

was at all times attentive to the studies of the University, and preserved, throughout the character of a young man. Mr. Copley (now the Lord Chancellor) had apartments directly under those of Mr. Richmond, and as they were both reading hard, they commonly, for some months before taking the degree of A. B. had coffee together after midnight. He went through the public exercises of the schools, preparatory to his degree, with great credit, and he was accordingly placed by the moderator in the first class. He did not, however, go into the senate-house to stand the final examination, owing to ill health.

Mr. Richmond for some years was collecting materials for a great work, which he intended to publish on the theory as well as the history of music. After taking his degree, he applied himself with great ardour to his favourite study, and took much pains to provide materials for his intended musical publication, which he hoped might be ready for the press in the course of two or three years. I have frequently sat with him, while for hours together, he was making experiments with his musical plates, of which he had a great number made, some of glass and some of copper, of all the common regular forms: as circles, ellipses, squares, rhombuses, pentagons, &c. These he screwed down at a particular point, so as to be perfectly horizontal; and then, having sprinkled fine sand over the surface, the bow of a fiddle was drawn across the edge, so as to bring out a musical note; and, by the vibration thus caused, the sand was shaken from the vibrating parts, and became collected in one line or more, forming a quiescent point. It seems very remarkable, that whenever that particular note was the fundamental of any plate was sounded by it, sand invariably took the form of a cross, having its centre in the center of the plate.—All other notes which could be sounded by the same plate, diverged from the fundamental note, according to a certain scale; and every one caused the sand to take a different form. Sometimes it seemed to take the figure of two opposite hyperbolas; but in whatever form it rested, the figures on the different sides of a straight line, drawn through the centre of the plate were exactly the counterparts of each other. The lines formed by the quiescent points, in the vibration of such plates, were calculated by Euler, as may be seen by the Transactions of the Imperial Society of Petersburg (*Acta Petropolitana*); but the results are little satisfactory, being commonly expressed in hyperbolic forms, and not assuming a tangible shape.

About this time Mr. Richmond was member of a small club, formed by six or eight Trinity men, for the discussion of philosophical subjects. They met once a week, at each other's rooms; and, to prevent expense in giving suppers, nothing more was to be provided than red-herrings, bread, cheese, and beer. Hence they called this society the "Red-herring Club." The respectability of the members appears from this circumstance, that nearly every one obtained a fellowship. Mr. Richmond took a leading part at this time in another small society, which was named "The Harmonic Society." The members were musical amateurs, who, in turn, gave a concert every fortnight, at which, with the help of two or three hired musicians, they performed pieces out of Handel and other celebrated composers, together with catches, glees, &c. In 1796 was published, by Mr. Dixon, a townsman of Cambridge, and one of the members of the Harmonic Society, a collection of glees and rounds, for three, four, and five voices, composed by the members of that society. In this publication, out of seventeen pieces, seven were contributed by Mr. Richmond.

[TO BE CONTINUED.]

DIVINITY.

Text, *John xvi. 27.*—Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.

This discourse of our Lord to his disciples was delivered under very afflicting circumstances. On this very evening he was to be betrayed to deliver us from the curse of the law, being made a curse for us. He had before him his "agony and bloody sweat," &c. and the hidings of his Father's countenance, &c. He showed these things to his disciples gradually; at length he told them explicitly, and "because he had said these things, sorrow had filled their hearts. All their worldly expectations

were vanished. They were about to lose their best friend, and to go forth into a world where they had nothing to expect but persecutions. Our Lord felt for their distress; and he has shown that "he is not a high priest that cannot be touched with the feeling of our infirmities." Blessed be God, he has carried with him to the throne of his glory, the same heart and affections which he had upon the cross, and he ever feels for his people, and says, "I will never, no, never leave thee; I will never forsake thee." He assures his disciples that he goes "to prepare a place for them," and leaves with them a blessed gift. "Peace I leave with you," &c. We will consider.

First. Some peculiarities in the gift bequeathed, and, Secondly, In the manner, "Not as the world giveth."

I. There is something peculiar in the nature of our Lord's last bequest to his disciples. "Silver and gold" he had none. He did not leave them honours or affluence. It was a blessed state of mind—it was "peace." But you observe there was something peculiar in the nature of this peace—my peace, intimating a very different peace from that which men enjoy who are strangers to him. There is a sort of peace which worldly men enjoy; but this has no foundation, and generally arises from thoughtlessness or indifference, and on the least light entering their minds, it is banished from them. On some afflictive dispensations, &c. it will vanish. It is like a peace a person would have on a precipice. It is a peace like Jonah's in the vessel when the tempest was beating around him. It is a peace like Samson's while resting on the lap of Dolech, and allowing his hair to be cut off and his strength to be dried up. It is a peace that resembles the calmness that we see in the atmosphere, preceding a storm. Naturalists tell us that earthquakes are usually preceded by an unusual degree of calmness and stillness. And so the peace of the ungodly is often a presage to ruin, &c.; and if any of you have this peace, remember it is not the peace of Christ; and there is no prayer which I would offer up more earnestly, than that your peace may be destroyed. Our Lord calls it his peace. He is called the "Prince of Peace." His religion, the "covenant of peace." And when he was introduced into our world, angels sung "Glory to God in the highest, and on earth, peace, good-will towards men." &c.

The peace he bequeathed to his disciples was,

First, Peace with the great God. We are by nature enemies to God. We are represented as "far off from God." "The wrath of God is revealed against all ungodliness," &c. and we are all "the children of wrath." Now, Christ is our peace, because he has reconciled us to God, "and by his stripes we are healed;" God and man are now reconciled; yea, he is pleased to adopt us into his family, and has "given us a name dearer than sons and daughters." The apostle says, "being justified by faith, we have peace with God." And if you or I are reconciled to God, it is by the atoning sacrifice of Christ, for without it we must ever have remained in hostility. In consequence of this peace with God, there is,

Secondly, A peace within our own breast. Conscience no more accuses us; for if sins rise up against us, we are enabled to say, that he "hath cast them behind his back into the depths of the sea." Those who have felt the stings of a guilty conscience, will know the value of this peace. Conscience is perpetually haunting the sinner. He looks to the right hand, and there is no peace; to the left, and behold dismay; and upwards, and there is nothing but the frown of an offended God. Now the man who has peace, has none of this. The charge brought against our Lord was, that he forgave sins. The gracious words, "Thy sins are forgiven thee" were often in his mouth. Now he speaks to us by his word. It is possible for us to know on earth that our sins are forgiven, and I would rather be able to put my finger on a verse in the Bible, declaring that by faith in Christ sins are pardoned, than if an angel from heaven were to announce that my sins were forgiven. In the latter case, I might be deceived, in the former deception is impossible.

A third peculiarity in this peace, and it is perhaps to this, and another I shall mention, to which our Lord particularly refers, is that sort of peace which he himself enjoyed. It is not arising from reconciliation with God, for they were never at enmity; nor

a peace from the upbraidings of conscience; for though "he was in all points made like to us," he was without sin. But "I will impart to you the same exemption from the conflict of human passions which I enjoy." His mind was ever unruffled and tranquil, for without this we could not enjoy the peace which he had. "Emulation, wrath, strife," &c. are described as the works of the flesh. Is it possible that a person under the influence of passions like these can possess peace? "But the fruit of the spirit is love, joy," &c.; where these virtues reign in the heart, there must be a continual sunshine. I grant they are found but in a small degree, but I beg you to cultivate them. It is the Christian's privilege to cultivate that disposition which will tend to peace.

Another sort of peace is that which comprehends a freedom from care and anxiety about the things of time and sense.

Few objects appear to have taken our Lord's attention less than the things of the world. When, indeed, at the grave of Lazarus, on seeing the sorrow around, and the tears falling from the sisters of his friend, touched at the mournful scene, "Jesus wept," and felt keenly for them. But when he had before him his "agony and bloody sweat," he said, "I have a baptism to be baptised with," and "if it may not pass from me, not my will, but thine be done." A real Christian does enjoy a portion of this peace. We are too much impressed with the things of the world. But a Christian may enter into his chamber, and there commune with his God, and come forth with a peace which he would not exchange for the whole world. What a fine example of this was Aaron! two of his sons were taken from him, yet he made not a single murmur. Eli was afflicted dreadfully; both his sons were cut off in one day, and when foretold of what should happen, he said, "It is the Lord, let him do what seemeth him good." David says, "I was dumb, and opened not my mouth;" and why? "because thou didst it." Yes, it is the consideration that we avoid the hand of a kind Father, who feels for our sufferings, that can enable us to say, "Amid the sorrows wherewith my heart was enlarged, thy comforts, O Lord, have refreshed my soul." And if you or I be in a tempestuous sea, we need not be afraid, for Christ is in the vessel. "Though thou passest through the fire, I am with thee, and through the water," &c. Having God for our friend, he "will keep them in perfect peace, whose minds are stayed on him."

I will just mention that a real Christian derives from his master a peace in the two seasons when he most needs it—"the hour of death and the day of judgment." He may be depressed, but he has a foundation for his peace; and you may generally say, "mark the upright man, and behold the perfect, for the end of that man is peace." There is something beautiful in a Christian's passing; from life to eternity. He says to those around him, "Weep not for me: I go to my Father and to your Father, and to my God and to your God: I go cheerfully, because my sins are forgiven." It is only by Christ that we can have peace in death, and believing in him, we are enabled to say, "O death, where is thy sting? O grave, where is thy victory?"

Again. In the day of judgment. To have peace when all around is dismay and confusion—when the earth shall be dissolved—and when the wicked shall be calling upon "the rocks to fall on them, and the hills to cover them;" in the midst of all this confusion, to be able to "lift up our heads," and to look in the face of the Judge, and say, It is our Saviour, "we have waited for him." Shall you and I, my brethren, stand there in peace? Oh! if we have not at that day this peace, we must take leave of peace for ever.

We are now in the Second place.

To say a few words on the manner of our Lord's giving it "not as the world." This may allude to the bequest. Some leave honour and renown, riches or affluence; others, alas! poverty and the remembrance of their own vices. Our Lord bequeathed nothing of this nature! as we have said, it was a state of mind. There is a sincerity in the manner of it, different from what worldly men often express. How often do they wish us well, when we know they mean nothing at all. But our Lord meant no mean compliment; he meant that they should have peace. And this peace is no fable.