

dent love. It is in the surrender of the heart to God in which we all fail.

This day, however, of excitement and exertion, is a DAY OF INCREASING DIFFICULTIES.—And whence do these difficulties arise?—Are the Heathen roused into opposition? No. They cry, "come over and help us." The very Jews are becoming eager for knowledge.—Are the means less efficient? No.—Are the means withheld? No. They might, indeed, be more abundant,—they ought to be more abundant,—and they will be more abundant. This is not the source of our difficulties.—Are, then, our outward enemies permitted to thwart and oppress us? No. They seem to be thrown back for a season: we hear them, indeed, and we feel them; but they cannot seriously obstruct us.

No; here lies our great difficulty. The common enemy has adopted that mode of attack by which the Church of Christ has ever been most injured: he has succeeded, to a fearful extent, in dividing the house against itself. We boasted of our union, and harmony, and love. We professed, indeed, to give God the glory of this concord: but doubtless, there was a secret indulgence of self-complacency which displeased him.

And in the noble Society, which most strikingly illustrated Christian harmony and concord, and which spoke most loudly its own praise on that ground, there the mischief began. But it does not stop there. The spirit of division seems to be let loose. The days of Corinth seem fast returning. "When we come together every one hath a doctrine, hath a revelation, hath an interpretation." The rule of duty is in danger of changing its nature. Plain commands are in danger of giving way to "private interpretation."

What, then, are the duties of this day of difficulties and dangers? I would sum up all in one word, *self-control*. Let us labour and pray that we may rise to the full spirit of our day, and devote ourselves and our all to aid its exertions; but let us remember, that, under the grace of God, its peculiar dangers are to be avoided, and its peculiar difficulties to be surmounted, by cherishing an humble, subdued, patient, watchful, and dependant spirit,—"swift to hear, slow to speak, slow to wrath."

This is also a day of encouraging success, and a day of ardent and well-grounded expectation.

In respect of success, it may be fairly concluded, I think, from the history of Missionary and Christian labours, that success has been granted, as the general rule of the divine government might have led us to expect, in proportion to the plenitude of the means. I know no instance in which success has not been proportioned to the vigour, perseverance, wisdom, and piety of the means that have been employed. It may please God, indeed to remove his servants by sickness or death. Herein we must bow to his sovereign will; and though he can save by few as well as by many, yet it is not in the usual order of his dealings that he should do so; and we must yield, therefore, to his holy will, if the success diminish with the means.

Nor does he always give success proportioned to the means: for though that appears to be the general rule of his government, he sees fit to hide pride from man, by sometimes showing the inefficacy of all means.

But every thing loudly demands at our hands as our duty in respect of hoped-for and desired success, to multiply to the utmost the best means, in a spirit of entire and absolute dependence, by faith and in prayer, on the Holy Spirit, who worketh all in all. I will only add, that we live in a day of ardent and well-grounded hopes and expectations.

The providence of God concurs with his word to awaken the most ardent hopes of the Christian. These hopes do not depend on his understanding the application of particular prophecies. Let men of piety, knowledge, and leisure, apply themselves with modesty to the diligent study of the prophetic word; and let there be a friendly interchange of opinions and views of these subjects: dogmatism, and intolerance, and presumption, are never more out of place, than in human judgments on that will of God which is yet to be accomplished.

The whole structure of prophecy is such as to strengthen and cherish the graces of the Christian; if he rightly use the prophetic word. While it may awaken and maintain, taken in connexion with the government of the world, the eager attention and persevering study of the most able and learned men,

it will serve to keep them humble and teachable before God and man: and while prophecy, thus used, will supply potential incentives to duty, duty will continue to be grounded on the plain command. And, to the mass of Christians, prophecy is of distinguished benefit, if rightly used.—While the application of numberless particular prophecies must be at present hidden from them, yet the prophetic word is so written as to raise and elevate the soul to God, to enlarge the desires of the Christian, to awaken increasing interest in the kingdom of his Lord, and to strengthen his faith and trust in God. My earnest counsel, therefore, to all would be,—Study the prophecies for the confirmation of your hopes, and the awakening of high and holy expectations of those times of glory which are coming on the world. But study them with humility and prayer, according to the means and opportunities afforded you,—in due proportion to other parts of the sacred word,—and for that holy and elevating end for which they were designed.—*Rev. Josiah Pratt.*

LIVING ABOVE THE WORLD.

Begin and end every day with God. Let prayer be the key to open the heart to God in the morning, and lock it against all its enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath. Let none say they have no time for prayer; better take time from sleep than time from prayer. Think it not enough to say your prayers, but remember you must pray your prayers. Pray with sincerity and with fervor.—Think with yourself, this morning, may be my last morning, or this night may be my last night; for certainly that morning cometh of which you will never see the night, or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, by the long night of death, which will put an end to all your work, and bring you to an account and reckoning with your great Master above.

Lie down every night reconciled to God. How blessed is it to lie down, and have our hearts with Christ, and so to compose our spirits, as if we were not to awake till the heavens are no more. Seeing none knoweth what a day may bring forth, spend every day as your last. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door and let you in.

No doubt you have sometimes apprehended yourself nearer death than you think yourself just now, yet it is certain death and judgment were never so near you as at present. We who stand every hour at the door of eternity, should spend our precious hours with the greatest frugality, seeing the work, and the work on which eternity depends, and the time we have to work is very short, and cannot be recalled, this short life being only a passage to eternity. Surely those who have immortal souls so near eternity, have other work to do than to trifle away time in intemperance, idle talking, gaming, and such diversions.

We sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon a short warning. We have no continuing city, nor certain abode here; therefore let us always be ready to arise and depart; and if we would be true travellers towards Zion above, we must have Christ in our hearts, heaven in our eyes, and the world under our feet.—We must take God's Spirit for our guide; God's word for our rule; God's glory for our end; God's fear for our wisdom; God's people for our companions; God's praises for our recreations; and God's promises for our cordials.—We must make religion our business; prayer our delight; holiness our way, and heaven our home.

LIVERPOOL SEAMEN'S FRIEND SOCIETY.—The Annual Meeting of this Society was held at the Music-hall, last Tuesday evening, James Cropper, Esq. in the chair. The hall was crowded to excess, and a lively interest was shown in the operations of this useful institution. The Report was read by the Rev. Dr. Raffles, one of the Secretaries. It stated that the Floating Chapel had been stationed during the last year in the King's Dock, and that divine service had been performed in it regularly on the Sabbath, the Dissenting Ministers of the town officiating in their turns. The average attendance was

400, which was less than it had been before the establishment of the Mariner's Church. The number of boys in the Sparling-street school, which is supported by the Society, is 133, of which 94 are the children of seamen. An important part of the Society's operations is the visiting of the boarding and lodging-houses for the reception of sailors; no less than eighty of these houses are regularly visited by the keeper of the Floating Chapel, who reports favourably of their order and respectability, and who leaves bibles and religious tracts for the perusal of the sailors. The Committee recommend that an agent or agents should be employed, if the funds will permit, to visit ships on their arrival, and to recommend the sailors to decent lodging-houses, in order to prevent them from falling into the hands of the fraudulent and the profligate, by whom they are so often robbed of their hard-earned wages, and led into the depths of wickedness. They also recommend that a small box, containing a few religious books, should be furnished to the ships belonging to this port, for the perusal of the sailors when at sea, as they have often spare time, which at present is very ill employed. This plan seems calculated to confirm the good effects which may have been produced on the seamen by attending divine service on shore;—but in order to carry it into effect, increased funds and donations of books will be required. The Treasurer was in advance £347, which was £67 less than the debt last year. The Committee expressed their conviction that much good had been done by the Society, and called on the public for the increased support which was necessary to enable them to carry into effect the proposed plans for extending its utility.

The claims of the seamen were powerfully advocated by several speakers, who portrayed the present deplorable condition of that class as to morals and religion, and their very great disadvantages from the nature of their employment. The meeting was addressed by the Chairman, Mr. James Heyworth, Rev. James Lister, Rev. Andrew Wilson, Rev. Geo. Smith, Rev. Mr. Barker, Mr. S. Hope, Mr. Blackburn, Rev. Dr. Stewart, Rev. Mr. Rowland, Rev. Dr. Raffles, and Mr. Edward Baines. Several speakers, amongst whom were the Rev. A. Wilson, and the Rev. Dr. Stewart, strongly deprecated the practice of sending ships to sea on the Sabbath, and the latter related several instances of the injury done by that practice to individuals, and the disturbance occasioned to congregations. Mr. E. Baines expressed an opinion that, unless a case of necessity were made out, the practice could not be justified, and alluded to the state of religion in Scotland and in France as exactly corresponding with the observance of the Sabbath in the two countries, the former country being as much distinguished for moral and religious excellence, as the latter for an almost universal infidelity. In consequence of the funds and the new objects contemplated by the committee, a few gentlemen on the platform put down their names for sums amounting to £65: a collection of £17 was also made at the doors, and the other collections made at the several chapels on Sunday and Monday amounted to £123. The amount of subscriptions last year was £117, and of donations £34, independent of £20 collected by two young ladies, and of £20. 10s. the produce of several boxes.—*Liverpool Advertiser, Nov. 4.*

Sir Humphrey Davy, in a recent publication, proves as follows, that such an animal as the fabled mermaid cannot possibly exist. "Wisdom and order," he says, "are found in all the works of God; and the parts of animals in harmony with each other, and always adapted to certain ends consistent with the analogy of nature; and a human head, hands, and breasts are wholly inconsistent with a fish's tail. The human head is adapted for an upright posture, and in such a posture an animal with a fish's tail could not swim, and a creature with lungs must be on the surface several times in a day, and the sea is an inconvenient breathing place; and the hands are instruments of manufacture, and the depths of the ocean are little fitted for fabricating that mirror which our old prints gave to the mermaid. Such an animal, if created, could not long exist."

Lord Mansfield.—Dr. Johnson would not allow Scotland to derive any credit from Lord Mansfield; for he was educated in England. Much (said he) may be made of a Scotsman, if he be caught young.