

one; adding, 'Though some were farther off from the brazen serpent than others, yet as many as looked lived.'

The Bishop answered, in prayer, desiring for her that a sense of the Saviour's pardoning love might be vouchsafed her, his feelings prevented further utterance for a time; when she gently whispered, 'And pray that I may be sanctified.' She said also, about this time, that she desired not merely to escape punishment, but to be made like God in holiness. At about seven o'clock, as usual, his Lordship prayed with her, before retiring.

To be concluded in our next number.

MISCELLANEOUS.

DR. CHALMERS AS A PREACHER.

The manner of Dr. Chalmers, like every thing else about him, is peculiar. His face, before he speaks, looks long and dull, but as he rises, it shortens, and is lighted up till it glows with animation and earnestness. His accent is the broad Scotch, and in the delivery of his sermons, his body is bent forward over the pulpit, his right hand strongly grasping his white handkerchief is constantly occupied in one vehement up-and-down gesture, while his left, placed upon the paper, carefully follows the lines, as it were holding the iron while he strikes. So intently is he engaged, that his voice often rises almost to a scream, and breaks, and with the perspiration rolling from his forehead, he is sometimes so exhausted as to be obliged to rest, and even to give out a few verses of a hymn to be sung. The pause, however, seems only to increase the already excited interest of his hearers, instead of diminishing it. When he delivered his astronomical discourses in the Tron Church at Glasgow, not only the church, but, (which was a very uncommon circumstance,) the street even to its opposite side, was crowded. A slight circumstance shows his power over his audience. Owing to a prevalence of asthmatic complaints among the inhabitants of the west of Scotland, there is usually in their assemblies a good deal of coughing, but the commencement of his speaking is a signal for the hearers to repress the tendency, to hold their breath, until a pause in the discourse frees them from the restraint, and gives opportunity to relieve their bursting lungs. As he speaks again, there is again silence, to be interrupted in the same way at the next pause.

There is great sympathy between the preacher and all his hearers, of whatever rank or condition; and when he descends from the pulpit they flock around him, to press his hand and receive his kind inquiries.

With this notice of his manner, meagre indeed when we long for so much more, when we long ourselves to see him, to catch his eye, to feel his inspiration, to shake his hand, we proceed to suggest the few thoughts which have occurred to us on his characteristics as a preacher.

The first characteristic of his sermons, which we will mention, is *their unity*. His text suggests one main idea, and he is betrayed by no love of display, compelled by no lack of thought, to drag in a score of other subjects, to excite the admiration of his hearers, or eke out the discourse.

Lord Lyttleton, the younger, in giving a humorous account of *Parson Adams*, makes him describe one of his sermons in these words. "It was the best discourse I had to my back. It was divided into three parts; the first was taken from Clarke, the second from Abernethy, and the third was composed by myself; and the two practical observations were translated from a Latin sermon, preached and printed at Oxford in the year of our Lord 1735. It had four beginnings and seven conclusions, by the help of which, I preached it, with equal success, on Christmas day, for the benefit of a charity, at a florists' feasts, an assize, an arch-deacon's visitation, and a funeral, besides common occasions." There have been preachers, of whose sermons, this would hardly be an exaggerated description, but Dr. Chalmers is not one of them. His discourses were just the opposite of this. He never borrowed, never rambled. It could never be said of him, that "his text would suit any sermon, and his sermon any text." Every sermon is individual, and complete. Does he preach from the words, "Whatsoever ye would that men should do

unto you, do ye even so to them?" he confines himself to the "Great Christian law of reciprocity between man and man." Does he introduce as his subject, the love of money? then he preaches on the love of money. Some preachers with bewildered, or weak, or deranged minds, have viewed every possible shade of Christian privilege or duty, every doctrine or precept, every song, every prophecy, every historic record, in the blazing light of some single truth, which to them has seemed the foundation, and corner stone, and top-stone, of orthodoxy. One such we remember, with whom original sin was the grand hobby. Not a sermon did he preach, in his latter years, which did not body forth in outlines dim or distinct, the favorite doctrines. If he announced his subject as the atonement, or the perseverance of the saints, or election, or regeneration, he concluded alike with original sin. Whether the occasion was fast or thanksgiving, the duties of the Sabbath or a weekly lecture, national calamities, or a private funeral, his thoughts gradually inclined from the chosen theme, till they flowed easily in the deeply worn channel.

"In Adam's fall

We sinned all,"

might have been his universal text, as it was in the main, the burden of his discourses. Far otherwise did Dr. Chalmers preach. His subjects were as various as his sermons, and when he had said all he wished on the chosen one, he ended. He preached not because "he wanted to say something, but because he had something to say."—*Biblical Repository*.

SHE HATH CAST IN MORE THAN THEY ALL.

A poor blind girl, in England, brought to a clergyman 30 shillings for the Missionary cause. He objected, "You are a poor blind girl and cannot afford to give so much." "I am indeed blind," said she, "but can afford to give these 30 shillings, better perhaps, than you suppose." "How so?" "I am, sir, by trade, a basket maker, and can work as well in the dark, as in the light. Now I am sure in the last winter, it must have cost those girls who have eyes more than 30 shilling for candles to work by, which I have saved; and therefore hope you will take it for the missionaries."

What an affecting instance of love and devotion to the Lord! What a thrilling rebuke to us all who walk in the light! How many are there in the full enjoyment "of the light of the body," which "is the eye," and the good things of this life, whose light which is in them is darkness who never breathe a prayer, nor awaken a sympathy, nor give even a mite for the myriads who are without God in the world; while this poor blind girl turns her very affliction to the good of men, and the glory of her Saviour. Truly, unto such an one, although shut out from the garish day, there ariseth up light in the darkness, for her darkness is no darkness with God.—*Miss*.

A CHURCHMAN'S DYING PROFESSION.

'As for my religion,' says Bishop Ken, in his last will, 'I die in the holy Catholic and Apostolic faith, professed by the whole Church before the disunion of the East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross.'

A faith holier to live by, or to die in, more comfortable, has not been, cannot be professed. If the tree be judged by its root, it springs direct and vigorous, from the true and living Word; a noble healthy, ever-spraying shoot, whose shade is upon all mountains, and by all pleasant streams, and whose leaves wave every where for the refreshing of the nations. If the tree be known by its fruit, it has borne Hooker, and Walton, and Jeremy Taylor, and Ken. Let me die the death of the righteous; and let my last end be like his!—*Ibid*.

RELIGIOUS PLEASURES.

How far it may be lawful for Christians to mingle in the amusements of the world, is a question worthy of the most solemn consideration. On the one hand we are told that all such amusements are innocent, and may be safely and profitably participated in;

on the other the stern Puritan would drive men away from all the delights of life, interdicting the pleasures of social intercourse, the cultivation of a taste for the fine arts, the breathings of music and the inspiration of the bard, as things only ministering to the lust of the eye, the pride of life and vanity. Between these two extreme opinions the path of duty is easily discerned. While we learn from every thing about us that God has given us all things richly to enjoy, we must never forget that we are charged not to be conformed to this world; not to love the world nor the things of the world, since the love of the Father, and the love of the world can never co-exist in the same soul. But it is to be feared that altogether too low a view has been taken of this subject. Men have been disposed rather to ask how far they might safely conform to the world, than to seek earnestly for the fulness of joy in the presence of God. We are too apt to be satisfied with the bare performance of the duties of religion, and to neglect to seek for its blessings and its joys meanwhile secretly regretting that conscience will not permit us to seek relief from a tedious round of duties in the pleasures of the world. Such persons must invariably be unhappy, however conscientious their discharge of duty. Serving God with slavish fear, their path will be rugged indeed, for fear hath torment. True peace and joy only belong to those whose aims to leave the world at whatever cost, that they may soar back to God; these indeed beginning their upward course, will have to pass through mists and storms that encompass the lower region of fear; but going upward and onward with untiring faith, long before they reach the gate of Paradise, they will be permitted to bask and to sport themselves in the beams of Perfect Love, which are never darkened by one fearful thought, never obscured by a doubt of the kindness and mercy of God our Saviour. Would that such views of religion obtained among all Christians; the curse of worldliness would soon be removed from the Church, and many who are now painfully toiling along the way of duty, would then find it a way of pleasantness and peace.—*Ibid*.

REDEEMING THE TIME.

Were the present speaker to begin life anew, one of the most indispensable maxims of his conduct would be, to avoid, as much as possible, the being associated on any serious business, or the having of stated social intercourse of any sort, with persons habitually destitute of *punctuality*.—*Bp. White*.

Bishop of Salisbury.—Some years ago a person requested permission of the Bishop of Salisbury, to fly from the top of the spire of that cathedral. The good Bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him he was very welcome to fly to the church, but he would encourage no man to fly from it.—*Chris. Wit*.

Isaac Walton.—Himself, a man of a very cheerful contented spirit, said, 'I knew a man that had health and riches, and several houses, all beautiful and well furnished, and would be often troubling himself and his family to remove from one of them to another. On being asked by a friend why he removed so often, he replied, *To find content*. But his friend answered, *If you want content, then leave yourself behind, for content can never dwell but with a meek and quiet soul.*'

Archbishop Cranmer.—Was so remarkable for returning good for evil, that it was commonly said, 'Do him an ill turn, and you will make him your friend for ever.'

The mistakes of a layman are like the errors of a pocket watch; but when a clergyman errs, it is like the town clock going wrong—it misleads a multitude.—*Ibid*.

Waste of Time.—Hercules, King of Parthia, employed himself in catching moles, and was one of the best mole-catchers in his kingdom.