

"In these good works," we are told, "he was much encouraged by the accounts which he received of the gladness with which the people hailed the coming amongst them of the Word of God. A Scottish minister, his friend and correspondent, thus communicated to him the contents of a letter received from the Highlands:—"All the people in the Highlands are overjoyed with the thoughts of this, and are mighty eager to have Bibles. I bless the God of heaven, who put this excellent design into your breast. Who knows what a heavenly flame this spark may kindle?"

And when his great benefactor was no more, the same worthy minister thus opened his heart to Dr. Wotton:—"I am glad you are going to publish the life of the excellent Mr. Boyle, who was so great an ornament to his country, and to our holy religion. I reckon it one of the blessings of my life to have been acquainted with so extraordinary a person. It was soon after our acquaintance begun, that I had the opportunity of talking with him of the sad state of religion in the Highlands of Scotland, where they had neither Bibles nor Catechisms in their own language." He then mentions how Mr. Boyle had provided for these wants by giving funds to buy Bibles, Prayer-books, and Catechisms.

One especial feature of Mr. Boyle's religious character was *reverence*. It is recorded of him that he never uttered even the name of God without designedly pausing, and one who knew him intimately for almost forty years, asserted that he never once observed in him a deviation from this rule.

It has been already intimated that Mr. Boyle wrote various treatises upon religion. Many of them, especially his "*Occasional Reflections*," are distinguished by ingenious comparisons of a practical character, of which the following are specimens:—

UPON THE SIGHT OF HIS SHADOW CAST UPON THE FACE OF A RIVER.

"I was, indeed, Philaretus, attentively enough considering sometimes my picture which the water presents me with, and sometimes the shadow, which the sun and I together cast upon the water—I was considering that one of the differences between the Law and the Gospel might not be ill represented by the difference between a common looking-glass and that afforded me by this crystal stream. For though both being specular bodies, I can see my face in either, yet, if my face be spotted with dust, or grown pale by reason of the faintness usual in such hot weather, a common looking-glass will, indeed, discover these things to me, but will not otherwise assist me to remedy them; whereas, when I consult this stream, if it show me any spots in my face, it supplies me with water to wash them off, and by its cooling and refreshing water, can also relieve me from that faintness that reduces me to look pale.

"Thus the Law, which is commonly, and which seems even by an Apostle to be compared to a looking-glass, shows us, indeed, the pollutions of our souls, and discovers to us our faintness and spiritual languor. But the Gospel does not only do this, but tells the embracers of it, by St. John's mouth, '*If any man sin we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins and whose blood cleanseth from all sin.*' And the Author of the same Gospel invites all those who find themselves tired and thirsty, to come unto Him, and to be refreshed."

UPON HIS SEEING A LARK STOOP TO AND CAUGHT WITH NETS.

"Poor Bird! thou wert just now so high upon the wing, that the tired gazers feared thou hadst lost thyself in heaven, and in thy fatal stooping seemest to have brought us a message from thence! Some birds you know, Lindamor, we usually beguile with chaff, and others are generally drawn in by appropriate baits, and by the mouth, not the eye. But the aspiring Lark seems to be composed of more sprightly