

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xviii. 11.

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## THE CALL OF THE MISSIONARY.

I heard a voice in the gladness day:  
It bade me arise and haste away.  
It came from the woods so green and fair,  
Borne on the breath of the summer air;  
From the bird's clear warble, the bee's low hum,  
Alike did its warning whisper come;  
And the very flowers, they told the tale,  
As they bowed and sighed to the passing gale.

I heard a voice in the silent night;  
It came from the stars in shining light:  
It echoed its whisper oft and on,  
While the moon cast down its shadow soft.  
Its lesson came with the night-bird's song:  
'Twas wafted now by the breeze alone;  
And those strange low tones they seemed to say,  
"O, haste from thy home: away! away!"

"Henceforth thy rest is a far-off land,  
Where waves the palm o'er the desert sand;  
And the stately camel rears his head  
O'er the wilds, where only he may tread;  
Where idols rise in their baneful sway,  
And thy brethren grovel and obey:  
Here, then, must thou sojourn; yet fear no learn,  
Thy path shall be kept by one mighty arm.

"Tell them of peace to the desert's son:  
Whisper of rest to the homeless one:  
Speak of the heaven beyond the grave:  
Go forth to conquer, to bless, to save."  
The voice was hushed, and the midnight wind  
Sweet on, nor left me a trace behind.  
Yet strong in the promised aid, I haste  
To the mighty sea, and the desert waste.  
Father of mercy! be thou my stay,  
In the weary night and the sultry day.

ELIZ. C.—  
Church of England Magazine.

## CHRISTIAN PERFECTION.

From "The Better Covenant" by the Rev. Francis Gould, M. A., Lecturer of Chatham, and late Fellow of Trinity College, Cambridge.

Sanctification is never perfect while the believer is in the body. The conflict between the flesh and the spirit continues to the end, with various success; but, upon the whole, the actings of corruption get weaker, and the habit of grace strengthens in the soul. Still, the spark of evil is not extinguished. Satan lives, and, if permitted, can easily re-ignite it into a flame. This he is ever seeking to do; fanning it by the temptations of the world and the flesh, or by suggestions of "spiritual wickedness." Knowledge is imperfect (1 Cor. xiii. 12.), and therefore holiness must needs be so too. A state of sinless perfection is thus wholly unattainable by the Christian in this world. "In many things we offend all." (James iii. 2.) "If we" (even an apostle) "say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.) Thus the Scriptures plainly declare such perfection to be a delusion: it is a dream that can only consist with low notions of the spirituality and perfect holiness of the divine law: it is contradicted by the experience and recorded confessions of the most eminent saints of God in all ages; and is, further, in opposition to all the characters under which Christian experience is described in Scripture,—as a race, a warfare, a wrestling against spiritual enemies, who, certainly, are not slain but at the last; a crucifixion, which, though it surely terminate in death, is lingering.

In some sense, indeed, the Christian is a perfect character. He is perfectly justified in Christ. In him he has a complete righteousness to trust in before God: Christ is his law-fulfiller, the ark of his refuge, the depositary of the law for him. Further, the Christian is perfect, in respect of the purpose of God to complete his own holy image, the graving of his law, upon the soul. Of this the believer has an earnest, in that nothing less than the perfect sway of that principle of holiness which God has already implanted there, will ever satisfy him. He is struggling to maturity, "not as though he had already attained, either were already perfect; but this one thing he does, forgetting the things which are behind, and reaching forth unto those things which are before, he presses toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14.) This is Christian perfection, as attainable below—the resting satisfied with nothing short of it. Take the cases of those who are called perfect, in Scripture, and it is clear, to demonstration, that they are so described, not as being absolutely free from sin, but because holiness was the ruling principle and habit of their souls. (Compare Gen. vi. 9, with ix. 21; Job i. 8, with xl. 4; Phil. iii. 12, with v. 15; 1 John iii. 6, 9, with i. 8, 10.)

## THE TRUE PLACE OF HOLINESS IN THE GOSPEL-SCHEME.

From the above work.

It is very important to begin in this matter where God begins; to know that the justification of a sinner, in the sight of God, is wholly independent of personal holiness, as the procuring cause of it; whereas, our proud and ignorant hearts are ever ready to conclude that there can be no acceptance for us with God, except through something pleasant to him seen in us. This is entirely to invert God's order. The first "justifies the ungodly." (Rom. iv. 5,) that he may sanctify; and thus, as we have said, justification, or that state of a sinner wherein God lays no sin to his charge, though it be so intimately connected with holiness, that the one cannot be without the other, (for those whom God promises to justify he covenants also to sanctify,) is yet wholly independent of it: the one is not the cause of the other: the finished work of Jesus, without holiness of any kind in the sinner, gives him perfect reconciliation and peace with God, when, in a sense of his own ruin, he goes to God, and pleads it for acceptance.

It follows hence, also, that justification is a blessing in the present possession of every simple believer in Jesus. It is something which he has now, and may rejoice in now, as his, while by faith he appropriates the work of Christ, as of itself entitling him thereto.

Many, who ought to have a better understanding in the mystery of Christ, regard acceptance with God as that of which they cannot be sure, until they finish their course, and get beyond the dangers of this scene of trial. This is to confound two things which we cannot be too careful to distinguish,

—our justification, and our sanctification: it makes the former to rest upon the latter: it supposes reasons of God's favour to a sinner distinct from the work of Christ. Complete justification is perfectly consistent with incomplete sanctification. The one rests on the simple acceptance of Christ's work finished and accepted of God for us; the other is a gradual work of the Spirit of Christ in us; sure indeed in its issue, but vehemently opposed by the devil and corrupt nature; and the sensible nature of it perpetually varying, in the daily conflict of the believer, while he is in the body. But these variations are no more an evidence that we are not justified, than want of maturity in a child is an evidence that it has not life.

It is the great secret of the believer's peace, the only thing which can preserve his soul in peace, in his present warfare, to know that his acceptance with God is not to be measured by his own sensible experience, his spiritual comfort or dejection, according as he apprehends the work of holiness to be advancing, or at a stand, within him. Be this, to his apprehension, as it may, the established Christian knows, and blesses God, that he has something quite distinct from his own experience, something that is independent of change, wherein to glory. As a believer, being justified through the faith of Christ, he is always accepted in the beloved." The firm persuasion of this soul-supporting truth forms his great encouragement to persevere in his pursuit of holiness, under all difficulties. If he be cast down in the deadly strife against corruption, in this strength of the Lord he is enabled to get up again. It is his privilege to know that sin is not imputed to him: "There is no condemnation to them that are in Christ Jesus"—a truth of which the believer, in his present condition, often needs the comfortable assurance.

Now, bearing these important considerations in mind as to the true place of holiness in the gospel-scheme, let us examine the promise of sanctification, here made, to those on whose unrighteousness God has mercy, and whose sins and iniquities he remembers no more. "I will put my laws into their mind, and write them in their hearts." This is the order of grace in the gospel covenant. It meets man in his unrighteousness, and gives him, in the tender mercies of God in Christ, a free and full discharge from it for ever. And because "without holiness no man shall see the Lord," it further pledges to the soul, thus discharged from guilt, what every soul, so delivered, will most ardently desire, the effectual establishment of a divine principle of holiness within—the fruit, not the cause, of mercy. Certainly God never blesses any but in the way of holiness, however it be true that holiness is not the price of blessing. Rather, it is the great end which God proposes, in showing mercy to a sinner—to make him eternally happy, by making him holy; and a sure foundation of holiness is laid in free forgiveness. He who is interested in the one promise shall, doubtless, experience the fulfilment of the other: and hence we may at once perceive, how St. Paul's declaration, that "a man is justified by faith, without the deeds of the law," is in perfect agreement with a seeming contrary declaration of St. James, that "faith without works is dead;" and again, "by works is faith made perfect;" for the same mercy that freely forgives ungodliness, engages also to deliver from the love and power of it; teaches men to deny it, and "to live righteously, soberly, and godly, in this present world." The Lord grant to us, beloved, who profess saving faith in Jesus, to experience the truth of this grace also, here connected with it in covenant.

## NOAH'S ARK.

As it is clearly impossible that a vessel of the length and breadth of the ark could be otherwise than a floating vessel, designed entirely for perfectly still waters, we have supposed it to be flat bottomed and straight sided; both as making it the more buoyant and as giving it the greatest capacity. It was devoid of all sailing properties; had neither rigging nor rudder; its build was simply that of a huge float, to all outward appearance wholly at the mercy of the winds and the waves, liable to be driven or drifted about according as currents or winds for the time prevailed; but, as we shall show, the ark could not, for a moment, have been subjected to the influence of either winds or tides. The extraordinary length of the ark proves, at once, the marvellous power that was, at every moment, in exercise for its preservation: since no vessel of the ark's proportion could naturally live for an hour in disturbed waters; the first wave that rose would inevitably break its back and rend it entirely asunder; nor, with all our experience in ship building, would it be possible to construct a vessel of the ark's proportions, and to navigate it from Dover to Calais in rough weather—the least swell of the ocean, by raising one end and depressing the other, would break it in the middle and cause it to founder; nor could any possible contrivance or ingenuity of construction prevent this consequence: and the clear and just conclusion therefore is, that the ark floated in perfectly still waters; and that whatever might be the agitation of the great deep when its fountains were broken up, or whatever the force of the currents as the seas kept advancing and gaining on the land, yet must the waters around the ark, and for a considerable distance, of necessity have been calm and still; not a wave could have rolled near it—not a ripple could have been broken against it—not a breath of wind could have blown upon it, nor could the currents have drifted it; the ark floated, and merely floated, on the smoothest waters, at a time when the ocean was heaving and swelling and rolling onward furiously upon the land at the rate of one hundred and seventy-six feet additional in depth each day for one hundred and fifty days together. Around the ark, however, those ocean waves found a barrier impossible to be passed: it was as if the finger of the Almighty had drawn a line upon the waters around it, and had then said to the ocean what he declared to Job he did once say to it: "Hitherto shall thou come but no further; and here shall thy proud waves be stayed." (Job xxxviii. 11.) and the Psalmist would seem to have alluded to this subject in Psalm xciii., where he says—"The floods are risen—the floods lift up their waves: the waves of the sea are mighty, and rage horribly; but yet the Lord who dwelleth on high is mightier;" and certainly his might was shown on this occasion; for, raging as the ocean then did, and as it never since

has done, and pouring its mighty body of waters, every succeeding wave gaining in height upon the preceding, the fiat of the Almighty turned them all aside to hasten onward elsewhere to their work and mission of destruction, and the ark remained as motionless and undisturbed as though resting on dry land. And if the very peculiar construction of the ark had not made such a conclusion inevitable, the purpose for which it was built would have proved that such was the fact; for, had the ark pitched at all from side to side under the influence of the wind, which, from its great length and little width, it must most distressingly have done, the whole world of animals therein contained could not have kept their footing: of very necessity, therefore, a dead calm must have prevailed around the ark during the whole of the one hundred and fifty days that it was floating on the waters.

The dimensions of the ark being given, it would not be impossible so to plan out its supposed construction as to determine with tolerable accuracy the quantity of timber it would require. A practical ship builder would be able, by a close and careful calculation, to ascertain it with something like a tolerable approximation to the truth. As to the timber itself, it was of no value; but the labour of collecting it together, and preparing it, must have been very great, and no more was used, we may reasonably suppose, than was essentially necessary for its construction. We have therefore calculated for the vessel the quantity only of timber that seemed indispensable, and have supposed in the calculation that the ark was divided into three stories and was roofed over, and that to two-fifths of its height it was doubly boarded with a layer of asphaltic between, and that a portion of the hold of the vessel was in like manner boarded for the safe keeping of the fresh water; and without detailing the general plan, or working out the many details and measurements of its several parts, our calculation would give about 255,000 cubic feet of timber for the complement that would be required: this, at fifty feet per load, would give 4,900 loads; and as the largest trees would be the easiest worked, and were then in the greatest abundance, under five hundred trees of ten loads in each would be the whole quantity needed. However, it would seem to be impossible to build the ark without raising a scaffold around it; this could not be less than 50 feet high, nor less in length when measured round than 1,300 feet, and would probably require 25,000 cubic feet, or 400 loads of timber: thus the utmost of the builders' need might not exceed 530 loads.

Again: from the dimensions of the ark being so accurately given, we are able to calculate with tolerable correctness its actual capacity, deducting from the length of 517 feet, 47 feet for partitions, &c., leaves 509 feet clear space; from the width of 91 feet, 11 feet, leaves 80 feet clear space; and from the height of 51 feet, 4 feet for joists, &c., leaves 50 feet clear space.—Then 209 by 80 by 50=2,000,000. Thus, though the ark occupied a space equal in its external measurements to 517 by 91 by 51=2,687,955 cubic feet, yet the actual internal clear space for stowage would be only 2,000,000 cubic feet.

The capacity of the ark being thus ascertained, the next proper subject for inquiry would be "what did it contain?" But the question is undoubtedly that one which is the most difficult to answer of all that are connected with the subject, since to answer it aright requires a perfect knowledge of the habits, the size, and the food of every creature that exists of every beast, bird, and reptile that now lives on the earth.

Nor would even this knowledge be sufficient; for so multiplied are the varieties of the genera in almost all the orders of aves and mammalia, that the most discriminating judgment is necessary to distinguish what was the parent stock—the original species of the whole family; and to this must be added the fullest and most correct information of the kind and the quantity of food every living thing would require for a whole year's subsistence. It is evident that knowledge to this extent is in no man's possession; by possibility the day may come when the greater part of all these facts will be known; but that day is not yet come.—Church of England Quarterly Review.

## DAY OF HUMILIATION.

[The following Notice of Divine Service to be held in token of Humiliation under the chastening hand of God in the present time of dearth and famine, was read in all the Churches of the Diocese of Amargh, on the 15th of last month; a service, as therein appointed, was held accordingly; and not only in that Diocese and Province, but throughout Ireland, the Archbishop of Dublin having appointed the same day for a Day of Humiliation, though under a differently worded Notice.]

You are requested to take notice, that, by direction of the Lord Primate, there will be Divine Service in this church, and in all the churches of the diocese of Amargh, on Friday next, the 30th inst. And I am desired to exhort you, dearly beloved, to assemble and meet together on that day, that we may make our common supplications to our heavenly Father, as a public acknowledgment, in this time of chastisement which he has laid upon us in withholding the wanted provision of food on which the poor of this country principally depend for their subsistence. We are taught in his holy word (Psalm cvii. 31), that it is "for the wickedness of them that dwell therein" that "he maketh a fruitful land barren." Our transgressions have kindled the anger of the Lord against us, and have drawn down his displeasure. It is our duty, therefore, to "humble ourselves under the mighty hand of God" (1st Peter v. 6); to "confess our manifold sins and wickedness, with an humble, lowly, penitent, and obedient heart;" to beseech him that he would not "remember our offences, nor the offences of our forefathers, neither take vengeance of our sins;" but that he would "graciously look upon our afflictions;" "pitifully behold our sorrows;" "mercifully forgive our sins;" and "favourably hear our prayers;" that he would "make speed to save us," and "make haste to help us."

And while I exhort all of you, my dear brethren, to join together in these "our common supplications," I am especially to encourage the poor and needy to draw near the throne of grace, and call upon God in the time of their trouble, who hath pro-

vided to hear their cry and to help them. Let them "come into his courts," and pour out their hearts before him, and "make known their requests unto God," that he may "grant them patience under their sufferings, and a happy issue out of all their afflictions."

And such as are possessed of wealth and abundance, I exhort, not only to pray for those who are in distress, but to relieve them to the utmost of their power; to "open their hands wide unto their brethren" (Deut. xv. 8); to "deal their bread to the hungry, and when they see the naked to cover them" (Is. lviii. 7); that "the blessing of them that were ready to perish may come upon them;" (Job xxix. 13.)

And, that I may be "pure from the blood of all men" (Acts xx. 26), it is also incumbent on me to warn those who are still in penitence and hardened in heart, that they continue not to sin with a high hand. Let the calamity with which we are now visited lead them to repent, and to remember (admonished by the Church in her Communion Service), how dreadful is "the judgment hanging over our heads, and always ready to fall upon us."—It is a fearful thing to fall into the hands of the living God.—For, lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to stand when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire.—Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice.—Therefore, brethren, take ye heed betime, while the day of salvation lasteth: for the night cometh, when none can work.—Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made as white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sins shall not be your destruction. Although we have sinned, yet have we an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us, therefore, return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity; and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation, with thanksgiving." This if we do, Christ will not only deliver us from the "bitter pains of eternal death," but will cause "our light affliction, which is but for a moment," to "work for us a far more exceeding and eternal weight of glory" in his everlasting kingdom; unto which he vouchsafes to bring us all, for his infinite mercy. Amen.

## LORD'S DAY OBSERVANCE.

Steam Packets between Folkestone and Boulogne.

From the Scottish Guardian.

Many of our readers are aware that Folkestone (near to Dover) is the great steam-packet station, from whence the South-Eastern and Continental Steam-Packet Company keep up the communication between this country and the coast of France; the passage between Folkestone and Boulogne (occupied by this Company) lying (as stated in the document to which we refer)—"right in the world's high-way," and being the thoroughfare of "the civilized world." The document in question, then, is a memorial addressed to the South-Eastern and Continental Steam-Packet Company, by their "Superintendent of Machinery," upon the subject of "Sunday sailing;"—and the fact we have to state is,—that the Company, in consequence of the representations contained in this document, have put an end to the plying of their packets on the Sabbath-day.

"The Superintendent of Machinery" to a great public Company is, no doubt, the individual about all others entitled to speak authoritatively on such a subject; and when our readers have looked at the document submitted by Mr. Swan to his constituents, they will not be surprised at the very decisive Resolution to which the Company has come. Indeed,—though steam sailing on Sunday has crept in, to a large extent, in the south,—it is by no means universal. "Mr. Napier's packets between Ramsgate and London do not ply on Sunday;"—neither do "the packets between Brighton and Dieppe;" nor "various others that might be mentioned;"—and now the packets on the great "high-way" between Folkestone and Boulogne have been happily added to the number.

Mr. Swan, it will be seen, unhesitatingly lays it down, as the result of his extensive experience,—that you cannot get efficient work seven days a week out of any men, and that the attempt must inevitably be followed with ultimate loss to all who make it. "By exacting seven days' work," you get less than six days' labour. "Eight boats could accomplish as much work in six days as a greater number could in seven. That (says Mr. Swan) is what I mean to affirm." The truth of his statement, he says, has been "widely verified;" and has "met with almost universal acceptance;"—of which he certainly gives us one of the strongest possible proofs, when he adds that "it has actually led (as he is informed) to the abolishing of Sunday working in the public works of France." "You must not suppose," observes Mr. Swan, "that a day's work of a man is a fixed and constant quantity; under certain circumstances a man will put forth three times his average amount of exertion, without feeling much fatigue; and while I do not intend to propound a recipe to enable any one to extract the maximum quantity of work from his servants, I will tell you plainly how to get the least possible, and that done with the greatest grudge; March to October, and Sunday and Saturday, from October to March, and if you do not succeed, very completely, in damping the spirits, marring the efficiency, and destroying the energy of the best

men in the service, and rendering useless all the worst, you will at least have the satisfaction of having done what you could."

The actual loss thus arising from Sunday working, (though it be (as Mr. Swan observes) "one of the least obvious considerations" connected with this subject, is not the less certain, nor the less fitted to have legitimate weight with the directors of any public company. But it is, after all, in Mr. Swan's judgment "certainly not the most important consideration." He takes up warmly the view urged by "the Working-man of Bolton, to which we recently referred, and confirms, to the fullest extent, the picture which he drew of the heinous wrong that is done, and the intolerable "slavery" that is inflicted, by the exaction of Sabbath working;—entreats his Directors to "sympathize with the keen sense of injustice, the moral degradation, and the bitter hardship entailed, on not a few, by the virtual abrogation of that blessed boon to a labour-cursed world,—the rest of the holy Sabbath." Mr. Swan knows well the feelings of the men; and he says—"The truth is, I have not arrived hastily at the conclusion that there is scarcely a man in the Company's employ, whose services are much worth retaining, who does not heartily detest the Sunday working; and it consists with my knowledge that several of these, who, in your opinion, and in the estimate of the public, do the greatest credit to the service, and could least be spared, are just the individuals who are most sickened at the slavery of it."

"Of the engineers (he says) some would willingly work a whole night in the week to avoid Sunday sailing—and some would even venture double or quadruple trips." Is this system that any set of men on earth can be justified in maintaining, before God and in the light of their own consciences? And Mr. Swan establishes with the entire weight of his authority all that we said of the incalculable importance of obtaining a body of steady and respectable functionaries, and the utter impossibility of ever having such, so long as you inflict upon them "the moral degradation—the crowning injury" of Sabbath desecration. "Give me (he says) the Sabbath-day, not only for myself and the factory hands, but also for the engine crews,—and in due time, with the help of the various engineers, I will give you a very different set of stokers,—and that perhaps, without changing three hands out of the twenty. I do not know (he emphatically adds) another remedy, and I despair of finding one." In short,—with the rest of the Sabbath-day,—we shall have "better men, better conduct, better discipline, less smuggling, less tipping, less shifting of hands, greater satisfaction with the service, greater spirit, zeal, and interest in it, greater bodily vigour and capability of enduring fatigue, less waste of fuel, less risk of burning or blowing up the boilers, or of setting the ship on fire, less anxiety and uneasiness and vague apprehension of disaster, less likelihood of shedding innocent blood, or briefly and summarily,—to put the truth for once in its proper light, as the truth ought to be spoken (impugn it who list)—there would be more of the blessing that maketh rich, and there would be less of the curse of the Almighty."

Of the plea of "necessity," urged in support of Sabbath travelling, upon this great "highway of the world," Mr. Swan disposes in a manner the most triumphant. "Necessity!" (he says) the most accommodating, pliable thing in all the world!" "Did I once get it condensed in my copper kettle, it should not be heard of for a great while to come." "Some people find it necessary to prefer their interest to their duty—some to prefer pleasure to both—while a still larger number find it necessary to sacrifice alike their happiness, their interest, and their duty, without getting any return at all!" "I do not believe that the plea of necessity is ever urged, or ever thought of, by three in a hundred who travel on Sunday, or could be consistently maintained by one in ten thousand;" and, supposing a case of "necessity" occasionally to occur—"Does that imply an obligation on the Company to keep their boats plying? Most certainly not;—more than the circumstance of a man being in imminent necessity of a pair of shoes on Sunday, would imply that all the shoe-makers in Folkestone should keep their shops open upon that day." After statements and reasoning so plain and unquestionable, we really see no occasion that there is for Mr. Swan's "copper kettle." He adds—with a force of truth which none shall effectually gainsay—that the "only necessity," touching this matter, is that which is founded "on the authority and command of the word of God—a true, paramount, unalterable, supreme necessity,—which neither appeals to petty expediency, nor defers to popular clamour,—a necessity that proclaims its own authority, and admits of no compromise." . . . . . And lest men should count it a hard saying, or an irksome burden, "Thou shalt not work," it is not only said, "God rested from his work;" but also, "God blessed the Sabbath-day,"—a saying confirmed throughout all God's providence, as emphatically as it is proclaimed in his word. . . . . "For, if Providence ever spoke in language that could not be misinterpreted, or uttered a voice that none might disregard, it has been in affording us its commentary upon the fourth commandment. This is neither a child's bugbear, nor an old wife's fable—it is neither a marvel nor a miracle—but a sober reality, and one which it needs neither grey hairs to verify, nor far-fetched illustration to support, though extensive observation and long experience both unite to establish it.

So speaks "the Superintendent of Machinery" of this great Steam packet Company; and upon the clear strength of these eternal truths the Directors of the Company have not hesitated religiously to close, upon the Sabbath-day; this great "highway of the world."

## FORGIVENESS TO THE BELIEVER.

[Referring to certain arguments in favour of Reserve in preaching, upon the example alleged to be given in the Saviour's public teaching.]

This Reserve is said to have pervaded His whole ministry,—to have appeared in the performance of His miracles,—in the mode in which He taught by parables,—and particularly, as bearing most directly on the matter in hand, in His holding back in His public teaching the great truths of His own Divinity and Atonement.

The statements, however, concerning it are at once so exaggerated and so indistinct, that before I