

Short Sermon.

and refined material; she is ever natural, and the sun makes not a cloudless visit to our horizon, which that grateful creature gives not a welcome to, both by warblings, and by a flight as aspiring as if she meant the sun itself to hear them. In a word, so conspicuous is this creature's fondness for light, that fowls have devised a way to catch her by it, and pervert it to her ruin. For, placing broken looking-glasses upon a movable frame, between their nets, the unwary bird, while she is gazing upon that glittering light which the glass reflects, and sporting herself in those beams, heedlessly comes within the reach of the nets, which suddenly cover her, and which the *light itself kept her from seeing*. The devil is like this fowler, and you and I, Lindamor, had, perhaps, resembled the unhappy Lark, if sometimes Providence did not graciously interpose, for it has ever been that old serpent's policy and practice to take the most exact measure of our inclinations, that he may skilfully suit his temptations to them. If he have observed that it is not easy to entice you with *common baits*, he will alter his method at once, and attempt to catch you with *light*. He knows, as well as I do, that you have a curiosity, or, rather, a greediness, for *knowledge*, and he will let you freely sport yourself about the glittering intellectual glass which men call *philosophy*,* and suffer you not only to gaze upon all its pieces, and survey a pretty number, but, peradventure, to pry into more than one, and among so numerous and delightful objects, I fear that you would have had no time left you for heavenly themes, and the meditation of death, if Providence had not mercifully snatched you out from between the nets, and by sickness called your thoughts home. Whatsoever, therefore, philosophers tell us of a wise man, that he is nowhere banished because he is a citizen of the world, I must think a Christian everywhere on exile, because he is a citizen of the heavenly Jerusalem, and but a stranger and sojourner here. No, we may visit *Athens*, but we should dwell at *Jerusalem*; we may take some turns upon *Parnassus*, but should more frequent *Mount Calvary*; and must never so busy ourselves about those many things as to forget that good part which shall not be taken away from us."

We conclude this sketch of the life and writings of this good and faithful member of our Church, by another extract from *Evelyn's Diary* :—

1692. *January 1st*.—"This last week died that pious, admirable Christian, excellent philosopher, and my worthy friend, Mr. Boyle, aged about sixty-five, a great loss to all that knew him, and to the public. At his funeral, Dr. Burnet, Bishop of Salisbury, preached on Eccles. ii. 26. He concluded with an eulogy due to the deceased, in that he made God and religion the scope of all his excellent talents, that he gave £1,000 yearly to the distressed refugees of France and Ireland, and that he had by his will devoted £8,000 to charitable uses. He dilated on his learning in Hebrew and Greek, his reading of the Fathers, and solid knowledge in theology, the works, both pious and useful, which he published, the exact life he led, and the happy end he made. And truly all this was but his due, without any grain of flattery."

Short Sermon.

Dagon.

BY THE VERY REV. H. A. DOUGLAS, DEAN OF CAPETOWN.

1 Sam. v. 3, 4. "*Behold Dagon was fallen on his face before the Ark of the Lord.*"



HE doings of the God of Israel were famous in Philistia, as in many other lands. The Philistines had heard of all that He had done in Egypt and in the land of Canaan. And now the ark, which was the symbol of His presence, and which had witnessed so many of these wondrous actions, had fallen into their hands. Who, then, could

* Sceptical or speculative opinion is here intended.