

he always been of these precious "sands of life," that, in the relaxation which tea parties afford, he never indulges; and of this very common beverage, "which cheers, but not inebriates," he never partakes. Tea and coffee are alike discarded, and pork he places under a similar interdict, with respect to himself; but no one besides is laid under any restrictions.

Pursuing his studies thus without intermission, attending to the duties of his station as a preacher, and engaging in various committees, and associations, of a benevolent, a literary, and a scientific nature, his exertions during his residence in London for several years prior to 1815, were more than human nature could long support. This his friends perceived; and through their persuasions, he was prevailed upon to quit the metropolis, and retire to Milbrook, a genteel residence in Lancashire, about ten miles from Liverpool. In this retreat, he has an elegant house, to which several acres of land are attached; and in its improvement he finds amusement, relaxation, and occasional employment, in making agricultural experiments, which being congenial with his natural inclination, mitigate in some degree the severity of his studies. The soil that is thus attached to his habitation bears testimony to his fostering care, and the luxuriance of vegetation frequently proclaims how far the domains of Dr. Clarke extend. His gates and fences correspond with the fields which they enclose.

His library contains some thousand of volumes, in various languages, among which are many that are very ancient, exceedingly scarce, and highly valuable. These are arranged in exquisite order under his own eye, so that he can put his hand on any work almost at a moments notice. Of manuscripts, both ancient and oriental, he has a large collection, of which, only himself, and men like himself, know the value.

Of curiosities, both natural and artificial, he has a large and pleasing assemblage, coeval with almost every age, and transmitted from various parts of the world. These, if arranged in any commodious gallery for inspection, would form an extensive cabinet, well worth the inspection of amateurs.

[TO BE CONTINUED.]

DIVINITY.

REVEREND BASIL WOOD.

Text, Mark, iv 26, 27, 28.—And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

The general plan of this discourse was, 1st, To illustrate the parable and similitude employed by our Lord in the text. 2dly, To select the instructions afforded.

I. Diligence and industry are necessary in every calling, but particularly in that of the husbandman. He must manure his ground, plough sow and harrow it. When he has done all this he can do no more, unless the sun shines, the showers and dews descend, he will receive no fruit of his labour. He must wait with patience the event, he must "sleep, and rise night and day." The season proves favourable, and the seed germinates and groweth up, he knoweth not how. In like manner the ministers of the Gospel in every age, can only sow and cultivate.—They can do no more of themselves:—no good can be done or fruit appear without Divine influences.—The influences of the sun, rain, and wind, are necessary in the natural and so in the spiritual. "Not of him that willeth, nor of him that sinneth, but of God that giveth the increase." The best means may be employed, the best quality of seed sown;—but unless the earth yield her strength, and the heavens their influences, all will be of no avail.—Means, however, are to be employed, and above all that of prayer. Let us labour diligently, trusting that God will not be slack concerning his promise.

II. The instructions resulting from the parable are numerous and important. 1st, In order to salvation, we must use the appointed means. There are certain necessary things to be done by the husbandman, and if these are neglected, in vain may he expect to reap a harvest. In like manner certain means for the commencement and perfection of the spiritual life are appointed; the Bible is to be read with attention, diligence, and prayer for the Divine blessing. We are carefully to attend upon the

preaching of the Gospel, in order to hear the doctrines and precepts of religion explained. Religious books are to be consulted, and the company and conversation of the pious are to be sought after.—Thus emulating the husbandman, we are to sow our seed in the morning, and in the evening we are not to withhold our hand. In all weathers, in all seasons, and with every opportunity, we are to work out our salvation with fear and trembling. 2dly, If we use the means appointed, God will not withhold his blessing. Every season is not alike favourable and productive, but in general according to his care and cultivation, the labours of the husbandman are repaid. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully. "I never yet said to the seed of Jacob, Seek ye my face in vain. My word shall not return unto me void, but it shall prosper in the thing wherewith I sent it." Brilly, God often grants his blessing to the labours of Ministers, and parents and teachers in an imperceptible manner. "The seed groweth up, he knoweth not how." Some have few known proofs of their labours. Let us not, however, be discouraged—let us preach the word, and be in season and out of season; reprove, rebuke, exhort, with all long-suffering, and all perseverance. What we know not now, we shall know hereafter. Ye parents, be diligent in instilling into the minds of your children the truths and duties of religion;—and though you do not see all the present good you would wish, yet the blessing will come—the seed will germinate, expand, and bear fruit to the glory of God and to your comfort. Ye teachers of youth, be not slothful in your important work, nor discouraged at your small apparent success; many, I doubt not, have learned from the sacred writings, under your direction, those lessons that have proved their direction in life and their consolation in the hour of death, and are now rejoicing in heaven, in consequence of the divine blessing upon your instructions.

The Preacher next proceeded to apply these remarks to animate his hearers to missionary exertions, and to the support and instruction of the ignorant, particularly the School for which he pleaded—the design, history, present state, and advantages of which he briefly stated. He called upon all present to say what they had done to glorify God, and to benefit others. All, alas! would be constrained to admit, that they had not done what they might have done, what was in their power to do. For his part, he with shame and confusion of face declared, that he was forty years old before he had the least care or concern about sending the Gospel to the heathen. As an example of the good done by the spread of the Scriptures and small tracts, he related the following remarkable anecdote, which came under his own knowledge:—

A person belonging to his congregation had been for some time confined by sickness, and had been reading a particular tract, from which he received great benefit. An acquaintance visited him, and from some hints that he dropped, appeared to be under great depression of spirits. His sick friend pointed to the tract lying on the table, and requested him to sit down and read it to him. The other assented, and had not proceeded far in the task before his whole attention became absorbed by the contents of the tract; as he read on, his heart became more and more affected; at length, unable to control his feelings, he burst into tears, and pulling a weapon of destruction out of his pocket, throw it upon the floor, exclaiming, "With that weapon I was just going to take away my own life, but thought I would first look in to see you once more before I committed the horrid deed. What I have now been reading has saved me."

DOCTRINAL OPINIONS OF THE FRIENDS.

At a meeting of the Religious Society of Friends held in London, by adjournments, from the 20th of the fifth month, to the 29th of the same inclusive. 1829:—

This meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do

disclaim, all connexion, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

And in order to prevent any misapprehension as to our views, we feel ourselves called upon at this time to avow our brief in the inspiration and Divine authority of the Old and New Testament.

We further believe that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved, that "the seed of the woman should bruise the head of the serpent," Gen. iii, 15; and the declaration unto Abraham, "In thy seed shall all the families of the earth be blessed," Gen. xxvii, 14, had a direct reference to the coming in the flesh of the Lord Jesus Christ. To him, also, did the prophet Isaiah bear testimony when he declared, "Unto us a child is born, unto us a son is given: and government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end," Isa. ix, 6, 7. And again, the same prophet spoke of him when he said, "Scarcely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. liii, 4, 5. The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "The Lord our Righteousness," Jer. xxiii, 6.

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham," Heb. ii, 16.—He "was in all points tempted like as we are, yet without sin," Heb. iv, 14. "Having finished the work which was given him to do," John xvii, 4. "He gave himself for us an offering and a sacrifice to God," Eph. v, 2. "He tasted death for every man," Heb. ii, 9. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John ii, 2. "We have redemption through his blood, even the forgiveness of sins," Col. i, 14.—"He passed into the heavens;" Heb. iv, 14, and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. i, 3, and "ever liveth to make intercession for us," Heb. vii, 25.

It is by the Lord Jesus Christ that the world will be judged in righteousness, Acts xvii, 31. He is the Mediator of the new covenant, Heb. xii, 24; "the image of the visible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist," Col. i, 15, 27.—"In him dwelleth all the fulness of the godhead bodily," Col. ii, 9, and to him did the evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word God: The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men;" he "was the true Light, which lighteth every man that cometh in the world," John i, 1, 4, 9.

Our blessed Lord himself spoke of his perpetual dominion and power in his church when he said— "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life," John x, 27, 28. And when describing the spiritual food which he bestoweth on the true believers, he declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst," John vi, 35. He spoke also of his saving grace bestowed on those who come in faith unto him, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life," John iv, 14.