot but desire to have an end of them. Where the treasure is, there will the heart be also.

God's promises do not bind him to keep us in our wickedness. Our sins quit him of His promise, and us of His protection, when we leave to be of His family, we are none of His charge; his friendship keeps pace with ours. If thou dost well, shalt thou not be accepted? (says He to Cain.) Doe well, and have well: such as we behave ourselves towards God, such shall we find God towards us. Now if we doe smart, thank ourselves.

Where should joy be but in the fountaine of joy? or how doe we partake of that fountaine, and rejoice not. That joy must beginne to fill here which will be full hereafter. He shall never sing Hallelujahs, that doth not first sing Hosannas. He is no sound Christian that is not taken with the glory he shall have, and rejoice in this that his name is written in the Book of Life.

God ever helps at a pinch; when all helps fail, then is he seen; when Jacob wants at home, then Joseph is heard of abroad; and when the Predigall wants abroad, then God makes him think of home. What if he will not deliver *Jonah* from the tempest yet he will from the whale. If the danger be great, this glory shall be the more. Never despair, then, thou drooping soule, why art thou cast down, why art thou so disquieted? &c. The goodness of thy God endureth yet daily.—*Old Writer.*

CHASTENING IN LOVE.

How delightful it is to trace the tenderness and loving-kindness of our God to his people, and to recognize in it the truth of his own remarkable declaration, when speaking of punishment, he calls it “His work,” “His strange work,” “His act,” “His strange act;” acknowledging, indeed, that it is his doing, but at the same time his most unwelcome occupation reluctantly forced on him by the sins of his creatures, but cheerfully suspended, or withdrawn, the moment his absolute need is over. We should love to contemplate God in this character, to feel under our severest chastenings, “he does not willingly afflict or grieve” us; and that we cannot rejoice more sincerely, in the removal of any trial, than he does in giving the word for its departure. How strongly does this view draw out the heart in grateful love to God; how powerfully do we feel in every change, whether it be the increase or the decrease of a trial,—This is God's work. This comes from the hand of One who loves me. This will surely be sanctified to me. Yes: he who sends the chastening, will never leave it to accident or chance to produce its effect, but will himself engage that this “light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory.”—*Blunt on the Pentateuch.*

RELIGIOUS INTELLIGENCE.

LETTER FROM THE REV. GEORGE SCOTT.
GRAVESEND, October 12, 1842.

To the Editors of the *New York Observer*:

DEAR BRETHREN,—Yourselves and the readers of your excellent paper are aware by a letter from me inserted some time ago in the *Observer*, that the enemies of truth and righteousness in Stockholm had after long-continued efforts succeeded in occasioning a riot there disgraceful to the capital of a Protestant country, and issuing in the closing of the chapel under my charge by the prohibition of the Governor. Immediately after this prohibition I left Sweden, and have since May last been in England, inasmuch as I could not accomplish anything for the cause of vital religion in Sweden, and might be usefully engaged at home. An appeal against the decision of the Governor has been for some time before the King, and we wait in patience his Majesty's resolution on the whole affair. This cannot be expected for some time yet, and while the matter is thus in suspense we deem it only prudent to avoid any lengthened publications on the subject, as they will only tend to irritate those immediately concerned, and thus prejudice the case; but I have all the materials in order, and am ready to publish when the proper time comes

a statement of facts that will astound the Christians of this country, and yours.

It will be my unavoidable duty to make this contribution to modern church history, and my peculiar obligations to those in America and England who so nobly came forward to aid the Stockholm mission, from me a full account of the causes which led to the discontinuance of that specially Catholic and vastly important mission. Meanwhile, my numerous friends across the Atlantic will kindly bear with my silence, and not for a moment attribute it to any want of gratitude for their manifested love. I have assigned me, for the present, a very important field of labor on the Gravesend Circuit, Kent, but should the way open, I shall thankfully and gladly return to Sweden, there to resume the broken thread of my twelve years' toil. Being at a distance from Sweden, I cannot furnish you with the promised articles from that place; but I shall endeavor to furnish you with Swedish matters, old and new, which I trust will be acceptable and useful. Believe me,

Yours, in Christian affection,
GEO. SCOTT.

THE SABBATH.—We are gratified to learn, that the Rev. Dr. Edwards, is making arrangements to devote his time and talents to the important work of directing the attention of the public to the claims of the Christian Sabbath to universal and reverential observance. We know not what worthier task could employ his powers. There is no descent, in this, from his late high station, as President of the oldest Theological Seminary in New England. Considering the interests involved, for both the present and future worlds, a more important office could hardly be entrusted to a man. The honour of God, the Law-giver, is also most deeply concerned in it. We shall most gladly co-operate in the furtherance of his object so far as our columns can be of use in the inculcation of principles, or the communication of facts, in relation to this fundamental institution. The community will not forget Dr. E.'s services in the Temperance cause, for several successive years. By devoting sufficient time to the establishment and illustration, both by arguments and facts, of fundamental principles, one at a time, and guided by “Light and Love,” as his motto, he has left nothing to be learned, except some incidental lessons of experience. His “Permanent Temperance Documents” are the standard work for the world. May equal success crown his attempts to secure the Sabbath from desecration.—*Christ. Mirror.*

“BETHEL FLAG NOT WANTED HERE.”—So said the mate of a ship which I boarded (says a sailor missionary) to request the use of her deck, for an agent to preach the gospel of Christ. “The Bethel flag is not wanted here.” Inquiring into the cause, he said, “Our captain is sailing on the other track.” What! is he trying to get through the short voyage of life without religion altogether? “Yes, and I'm afraid we're all steering by his compass.” On asking him how this course would do in the straits of death, he became serious, and looked like a man awakened out of sleep; which gave me an opportunity of saying much more to him on the subject of his personal salvation. He listened with great attention.”

A more pleasing instance is given by another missionary:—

“I have run a long way to leeward (said a mate) since you last saw me; but, thank God, at a Bethel meeting at Liverpool, I was taken all-aback, and thrown on my beam ends, and have lately shaped a new course, and hope soon to get up in the wake of some who are making full sail to the port of glory.—*Sailors' Mug.*”

FOREIGN MISSIONARY INTELLIGENCE.

From the Correspondent of the *N. Y. Observer*.

INDEPENDENT NESTORIANS.—Letters have been received from Mr. Hinsdale, at Mosul, to August 9, and from Dr. Grant, at Ooroomiah, to July 7. To make the political intelligence perfectly plain to your readers, I must revert to some facts not mentioned last evening.

The country of the Independent Nestorians lies on the Turkish side of the nominal boundary between Turkey and Persia. It is surrounded on all sides, for a considerable distance, by countries in possession of various tribes of Koords, who, by not suffering an army to enter