The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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JOY OF THE ANGELS OVER THE PENITENT.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

O! mourning soul, devoid of rest,
With unforgiven guilt oppress't,
Let not despair pervade thy breast,
Thy sighs are heard in Heaven.

When tears that tell the bosom's woe,
From sleepless eyes of sorrow flow,
Let hope her beamy smiles bestow,
Thy tears are seen in Heaven.

There Jesus sits enthroned above,
Crowned with a diadem of love,
And given, his kingly right to prove,
All power in earth and Heaven.

Clothed with a vesture dipped in blood,
That once on Calvary freely flowed;
His name is called the Word of God,
Exalted Lord of Heaven!

That precious blood for thee he shed,
The sacrificial offering made,
The sinner's ransom fully paid,
That thou might'st rise to heaven.

He waits to extract sin's poisoned dart,
To soothe the anguish of the smart,
And heal the wounded, broken heart
With peace and joy from Heaven.

Then let thy trusting soul reply,
Lord! I believe—on thee rely,
To save, redeem, and purify,
And make me meet for Heaven.

Full many a prayer for thee has sped
From friends, or sainted mother, dead,
Who wait with golden harps to spread
Salvation's news in Heaven!

The angels "catch the flying joy"—
Celestial songs that never cloy—
Ecstatic harmonies employ,
The choral strains of Heaven.

Worthy the Lamb once slain! they cry,
To bring repentant sinners nigh;
The sounds through echoing arches fly,
All jubilant in Heaven.

—Cor. of Phil. Presbyterian.

The Ulster Revival and its Physiological Accidents.

The following comprehensive paper was read by Professor M'Cosh, of Queen's College, Ireland, before the Belfast Conference of the Evangelical Alliance:—

"A strong prejudice has been entertained against the Ulster Revival, because of the bodily manifestations with which it has been accompanied in the case of some. I am first to address myself to that prepossession, which is keeping many from acknowledging it to be a true work of God.

"I remember standing on one occasion on the shore of the German Ocean, while a vessel was trying to side into a harbor in a very high storm. Hundreds of persons were on the shore viewing the scene, some of them in a state of great excitement. Suddenly the ship struck on the angle of a jutting rock, reeled and staggered, and seemed about to land all its crew in the boiling waves. As suddenly did a mother, who had a boy in that ship, fall down beside me in a state of convulsions, which speedily ended in a complete prostration. We carried her to her dwelling, where she continued, for a time, in a state now of unconsciousness, and now of terrible agony, till such time as her son, saved from the waves, after being exposed to great peril, was brought to her. Even then she could scarcely tell whether her son were a reality, or only a vision like those she had seen in her time of weakness. Suppose that this mother, instead of fearing that her son was about to be drowned, had been led suddenly by the truths of God's word, applied by the Spirit, to apprehend that her soul was about to perish because of sin, I am convinced that the very same bodily effects would have taken place, and I believe she would not have found true peace till Jesus the Son of God was presented to her.

"At one part of my life it was my painful duty to intimate to many a poor woman who thought herself a sailor's wife, that she was a widow, for that her husband had perished in the waters of the Baltic Sea. I labored to convey the sad intelligence in the most delicate manner. I sought to prepare her mind for its coming, and often began a long way off, but whatever the plan I took, I had at last to speak plainly, and as the awful truth did burst upon her, what a scene I had to witness! The effects differed in the case of different individuals. Some struggled with their terrible emotions, and kept themselves wonderfully composed, and this not because they did not sorrow, but because they controlled their feelings. Some could not utter a cry, but felt like a tree struck with lightning and withered on the instant. Others gave way to frightful cries, tears, and convulsions, ending in bodily prostrations; and to such it was useless to speak for a time; I committed them to their friends, and returned after an interval to administer to them the consolation of religion. Now, suppose that these same persons had been assembled to hear the preaching of the word, and that by a gracious movement of the Spirit of God they had been led to see their sin in its true colors, I apprehend that precisely similar bodily, or as they should be called, physiological effects would have followed, and that these would have varied according to the nature, and depth, and intensity of the sorrow for sin cherished, and according to the peculiar temperament of the individual. This was expressed to me by a simple-minded woman, who had never attended any Revival meetings, but who was one day struck down with a sense of sin in her own dwelling. When she had recovered her composure, she said to me, 'I am not a strong woman in body. I have been in this same state of body before, but on former occasions it was because I had lost a child or suffered some temporal calamity; now I trust it is because I have been led to see my sins and my need of a Saviour.'

"In this present state of things mind and body are closely connected; and whatever deeply affects the mind, be it from the earth or from above, must also affect the bodily frame. Man cannot think without the co-operation of one part of his brain; and as little, I believe, can he have a mental feeling or emotion without an action in another part of his brain. It would be out of place in such a paper as this to enter into minute physiological discussions. It will be enough to state that it is the opinion of eminent physiologists, that as thought acts on the higher parts of the brain, so feeling of every kind acts on organs towards the base of the brain. These organs are near the place where all the nerves of the five senses terminate, and near the place whence the delicate nerves start towards the face, chest, and heart. Wherever there is strong feeling, there is action in this part of the brain, which produces an effect on the nerves, reaching over the frame. But it is not necessary for my purpose to enter into such discussions. Every body knows that strong feeling produces certain effects on the body. In particular, a keen fear of approaching evil, or sorrow for evil arrived, agitates the nerves, and through them certain parts of the body. Man is fearfully and wonderfully made; and the general fact to which I have referred, while an evidence that man must suffer because he has sinned, may also be a provision for good, as a warning of danger and an outlet for feeling which should not be for ever cherished. But we have not the full truth unless we add, that the feelings which contemplate the good—such as love, confidence, faith, and hope—have no tendency to agitate or prostrate the body, but have rather a stimulating, bracing, and health-giving influence.

"On grounds which I am immediately to state, I believe that this work of Revival in Ulster is a work of God. It has been characterized by deep mental feeling. Now, I suppose that the fear of the wrath of God will produce the very same effects on the body as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame as the sorrow for for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with his own laws, which he is not wont to do in ordinary circumstances. When the Spirit of grace and supplication is poured forth, and men look on him whom they have pierced, then they mourn for him, as one mourneth for his only son, and are in bitterness for him as one that is in bitterness for his first born. (Zech. xii. 10).

"But I do not found my belief on the work as a genuine work, on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on 'bodily exercise,' and nowhere points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work ever appealing to any such evidence. All that these bodily affections prove is the existence of deep feeling. As to whether this feeling is genuine or not, as to whether it is spiritual or not, this is not to be tried but by far different tests—it is to be tried by the truths of God's word. The Bible, and science truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony, and by them, and by nothing else, are we to 'try the spirits whether they be of God.'

"It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer-meetings as decisive on this point; for this might be the impulse of the present year, as Orange processions were the impulse of certain previous seasons. Nor do I take my stand on the temperance by which this movement has been signalized. This has, indeed, been one of the most beneficent, as it has been one of the most visible of the effects of this work of Revival; its good in this respect, and in the consequent diminution of crime, has been acknowledged by all; and there are moral men who prise the work, because of this feature, while they see nothing else in it to commend it to their regards. But then, I remember that there was, some years ago, under Father Mathew, quite as wide-spread a temperance in Ireland, which has, I fear, very much passed away. It is of the utmost importance, in a question now agitated as this is over the three kingdoms, and that those who are favorable to the work should learn, to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, On the fact that I have found every one of the blessed effects which are represented in Scripture as being peculiarly the fruit of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin, sharp and penetrating and deep; and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only one object. Talk to them of anything else, very possible they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude of cases in yet better, and riper and richer fruits. Let us look at that galaxy of graces set before us (Gal. v. 22), 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law: and they that are Christ's have crucified the flesh with the affections and lusts.' I have rejoiced to recognize in not a few all of these graces, glittering like the stones in Aaron's breastplate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy-seat, and is entitled at all times to enter into the holiest of all to commune with God. As to love, that man cannot know what love is who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. The embrace of the mother and son, as the son is in the mother's arms after years of separation, is not closer nor warmer than I have seen the embrace of two strong, stalwart men as they met for the first time after each had passed through the trial to triumph, and rejoiced to find that his friend had done the same. The joy of converts has, in very many cases, been truly the joy of the espousals of the soul to Christ; and this, in most cases, has terminated in a settled peace, clouded it may be at times, but yet a peace with God, in which His love is ever shining, though the person may not at all see it. With what long-suffering have the converts usually borne the scoffs and jeers with which they have been assailed, seldom answering back or returning reviling for reviling. Some of the bitterest scoffers have been won, as they found all their reproaches answered only by prayers. Many a mother blesses God for the gentleness which they have discovered in son or daughter, so unlike their former character; and I have known impetuous blasphemers and bold female viragos, the terror of the neighborhood, made gentle unto all, and struggling with every rising temptation to passion. A spirit of goodness or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervor till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to faith, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly, feeding on the Word, and calling on God in prayer. They are, therefore, meek and submissive to whatever God may be pleased to send. It is, I trust, temperance, in the Bible sense, that is, the government of the passions, which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils, and this revival has cured many drunkards, who have stood out against all temperance societies. Whatever men may say for or against bodily excitement, I am sure that *against such there is no law*. I believe, in regard to many at this time, *that they are Christ's* because they seem to me to be *crucifying* with all their might, God giving them grace so to do, *the flesh with its affections and lusts*. I speak of numerous cases in this great town, in which I usually reside, and in a quiet country district in which I preached and labored for two months in summer; and I am fully persuaded in my own mind that I have seen, in great numbers, these gracious fruits. I confess that sometimes when I attended public assemblies and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits in the midst of such awful scenes, I have been tempted to doubt of the work; but these doubts have ever been dispelled, when, without seeking out the cases which the neighborhood were wondering at (but rather carefully avoiding such), I mingled freely with those who were cast in my way in Providence, and got into their confidence, and had their experience poured into my ears and bosom.

"But the physician of wide and diversified experience tells me, 'Oh, I have in my visits, seen precisely similar bodily effects, and these having no connexion with religion.' I freely, and without reserve, admit all this to the physician, and I would feel ashamed of myself if I appealed to these physiological phenomena as proofs of this being a work of revival. But let the physicians look beyond the bodily affection to the spiritual experience, and he will discern in many, I do not say in all, a mental and spiritual effect which he may *not* have been in the habit of meeting with in his ordinary patients. He may discern a faith, a newness of life and conduct, which must have proceeded from far other sources than from nervous affection.

"It is to be remembered that the movement began in Connor, without much or any bodily agitation. It is also a fact that, throughout the whole movement, the numbers of persons struck down in public has been far fewer than those awakened in secret, and that the number of those who have had no bodily prostration whatever is vastly greater than those who have had bodily manifestations. So far as I can learn, the outward agitation has of late considerably subsided; while in many districts the spiritual work is still advancing, and the flame is rising purely and brightly above the smoke which accompanied it for a time, as the grosser matter was resisting the kindling spark from heaven. The bodily expression has prevailed largely among those who have never been in the habit of restraining their feelings. It is not to be forgotten that not a few of the educated classes have felt the power of this movement. I have heard of between twelve and twenty students who have experienced a spiritual change during the past summer. One young gentleman, who moves in a genteel circle, and who has himself, I believe, been savingly impressed, told me a few weeks ago, that he knew of upwards of twenty persons, young gentlemen or ladies, among his acquaintances in Belfast, who were seriously inquiring after salvation. In none of these cases was there any bodily prostration.

"Looking on the spiritual grace as proceeding from a higher source, I am inclined to regard the expression as so far affected—we might expect this—by the peculiar Irish character. I happened in the year of the Crimean War to see successively a company of Irish soldiers, a company of English soldiers, and a company of Scottish soldiers parting with their friends before going to the scene of conflict. The partings were all to me equally affecting, but each differed from the other. The parting of the English was undemonstrative, but hearty and deep; it was an attempted cheer ending in gushing tears, which they neither encouraged nor discouraged. The Scottish women waved their hands, and then had to turn away to bury and hide their faces and the rolling tears. The Irish let it all out in unrestrained bursts and loud and affecting wails. I have sometimes thought that, should England and Scotland be favored, as I pray they may, by a similar visitation, the expression will be different according to the genuine character of each of the nations.

"These remarks have a special reference to those who disbelieve in the revival, because of its physiological concomitants. My position here is, that the work may be one of genuine spiritual feeling, and yet may be attended with bodily excitement, especially among persons not disciplined to restrain their feelings. But I have a word to say, *secondly*, to those who may be trusting in the bodily experience. The position I now lay down is, that no bodily state is an evidence of an operation of the Spirit of God.

The revival in Ulster, just because it has been attended in the case of some with such violent bodily excitement, exposes the parties to various temptations and trials, some of them of a very subtle and perilous character. I will take the liberty of mentioning some of them. They all have their origin in the parties being led to trust in the physical and not the spiritual work.

"(1.) There may be bodily agitation which does not proceed from even a conviction of sin. Suppose that in a given assembly a dozen people cry out for mercy under a sense of sin, this may lead a dozen more to cry out from mere sympathy, without any sense of guilt. This introduces us to another feature of our wonderful constitution. The cry of distress moves those who are not themselves in distress. It is a provision fitted to lead us to feel for those in trouble. But like every other part of our nature, it may be abused. I once saw a boy whipped in school till he fell into convulsions, whereon several others fell into convulsions from sheer sympathy. I am sure I have been in assemblies this last summer, where a number of persons being convinced of sin and crying for salvation, led others to feel for a time, though they had no conviction of sin. It is not difficult, in most cases, to discern the difference, which is commonly very marked. But some may, through this cause, have been acclaimed by themselves, their friends, their pastor, or their congregation, as converts with whom the whole feeling has been of sympathy. It may turn out that the greatest amount of spiritual good has been done in those places in which the excitement has been highest. This circumstance, too, makes it impossible for any one at present to number the people, farther than to say that the work has reached nearly every district of the counties Antrim and Down, that it has reached many places in Derry, Tyrone, Monaghan, and Armagh, and some places even in Donegal and Cavan, and that thousands and tens of thousands have been convinced or converted.

"(2.) Some may be trusting in an insecure peace. For it is of the nature of the nervous excitement to go by action and reaction. After a time of depression, there is apt to come a time of exaltation; every one knows this who, after his eyes had been long dry, has found relief in a flood of tears. 'I have got peace,' is often the declaration made in these times to inquiring Christian friends; and when asked how they know this, the answer frequently is, 'I have found a load lifted from my heart.' But it will often be necessary to make a more searching inquiry. 'What load?' lest the load be the mere depression of feeling, passed away in the natural course of things. Care must be taken that the load lifted be the load of sin, and that He who lifts it up be the Saviour. They, and they only, who have found Christ have found true peace, and awakened sinners should be exhorted to be more anxious to secure a Saviour than to realize a pleasant sensation.

"(3.) Another effect may follow, and has not unfrequently followed in this movement. After the depression comes the pleasant feeling, and after the exalted feeling comes the depression. This is a critical time, when especially converts need wise counsellors; for they may be tempted to regard these depressions and exaltations as being peculiarly the work of the Spirit, instead of looking for it in such graces as faith and love. The feeling of depression being very irksome when it comes, they may be tempted to allow themselves to pass through the same physical experience as they did before; nay, some long to pass through such an experience. It is thus that we have had in these times, persons passing, not only once or twice, but five, ten, or fifteen times, through these movements of spirit, with their accompanying physical manifestations. I look upon persons going through this succession of experiences as in a very critical state. They should be strongly recommended not to seek for a renewal of the bodily affections, but to strive to rise to the spiritual graces of faith, hope, patience, and love. I found a young man who had been ten times struck down in public assemblies. I counselled him for his spiritual good to avoid the scenes which might call forth such affections, and I have reason to know that the advice was blessed for good.

"(4) Still more injurious effects follow. Persons who have passed three, five, or ten times through such a series of affections having their bodily organism greatly weakened. And now, persons get into a hysterical state, or may fall into a mesmerical state. I do not speak of a mother as hysterical when she is in deep distress on hearing of the death of a son; but if she give away to moping and brooding, she may bring on hysteria. I do not describe the strong men who have been bowed down in this movement as being hysterical; but certainly some persons have so encouraged themselves in an unhealthy feeling as to land themselves in nervous disease. They may now get a succession of visions, which assume a sort of regular or systematic form. I am one of those who think that miracles shall never be renewed in the Church of God; but I have seen no evidence whatever, that miracles such as those which the prophets and apostles performed, have been done in Ireland in our day. In the district in which I resided for some weeks this last summer, I exposed these visions, and they ceased; and I believe that the spiritual good of the district was thereby furthered. At the close of a service conducted by me, a number of persons were convinced of sin, and a young woman was praying earnestly for mercy. Suddenly—it was the twilight—there was a flash of light on the window. 'She will get peace now, for I see the light,' cried one boy, and others echoed the cry. I saw at once that the light proceeded from a candle which was not itself within view. In a few minutes the candle appeared, and I was at pains to show whence the light had come, and took occasion to impress on those around that they were doing the young woman a great injury by directing her to an outward light, when she should be seeking the Saviour. A simple minded man, but whose heart was full of love, visited me one day, and after a pleasant half-hour's talk he told me of a vision he had. He had seen a ladder set up on earth and reached to heaven, and three figures were going up it, when they all fell the one on the top of the other. 'Now,' says he, 'what am I to make of my vision?' I told him to make nothing of it—to look on it as he would look on a dream; and we returned to more profitable topics. A good woman was in deep spiritual distress, and a figure came to her relief, but it was unfortunately a very lovely female, far too like the Virgin to comport with the ideas of a Protestant. The woman was most unwilling to have her vision mentioned for fear of favouring the Roman Church. I took care to keep her name concealed, but I mentioned her vision for the good of the Protestant Church, for if the Protestant Church comes to trust to visions, it will soon find itself far outstripped by the Church of Rome. The parties now referred to had no control over these visions, but others have come so far to have command of them, and they see visions systematically. I know a district where such persons were beginning to tell who stole the apples from a particular garden, when the minister discouraged this manifestation, and it disappeared.

"(5) From the same cause, that is, from organism weakened by repeated excitement, proceed cases of blindness and dumbness, and of persons who can bring on sleep at a particular time, and awake at an appointed hour. I have found in a vast number of cases that deafness and blindness have appeared, not in persons who have been struck the first time with a conviction of sin, but in persons who have been struck a number of times. It is a warning, given in God's natural providence, that in that particular district the bodily excitement is being carried too far, and is in danger of overriding and oppressing the spiritual work. All such persons should be put under the care of a kind Christian physician; they should be encouraged to pray that their bodily weakness may be relieved as speedily as possible; and to seek to come under the influence of faith, and confidence, and love, which, instead of weakening the body, have a tendency to soothe and strengthen the frame. As to the sleeping cases, every one who has studied the subject knows that mesmerism is full of them. A trained traveller can fall asleep when he pleases, and rise at any hour he fixes; and people in a mesmeric state can anticipate and regulate their mesmeric slumbers. If there be any persons so preposterously foolish—I had almost said blasphemous—as to ascribe such cases to the Spirit of God, I would remind them that the Hindus can produce far more wonderful cases than those in Ireland; for, in India, individuals who have acquired this mesmeric power allow themselves to be buried for days, and tell before hand the precise time when they are to awake, and their friends are to open the ground to allow them to rise. When such cases appear, Christians should, by all means, discourage them. They were just beginning in a village with which I am acquainted, when a Christian physician who had been the main earthly leader of the movement in the district, reasoned with the people, and they immediately disappeared. Great mischief arises from such persons being visited by ministers, neighbours, and strangers, as if they were objects of admiration, whereas they are rather objects of our commiseration and our prayers. I have often seen that the people who go wondering after such cases, are of all persons the least likely to wish to become partakers of the spiritual work. Nothing, in my humble opinion, is so much fitted to grieve the Spirit, as to find persons gazing at the weakness of man, as if it were the power of God. The only thoroughly conceited converts I have seen in this movement, are those who have got into such a state of physical weakness that they see visions and predict events. The predictions, I may remark, have all the characteristic marks of *clairvoyance*, which has so often been exposed. I may add that, while the cases of this deception have hitherto been very few, yet we have already evidence that if encouragement were given, especially of a pecuniary kind, deception is ready to appear, and satan would triumph.

"But I cannot quit this particular topic, without stating that in many districts and congregations, visited with a blessed work of revival, there have been no such cases; that in places in which they have been discountenanced by good men, they have disappeared, and that in all circumstances they are excrescences, and not parts of the proper work of revival.

"I have thus sought to allot to divers parties their share in the work. To the Spirit of all grace belongs all the gracious spiritual work which has been wrought at this time. To man, to his physical cravings, his carnal wisdom, and his fleshly counsels belongs nearly all the permanent bodily weakness produced. To the devil, acting on man's sinful nature, belongs the deceit which may be creeping in, to hinder and mar the great spiritual reformation.

"I have taken upon me the invidious, but, at this stage, most necessary task, of warning those who may be disposed to listen to me, of these incidental evils. It is time to do so, in order to arrest them ere they go further, and thus bring the whole work of God into ridicule and contempt. It is time that all the ministers of the word, that all the counsellors of the people, nay, that the very people themselves, in this movement of the people, should be taught clearly to distinguish between the graces which the spirit produces, and the mere bodily affections which, in some cases, have accompanied the work. I have to add, that my astonishment is, not that there should have been such incidentale evils, but that, in so extensive a work, reaching over so many countries and over a mixed multitude, embracing the very lowest of the people, many of them unable to read, that there should have been so few excesses and extravagances of any kind.

"To you strangers who have come to visit us at this time from England and Scotland, I have to say that my prayer is, that God would extend the work to your countries; but if we have committed any errors we do not want you to copy them. We desire for you only the true spiritual blessing with which God has seen fit so abundantly to favour this province of Ireland."

Treasury.

Primitive Devotion.

"More frequent Church services, more frequent Communions, would be a real imitation of the primitive Church, and not merely a fond or formal one; because, with relation to the end aimed at by both the early Christians and us, namely, the walking with God in heart and spirit, we stand nearly in their case; and the same human nature in both of us, not being here affected by any differences of age or country, is likely to require in both the same helps. But in the meanwhile, for those that cannot alter the Church's ordinances, or if there be any causes which in any place render the imitation of the primitive Church as yet impracticable or inexpedient, then there is the proper place for the recollection that what is of the last necessity always and to all, is the walking with God in heart and spirit. If our helps are fewer, it is our misfortune; but if we do not use such as we have, it is our fault. This chapel* is opened but rarely; the Communion is celebrated in it still more rarely. So much the more reason, then, why we should make the most of the occasions that are offered to us: why we should not be careless or inattentive during the short time in the week in which we can be in God's outward temple; why we should not turn away from the breaking of the Bread of Christ's Communion on those rare occasions when we can partake of it. This we may all do; and to neglect this is our folly and our sin, God is not tied in His dealings with us to save by few or many. If he gives many opportunities and we neglect them, as not needing them, that is our own presumption; but if He gives but few, and we avail ourselves thankfully of those few, their power multiplies under His blessing, like the five loaves and two small fishes, which fed more than five thousand men; and, without continuing daily in the temple, or daily breaking the bread of Christ's Communion, yet if we profit by such opportunities as we have of hearing His Word and partaking of His Communion, we shall share the blessing of those who were in Christ at the beginning, and we too, like them, shall eat our meat with joy and singleness of heart; we shall live in thankfulness to God, and having favor with all good men."—*Dr. Arnold.*

*Rugby Chapel, April 5, 1840.