

anger and to all evil affection which beset my path. And yet how little I am tempted in comparison of others; and how much after all is there in the ease and quietness of my present retirement to aggravate my ingratitude, and make my hard ungodliness altogether inexcusable. Henceforward let self be annihilated, and Christ be all in all. O that I grew more and more in acquaintance with Him, and that in making Him the object of my thoughts I felt this subjective and recipient mind quickening and coming alive under the influences of the faith. Let me consider Him the Apostle and High Priest of my profession—that looking unto Christ as my propitiation I may have peace with God, that looking unto Him as my example, my footsteps may be established in the paths of righteousness. But what need of prayer and what need of persevering earnestness! Enlighten me, O God. Open the eyes of my understanding. Deliver me from the power of fantasies in religion. Let mine be a solid faith, exercised on those stable realities which are sought for and discovered only in the medium of Thy Word. I would learn of Thy holy oracles. I would take the sayings of the Bible simply and purely as they are, and exercise myself on the truthness of these sayings.

September 27.—In my aspirations after spiritual light, let me remember that it sufficeth not to look objectively at the truths which are without me—if subjective I have nothing to look with but a dim or diseased organ of perception. It is not enough that there be steadfastness of gaze. There must be singleness of eye—insomuch that on this last condition it turns that the whole body is full of light. Let me cherish, then, to the uttermost, simplicity of purpose and affection; that my mind may no longer be divided between Time and Eternity, between the pleasures of sense and those pleasures of the spiritual life which are for evermore. That is a noble passage in ecclesiastical history which informs us of the way in which the mind of Augustine was ushered into a large place of manifestation and liberty—when, on the vigorous and decided renunciation of his besetting sin, forthwith all his fears and doubts were cleared away; and a glory from the Lord shone upon his path. O my God, activate me by Thy divine Spirit with the same high and holy resolve; and, knowing as I do that from first to last it is Thy grace which originates all, as well as prospers and perfects all that belongs to the wellbeing of the soul—I do most earnestly pray for the working of this grace within me, both to will and to do, that, as my Faith animates my Practice, so my Practice may strengthen and irradiate my Faith.

November 29.—The great achievement is to bring every special affection which has the creature for its object under dominion to the love of God—itsself a special affection. And what an emancipation from the thraldom of many cares and degrading anxieties would this bring in its train! What a noble independence would that man rise to, who had transferred his regard and confidence from uncertain riches to that living God who gives us all things richly to enjoy! This is the very achievement, O my God, which I long to realize. I would commit all to Thy disposal; and what an exemption—what an elevation of heart would it confer upon me—did I disburden my spirit of all the brooding imaginations and feelings of insecurity which attend a process of thought on the various possibilities of failure, or the exposures of human injustice, or the instabilities of all earthly possessions. My God, let me hold directly on Thyself. Let me roll over upon Thee the provision of my children, and all the temporal futurities whether of my own lot or of theirs. On this question give me the victory, O Lord; and save me from those forebodings which war against the soul, and wherewith the great adversary knows so well how to ensnare and to distract us from the service in which alone the true riches are to be found. Then shall I reach that peace of God in Christ which passeth all understanding; and delivered as from an incubus which weighs me to the dust, I should look for the largeness and liberty of one of God's own children.

December 6.—But certain it is that one may cease from anxieties connected with his earthly provision and prospects—not because he has schooled them down at the bidding of principle—not because

they have been displaced by simple confidence in God—but because they merely have been displaced for a season by the urgencies of manifold occupation, which occupation after all may be of an earthly and ephemeral character—a busy sowing unto the flesh and not unto the Spirit, of which last alone it is that we reap life everlasting. What I desiderate, and because I am now destitute thereof, is direct and absolute confidence in a promise-making God, who hath said that, as the day comes, the provision will come—who tells us that godliness is profitable to the life that now is—who bids us seek the kingdom and righteousness of God first, and subjoins that all other things shall be added unto us—and who holds out the prospect of a hundred-fold more in this life than all that we may renounce for His sake; and this over and above the glorious consummation in the world to come, of life eternal. Losses and disappointments borne cheerfully, because He wills us so to bear them, may be considered as endured for His sake. And O my God, I again pray that in this warfare of the affections, Grace may have the victory.

A Sermon preached at Fairlie, after the funeral of the late Dr. Chalmers, by the Rev. John Gemmell, A. M., 1847.

Among the numerous sermons to which the lamented death of the great and good Chalmers gave occasion, none perhaps has excited more attention than that whose title we have copied above. Independently of the style, the logical arrangement, force of argument, and rich scriptural illustration by which it is characterized, it is entitled to, and has received in Britain, additional respect from the circumstance of the author having stood in close and friendly alliance with the deceased Divine. Mr. Gemmell passed in company with Dr. Chalmers the last Sunday which the latter was destined to pass on earth. His account of that day will be read with deep interest. We regret that we have no space for more than the following:—

“In endeavouring to apply this discourse, I would deem it altogether inexcusable if I did not say something of that good and great man, who, by a most sudden and solemn dispensation, has been lately removed from a scene of extensive usefulness on earth to a sphere of far higher usefulness in heaven. But, in speaking of one so well known to the Church and the community, it is difficult to say where we should begin or where we should stop: yet to the praise of God's grace, which was very abundant toward him, something at least ought to be said. His works and his labours are the property of the Church and the world, and by them ‘he being dead, yet speaketh.’ (Heb. xi. 4.) Of them I need not say one word, save that he has been universally acknowledged as the most eloquent orator of his age, and I may add, his wisdom was equal to his eloquence, and his benevolence was not surpassed either by his eloquence or his wisdom. But, dwelling under his roof for some time immediately before his decease, and having the privilege of conversing with him during the last two days of his mortal life, I feel it a more imperative duty very briefly to state farther, that I was at once enlightened, edified, and comforted by the benevolent dispositions which he so pre-eminently displayed during the last Sabbath which he spent upon earth. On that day his rich and fertile mind poured out things new and old in exuberant abundance; but this is not the place fully to rehearse them. Suffice it at present to say, that on the morning of the Sabbath I had an interview with him of considerable length in private, when, reclining upon his bed, he poured out his eloquent and impressive thoughts on the election of God in connexion with the sacrifice of Christ, and the freeness of the Gospel. No sickness or lassitude appeared to oppress him, but everything that he said was instinct with warm benevolence, spiritual life, and immortal vigour. I was at once delighted and transported with the gracious words that fell from

his lips. He was not able to attend the forenoon service in church, but he attended in the afternoon, and during the interval, and in the afternoon, and in the evening, he manifested the same ardent desire for the sound education and thorough evangelisation of Scotland that he ever manifested since he knew the truth. The flame that burned so brightly in his earlier years for the welfare of man, never burnt more intensely than on that hallowed Sabbath. More particularly he spoke of the published sermons of Mr. Purves of Jedburgh as plain and admirable, and especially alluded to one on the freeness and fulness of the Gospel; and, in speaking of the nature and operation of faith, he remarked, with his characteristic simplicity and humility of mind, that ‘a simple appropriation of Christ was indeed a great matter.’ Never did I see this good and great man in a finer frame; benevolence beamed from his countenance, and flowed from his lips: he moved in a most gracious atmosphere, and, if happiness is to be enjoyed on earth, he unquestionably was happy. He was overheard by one of his family, while walking in his garden, engaged in ejaculatory prayer. At a period more advanced in the evening he spoke with deep feeling on delighting in God, and referred to Howe's treatise on that subject as very delightful. He said that Howe was his favourite author, and that that treatise was the last he had been reading, and it was found in his bedroom immediately after his death. Soon after this conversation he requested me to ‘give worship in the family,’ remarking that ‘he expected to give worship next morning himself.’ I read the 3d chapter of Colossians, from which I have taken this day the words of our text, and then engaged in prayer; and I must acknowledge that I did not perceive then what, in looking back, I have seen so vividly since—the close relation that there was in that chapter to the character and condition of him who, with so much of the ‘bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,’ and that ‘charity which is the bond of perfection,’ was soon to ‘appear with Christ in glory.’ After worship he bade good night to all present in his usual cordial manner. He retired to rest in apparently the best possible health. He expected to address the General Assembly on the morrow; but the Master of assemblies had other work for him. I saw him in the morning with his calm and placid countenances till beaming benevolence, in the very position in which he had spoken to me so eloquently on the election of God and the freeness of the Gospel on the Sabbath morning before. But the spirit had taken its flight; he had gone to the ‘general assembly and church of the first-born who are written in heaven.’”

MISCELLANEOUS.

NEW MISSIONARY TO THE JEWS.—The sub-committee of the Jewish Mission Scheme of the Church of Scotland have nominated as a missionary the Rev. G. F. Sutter, a member of the German Lutheran Church, and have selected Karlsruhe, in the Grand Duchy of Baden, as the scene of his future labours.

SCOTTISH LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION IN INDIA.—We have often had the honour of commending this excellent charity, and it is with much pleasure we find in the *Missionary Record* for the present month, that two young females, educated in the faith of Christianity in the Orphan Refuge at Calcutta, were baptized on the first of September by the Rev. Dr. Charles. These two Hindoos are most favourably spoken of, possess an intimate acquaintance with scripture, and have made uncommon proficiency in the knowledge of English.

THE SABBATH ALLIANCE.—This great national movement has now fairly commenced with reference to the organization of the whole country. Meetings have already taken place, and district committees formed at Dumfries, Lockerbie, and Dalkeith, by deputations from Edinburgh. There were excellent and numerous meetings at Lockerbie and Dalkeith. At the latter town, which was visited by the Rev. Mr. Gould from Edinburgh, and Mr. Lyon, one of the Secretaries of the Alliance, all the ministers of Dalkeith were present. George Grey, Esq., of the