

The trees of the field shall clap their hands. Instead of the brier shall come up the myrtle tree, Isaiah lv, 12, 13.

In the poetry of the East such figures are often used. When Raamar was going to the desert, a poet said, 'The trees will watch for you; they will say, He is come, he is come, and the white flowers will clap their hands. The leaves, as they shake, will say, Come, come, and the thorny places will be changed into flower-gardens.'

And things which are not. 1 Cor. i. 29.

As for the other people, which also come of Adam, thou hast said that they are nothings, 2 Esdras, vi, 56, 57,

Mr Wesley says, on the former passage, 'The Jews frequently called the Gentiles, 'them that are not'—in so supreme contempt did they hold them.' And exactly in the same way do the people of this country speak of those whom they despise. The term used is 'alla-tha-varkul,' literally, 'those who are not;' which refers not to existence, but to a principle, a quality, a disposition—to those who are vile & abominable in all things. To call a man by this name is insulting beyond measure. 'My son, my son, go not amongst those who are not. Alas! those people are all alla-tha-varkul.' When wicked men prosper, it is said, 'This is the time for those who are not.' 'Have you heard that those who are not are now acting righteously?' Vile expressions are also called 'words that are not.' Thus did the Lord select the 'base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are.

In Greece horses are employed to tread out the corn, as was sometimes the case in Judea: (Isaiah xxviii. 29)—and with regard to them, the law is observed which Moses gave to the Jews concerning oxen. (Deut. xxv. 4.) Hence they find means, in the progress of their labour, to partake pretty largely both of the straw, and of the grain: I also saw the Greeks frequently winning with 'the shovel.' (Isaiah xxx. 21)

## BIOGRAPHY.

### BORRHAVE.

It is recorded of this truly great man, 'that his knowledge, however uncommon,

held in his character but the second place—his virtue was yet more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety and a religious sense of his dependence on God were the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe any thing to himself, or to conceive that he could subdue passion, or withstand temptation by his own natural power; he attributed every good thought, and every laudable action to the Father of goodness. Being once asked by a friend, who had often admired his patience under great provocation, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? He answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself.

As soon as he rose in the morning, it was, throughout his whole life, his practice to retire for an hour to private prayer and meditation: this, he afterwards told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life: for nothing he knew could support the soul in all distresses, but a confidence in the Supreme Being—nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.

## RELIGIOUS.

### HEAVEN.

In the present condition of our being, so many wants arise from the body, so many necessities of a worldly nature to be provided for, that it is but a small part of our time that we can devote to the offices of religion. We have two worlds with which we are concerned, the world which now is, and that which is to come, and these give birth to two distinct interests—the interests of the body, and those of the soul. Though the latter are infinitely the most important, the former cannot and ought not to be neglected—they demand a large portion of our exertions, and, with too many, absorb the whole of their attention and solicitude. 'What shall we eat, and what shall