

tation of Eve, and by his allusion have given authenticity to a person, and to a transaction, which some would fain resolve into an allegorical fable.

Mysteries are therefore not incompatible with Christian simplicity. The writers of the New Testament do not condemn them; nor can they with any degree of reason be suspected either of inventing or of borrowing them. There are clear standards for distinguishing the sublime truths which flow from a divine revelation, from the absurd figments of credulity and superstition; and there is no science and no philosophy, which is free from inexplicable difficulties. We conclude therefore with rejecting the position of the adversary, and with maintaining, that mysteries may consist with religion, without prejudice to Christian simplicity.

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## THE ELDER'S DEATH-BED.

*(From Blackwood's Magazine.)*

It was on a fierce and howling winter day that I was crossing the dreary moor of Auchindown, on my way to the Manse of that parish, a solitary pedestrian. The snow, which had been incessantly falling for a week past, was drifted into beautiful but dangerous wreaths, far and wide, over the melancholy expanse—and the scene kept visibly shifting before me, as the strong wind that blew from every point of the compass struck the dazzling masses, and heaved them up and down in endless transformation. There was something inspiring in the labour with which, in the buoyant strength of youth, I forced my way through the storm—and I could not but enjoy those gleamings of sunlight that ever and anon burst through some unexpected opening in the sky, and gave a character of cheerfulness, and even warmth to the sides or summits of the stricken hills. Sometimes the wind stopt of a sudden, and then the air was as silent as the snow—not a murmur to be heard from spring or stream, now all frozen up over those high moorlands. As the momentary cessations of the sharp drift allowed my eyes to look onwards and around, I saw here and there up the little opening valleys, cottages, just visible