

sued *then and since* by the seceding party with which he allied himself; but all Scotland, and all Christendom, are unanimous in their eulogium upon his name. His love for his country was pure, ardent, and patriotic. Veneration for the monarchy, and for the aristocracy, by which the throne is guarded, and for the constitution which is the bulwark of both, could not be more profound in the bosom of any Briton than in his. Yet his veneration for the apex of the social fabric did in no degree withdraw him from his unwearied labours to promote the well-being of the multitudes who form its base. To their economical and educational and religious improvement, his whole energies were consecrated. And, whatever may be thought of his theories of pauperism and population, his heart felt tenderly for the poor, and he shrunk not in his pastoral visitations from the most squalid wretchedness of their abodes. Though, as a writer and philosopher, enjoying a European reputation, as an ecclesiastic he was entirely and thoroughly a Scotchman and a Presbyterian. While to all that the world admired in his public character, his personal excellencies attracted the purest regard within that selecter circle which they adorned. His childish simplicity of demeanour; his firm, yet modest, adherence to his own convictions and sense of duty; the kind encouragement he was ever prompt to give to rising talent and worth; the bland courtesy with which he was wont to treat those who differed from him; the calm devotion of his temper, and the gracious sanctity of his home—these gained and held the affections of all admitted to his closer intercourse. And, contemplating the closing scene of his laborious and useful life, we behold the lustre of his character to the last undimmed. Though he had nearly reached the threescore years and ten, so rarely allotted to human life, the force of his intellect was not abated; the splendour of his eloquence, which for so long a period charmed and constrained the most enlightened auditories, was mellowed in "the old man eloquent," but not impaired; his diligence in the duties of his sphere suffered no remission: in making arrangements for his last night's rest, he had also made arrangements for the next morning's study, and the next day's action—but, ere the morning dawned, his Master called him away to happier studies, and more glorious employments. Thus there was no pause in his elevated career. He passed with his armour on and bright through the swellings of Jordan; and, if aught of error or human infirmity were mingled with the acts and purposes of his later stage, it was left behind in his transition into his Master's joy.

Dr. Chalmers, it appears, has left behind him, in a state fit for publication, compositions on a variety of useful subjects, which are now passing through the press under the supervision of the Rev. William Hanna,

LL.D., his son-in-law. The first volume, now before us, an American edition, consists of a few pages entitled "Sabbath Exercises," and a portion of a larger work, entitled "Daily Scripture Readings,"—a sort of Commentary on the Holy Scriptures. We shall take occasion to present our readers with some characteristics of the larger work, as the publication proceeds. At present we shall confine ourselves to a few extracts from the fragments under the former name.

Undertaken, as would appear, solely for his own personal improvement, and not with any view to publication, we are not surprised that the editor should have experienced a difficulty as to whether these solitary musings should be taken out of that sacred enclosure in which they were penned, and be exposed to the public gaze. During the lifetime of the venerated author they were strictly concealed, even from the most friendly eye. Was it warrantable then to publish, after his departure, these secret workings of the soul—these personal contests with sin and infirmity, of which none but the Omniscient One had cognizance? Was it right to withdraw the veil which his own delicacy and humility had drawn over them, and expose these private thoughts to promiscuous admiration? Could any advantage be anticipated from their publication which might warrant those to whom the care of the author's reputation was entrusted in making them public? We sympathize with the doubt and perplexity which questions like these must have excited in the Editor's mind, yet we think he has done well in laying these private meditations before the world. It is rumoured that Dr. C. has, in imitation of a few great names, left behind him a Memoir of himself. The Sabbath Exercises may form a supplement to it. Of all sorts of writings we deem the autobiography of a great and good man peculiarly valuable. The more we admire him on the public stage, the greater our wish to know what he was in his retired hours—in his seasons of weakness and sorrow, when the applause of the crowd had died away in the distance, and when he felt and judged of himself as in the presence of the All-seeing One,

Where tired dissimulation drops her mask,  
And real and apparent are the same.

While these solitary self-communications disclose to us what the religious man is in his own judgement and in his best estate, they exalt our ideas of his character, by exhibiting the high standard to which he seeks to be conformed—the better being he would wish himself to be.

"THE SABBATH EXERCISES," which have been published,—and there is no intimation given that any have been suppressed,—are only *thirty-four* in number, and they are all short. With frequent interruptions they do not extend over two years, 1835 and 1836. The greater part of them ap-

pear to have been written at Craigholm, a country retirement; the rest in Edinburgh. No reason is assigned for their discontinuance. The Editor thus explains their object and design:—

Written amid the quiet of the day of rest, they rise to a higher region, and breathe a calmer and a holier air. They are contemplative and devotional, passing generally into direct addresses to the Deity. But, though springing from, and grounded upon, the portions of Scripture which had just been read, these Sabbath Musings are not limited to the topics which the Scripture passages embrace. The meditative faculty takes its flight from one or other of the elevations to which the Word has raised it—but soars freely and broadly away. And the region of-tenest visited, and from which it brings the richest treasures, is the inner circle of the private and the personal. References are continually occurring to those incidents, whether of a public or more private character, by which he was particularly interested, or wherein he was personally engaged. Full and unrestrained expression of his convictions and impressions in regard to these is often given, whilst in the great and sacred matter of his own personal intercourse with God—in his communings with spiritual and eternal things—the innermost movements of his spirit are here spread out to us, even as he spread them out beneath that eye which seeth in secret.

Their perusal confirms the correctness of this description, and awakens regret that the Exercises were not continued to the last Sabbath of the Author's life.

We select the following as specimens of these private thoughts:—

August 30, 1835.

May the Spirit of God, who worketh not without means but by them, bless this humble endeavour after a nearer approach to the viewless objects of faith and eternity! Guard me, O heavenly Father, against the illusions of fancy. Suffer me not to walk in sparks of my own kindling. In Thy light may I clearly see light; and let me never abandon the guidance and supreme authority of that Word which Thou hast exalted above all Thy name. Teach me the habit of communion with Thyself; and may these imperfect aspirations after Thee upon earth open a way for the full enjoyment of Thine immediate presence and of Thy revealed glory in heaven.

September 13.—What a damper to spirituality—what a rude extinguisher on all its feelings and contemplations is sin! An unforeseen gust of anger will put them all to flight; and the objective truth is lost in that disturbed and so darkened medium by which the subjective mind is compassed. There is one lesson, however, to be gathered from the connexion which obtains between obedience and spiritual discernment on the one hand, between disobedience and spiritual dimness or obscurity on the other. A strict and conscientious perseverance in the walk of known duty may at length conduct to those manifestations after which we aspire—or, in other words, the humble doings of our every-day obedience may prove a stepping-stone to the higher experiences of the divine life. Certain it is that to cast off this obedience is to cut away the first round of the ascending ladder; and so to make a commencement impossible. Let me then undervalue not the very least of the commandments. Let me be watchful and maintain a steady guidance and guardianship over all my words, and works, and ways. Above every thing let me keep my heart with all diligence, and ever pray against those wretched aberrations of unruly temper and wrong affection which are breaking forth there. The order is, Awake, O sinner, and then Christ shall give thee light. That light, I am profoundly sensible, must be given—revealed by God, not discovered by men. It comes by an act of creative power—when the same Spirit which moved of old on the face of the waters begins His work of restoration on the chaos of our ruined nature. Lift up on me, O God, the light of Thy countenance.

September 20.—Surely, O God, a perpetual will to be right must bring me right at last; but O how often is this will overcome amid the provocatives to