

As a Christian minister, he felt that he was now especially called upon to practise himself that childlike submission and patience that he had so often enjoined upon others. "Now Lord, I would be thine alone," was particularly his language, and the scenes of this facing life seemed nothing to him, compared with the safety of the soul, and realities of eternity.

The anguish that the bitter pang of separation at first caused, soon softened into soothing reflection. To see Caroline happy had been the fondest wish of his heart, and he knew that she was now in the enjoyment of bliss that she would not exchange for the sweetest of earthly portions, or the dearest of earthly friends. His sweet child, too, was folded in the arms of Jesus, before sorrow could fade her infant loveliness, or the sad air of earth chill her young affections. Their souls were now filled with immortal happiness, and with humbled faith he looked forward to the time when he should meet them and his sainted mother at the right hand of God.

Gorrow turned not Herbert from the path of duty. His subdued voice rose again from its accustomed place. "I was dumb, I opened not my mouth, because thou didst it," were the chosen words of exposition; and the calm manner, and serene countenance of the sufferer, showed that, with the Psalmist, his soul had bowed to the Lord. Tears fell fast around him, but none from his eyes. To win souls to Christ was now the first and nearest object of his life; and in the holy effort, he found, as all have done who entered upon it, that the path of righteousness was the path of peace.—*Religious Souvenir.*

From the Christian Intelligencer.

LUTHER'S PRAYER.

The second volume of d'Aubign's History of the Reformation, just issued, contains some choice materials—but the following is one of the most impressive among the novel facts which that edifying work contains. It represents that renowned champion for the truth, Martin Luther, in all that character in which Christians delight to contemplate him:—

On the seventeenth of April, 1521, the Marshal of the empire, Ulrich Pappenheim, cited Luther to appear in the afternoon in the presence of Charles V. and the Diet at Worms. He was in deep exercise of mind. God's face seemed to be veiled. His faith forsook him! His enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. In that hour of bitter trial, he threw himself with his face upon the earth; and thus uttered his broken cries:—

"O God, Almighty God! everlasting! How dreadful is the world! Behold how its mouth opens to swallow me up, and how small is my faith in thee! O! the weakness of the flesh, and the power of Satan! If I am to depend upon any strength in this world, all is over! The knell is struck—sentence is gone forth. O thou, my God! help me against all the wisdom of this world. Do this, I beseech thee! Thou shouldst do it by thy own mighty power. The work is not mine, but thine. I have nothing to contend for with these great men of the world! I would gladly pass my days in peace. The cause is thine, and it is righteous and everlasting. O Lord, help me! O faithful and unchangeable God! I lean not upon man. It were vain! Whatever is of man is tottering—whatever proceeds from him must fail. My God! dost thou not hear? Art thou no longer living? Thou canst not die. Thou dost but hide thyself. Thou hast chosen me for this work. I know it! Therefore, O God accomplish thine own will! Forsake me not, for the sake of thy beloved Son, Jesus Christ, my defence, my buckler and my strong hold! Lord, where art thou? My God, where art thou? Come, I pray thee! I AM READY. Behold me prepared to lay down my life for thy truth—Suffering like a lamb. The cause is holy—it is thine own! I will not let thee go. No, nor yet for all eternity! Though the world should be thronged with devils; and this body, which is the work of thine hands, should be cast forth—trodden under foot—cut in pieces—consumed to ashes—MY SOUL IS THINE! I have thine own word to assure me of it. My soul belongs to thee for ever. Amen.—O God, SEND HELP! Amen."

God heard his prayer. When he quitted the Hotel to attend the Diet he was calm. As he ap-

proached the door of the Hall where the Diet assembled, George Freundsberg, one of the most fearless knights of that age, patted the shoulder of his magnanimous fellow-champion, and shaking his head, kindly said to Luther, "My poor Monk! thou hast a march and a struggle to go through, which neither I, nor any other Captains, have seen the like in our most bloody battles. If thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! HE WILL NOT FORSAKE THEE!"

The gray-haired old General predicted right, for the answer to Luther's prayer is found in the demand of the Pope and Charles V., that he should retract.

"I cannot submit my faith," said the great Reformer, "to the Pope or to Councils. They have often fallen into error and glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scriptures—if I am not satisfied by the very texts that I have cited—and if my judgment is not thus brought into subjection to God's word, I neither can nor will retract any thing—for it cannot be right for a Christian to speak against his conscience."

Then defying all the power of the Dragon and the Beast combined together in the Diet, he added: "Here I stand, and can say no more—God help me! Amen." The Diet was motionless with astonishment, as well as the Emperor.

THE DAY OF REST.

"Wherefore," said Samma, the youth, to his preceptor, "does the Eternal require the service of man? Wherefore the celebration of the Sabbath day? It was ordained for the discipline of barbarous ages. Is not one day like unto another? Does not the light of the sun shine equally on all?"

But the rabbi answered and said, "When the children of Israel were returning from their captivity into the promised land, there lived, with his wife and family, on the borders of Mesopotamia, an Israelite of the name of Boni, a Levite and a wise man. And the angel of the Lord appeared to him in the form of a messenger from the King of Artaxastia, and said, 'Arise, thou and thy wife, and thy children, and thy men servants and thy maidens, and go into the land of thy fathers; that thou mayest counsel thy people, and aid in ordering aright the city and the land.'

"Then Boni answered and said, 'The King my master will graciously receive the thanks of his servant; but how shall I traverse the desert with my wife and children, seeing I know not the way?'

"But the messenger said, 'Arise, and make thee ready, and learn to trust thy sovereign.'

"Then Boni arose, and journeyed, as the angel of the Lord commanded him, with his wife and children, at dawn of day. But Boni doubted, and said in his heart, 'How shall it be with us?'

"And they journeyed through the desert until even. And when they had gone six parasangs, and were very weary, behold! there stood by the wayside a tent; and a man came out of it, and said to Boni and his people, 'Here rest ye.'

"And they rested, and refreshed their souls. And Boni said, 'It is the King's goodness that allows us to rest, and refresh ourselves here; but who shall conduct us farther on our way?'

"Then the man came, and showed Boni both the right and the wrong way, and drew for him the road, on a sheet, for six parasangs farther, and said, 'Now depart in peace.'

"And Boni travelled onward with his companions, on the road that had been pointed out to him; and they bore with patience the fatigues of the way, for they thought of the refreshment that they had received.

"And when they had left six parasangs more behind them, another tent arose by the wayside. And here too they found another servant of the King, who comforted them, and showed them again the right way and the wrong, that they might choose. And so it continued for eighty days' journey; and when they had accomplished them, they found themselves in the Land of Promise. Then Boni perceived that the angel of the Lord had guided him, and he took care, with Ezra and Nehemiah, that the Sabbath was kept holy, for the people had grown reckless and wild.

"Sceat thou, Samma," continued the preceptor, "the life of man is as this pilgrimage; the six parasangs are six days; but the seventh is a day of rest; and the tent of the Lord stands open

to man, that he may enter in, and reflect on his ways, and trust in the Lord. The reckless care not for the tent, and his track loses itself in the desert; but the wise find refreshment, and reach at last the promised land!"

THE TRAVELLER.

READING THE BIBLE IN PALESTINE

HAVE you never been absent from home for years, and as you returned, and looked at the fences and trees, the rocks and the hills, have they not seemed to bid you welcome? So it is, when you carry the Bible to Palestine. That is its home. Here you labour from week to week, by maps and paintings, and geographical descriptions, to understand the allusions contained in the Bible; and still you form but imperfect and feeble conceptions of them. But there the Bible is perfectly at home. Let me give you a specimen:—

Suppose you are reading the fourth chapter of John. There is before you the Well of Jacob, in the parcel of land which Jacob gave to his son Joseph: it stands at the foot of the mountains, where the Samaritan woman inquired of our Saviour, whether in Jerusalem or in this mountain it was where men ought to worship. Turning to another passage, we find this parcel of land was that which Jacob bought of Shechem, when his tent was pitched in the valley before Shalem. I have been at the well. It is now called the well of Jacob. I have seen that valley, and that mountain—and across the valley is still a village called Salim. But turn to another, the delivery of the law upon Mount Sinai. Here is such a description of the scene as renders it necessary to suppose there was a mountain, by the side of which was a plain large enough for the whole of the children of Israel to assemble in.

Now, if no such plain could be found adjacent to such a mountain, what would be the natural conclusion? Travellers have asserted that there is not. Going from Suez, on the third day you begin to enter the mountains. On the seventh day you behold a mass of mountains still more elevated. Within that cluster is Mount Sinai. There is an easy way of access to it through a valley on the other side, by which travellers usually approach. But we worked up our way through ravines and precipices, till in three hours we reached the top. There we found a plain. On one side it was hemmed in by mountains, to appearance destitute of vegetation, and presenting a gloomy aspect. On the other were mountains still more lofty, and alike destitute of verdure. We passed through this plain, and at the other end it rose Mount Sinai. It seemed, as we approached, that Mount Sinai was made on purpose for the giving of the law. There was the plain descending towards the mountains, to give an audience the better opportunity to approach to its base; it was indeed the "mount that might not be touched." We ascended first to a spot farther back, but from this place no plain could be discovered. We then went to the other end overlooking the plain. Our guide said it was impossible to ascend that rock. We attempted to ascend, and were obliged to return. At length we worked our way up; and what do you suppose was our first act? I had taken my Hebrew Bible—and I opened to the 20th chapter of Exodus, and read aloud the ten commandments, the very words which were spoken from the mount in a voice of thunder. You will not accuse me of weakness if I say I almost felt the mountain shake. Since that day the thunders of Sinai have had new meaning to me.—*Rev. Eli Smith.*

MECCA.

To be a meshedee, or an 'hadji', is in fact, deemed a great honour. The latter title is to be obtained at Mecca only, and then the black cap is exchanged for the turban. They will sometimes take two years to perform this last pilgrimage, leaving their worldly pursuits, and sacrificing half their wealth thus to propitiate the prophet. The Koran thus enjoins the pilgrimage:—"Verily, the first house appointed unto me to worship was that which is in Mecca, is blessed, and a direction to all creatures. Therein are manifest signs, the place where Abraham stood; and whoever entereth therein shall be safe; and it is a duty towards God, incumbent on those who are able to go thither, to visit this house." At Mecca they show the stone, and pretend that there is on it a print