

summons which recalls the "good servant" from his labor to his reward.

In a stroke so sudden, so unexpected, and in all its circumstances so well calculated to produce a strong sensation, the public of Edinburgh, and it may be added, of Scotland, testified the liveliest interest.—Many mourned the loss of a friend, a counsellor, a brother in adversity, a spiritual father. His congregation felt that they had experienced an irreparable bereavement. The church of Scotland lamented the removal of one of its strongest pillars and most distinguished ornaments. And the friends of religion in general beheld in his death an event, to the consequences of which they could not advert without deep anxiety. The feelings of party were merged in the general grief; and they who had known him while living, chiefly as a formidable antagonist, hastened to accord to his memory the tribute of that affectionate regret, which is usually reserved for tried and valued friends; a fact honorable at once to the departed, and to those by whom the tribute was paid.

Dr. Thomson is interred in a piece of ground connected with St. Cuthbert's church-yard, divided only by a wall from the spot where lie the remains of his venerable friend and father in the church, Sir Henry Moncreiff. His funeral was attended by ministers from all parts of the country, by the students of the divinity classes, who specially requested permission to attend, by the members of his own congregation, and by the better descriptions of persons of all parties and denominations in Edinburgh; while throngs of spectators lined the streets through which the procession passed, testifying by unequivocal signs how sincerely they partook of the feelings of the mourners.

On the following Sabbath (February 20th) a funeral sermon was preached in St. George's church, in the forenoon, by the Rev. Dr. Chalmers, from Hebrews xi. 4.; and another in the afternoon, by the Rev. Dr. Dickson of St. Cuthbert's from Psalm cxii. 6.

ON THE SUPPORTING INFLUENCE OF CHRISTIAN FAITH IN SEASONS OF DISTRESS.

There are no principles equal to those of christianity for enabling us to overcome the various evils of our present condition. In proof of this, let us contrast the manner in which some of these evils are met by one who refuses its authority with that by which they are met by him who acknowledges and submits to it.

In respect to the sicknesses and diseases of this life, let us see how the man who has no belief in the gospel sets about bearing them as he ought. He finds that sickness and diseases of various kinds, are universally allotted to men; and why should he be found to murmur against what is peculiar to himself? Of the Great Being who has thus appointed him to suffer, he professes to know but little; but since he is in his hands, and has no means of resisting the execution of his purposes, it is the wisest thing he can do to submit, without weakly complaining. Besides he feels that, in these circumstances, complaining only tends to increase his sufferings.

Such are the sentiments with which affliction is encountered by him who will not embrace the offers of christianity. But what are the views which actuate the believer when called to endure affliction? He indeed acknowledges that in the hand of God he is altogether powerless, that it would be vain in him to think of resisting almighty strength. It is not, however, as an Almighty Being, alone, that the christian looks up to God; when under the pains of bodily distress. He does look up to him in that character; but he looks up to him also in another—in one more gracious, in one in which faith reveals him. He looks to God, in the hour of trouble, as his Father in heaven, who afflicts not willingly, nor grieves the children of men. He beholds him as wise, even when raising the rod of chastisement; nay, as good, even when inflicting pain. For the christian is conscious of a disease, and he has been informed by the great Physician himself, that affliction is one of the remedies, and not infrequently one of the most effectual remedies which can be applied to his case. To reconcile him to the severity of the remedy, he is told of those whom God loved and yet afflicted—he is told that Jesus himself was made perfect through sufferings. He is told that his afflictions are designed to work out for him the fruits of righteousness, and that in the enjoyment of these fruits he shall have peace.

Now we would ask what are the appearances which the sick beds of these two individuals would present? Appearances, assuredly, differing essentially in their nature. Both are suffering; but how differently! The one is, at best, silent upon the cause of his sufferings. He is, however, more frequently gloomy in his temper, and a prey to internal anguish. You see that his submission is constrained; that when he says he is willing to yield to the general order of things, his heart is not in unison with his tongue. The other is all meekness. The intervals of pain are employed in the