"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.]

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Original Poetry.

For the Church. THE FLOWERS OF PARADISE. To ******

It matters nothing at what hour of day The righteous fall asleep.—Milman.

It matters not tho' early as dawn's blushes on the tide Thy transient life of promise pass'd, thine earthly day hath died; It matters not tho' vanishing as primal hues of morn
Thy form of beauty fled away, and left me thus forlorn.

For there's a land where blossoms of this cold world all revive, Where dipp'd in silver dews of Heav'n their fragrance is alive, Where chosen flowr's of paradise, the fairest and the best, Are cull'd and sweetly gather'd to the Saviour's sacred breast.

And in that land of loveliness, of radiance and delight, I trust that thou art blooming and thine eye of joy is bright,

Brighter than when it look'd on me thro' dimness and thro' death, When that kind voice hail'd fondly with its all but parting breath.

The chosen flowr's of paradise are gather'd to their rest, And angel-like they slumber on the Saviour's loving breast; Jesus! thy hand has cull'd them hence with Thee to shine on high, Twere madness then to mourn when such are taken to the sky.

Rather 'twere meet with holy joy to hail the happy hour, When such are plac'd in genial clime, beyond the tempest's pow'r But bitter wailings for the dead our frailty oft bespeak, The spirit nobly looks aloft, the flesh alas! is weak. No winter's wind can stir them now, with rude and gustful sway, No thunder-cloud can darken o'er their pure etherial day, No lightning-bolt those tender flowr's of vernal bloom bereaves,

And death comes not to wither all the freshness of their leaves. How beautiful the sleep of those, who, earthly travel past, In the harbour of their heav'nly home now gently rest at last! Who gently sleep in Jesus in that slumber calm and deep Whom they goal but pain and sorrow sle

When the heart, the heart is waking, and but pain and sorrow sleep. Behold! their griefs and woes have gone, like dreary dreams away. And morning comes the herald of a blest undying day; Eternity beams glory on the waking of the soul, Sunlike, immortal, boundless years of bliss begin to roll.

Man o'er deep waters passes thus to regions far away, His home is not upon this earth, in mansions of decay, His home is not, as some have deem'd, in chambers of the grave,

But in that bright unchanging world, thro' Him who died to save. Farewell! and may my soul's best love still crown thy memory, or, next unto the Saviour's claim, that love was but for thee; And if to tread the courts above to me it may be giv'n,
Oh! may I meet thee once again, with Jesus, and in Heav'n.

THE CHRISTIAN MOURNER'S CONSOLA-TION.*

1 Samuel, iii. 18.—It is the Lord: let him do what seemeth him good.

This is the language of complete acquiescence, of was, in its degree, most severe; in its continuance, for they shall die both of them." And what would increase the bitterness to the greatest possible degree, —probably fear of any further parting. Think—the pious, though too indulgent father and his impious sons can have nothing in common in that world, where the distinctions Eli knew this: his last farewell of them, would it is to be feared, be an *cternal* leave-taking. Christian parents, picture to yourselves, his feelings, by the descriptive pencil of what would be your own! No sorrow could go be-

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NADA

Ven.

King"

No question is raised in the sacred history of Eli being a sincere servant of God. He had evinced this in his ministry. He had proved his love of God's service by the rebuke of his sons for their profane conduct, and his hatred of their peculiar sins. Consider that his feelings as a minister of God are to be rent and torn: his family are to be cast out of the priesthood, and a faithful priest raised up in its place; and themselves to come to poverty and disgrace. To complete this catalogue of woe—God's visible presence, "the ark" is to be taken; Israel is to be deprived of the sacramental symbol of their protector and friend, and left—the church in the wilderness—an orphan, at the mercy of her bitterest foes. And all this suffering, the consequence of his own neglect of duty; ecause his sons made themselves vile, and he restrained them not." Severe example this, for all parents, but, more especially for such as are ministers! constituted by God, as parents are, his representatives, the yielding up their authority to their children, or even suffering it to be spised, is contempt of him who hath delegated it, and must meet its proper punishment; "for the Lord saith, them that honor me, I will honor, and they that despise the shall be lightly esteemed." And yet with feelings to deeply wounded, in the language of the text, Eli is seen triumphing over all. He knew the Lord, and therefore felt the justice of the sentence pronounced against It was, in his eyes, none other or greater, than his treachery to God, and his sons, demanded. Probably, could not clearly read, wherefore its extremest severity, "I will judge his house for ever"; but he knew that the judge of all the earth could not do otherwise than right; and, therefore he said, "it is the Lord: let him do what seemeth him good."

Thus far we have been considering the circumstances which gave rise to our text; the bitter, yet deserved, sufferings of the pious Eli, because a too-lenient father. Let us inquire, Is the subject in no way applicable to us? o, my brethren, children of sin and sorrow, as all are equally with Eli, we are liable to his sufferings. Our cup may not be as drugged with bitterness as his, yet some ingredients may be alike; and if so, we need similar resignation; like him to "hear the rod, and who hath appointed it;" with him to say, "it is the Lord."

Are any of you as I am? Has the desire of your eyes been snatched away from your embrace? Has the promising blossom been nipt by disease? The comely and antiful plant, which you had watered with many a cartfelt prayer, many a tear of holy joy; which you had protected with a parent's care, and cherished with a fondness none but a parent feels; did the worm of death feed as it feed at its root, silently, slowly, yet surely; and has it drooped its little head, withered, and gone? Have you

by his bereaved father, on the Sunday following his decease.

sympathise with your pastor and his family. You can buke and chasten." enter into our feelings. Our tears are kindred, and can flow together.—Come, then, my friends, now doubly tion of mind is, thatdear from your kind sympathy,-come, let us try, if we cannot draw some refreshing water of spiritual comfort ing done right. from this stony rock of suffering; truly, on the Lord's strong arm of death.

which hides the future, pointing out the wherefore he this changes the ever-busy workman of man's dissolution, into the messenger returned from spying out the land, bringing good tidings of its riches, and pleasure; and bidding the soul go up, and take possession!

to acquiesce in our bereavements so entirely as to say in the Lord: let him do what seemeth him good.' every one, however severe, "It is the Lord: let him do what seemeth him good.

I. Consider, however, that the first requisite to such a state of mind is that we believe the Lord Jehovah to be to acquiesce in the predicted calamities of his kingdom the agent, whoever, or whatever, may be the instrument.

Nothing happens of chance and accident. Not a if a creature only, whose breath is in its nostrils, claim such care, how much rather man, the glory and perfection of his creation! God's image and likeness-personifying his wisdom and power even now, with all the sad effects too short to reach the deep seat of its misery: too scanty happen, good or ill, weal or woe this is an idea too degrading for reason to admit. The lord of this lower skilled. world, to be the subject of those elements which were created on purpose to subserve his happiness,-he who any rational mind!

Reason, then, suggests, but Revelation decides the utter a murmur even of dissent. All is right, for "it is kill," "I wound," saith the Lord (Deut. xxxi. 39). Sa- suppresses the first thought of discontent. the Lord." And it was no light affliction, no triffing tan may be suffered to afflict this poor body, from the stroke of which Eli had been warned. The judgment sole of the foot to the crown of the head. This mind may be so distressed by his attacks, as to find no comfort. mourner in the truth, that "affliction cometh not forth which are in any trouble by the comfort, wherewith we clergy, with God's blessing and without man's envy. of the dust, neither doth trouble spring out of the dismissed, when their work is done!

Consider again: no truth can be more clearly revealed than, that "God doth not willingly afflict or grieve made on the principles of holiness and unholiness. the children of men;"—therefore, to acquiesce in his God. It is God as their father, because the Father of dispensations, it is necessary that we view-

II. His afflictions as corrections

When the Lord rebukes, it is to chasten man for sin. St. Paul says, "God dealeth with us as with children." The good parent, having received the charge to train up his children, pursues that course which judgment, enlightened by wisdom from on high, points out. Insubordination must be suppressed, pride humbled, every thing lovely cherished, all that could corrupt rooted out. This forms the duty of the earthly parent. This he discharges if he would bring up his children in the nurture and admonition of the Lord. He is a man, however, and may err. Not so "the Father of spirits", who is the God of all wisdom!" His object is the same, -se to renew the spirit of the mind as that "he may present it to himself without spot or wrinkle." But his plan, laid with wisdom which takes into its consideration the exact circumstances of the individual, and executed with an energy, which no foolish fondness, no sudden burst of passion, no mistake of any kind, can weaken or divert, secures at once, by his power, the work which his love and wisdom had marked out. God dealeth with believers as a wise and kind parent with his children .-Therefore, his chastisements are the fruits of his love. The wise parent knows the consequences of over-indulgence,-that the corruption of the human heart would spread its baneful seeds; and the roots of bitterness would take fast hold on the soil, troubling and defiling all within and around. His love stands sentinel. Or, rather, with the watchful evc of the farmer, he at once detects every thing that defileth; whatsoever worketh abomination; and by all means within his reach, nips sin in its bud, at least; and attempts to destroy the root which sus." bears this wormwood and gall. But what are attempts you all. Amen.' only with man, are accomplished by the Lord. That which our fathers wish and desire, our Father who is in heaven resolves and effects. And this is his will, even our sanctification. And to make us holy, even as he is holy; to finish in us that "holiness without which no man shall see the Lord," his surpassing, everlasting love corrects: "whom the Lord loveth he correcteth, and scourgeth every son whom he receiveth."

Nay, farther, his afflictions are proportionate to his

The more lovely an object is, the more highly is it prized; the more watchful over it are we, and the more our anxiety increases that nothing should mar its loveliness, or hinder its usefulness. It is this very principle of action that leads the church to her afflictions, -because she is bearing "precious sons," "comparable to fine gold." These are to be nourished and brought up for God as his children. They bear his image, they are to reflect his glory; and therefore, they are in the crucible of suffering. He has written his name on their foreheads. The superscription of their dedication-as "living epistles," is there; and he will see that they are letters of commendation, by which his attributes shall be known and read of all men. We conclude hence, that

seen hope blasted; your home desolate? Then, can you tisements also are measured. "As many as I love I re- candle. The meanest minister of God's word may have free access different way, he commanded his men to cease firing, and turn

Another important point necessary to perfect resigna-

III. It being the Lord is an assurance of every thing be-

Whatever may befall us, being the Lord's doing, is part, a "Massah," a trial; on ours, thanks to his grace, sufficient warrant, that nothing unjust, nothing unnecesthat the attributes of the Godhead are all pledged, when We must not mistake, brethren. This entire resig- it is the Lord Jehovah who afflicts. The Father, as preaching is a principal part of governing, and Christ himself nation, this child-like acquiescence of Eli in a father's Judge of all the earth, cannot do otherwise than right, ruleth his church by his word. Hereby bishops shall govern hearts, decree, comes not out of nature. Death, to man's na- because "justice and judgment are the habitation of his and make men yield unto them a true and willing obedience, revetural feelings is, and ever must be, the king of terrors. seat"; and justice will be tempered with mercy, be-Nor can reason change his character, or even soften his cause the Father is in the Son, God is in Christ, in his healths by returning to their native air wherein they were born. features. It is Revelation—God drawing up the veil dealings with believers; and the cry for sparing mercy If episcopacy be in any declination or diminution of honour, the will go forth, because God hath put the Spirit of his Son going back to the painfulness of the primitive fathers in preachthus contends with his creatures, their profit, eternal into their hearts, as the spirit of adoption, whereby they profit,—it is this that alone can convert the horrors of will cry, Abba, Father; and their cry will be ceaseless. death into smiles of mercy. This alone can sustain na- because "the Holy Spirit helpeth their infirmities, and ture in a calm contemplation of the destruction of her maketh intercession for them with groanings which canfairest works. The tabernacle of the body, with all its not be uttered"; and it will be answered, for he hath costly furniture, unpitied by death, in this wilderness, to "never said to the seeking house of Jacob, seek ye my be reared in the heavenly country a living temple,— face in vain." It must be answered, for "Christ ever li- Martianus, a bishop of Constantinople, (who made Sabbatius, a veth to make intercession for you"; and the Father heareth the Son always.

How, then, is wisdom, love and power, all secured on the side of Jehovah's dealings with his children. To May our meditation, this morning, on that book which is God's will made known to man, be so blessed to our it is right: what then, but the blindest unbelief can hinsouls, as that we shall be enabled, when called to suffer, der the sweet confidence of Eli from being ours,-"It is

It was the conviction of these truths which stopped the murmurs of David :- "I was dumb, I opened not my mouth; because thou didst it;" and induced Hezekiah and family, with "good is the word of the Lord;" and it is the same deep, inwrought conviction which can sustain sparrow falls to the ground without his permission. And our souls "patient in tribulation" Yes, bitterness of soul is not to be sweetened by earthly good. Reason is all the consolation man can give his fellow man. It is short of its object when in the hands of even the most

It is evident, that confidence it God, as our reconciled is to have the dominion over the brute creation, to be left for every fear. "Trust in the Lord": "Rest in the mireth than condemneth such of his brethren, who are strengthin any degree at its mercy; surely, this is too absurd for Lord, and wait patiently for hin': "Casting all your and love: "Even so, Father, for so it seemeth good in and using worldly business as their recreation to heavenly employ- to check his progress. Then was seen what in days of chivalry perfect resignation. No hard thought is suffered to truth, and tells how sickness may lay us low; but "I thy sight:" this closes the lips against a murmur; nay, ment.

> Consider then, ye heirs of sin, and therefore of sufferourselves are comforted of God.' If comforted at all, His mortified mind is no whit moved with the magnificent vanities such an impression on the enemy, that instead of insulting his men. These are they who alone can be comforted by his own. our Lord Jesus Christ. It is faih, viewing him as "my father and your father, my God and your God"; faith, having a community of interest: this is the rod which makes the waters of comfort flow. Lay it to heart, brethren; to have comfort under suffering we must be oined to Christ by a living, active faith, and the indwelling of the Spirit of Christ as the Holy Ghost the Comforter. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places and things IN Christ!

Sad, sad condition, to be out of Christ, the only reuge, when the storms of life beat pitilessly on us! Poor plight to be in, out of the ark of covenanted mercy, when he waves and storms of adversity roll over our heads! Dangerous, beyond degree, to be without the fold, when the lion goeth about seeking whom he may devour! And no David, no beloved one to rid us of danger, from the paw of the lion and the bear! And "when the enemy rushes in like a flood, no Spirit of the Lord to lift up the standard against him!" Yet such is the unhappy state of all who are out of Christ, living apart from communion with God through the one Mediator, by faith in

without God, and therefore without hope; and you, ye believing mourners, that ye may obtain everlasting consolation; and all, so effectually as that "we may be his people, and God himself our God; for, then, soon, God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Amen. Even so, come Lord Je-"The grace of our Lord Jesus Christ be with

THE GOOD BISHOP. From the Works of Fuller.

He is an overseer of a flock of Shepherds, as a minister is of a flock of God's sheep. Divine providence and his prince's bounty advance him to the place, whereof he was no whit ambitious; only he counts it good manners to sit there, where God hath placed him, though it be higher than he conceives himself to deserve, and hopes, that he who called him to the office, hath or will, in some measure fit him for it.

His life is so spotless that malice is angry with him: because she can find no just cause to accuse him. And as Diogenes confuted him who denied there was any motion, by saying nothing, but walking before his eyes; so our bishop takes no notice of the false accusations of people disaffected against his order, but walks on circumspectly in his calling, really repelling their cavils by his conversation. A bishop's bare presence at a marriage in his own diocese, is by the law interpreted for a license; and what actions soever he graceth with his company, he is conceived to privilege them to be lawful, which makes him to be more wary in his be-

With his honor, his holiness and humility doth increase. His great place makes not his piety the less, far be it from him that with whatsoever measure he metes out his love, his chas- the glittering of the candlestick should dim the shining of his 1833.

when not so much as his wicket shall be open to wealthy unwor-

ing, as an higher employment, is to silence his preaching; for ing is the only way to repair it.

Painful, pious, and peceable ministers are his principal favou-

afterwards he have just cause to beshrew his fingers, and with plains of India to carry on their operations amidst snow-capped for what saith the apostle? "God is not mocked."

to manage them, but they unworthy to be managed by him. Yea, cannot reconcile man to his sorrows. Miserable comfort generally the most dexterous in spiritual matters are left-handed ened with that which would distract him, making the concur-

maintaining both true religion and the maintenance thereof; lest troops. The struggle was short—the Gowkah weltered in his ing, that desirable as such a state of mind under suffer- some, pretending with pious Ezekiah to beat down the brazen ser- blood. The mountaineers, stung to fury at the loss of their ing is, it must be God's work. 'Blessed be God, even pent, the occasion of idolatry, do indeed, with sacrilegious Ahaz, chief, rushed on with horrid yell, surrounded my noble friend, ever. In every part of him the aged priest was to feel Lovers and friends may be put far from me; but even he the Father of our Lord Jesus Chist, the Father of mer- take away the brazen bulls from the laver, and set it on a pavement and destroyed him with the most forward of his gallant band bethe rod—nay the sword! As a father, he is to be child—hath received his commission, and beyond which he can—less, the work fore the main body could come to their rescue. Thus his immortal less: "thy two sons Hophni and Phinehas, in one day, the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is to be cliffed in the sword! As a father, he is comfort to the all our tribulation, that we may be able to comfort them and wages of ministers, which going together make a flourishing spirit took its flight to dwell for ever with that Master whom he served, and who had died that he might live. His conduct made

their temporal death would not be "in the Lord," and therefore without hope of a blessed resurrection; that sweet all control to the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of the most High." Truth this, "The of the mouth of th sweet alleviator of pain, nay, that which can change the winds are his angels; the flaming fire his ministers." too; aye, and in all our tribulation, for nothing is too that though he looks daily on them, he scarce sees them, having to remove the chieftain's body, who had so greatly distinguished pangs of separation into the full assured anticipation of a (French Translation of Ps. civ. 4.) Disease and death hard for the Lord. But whom does he comfort? Here his eyes taken up with higher objects: and only admires at such, himself, and who deserved every tribute of respect which could be decting again, far happier and holier, and unalloyed with the servants of his will, to be controlled at his word, and is the question. Look to the passage. It is the language of "Paul the apostle of Jesus Christ unto the his presence frights the swearer either out of his oaths, or into si-Church of God;" the congregation of faithful, believing lence, and he stains all other men's minds with the clearness of

Yet he daily prayeth to God to keep him in so slippery a place .-Elisha prayed that a double portion of Elijah's spirit might rest upon him .- A father descanteth hereon, that a double portion of grace was necessary for Elisha, who was gracious at court, lived in a plentiful way, and favored of the things of Israel: whereas Elinage prosperity than affliction.

He is hospitable in his house-keeping according to his estate :-His bounty is with discretion to those who deserve it .- Charity mistaken, which relieves idle people, like a dead corpse only feeds the vermin it breeds. St. Paul calls a Christian family well-ordered, a Church in their house. - If a private man's house be a parochial, a bishop's may seem a cathedral church, as much better as bigger, so decently all things therein are disposed.

RELIGION IN THE ARMY.*

I am often asked (says an officer in the East India Company's Service, addressing the Marquess of Cholmondelev) to write some instructions for the guidance of young men going to India, I think, my lord, that the lives of those who are not dead, but only gone before, may be studied with great advantage; and I will relate the conduct of a departed comrade, whose memory is very dear to the humble individual now addressing this meeting, May He who willeth not the death of a sinner, awaken The name of Showers is known to some on the platform. In the us all; you to your real condition, as many as are living early part of our professional career we passed together some time in the tented field and on the waves of the ocean. He was distinguished for all those amiable qualities which are so attractive; brave, generous, active, cheerful-not querulous, but possessing that high sense of honour, falsely so called, which could not endure the slightest offence-a taunt or sneer would have made his sword leap out of his scabbard. We parted as brethren in arms; but in a few years we met again as brothers in Christ. 'Tis said that religion changes a man, and many think it destroys many valuable qualities in a soldier. My lord, my comrade was indeed much changed, old things passed away, and all things had become new. The keen sense of personal injury was gone. The taunt, the sneer, the sarcasm, were not spared him. The reproach of psalm-singing and cant was often heard; but they were all laid at his Saviour's feet. His high sense of honour was directed in the cause of the great Captain of his salvation. His resentment was turned towards the enemies of his Master. His ingenuity was wonderfully active in discovering faults in his own character, his walk and conversation, which he thought justly exposed him to censure. He discovered that it was his own deficiencies which prevented his brother-officers from discerning the beauties of holiness. His servants were all most attentive and well behaved; it was his own want of temper and forbearance which made things go sometimes wrong. He could see those things, my lord, when I could only discern a light shining brighter and brighter. His cross he bore manfully, and found it light. But I would point to his character as a soldier. He was suddenly ordered to place himself at the head of a detachment formed of select or flank companies, and attack the enemy, whom he found posted behind a deep trench, with the earth thrown up as a parapet. Not having any cannon, he endeavoured in vain to dislodge them by a sharp fire of musketry; quickly perceiving that the attack must be made in a

* From the Report of the Naval and Military Bible Society,

to him; whoseever brings a good cause, brings a good welcome all their attention to himself, whose movements they must follow: with him. The pious poor man may enter in at his wide gates, and then, having recourse to his well-known activity of body, be leaped like an antelope over the trench, and, to the amazement of the foe, lighted in the midst of them. He was spontaneously He is diligent and faithful in preaching the gospel; either by his followed by his men, and the panic-struck enemy quickly fled. pen, Evangelino manu et scriptione, (saith a strict divine) or by | Shortly after this occurrence he paid me a visit, and two sergeants his vocal sermons, (if age or other indispensable occasions hinder called to see him. I inquired how they happened to know an offinot a "Meribah," a chiding of his dealings. Grace can sarily severe, nothing which will not profit, nothing which him not,) teaching the clergy to preach, and the laity to live, cer of a different regiment: they replied, "Why, has he not told enable us to extract meat for the soul, from this eater of shall not work together for good, shall ever happen to according to the ancient canons. Object not that it is unfitting you? When he leaped across the trench we happened to be the our joy; yes, cause to come forth sweetness from this them that love God. This is evident from considering he should lie perdue, who is to walk the round, and that governseized our hands to learn our names, and when the action was over applied to the commander-in-chief for our promotion." My lord, this is a valuable proof of what religion does for a soldier. nent danger he is collected, has the free use of his judgment. with a heart capable of feeling for the lowest soldier under his command. But I must hasten to the closing scene. Years rolled on; the Gowkahs had rapidly conquered a very extensive tract of country in the mountains of Thibet, and at last had the temerites. If he meets them in the way, (yet he will make it his way rity to suppose they could with impunity possess themselves of detached portions of the British territory. In the war which He is very careful on whom he layeth hands in ordination, lest ensued, the troops had for the first time to leave the burning mountains. I received a letter from my friend, describing the Jew and a turbulent man, a priest,) wish, he had then rather amazing difficulties they had to surmount. Contending with a laid his hands on the briars, than such a man's head. For the | bold and active enemy under numerous disadvantages, he had still sufficiency of scholarship he goeth by his own eye; but for their around him a little band of Christ's flock; but their physical honest life, he is guided by other men's hands; which would not powers were greatly exhausted, and he feared their spiritual state so oft deceive him, were testimonials a matter of less courtesy was declining. For himself, his desire was to depart and be with and more conscience. For whosoever subscribes them enters Christ. A few days after this, a grand attack upon the strongest into bond to God, and the church, under a heavy forfeiture, to post of the enemy was determined upon, and Showers was selected avouch the honesty of the party commended; and as Judah for to command one of the columns. He carefully reconnoitred the Benjamin, become "sureties for the young man unto his father." mountain tract, and, writing to the officer commanding the ad-Nor let them think to avoid the bond, and make it but a blank joining column, he expressed his determination to push forward, with that cause, so far forth as we know, or words to that effect; and not to retreat, whatever opposition he might encounter. The troops anxiously awaited the appointed signal; and thoughts He meddleth as little as may be with temporal matters; having would arise that ere the sun was set the mountain would entomb little skill in them and less will to them. Not that he is unworthy many a gallant soldier now eagerly desiring the fight. On such occasions, of what unspeakable importance it is to have been conversant with the Bible, and to have been taught by the Spirit of in temporal business, and go but untowardly about them. Where- God to look up to Him in whose hands are the issues of life! fore our Bishop "meddleth little in civil affairs, being out of his The signal was heard—the column advanced. It was soon found of the fall upon time, to be left the sport of what may to hide the sorrow from his eyes. Yes, it falls wofully profession and element." Heaven is his vocation, and therefore he that the path was so steep and narrow that two men could not counts earthly employments avocations; except in such cases as walk abreast. The bold mountaineers skilfully availed themselves lie (if I may so say) in the marches of divinity, and have con- of their local advantages a murderous fire soon brought to the nexion with his calling; or else when temporal matters meddle with ground the Jeading section, and every British officer attached to father in Christ, is the balm for every wound, the cordial him, so that he must rid them out of his way. Yet he rather ad- it. The advance was checked-my gallant friend cheered the men, and sprang forward to lead them to victory. The Gowkah ehieftain, who was watching this decisive moment, saw that he care upon him": Complete acquescence in his wisdom rence of spiritual and temporal power in them support one another, had to contend with no mean foe, and rushed down the mountain was no uncommon sight, but is seldom known in modern warfare-He improves his power with the prince for the Church's good in two commanders engaged in single combat in the presence of their

> My lord, I have related this for the benefit of young soldiers, who may learn that genuine religion is perfectly compatible with the zealous and faithful discharge of their professional duties.

A SPECIMEN OF WELSH PREACHING.

At a meeting of Ministers of Bristol in England, the Rev. Mr. - invited several of the brethren to sup with him; among them was a Minister officiating at a Welsh meeting house in that jah lived poorly and privately; and more wisdom is requisite to macity. He was an entire stranger to all the company-silently attentive to the general conversation of his brethren. The subject on which they were discoursing, was the different strains of preaching. When several had given their opinion and mentioned some individuals as great preachers and such as were models as to style of composition &c., Mr. - turned to the Welsh stranger and solicited his opinion. He said, "he felt it a privilege to be silent, when such men were discoursing, but he felt it his duty to comply with this request; but said he, if I must give my opinion, I should say that you had no good preachers in England;" "no?" said Mr. , "no," said he, "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. "you are famous for jumping in Wales; but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their character." "Indeed," said the Welshman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. ----, "do you not think I could make them jump, if I were to preach to them?" "You make them jump! a Welshman would set fire to the world, while you were lighting the match!" The whole company became very much interested at this turn of the subject, and unanimously requested the good man to give them a specimen of their style and manner of preaching in the Principality. "Specimen" said he, "I cannot give you; if John Elias were here, he could give you a specimen indeed; oh, John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh, no," said he, "I must do justice to it, -besides, do you understand the Welsh language?" they said no,-not so as to follow a discourse.—"Then" said he, "it is impossible for you to understand, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh," said he, "your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was now increased, and nothing would do but a specimen, while they promised to make every allowance for the language. "Well," said the Welshman, "if you must have a piece, I must try, but don't know what to give you-I do not recollect a piece of John Elias, he is our best preacher, I cannot think a little-well, I recollect one of Christmas Evans's. Christmas Evans is a good preacher, and I heard him a little time ago at our association of Ministers: he was preaching on the depravity of man by sin, of his recovery by the cross of Christ. I should represent it some-

'Suppose a large grave-yard surrounded by a high wall, with only one entrance, which is only entered by a large iron gate, which is fast bolted, and within these walls are a thousand and tens of thousands of human beings of all ages and of all classes, by one epidemic disease bending to the grave; the grave yawns to swallow them, and they must all die. There is no balm to relieve them, no physician! there they must perish. This is the condition of man as a sinner: all, all have sinned, and the soul that sinneth, it must die.- While man was in this deplorable state, Mercy, the darling attribute of the Deity, came down and stood at the gate-