

is to be like Jesus and Satan at one and the same moment. Subjection of spirit is therefore a striking feature in the character of a Christian,—an invariable requirement of the Christian religion. Hence we are exhorted,—“Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools”—a scriptural term to designate *irreligious persons*. It is *not* denied that a pious person may be angry or grieved at sin. In this sense Christ himself was angry, being grieved at the hardness of the people's hearts: but it was no unholy temper that moved the placid mind of the Saviour, but a just and holy indignation against evil-doers; and in this view, we are to be “angry and sin not.” Neither is it denied, that the most pious may be tempted to sinful anger: but if they act consistently they will, in the strength of God, repel the temptation. Even the case of those, who are sometimes surprised through unwatchfulness into the manifestation of angry feeling, though their conduct is not on this account the less sinful, is quite different from the case of those, who do knowingly and willingly and frequently, on the slightest occasion, allow their unholy tempers to gain the ascendancy. The former are brought into the dust before God and are, by reason of their sin, filled with sorrow; the latter “cover over their sin,” and in the impenitency of their hearts say, “God will not regard it.”

(To be continued.)

Geology.

Scripture Geography.

JERUSALEM, &c.

EVEN to the philosopher, Jerusalem and the Holy Land, from having been the scenes of those events which have exercised a powerful and extensive influence on the character and happiness of the human race, possess peculiar interest. “On visiting the places consecrated by those events which have changed the face of the world, we have a somewhat similar feeling to that of the traveller, who, after laboriously ascending the current of a mighty river, like the Nile or the Ganges, at length discovers and contemplates its hidden source.”

“It seemed to me also,” says Lamertine (Pilgrimage to the Holy Land, vol. i. p. 519,) “as I ascended the last hills which separated me from Nazareth, that I was going to contemplate, on the spot, the mysterious origin of that vast and fertile religion which, for these two thousand years, has made its road from the height of the mountains of Galilee through the universe, and refreshed so many human generations with its pure and living waters! There is its source! There, in the hollow of the rocks on which I tread! This hill, the summit of which I am attaining, has borne on its sides the salvation, the life, the light, the hope of the world. It was there, at a few paces from me, that the Saviour was born among men, to withdraw them, by his word, and his example, from the ocean of error and corruption, into which the human race was fast submerging. If I considered the matter as a philosopher, it was the point at which occurred the greatest event that has ever startled the moral and political world—an event, the influence of which is yet felt throughout the whole compass of civilized order.

“From hence arose, as from the bosom of obscurity, poverty and ignorance, the greatest, the most just, the wisest, most virtuous of men; this land was his cradle! the theatre of his actions and of his affecting discourses! From hence, while yet young, he went with a few unknown and uneducated men, whom he had inspired with a confidence of his genius, and the courage necessary to their mission—which was, boldly to attack an order of ideas and things, not powerful enough to resist his doctrines, but sufficiently

so to put him to death; from hence, I repeat, he went with alacrity to conquer death, and obtain the empire of posterity! From hence, in fine, flowed Christianity—at first an obscure spring, an almost unperceived drop of water in the hollow of the rock of Nazareth; in which two sparrows could scarcely have allayed their thirst, and which a ray of the sun could have dried up; but which now, like the great ocean of mind, has filled every abyss of human wisdom, and bathed in its inexhaustible waves the past, the present, and the future.

“Were I, therefore, incredulous as to the divinity of this event, my soul would still have felt powerful emotions on approaching its primitive theatre; and I should have uncovered my head, and bowed down profoundly to that occult and all-powerful will which has made so many great things flee from so feeble, so imperceptible a commencement.”

Nor is the interest which this writer so feelingly expresses, confined to the birth-place of the Saviour. It belongs to every scene connected with the history of his life on earth. The villages in which he taught, and the mountain from which he pronounced the beatitudes—the wilderness in which he was tempted, and the garden where he was agonized—are scenes fitted to excite and to reward our most ardent enquiries. Indeed, every place which was sanctified by his presence, and blessed by the casting forth of that precious seed which has produced such an abundant harvest of glory to God, and good-will among men, should be regarded by us with feelings of the deepest gratitude and devotion. In seeking to know all that can now be learned of such places, we are gratifying a curiosity which is highly laudable, and which may be indulged to an extent which no similar subject can justify.

When the Saviour had accomplished his decesso at Jerusalem, and his apostles, shaking the dust from their feet against that devoted city, went forth from it, bearing with them a light, brighter than any which had ever burned behind the rent veil of its temple, the field of Scripture geography becomes wider, but scarcely less interesting. The journeyings of the apostles are fitted to awaken in us the most lively and generous emotions. Altogether independent of the sacredness of the cause in which they were engaged, the zeal and intrepidity which they manifested—whether fighting with the wild beasts at Ephesus, or with the more furious passions of their infuriated countrymen—whether bearing up against the taunts of infidelity at Athens, or the rage of persecution at Rome—are sufficient to enlist all our sympathies on their side.

When we think of the pure and lofty doctrines which they taught, and of the generous and manly eloquence with which they urged these doctrines on the acceptance of their hearers, the mantle of their divine Master seems to descend upon the holy brotherhood, which now contains no traitor in its band. When we read of the prejudices which they subdued, and the idols which they overturned—of the deserts which rejoiced, and the wildernesses which blossomed at their word—of the sinners whom they converted, and the churches which they planted—we feel that we are reading the accomplishment of what the prophets going before them had spoken.

In following the path of the apostles, we find that we are in the train of truth, and breathe more loftily than if we were swelling the pomp of some victorious army. Some of the candlesticks which were set up by the apostles have been removed; some of the lights which they kindled have been extinguished; but a deep and solemn interest must ever gather round the history of those churches which were planted by the apostles and first teachers of Christianity; and the fact, that some of these churches are now in ruins, so far from diminishing our desire to know all that Scripture geography can tell of the condition of