

to be excused from exact obedience to it all, but, on the contrary, to have grace that I may obey it. I do not know of any sinful habit which I indulge; and I wish thee to discover to me any thing in my temper or conduct, hitherto unknown to me, which is contrary to thy will, that I may alter it. By thy grace I do not allow myself in known sin. Thy declared will is my only rule of action. And I obey thee, not more because I fear thy anger, than because I love thy ways. I love to please thee, to be conformed to thee, to honour thee, to give thee thy due, and to testify my gratitude and my subjection to thee. I do not obey thee as a slave, dreading the scourge, but as a child, loving thy paternal government. And I wish from my heart to obey thy whole law, with increasing energy and affection for ever. What but thy grace can have made me do this? The carnal mind is not subject to thy law, nor can be. Is not this subjection, defective and unworthy as it is, a proof that thou hast made me thy child? It is a proof of my love; for Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me. Ye are my friends, if ye do whatsoever I command you." And thy word declares, "This is the love of God, that we keep his commandments. Hereby we do know that we know him, if we keep his commandments. He that keepeth his commandments, dwelleth in him, and he in him." Hence, I humbly trust that I know thee, and love thee, that thou dost own me as a disciple of Christ; dost dwell within me; and wilt therefore bring me into thy presence in heaven. Transgressors, indeed, thou wilt cast out; for Christ has declared, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name have done many wonderful works? And then wilt I profess unto them, I never knew you: depart from me, ye that work iniquity." But since thou hast made me pay thee a willing and affectionate, though a very imperfect, obedience, thou wilt never reject me. I am going to that world where all obey thee perfectly. In a measure thou hast made me meet for that world, because I delight in obeying thee, and feel that to obey thee perfectly would be perfect happiness. Will thou not, then, satisfy the desires which thy grace has created, and admit me to that heavenly life in which thou hast taught me to delight? O my God, I know thou wilt.—*Baptist W. Noel.*

MISCELLANEOUS.

THE ICELANDERS.—A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between three and four o'clock, the lamp is hung up in the principal apartment, and all the members of the family take their stations, with their work in their hands. One of the family advances to a seat near the lamp, and reads aloud. Being but badly supplied with printed books, the Icelanders are under the necessity of copying such as they can borrow. The reader is frequently interrupted either by the head or some intelligent member of the family, who makes remarks, or proposes questions on what is read, to exercise the ingenuity of the children and

servants. In some houses the sagas, or historical poems are repeated by heart; and instances are not uncommon of itinerants gaining a livelihood during the winter, by staying at different farms till they have exhausted their stock of knowledge. This custom appears to have existed from time immemorial. Instead of the sagas, the pious substitute the Scriptures, particularly the historical books. At the conclusion of the family labors, which are frequently continued till near midnight, the family join in singing psalms after which, if the family are not in possession of a Bible, a chapter from some book of devotion is read but when they have the sacred book, it is preferred to every other. The head of the family then prays, and the exercise concludes with a psalm. When an Iceland-lander awakes, he does not salute any person who may have slept in the room with him, but hastens to the door, and lifting up his hands toward heaven adores Him who made the heavens and the earth, the Author and Preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets, with "God grant you a good day."

ANECDOTE.—Some years ago, the Rev. Mr. Armstrong preached at Harmony, near the Wabash, when a doctor of that place, a professed Deist or Infidel called upon his associates to accompany him, while he "attacked the Methodist," as he said. At first he asked Mr. A. if he "followed preaching to save souls" he answered in the affirmative. He then asked Mr. A. "if he ever saw a soul?" "No." "If he ever heard a soul?" "No." "If he ever tasted a soul?" "No." "If he ever smelt a soul?" "No." "If he ever felt a soul?" "Yes, thank God," said Mr. A. "Well," said the doctor, "there are four of the five senses against one to evidence that there is no soul!" Mr. Armstrong then asked the gentleman if he was not a doctor of medicine, and was answered in the affirmative. He then asked the doctor "if he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr. A. then said "there are four senses against one to evidence that there is no pain, and yet, sir, you know there is pain, and I know there is a soul." The doctor appeared confounded and walked off.

ANECDOTE OF THE REV. EBENEZER ERSKINE.—At one time, after travelling, towards the end of the week from Portmalk to the banks of the Forth, on his way to Edinburgh, he, with several others, was prevented by a storm from crossing that frith. Thus obliged to remain in Fife during the Sabbath, he was employed to preach, it is believed, in Kinghorn. Conformably to his usual practice, he prayed earnestly in the morning for the divine countenance and aid in the work of the day; but suddenly missing his note-book, he knew not what to do. His thoughts, however, were directed to that command, "Thou shalt not kill;" and having studied the subject with as much care as that time would permit, he delivered a short sermon on it in the forenoon after the lecture. Having returned to his lodging, he gave strict injunctions to the servants that no one should be allowed to see him during the interval of public worship. A stranger, however, who was also one of the persons detained by the state of the weather, expressed an earnest desire to see the minister; and having with difficulty obtained admittance, appeared much agitated, and asked him with great eagerness, whether he knew him, or had ever