The Part of the Pa

THE BURIAL-GROUND. The graves around, of every size, Bid thee for thy last end be wise; Delay no more:—to Jesus fly, For grace to live, for grace to die. Bickersteth's Cellection.

THE SHORT CATECHISM, A. D. 1553. Master. Sith I know (dear son) that it is a great part of my duty, not only to see that then be instructed in good letters, but also earnestly and diligently to examine what sort of religion thou followest in this thy tender age: I thought it best to oppose thee by certain questions, to the intent I may perfectly know, whether thou hast well or ill travailed therein. Now therefore tell me (my son) what religion that

Scholar, That, good master, do I pro-fess, which is the relation of the Lord Chest; which is the relation of the Lord ed the christian religion.

Muster. Dost thouthen confess thyself to be a follower of christian goddiness and religion, and a schoker of our Lord Christ I.

Scholary That forsonthy do I confess, and plainty and holdly profess; yea, there-in I account the winds sum of all my glory, as in the thing which is both of more honour, than that the slendeness of my wit may attain into it; and his more approaching to anterance may easily expanse it.

Master. Telt me then (dear son) as exactly as their cared, in what points inou mandment, of not covering anything that is thinkest that me sum of christian religion one mighiorer's : what meaneth that t

Scholar, In two points, that is towny : fine faith in God, and assured persuasion cons to bridge and regrain all greate unsuitable reived of all these things, which are contained design of our will, which holdeth not itself in the ho'v scaptures ; and in charity, which within the bounds of right and reason; and belong in both to God and to our wight h without that each man be content with his

he bear of and read of of the word, what wrong to mother; he breaketh and bitterly with it tening the ore me thing that I

teschi: that there its easy certain batter, he amend) the Lord God the most stern ame substance, one phost and heavenly much provener of the breaking his law, shall exwhom all the people of the verild ought to wearing, with soverger humour, and the highest knut of reversioner. Moreover out of the help words of Gen, which by the prophets and the beloved at Almighty God are in the hely banks published, to the eter-nal charged his name, I somabelian will be three spring thereon is the positive positives and contained, setting forth untous in a sum the the gospel of God. These things, list wors, while other the law? ten by Moses and other men of God, have heen preserved while and uncarrupted, even to our age : and since that, the chief articles of our faith have been gathered into a short abridgement, which is commonly called the Creed, or Symbol, of the Apostles, Master. Why is this abridgement of the

fairle termed with rise names of a secretal ! Michalier. A symbol is as much to say as a con, burk, poly telen, en watchword, whereby the soldiers of one camp are known

from their enemies. For this reason the chridgement of the faith, whereby the Christions are known from them that be no Chris tians, is rightly named a Symbol.

Master, Tirst tell me somewhat, what thou thinkest of the law: and then afterward nature? or some other besides? of the Creed or Symbol.

Scholar, I shall do (good master) with a good will as you command me. The Lord God hath charged us by Meses, that we have none other at all, but him; that is reverence not, nor worship any portraiture or any image whatsoever, whether it be painted, carved, graven, or by any mean fashioned howsoever it be; that we take not the name of our Lord God in vain; that is, either in a matter of no weight or of no truth. Last of all this ought we to hold stedfastly and with devout conscience, that we keep holily and religiously the Sabbath day; which was appointed out from the other for rest and service of God.

Master, Very well. Now hast thou rehearsed unto me the laws of the first table, wherein is, in a sum, contained the knowledge and true service of God. Go forward and tell me, which be the duties of charity, and our love toward men.

Scholar. Do you ask me (master) what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son: that is it indeed that I would fain hear of. Scholar, I will in few words despatch it, as my simple wit will serve me. Moses hath knit it up in a short sum: that is, that with all loving affection we honour and re-

verence our father and mother; that we kill no man; that we commit no advotitry; that we steal nothing; that we bear false witness ugainst none! last of all, that we covet nothing that is our neighbour's.

Master. How is that commandment, of the honouring father and mother, to be understanded?

Scholar. Honour of father and mother containeth love, fear, and reverence, yea, and it further standeth in obeying, succouring, defending, and nourishing them, it need require. It bindeth us also most humbly, and with most natural affection, to obey the elders, and betters.

Master. What is contained in that commandment, Donot kill ?

Scholar. That we hate, wrong, or revite figures of the true and everlasting sacrifice no man. Moreover it commandeth us, that of Jesus Christ, done upon the cross; by my body," it was considered that the dis-

hate us, and that we pray for all prosperity [believers, even from the beginning of the [Jews; and that they, being accustomed to and good hap to our very mortal enemies. Master. The commandment of not committing advoutry, what thinkest thou it

containeth? Scholar. Forsooth this commandment containeth many things; for it forbiddeth, not only to talk with another man's wife, or any other woman unchastely: but also to touch her, yea, or to cast an eye at her wan-

tonly; or lustful look to behold her; or by any unhonest mean to woo her; either ourselves, or any other in our behalf: finally. herein is debarred all kind of filthy and straying hist.

Master. What thinkest thou of the commandment, not to steal ?

Scholar. I shall show you, as briefly as I have done the rest, if it please you to hear me. It commandeth us, to beguile no man: to occupy no unlawful wares; to eavy no roan his wealth; and to think nothing profitable, that either is not just, or differeth from right and honesty; briefly, rather wellingly lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Mustice. How may that commandment be kept, of bearing no false witness?

Scholar. If we neither ourselves speak my talse or vain lie : nor allow it in other, enher by speech or silence, or by our present God's majesty, than that I, by may feat of cormany. But we ought always to maintwin buth, as place and time servictin.

Master. Now remaineth the last com-

Schaur. This law doth generally forbid all sorts of cell lasts; and commandath us

our, and fish which is conclined right, with the loss of his neighbour, and be with the bond of charty, and followship Scholer, This work it principally among men. Yea, and woon him (unless revenger of the breaking his law, shall exor taster on exercise by Sport, nationality come most grievous punishment. On the graning or ending, which we cold God fother side, he that liveth according to the rule of these laws, shall find both praise and bliss, and God also his merciful and bountiful good Lord.

Master. Thou hast shortly set out the ten communiments: Now then tell me. how all these things, that thou hast particularly declared. Christ both to few words whele pith of the law 1.

Scholar. Will you that I knit up in a brist abridgment all that belongeth both to God and to men? Master. Yes.

Scholar. Christ said thus: Thou shalt we the Lord, they God, with all the heart; with all thy soul; with all thy mind; and with all thy strength. This is the greatest commandment in the law. The other is like unto this: Thou shalt love, thy neighbour as thyself. Upon these two commandments hang the whole law, and the Propagts.

Master. I will now that thou tell me further, what law is that which thou speak- Bishop Ninyas built a church of stone, it

Schular: I remember, master, that I learned that of you long ago: that it was engrafied by God in the nature of man, while nature was yet sound and uncorrupted. But offer the entrance of sin, to say, that we take him alone for our one although the wise were somewhat after a only God, our Maker and Saviour : that we sort not utterly ignorant of that light of the greatest part of men, that they scant perceived any shadow thereof.

Master. What is the cause, that God willed it to be written out in tables; and that it should be privately appointed to one

people alone? Scholar. I will show you. By original sin and evil custom, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand, what difference is between honesty and dishonesty, right and wrong. The bountiful God therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves. and therein, as it were in a glass, behold the fifth and spots of our soul, and stubborn hardness of a corrupted heart; that by this mean vet, acknowledging our sin, and perceiving the weakness of our flesh, and the wrath of God fiercely bent against us for sin, we might the more fervently long for our Saviour Christ Jesus; which by his death and precious sprinkling of his blood hath cleansed and washed away our sins; pacified the wrath of the almighty Father: by the holy breath of his Spirit createth new hearts in us: and reneweth our minds after the image and likeness of their creator, in true righteonsness and holiness. Which thing neither the justice of the law, nor any sacrifices of Moses were able to perform. And that no man is made righteous by the law, it is evident; not only thereby, that the righteous liveth by faith; but also hereby, that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hindrances that strive against mogistrate, to reverence the ministers of the the law; as the weakness of the flesh: church, our schoolmasters, with all our froward appetite, and lust naturally engendereil. As for sacrifice, cleansings, washings, and other ceremonies of the law: they were but shadows, likenesses, images and

world, are pardoned, by the only mercy of God, and by no desert of ours.

Master. I hear not yet, why Almighty God's will was to declare his secret pleasure to one people alone, which was the Israel

Scholar. Forsooth that had I almost forgotten. I suppose it was not done for this ntent, as though the law of the X, commandments did not belong generally to all men: forasmuch as the Lord our God is not mly the God of the Jews, but also of the Gentiles: but rather this was meant thereby, that the true Messias, which is our Christ, might be known at his coming into the for his disciples could not well understand world: who must needs have been born of him in any other sense than that to which that nation, and none other, for true perfor- they had been formerly accustomed. In the mance of the promise. For the which cause, God's pleasure was to appoint out occur frequently. In baptism, the other for himself one certain people, holy, sun-sacrament instituted by Christ, he is said to for himself one certain people, holy, sundered from the rest, and as it were peculiarly his own; that by this mean his divine word might be continually kept hely, pure, and uncorrupted.

To be continued.

PRIMITIVE CHURCH-ARCHITECTURE. From Bingham's Origines Ecclesiastica.
The only remaining objection against what

ias been advanced in the last chapter [the assection that the early Christians had churches to meet in] is taken from a passage or two of the ancients, which seem to imbly that there was a great difference between the apostolical age and those that followed, n reference to this business of churches. Isidore, of Pelusium, treating of this matter, says, "In the apostles days there were to churches, that is, buildings or temples, when spiritual gifts abounded, and a holy conversation was the bright ornament of the Church; but in our days the buildings are iderned more than is necessary, whilst the Church is fallen into disgrace; and thereore, were I at liberty to choose, I should rather have wished to have fived in those lays when there were no such beautiful emples, but yet the Church was crowned with divine and heavenly graces, than in these days when temples are adorned with all kinds of marble, but the Church is de-prived of all those spiritual gifts." These words, if they be taken in the strictest sense, may seem to import that, in the age of the apostles, there were no churches builded; for, beyord the apostolical age, he carries not the comparison; but I rather take him to mean that the apostles had not such churches as they had in his time; that s, so stately and magnificent, so rich and caudiful, as many in ofter-ages; which is certainly true: for, in the first conversion of any nation, the churches were always answerable to the state and condition the converts were in; which was commonly a state of persecution, when not many rich, not many noble, were called. Nay, even in those places where kings gave encouragement to the propagation of the faith, churches were another thing from what they are now, as we may learn from the history of our own nation. "There was a time," Bede tells us, " when there was not a stone church in all the land, but the custom was to build them all of wood;" and therefore, when est of; that which we call the law of was such a rarity and unusual thing among the Britons, that they called the place Candida Casa. 'Whitern,' or 'Whitehureh,' upon it. The same author tells us, that Finan, the second bishop of Lindisfarne, or Holy Island, since called the bishopric of Durham, built a church in the island fit for a cathedral see, which yet was not of stone, but only timber sawed, and covered with antine; yet was it by that time so hid from reed; and so it continued, till Eadbert, the seventh bishop, took away the reed, and covered it all over, both roof and sides, with sheets of lead." No one, after this, will wonder at the account which Sulpicius Severus gives of the churches of Cyrene, in the deserts of Libya, when he tells us, "he went with a presbyter into one of them, which was made of small rods, interwoven one with another, and not much more stately and ambitious than his own house, in which a man could hardly stand upright, But the men who frequented these churches were men of the golden age and purest morals; they neither bought nor sold any thing; they knew not what fraud or theft was; they neither had, nor desired to have, silver or gold, which other mortals set such a value upon. For," says he, "when I offered the presbyter ten pieces of gold, he refused them, telling me, with some greatness of mind, that the church was not built with gold, but tamer unbuilt by it; coclesiam auro non strui, sed potius destrui, altiore consilio protestatus. These instances may serve to explain Isidore's meaning, when he says, "The apostolical age had no churches, or not such rich and noble structures,

> THE LORD'S SUPPER. Substance of the arguments against Transub-stantiation, used by Cranmer, A. D. 1519. summed up by Bishop Rurnet, History of the Reformation, 1st volume.

as the peace, and alluence, and emula

tion of after-ages, commonly produced.

Christ in the institution took bread, and gave it. So that his words, "This is my body," could only be meant of the bread. Now the brend could not be his body literally. He himself also calls the cup, "The substance of the bread and wine remained fruit of the vine." St. Paul calls it, "The as it was formerly in its own nature and bread that we break, and the cup, that we form; and from their opinion of the presence bless;" and speaking of it after it was blessed, calls it, "That brend and that cup." For the reason of that expression, "This is how the divine and human nature can be

the Mosaical rites, must needs have understood his words in the same sense they did Moses's words, concerning the Pascal Lamb, which is called the Lord's Passover. It was not that literally, for the Lord's Passover was the angel's passing by the Israelites when he smote the first-born of the Egyptians; so the Lamb was only the Lord's Passover, as it was the memorial of it; and thus Christ substituting the Eucharist to the Pascal Lamb, used such an expression, calling it his body, in the same manner of speaking as the Lamb was called the Lord's Passover. This was plain enough. Scripture many such figurative expressions baptise with the Holy Ghost and with fire; and such as are haptised are said to put on Christ; which were figurative expressions, As also in the sacrament of the Lord's Sunper, the cup is called "the New Testament n Christ's blood," which is an expression full of figure. Farther it was observed, that that sacrament was instituted for a remembrance of Christ, and of his death; which implied that he was to be absent at the time when he was to be remembered. Nor was it simply said, that the elements were his body and blood; but that they were his body broken, and his blood shed, that is, they were these as suffering on the cross; which as they could not be understood literally, for Christ did institute this sacrament before he had suffered on the cross; so now Christ must be present in the sacrament, not as glorified in heaven, but as suffering on his cross. From those places where it is said that Christ is in Heaven, and that he is to continue there, they argued that he was not to be any more upon earth. And those words in the 6th of St. John, of "eating Christ's flesh, and drinking his blood," they said were to be understood not of the sacrament; since many received the sacrament unworthily, and of them it cannot be said that they have eternal life in them; but Christ there said of them that received him in the sense that was meant in that chapter. that all that did so eat his flesh had eternal life in them; therefore these words can only be understood figuratively of receiving him by faith, as himself there explains it: and so in the end of that discourse, finding some were startled at that way of express ing himself, he gave a key to the whole, when he said "his words were spirit and life, and that the flesh profited nothing, it was the spirit that quickened?' It was ordinary for him to teach in parables; and the receiving of any doctrine, being oft expressed by the prophets by the figure of eatng and drinking, he upon the occasion of the people's coming to him after he had fed them with a few loaves, did discourse of their believing, in the earlark expressions; which did not seem to relate to the sacrament. since it was not then instituted. They also argued from Carist's appealing to the senses of his hearers, in his miracles, and especially in his discourses upon his resurrection, that the testimony of sense was to be received, where the object was duly applied, and the sense not vitiated. They also allowed matama reasons against a body's being in more places than one, or being in a place in the manner of a spirit, so that the substance of a complete body could be in a crumb of bread or drop of wine; and argued, that since the elements, after consecration, would nourish, might purify, or could be poisoned, these things clearly evinced, that the substance of bread and wine remained in the sacrament.

ent fathers. Some of them called it bread and wine; others said it nourished the body, as Justin Martyr; others, that it was digested in the stomach, and went into the draught, as Origen. Some called it a figure of Christ's body, so Tertullian, and St. Austin; others called the elements types and signs, so almost all the ancient Liturgies, and the Greek fathers generally. In the creeds of body was believed present after the manner the church it was professed, that Christ still sat on the right hand of God; the fathers argued from thence, that he was in heaven, and not on earth. And the Marcionites, and other heretics, denying that Christ had a true body, or did really suffer; the fathers appealed in that to the testimony of sense, as infallible. And St. Austin giving rules concerning figurative speeches in Scripture; one is this, that they must be taken figuraively, where in the literal sense the thing were a crime; which he applies to these words of enting Christ's flesh, and drinking his blood. But that on which they put the stress of the whole cause, as to the doctrine of the fathers, was the reasoning that they used against the Entychians, who said that Christ's body and human nature was swallowed up by his divinity. The Eutychians, orguing from the eucharist's being called Christ's body and blood, in which they said Christ's presence did convert the substance of the bread and wine into his own flesh and blood; so in like manner, said they, his godhead had converted the manhood into itself; against this, Gelasius bishop of Rome, and Theodoret, one of the learnedest fathers of his age, argue in plain words, that the

of Christ's body in it without converting the

elements, then turned the argument to show

brought over with him the copy of a letter of St. Chrysostome's, which he found in a manuscript at Florence, written to the same purpose, and on the same argument: which was he more remarkable, because that Chrysostome had said higher things in his sermons and commentaries concerning Christ's being present in the sacrament, than any of all the fathers; but it appeared by this letter that those high expressions were no other than rhetorical figures of speech to beget a great reverence to this institution; and from hence it was reasonable to judge that such were the like expressions in other fathers, and that they were nevertheless of Chrysostome's mind touching the presence of Christ in this sacra-ment. That Epistle of his does lie still unpublished, though a very learned man, now in France, has procured a copy of it: but those of that church know the consequence that the printing of it would have, ind, so it seems, are resolved to suppress it if they can. From all these things it was plain that though the fathers believed there was an extraordinary virtue in the sacrament, and an unaccountable presence of Christ in it, yet they thought not of transubstantiation nor anything like it. But when darkness and ignorance crept into the church, the people were apt to believe anything that was incredible; and were willing enough to support such opinions as turned religion into external pageantry. The priests also knowing little of the Scriptures, and being only or chiefly conversant in those writings of the ancients that had highly extelled the sucrament, come generally to take up the opinion of the corporal presence, and being soon apprehensive of the great esteem it would bring to them, cherished it much. In the ninth century Bertram, Rabanus Maurus, Amalarius, and Joannes Scotus, all writ against it: nor were any of them censured or condomned for these opinions. It was plainly and strongly controlleted by some homilies that were in the Saxon tongue, in which not a few of Bertram's words occur; particularly in that which was to be read in the churches on Easter-day. But in the eleventh or twelith century i came to be universally received; as indeed anything would have been that much ad-

vanced the dignity of priesthood. And it

was farther advanced by pope Innocent

III., and so established in the fourth council

of Lateran; that same council, in which

the rooting out of heretics, and the pope's

power of deposing herencal princes, and

giving their dominious to others, were also

decreed.

But there was another curious remark made of the progress of this opinion. When the doctrine of the corporal presence was first received in the Western church, they believed that the whole loaf was turned into one entire body of Jesus Christ; so that in the distribution one had an eye, a nose, or an ear, another a tooth, a finger, or a toe, a third a collop, or a piece of tripe; and this was supported by pretended miracles suited to that opinion, for companies the host was said to bleed, parte of it were also said to be turned to pieces of flesh. This continued to be the doctrine of the church of Rome for near three hundred years. It appears clearly in the renunciation which they made Berengarius swear. But when the schoolmen began to form the tenets of that church by more artificial and subtle rules, as they thought it an ungentle way of treating Christ to be thus mangling his body, and eating it up in gobbets, so the maxims they set up about the extension of matter, and of the manner of filling a space, made them think of a more decent way of explaining this proligious mystery. They taught that Christ was so in the host and chalice, that there From this they went to examine the anci, was one entire body in every crumb and drop; so that the body was no more broken, but upon every breaking of the host, a new whole body flew off from the other parts, which yet remained an entire body, notwithstanding their diminution. And then the former infractes, being contrary to this conceit, were laid aside, and new ones invented, fitted for this explanation, by which Christ's of a spirit. It was given out, that he sometimes appeared as a child all in rays upon the host, sometimes with angels about him, or sometimes in his mother's And that the senses might arms. rive as little contradiction as was posable, instead of a loaf they blessed them only waters, which are such a shadow of bread as might more easily agree with their doctrine of the accidents of bread being only present: and lest a larger measure of wine might have encouraged the people to have thought it was wine still, by the sensible effects of it, that came also to be denied them.

> THE REV. CÆSAR MALAN, D. D., OF GENEVA.

Drawn by the Rev. George B. Cheever, D. D. Dr. Malan was honoured by Divine Providenge to be among the foremest instruments in the spiritual awakening with which it has pleased God to bless Geneva. He was a preacher of Socinianism in the National Church. in 1814, and was also one of the Regents [Masters) of the College. He was much admired for his eloquence, and continued to preach and to teach, for some time, in utter ignerance of the truth as it is in Christ crucified. At length it pleased God to visit him, and give him light; as early as 1816 the darkness was removed from his mind, and Christ the Saviour was made known to him, in so blessed a manner, with so much assurance and joy, that he felt as if the delight which filled his own soul, together in Christ, without the one's being by the view of the grace of God in Jesus, must we love even our form do good to thom that the benefit whereof alone all the sins of all ciples, to whom Christ spoke thus, were changed by the other. Peter Martyr had certainly be experienced likewise by all who

heard him. But he was greatly mistaken. His views were deemed new, strange, and er-roneous; he was ordered not to repeat them; then the churches were interdicted him, and at length, on preaching in the Cathedral; course, in proof of the doctrine of Justification by Faith, he was finally deprived of the use of

the pulpits.
This was in 1817. The severity with which he was treated, being expelled from all employments in the College and the Church, together with the boldness and firmness of his bearing, the fervour of his feelings, and the power of his discourses, drew crowds after him; men were converted by the grace of God; and in 1918 an independent church was formed, and a chapel built in a lovely spot, a short walk outside the city, of which he continues the Pastor to this day. He has been often in England, and the friendship and prayers of warm-hearted Eng-lish Christians have greatly sustained and mimated him; they in their turn have also found in Geneva the conversation and holy example of the man, together with the exercises of divine worship in his chapel, as a fountain of home religious life in a foreign country. He and his family have become imbued with the language, the literature, and the friend-ships of England, without losing their Swiss

republican simplicity and frankness.

All his life he has been indefatigable and remarkably successful in the use of the press as well as the pulpit. His writings in the shape of tracts and books have been numerous and useful, especially in revealing the Saviour to men in the errors of Romanism. Some of tracts are like the Dairyman's Daughter of Legh Richmond, for simple truth and beauty. They present the living realities of manner most impressive and the gaspel in a affecting to the mind, in narratives, in dialogues, in familiar parables and illustrations. Ho haves to dwell upon the bright persuasive side of Truth Divine, and leads his flock in green pastures beside still waters; though some of his peculiar speculative views and shades of belief may sometimes not be received even by the very hearts he is so successful in winning and comforting.

His extensive missionary tours have been attended with a great blessing. Indeed, of all men I ever met with, he seems most peculiarly fitted for familiar conversational effort to win men to Christ. With a deep fountain of life in his heart, an active mind, full of vivacity and impulse, an extraordinary fertility of illustration, a strength of faith which makes upon the minds of others the most successful impression of argument and conviction, and with great sweetness and happiness in his own Christian experience, he goes about among the mountains, pouring forth the stores of thought and feeling for the guidance and the good of others, comforting the tempted soul, and pointing the distressed one to the Saviour. In his encounters with the Romanists, nothing can withstand his patience, his gentleness, his playfulness, his fulness of Christ.

The Romanists well know him, and the clerey fear him, on account of the mainer in which he wins his way among them, featlessly opposing them, appealing to the Bible, and win-ning them by argument and love. When I was among the Waldensian Christians of Piedmont, I asked them if it would not be exceedingly pleasant and profitable for Dr. Malan to make one of his Missionary visits among them? Ab. said they, the Romanists know him too well to suffer that. Probably they would not let him pass the frontier; certainly they would not suffer him to preach or to teach in the name of Jesus; and if he attempted to do it, the least they would do would be to put him under the care of gens d'armes, and send him back to

the Canton of Geneva.
Dr. Malan traces his ancestry to the Waldenses, says he is one of then, and pleasantly temarks, "We are not of the Reformed Chrising the have always heen true church of Christ before the reformation." He frequently expressed a desire to visit the Waldenses, but told me an anecdote of the personal experience of the tender mercies of Sar-dinia, which I have seen in Dr. Heugh's excellent book on religion in Geneva. If I re-member correctly, he was on a visit at Chamouny, and had given a Bible to some of the peasantry; certainly he had talked with them of the Saviour and Divine Truth; he would not be anywhere without doing this. He was, however, accused of distributing tracts pernici ous to the Roman Catholic faith, and under this charge was arrested, put in the custody of two gens d'armes, and sent to prison. It was a pold step; but, not being able to prove their accusation, they were compelled to let him go; not, however, till they had unwittingly afforded him an opportunity, of which he gladly availed himself, to preach the gospel to the soldiers who attended and guarded him. Probably they never before listened to such truth; and Dr. Heugh remarks that "there is good reason for believing that one of these soldiers, employed to incarcerate the ambassador of Christ, was himself brought to the Saviour, and introduced nto the glorious liberty of the sons of God." Very many have been the incidents of this na-ture in the experience of Dr. Malan, and sometimes among the Romanists he has had very narrow escapes.

The dealings of God with him have been abundant in mercy, though at first he had to pass through a great fight of affliction, and his own peculiarities in the Christian faith, or rather in the manner of presenting it, may be traced probably to the discipline of the divine Spirit with his own heart, and the manner in which the Saviour was first revealed to him. He has said most beautifully that his conversion to the Lord Jesus might be compared to what a child experiences when his mother awakes him with a kiss. A babe awakened by a mother's kiss! What a sweet process of conversion! Now if all the subsequent teachings and dealings of the Spirit of God with his soul have been like this, who can wonder at the carnestness and strength, with which he presses the duty of the assurance of faith and love upon other Christians, or at the large measure of the Spirit of Adoption, with which his own soul scems to have been gifted?

His conversational powers are very great, in his own way, and he leads the mind of the cir-cle around him with such perfect simplicity and case, like that of childhood, to the sacred themes which his heart loves, that every man is pleased, no one can possibly he offended. What in him is a habit of life, proceeds with so much freedom and artlessness, that a personal address from him on the subject of reliefon, in circumstances where from any other