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## COBOURG, CANADA, FRIDAY, NOVEMBER 1, 1844.

## poetry.

THE PEASANT'S HOME.

Deep blessings on the cottage home Wherever it may stand, Long may it seem to English hearts A beauty in the land; And long may flowers around it bloom, And dark trees shade its walls, And light and gladsome be the steps

That near its shelter falls. For ever be its humble hearth A brightly honoured shrine, And often by its joyous light May happy faces shine— May words of love and tenderness

Be heard like music there To mingle with the prayer. Ah! there is much of splendour seen

And wealth, and pride, and pageantry On every hand appear; But there is also much of woe, Of poverty and pain, To meet us if we closely gaze Into the world again.

We may find hearts of unknown worth And spirits worn and weak, In many a dim and lonely haunt If for those hearts we seek, And in our daily path perchance
May fall the silent tear,
While to our eye the stream of life

May seem all bright and clear. The cottage home is one strong link Found in our social chain, Which if once broken carelessly Alike in peace, and war, we ask
The peasant for his aid:
Oh! ever be his resting place
A sunny dwelling made.
EMMA BLOODWORTH.

SEARCH THE SCRIPTURES.

minates the darkest ages of antiquity — which is the touch-stone whereby we are enabled to distinguish between true and fabulous theology, between the God of Israel, holy, just, and good, and the impure rabble of heathen Baalim which has been thought by competent judges, to have forded matter for the laws of Solon, and a foundation for the philosophy of Plato—which has been illustrated by the labour of learning in all ages and countries; and been admired and venerated for its piety, its sublimity, its veracity, by all who were able to read or understand it." BISHOP WATSON.

"The New Testament, wherein are contained the words end, and truth, without any mixture of error, for its mat-LOCKE.

The Æthiopian nobleman was reading the prophecies of Isaiah, when Philip joined himself to the chariot; it was unto two friends, during an evening walk to a village of Judea, that Jesus appeared, and not only unrolled the dark leaves of Scripture to their eyes, but went into their house and brake bread. It is the peculiar praise bestowed by the Apostle upon his beloved Timothy, that from a child he had known the Holy Scriptures. (2 Tim. iii. 15.)

We learn from Josephus, that among the Jews, the earliest dawn of intellect was hallowed by that teaching. Moses had enforced upon every Israelite—the necessity of keeping in his heart the words which had been delivered to him: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkhad made his soul a library of Christ. The epistles of St. Paul were seldom out of the hands of Chrysostom. Men of the highest rank displayed the same earnest and diligent study; Constantine, in his golden coins, is represented in the attitude of prayer; the ounger Theodosius could repeat any portion of the

Jerome says, that, in the little village of Bethlehem, ploughman might be heard in the fields praising God, the mower cheering his labour with a hymn, and the vine-dresser learning a Psalm of David. Some of the Egyptian monks are said to have been able to re-Peat the Bible; and Jerome advised his sister Læta to teach her daughter passages from Scripture, which she might recite daily, until she had committed a great us, that it ought to be much in our hands, in our eyes, our ears, in our mouths, but most of all in our hearts. The custom of learning large portions of the Old and New Testament prevailed in England at the time of the Reformation. Ridley, in his pathetic farewell to his friends, informs us in a passage previously quoted, that he had learned, in his solitary walks in the orchard of Pembroke College, nearly all the Epistles of St. aul, besides other passages in the sacred writings. We find another example in the learned and christian Boyle. Bishop Burnet, who knew him intimately, says, that he had read the New Testament with so much diligence, that, whenever a particular passage ppened to be mentioned, Boyle could repeat it in the original Greek. But he was not a cold and formal extuary; a servant fruitful in lip-service. He searched

the Book of Life with a different frame of mind. "I use the Scriptures," are his words, "not as an arsenal to be resorted to only for arms and weapons, to defend this party, or to attack its enemies; but, as a matchas temple, where I delight to contemplate the beauty, and to increase my awe, and excite my devotion to the Deity there preached and adored." Bryant confessed to Rick to Bishop Horne, that he was tired of literal criticism, which was employed in removing little inequalities on the surface, when he wished to have a shaft sunk, and to see the precious ore drawn from the mine. How applicable is the censure to a dry and unspiritual

carching of the Scriptures; a lingering scrutiny of the surface, when the gold and pearls are buried deep in those consecrated fields! Luther looked upon Scripture, as the garden of od, abounding with beautiful trees weighed down

with fruit; shake the boughs as he would, he still filled his lap, he said, with the produce. The more eager the desire to obtain, the more liberal the supply; perpetual sunshine and an internal life always keep the es green, and the branches heavy with fruit. In this garden, and the branches neary with loved to dwell dwell specially loved to dwell. He lived upon its fruit, and wove its flowers ato garlands. He marked the history of each minute with its blossoms. The fragrant dial of the philoophic naturalist, was excelled by that lovely mechanism of fancy, with which the musing Christian ambered the hours of the day. Nor will the illustration be deemed inappropriate or unbecoming, by one who has studied the contemplations of Hall. The dumblest flower, of no splendour to the common eye, no sweetness to the thoughtless observer, in his hand becomes beautiful in colour and fragrance.— However diligent may have been the researches of earlier gatherers, he still finds abundant store of honey

Bishop Newton's Works, iii. p. 512.

Works of Boyle, t. ii. 277.
In a letter, May 21, 1785.

Linnæus.

Gospel Promise. the works of Hooker; a writer of whom any age might | the advent of the Redeemer. to me, that the eloquence of Hooker has been forgot- qualified to impart light and heat to all the rest, ex- Paul's Epistles." ten in the praises which have been bestowed on his cept that the Author of that system thought it conwisdom. "The judicious Hooker" is the inscription nenient.\* We must make the same humble confession quently uttered by the lips of learning. We have his prose with the images of poetry. But his decora- out of thy Law." § (From "Pictures of Christian Life," by Robert Aris Willmot, M.A.)

| Anong the clouds yield no rain—the earth be defeated of heavenly influence—the fruits of the earth be despirit, proceeding from the same hand, growing out of calling of attention to the spiritual facts which underpine away, as children at the withered breasts of their be recollected in old age, but can hardly be acquired." "How many blessed groups this hour are bending, "The Old Testament, which by its celestial light illu- mother no longer able to yield them relief:—what

terance. His power has been thought to be dimi- instructed in the hallowed page;nished by the circuity of his pleonastic eloquence.-The English Chrysostom cannot be completely acquitted of the charge. The diffuseness of Taylor, however, is the result of strength, not of debility. of eternal life; it has God for its author, salvation for its from the narrow and direct path of the argument, seldom fails to refresh his eye with some unexpected obthe view, and gives him delicious glimpses of the distant and varied landscape.

But though the Scriptures are to be searched, it should be with a lowly and docile spirit. If we ask our way to Sion, it must be with our faces thitherward; (Jeremiah, l. 5.) the word by which the apostle describes the investigation of the perfect law of liberty, -that is, the gospel of Jesus Christ-is exceedingly expressive; our version very inadequately renders it by looking. Its true signification is stooping down,-(St. James, i. 25, παρακυψας.) in which sense we find it applied to describe the eager haste of Peter, when Mary Magdalene had proclaimed the resurrection of the Lord. (Luke, xxiv. 12.) This combination of holy awe. The Christian, while reading the Word of God, seems to be admitted into His more immediate presence. How humble, penitential, and devout, should his attitude be!

"Wisdom is ofttimes nearer when we stoop, Than when we soar."†

If so in philosophy, much more in religion. The lips of Isaiah were not touched with fire from the altar, before he had confessed his own unworthiness. The inward eyes must be anointed, before they can behold the new heaven of Scripture-revelation. The servant of Elisha, when they were encompassed in Dothan by the armies of Syria, was dismayed at the peril, "Alas, my master!" But when the Prophet's prayer had part of the Book to memory. Our first Homily tells of fire (2 Kings vi 17) of fire. (2 Kings, vi. 17.)

The adaptation of the Bible to the wants and character of man, has long been regarded as one of the most convincing evidences of its truth; its eye, like that of a portrait, is still fixed upon us, turn where we will. But the Scriptures, in reference to their direct influence upon human conduct, may be more appropriately compared to a mirror, in which our moral features are clearly reflected, as our natural face is seen in a glass. No breath of calumny ever clouds. no blaze of fortune ever illumines that portraiture. There we behold ourselves as we are. This advantage can, however, only be obtained by frequent contemplation. A hasty glance, a rapid perusal of our features, will be productive of no benefit; we shall then depart, and, mingling with the crowd, soon forget

what manner of men we are. All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; (2 Tim. iii. 16.) even those parts which might seem to be less refulgent with the glory of inspiration, are, nevertheless, full of sublime edification. Of Deuteronomy, for example, it has been observed by Davison, that it embraces "a republication of the Law by the great Prophet of it himself; with a survey of the wonders of Egypt and the wilderness—the past acts of God's mighty arm, working in terror and in mercy-the Mosaic Beatitudes,) and a terrific insight into the future plagues of his apostate people." Herbert called claims that the hand that made it was divine; whederness, or travel into Canaan; whether we listen to him in the clouds."†† the warnings of Daniel, or to the consolations of Isa-

Bishop Newton advised the Christian student to read large portions of Scripture without any interruption, so as to embrace the complete scope of the prophecy, of the narrative, or of the epistle. "Grant, Lord!" was the prayer of Fuller, § "that I may not dismember thy Word, but study it entirely, comparing Then we drink gratefully of the fountain that leaves is settled." one place with another." So St. Paul read the Scriptures, contrasting spiritual things with spiritual; (1 Cor. ii. 13.) illuminating the second Revelation by the first; the dim promises of hope and blessing in the Old Testament, by the wonderful miracles of the New.

In searching the Scriptures, while we linger over the sublime pictures of Omnipotent Wisdom, or the terrible delineations of sin, or the history of Divine chastisements, the mind reverts, with peculiar awe and gratitude, to the great and glorious scheme of human redemption. We behold, with straining and solemn

Works of Hooker by Keble, t. i. 258.

† Wordsworth. ‡ Miller's Bampton Lectures, 128. § Good Thoughts in Bad Times, p. 81.

of posterity upon his tomb. Judicious, indeed, he in searching the Scriptures. There was an ancient seen, in our own days, the departure of two persons of posterity upon his tomb. Judicious, indeed, he was; but he was more. In learning, a giant, even in maxim, that the light from above never descends without maxim, the maxim maxim, that the light from above never descends without maxim, and to whom the pages of Scripture were not maxim, the maxim maxim, that the light from above never descends without maxim, and to whom the pages of Scripture were not maxim, the maxim, and the maxim, and the maxim, and the maxim max cious and vigorous beyond any of his contemporaries; ture to tear it open. If we meet, in the words of unknown-Felicia Hemans, and Walter Scott.

seasons of the year blend themselves by disordered meekness, of purity, of patience, may revive, and be chapters of Isaiah with rejoicing lips. and confused mixture—the winds breathe out their arrayed in all the charm of its original bloom. It will . The sanctified peace of her heart is shown in the

poured peace into the bosom. It was while steering The halls, from old heroic ages grey,

Pour their fair children forth; and hamlets low, We might add the names of Donne, and of Taylor, a vessel through gloom and tempest, that the handwho, though in some respects superior to Hooker, is writing of God flashed upon the soul of John Newton.

The only child of his mother, he had been carefully Send out their inmates in a happy flow, deficient in his sustained and dignified music of ut- The only child of his mother, he had been carefully

"He had early learned To reverence the Volume which displays The mystery—the life which cannot die."¶

Those impressions sin had obscured; but, like a beautiful landscape seen in a dark night by lightning, they leaving a faint impression behind. The Bible is never denied to our prayers and to our faith.

peacefully his days then glided away; with how much son kissed and closed his eyes." of tears prove that we had opened a long sealed-up fountain."\*\*

clouded by sin. At these seasons of glorious hope, or trembling resignation, a chapter, a verse, a line, will face of an angel. An affecting illustration of this in- Paradise:fluence of the Bible upon the mind, is found in the history of Lord Rochester. The fifty-third chapter of Isaiah having been read to him, and compared with the Gospel parrative of the life of Jesus, he assured Bishop Burnet that, "as he heard it read, he felt an inward force upon him, which did so enlighten his stipulated blessings of obedience, (which he calls the longer; for the words had an authority which did shoot like rays or beams into his mind; so that he the Bible "the Book of stars," and every one prowas not only convinced by the reasonings he had about which did so effectually constrain him, that he did ever

iah,—every word possesses a healing or an awakening ger upon the memory of good men. Bishop Sanderson, during the day and night that preceded his death, Psalm. It is in the hours of sickness that the lip

"those pipes of gold, which brought That cordial water to the ground."‡‡

no thirst behind it; that revives the fainting spirit; and enables the traveller to endure the heat and the

proof of a Deity, p. 4, edit. 1756.

† Lumen supernum nunquam descendit, sine indumento. ‡ The Scripture difficult in Unnecessary Points. Works, p. 497, edit. 1822. § Psalm exix Mentioned by a French writer, named Gaffarel, and quoted

The Excursion. \*\* Sermons preached before the University of Cambridge, 1836, pp. 71, 72; and which the writer of these pages had the delight and the advantage of hearing.

†† Some Passages in the Life and Death of Lord Rochester,
p. 141. edit. 1680.

‡‡ Herbert: Whitsunday.

in sentiment, noble and sublime; in diction, stately, Bishop Taylor, with passages wrapped in a cloud, or In the history of the first there is much to awaken solemn, and harmonious. Ben Jonson looked upon darkened with umbrages, or covered with allegories our sympathy and our love. Many sorrows had him, as one of the lawgivers of our language. He has and garments of rhetoric, let us say with David, "Open brought in their train many hopes. She searched the been called the earliest English author who adorned thou mine eyes, that I may behold wondrous things Scriptures; she pondered over their divine teaching; of his hearers the knowledge of truths which they eye darkened, so that he sees nothing; his inner ear she looked up to the Author and the Finisher of her tions are brought from the treasury of one mighty in the Scriptures; and as we read of famous men who should be studied, and, as much as possible, printed all the future workmanship of her imagination to His always warmed their fancy with the descriptions of in the memory of our young days. The result is often service. The strings of her harp were broken, before Homer, so we can believe of Hooker, that he always wonderful. In the bosoms of the most reckless men she had taught it the songs of Sion; but she obtained kindled his imagination at the altar of the Bible. The some fragment of beautiful feeling often lies buried; the reward of her pious resolutions. No poetry, she most majestic passage in the Ecclesiastical Polity- some flower still lingers from the paradise of purer affirmed, could express-no imagination could conhis assertion of the supremacy of the law of God, was thoughts and desires, which sin has not entirely ceive—the visions of blessedness that flitted across inspired by the divine eloquence of the Holy Scrip- ploughed out, though it may have destroyed its blos- her pillow of sickness. Her memory, for which she tures: "If the frame of that heavenly arch erected som and fragrance. We read of a physician by whose had always been remarkable, seemed to gather brightover our heads should loosen and dissolve itself, if skill the ashes of a rose in a glass, under the gentle ness as the sun of life was setting. All the scenery celestial spheres should forget their wonted motions, influence of heat, gradually expanded, as from a dark of her childhood is said to have risen before her eyes; and by irregular volubility turn themselves any way, cloud, into its natural loveliness. | The fable of sci- sweet woodland nooks; twilight trees; dim copses, as it might happen; if the prince of the lights of hea- ence may be realized in the purification and garnishing the home of nightingales; the oft-trodden paths of ven, which now as a giant doth run his unwearied of the human mind. God works His miracles often- meadows. But more beautiful than any other piccourse, should, as it were, through a languishing faint- times by humble agents; in His hand, Memory may ture, rose the villages of Judea, and the gorgeous ness, begin to stand and test himself; if the moon become an angel to bring us good tidings of hope and array of Prophecy, and the illuminated scenes of marshould wander from her beaten way—the times and joy. Beneath its sunshine, the withered flower of tyrdom. She lay upon her bed, repeating whole

Like a freed vernal stream. I may not tread

With them those path-ways—to the feverish bed
Of sickness bound: yet, O my God! I bless
Thy mercy, that with Sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd To one deep calm of lowliest thankfulness."

We never know what it is to search the Scriptures, all revived for a season: memory spoke to him, in ac- until we are unable to search them any longer. Then think of these as happily, but yet arbitrarily, chosen cents that carried him home to his mother's arms, of it is very delightful and soothing to feed upon the illustrations, taken with a skilful selection from the dom fails to refresh his eye with some unexpected obdeath and judgment to come. The landscape fades sheaves which memory brings to us from its garners;
ject of beauty; he conducts him to different points of the landscape fades sheaves which memory brings to us from the Rev. Wm. Sewell's Evidences of Christianity.') with the flash; and so the awaking thoughts of New- to strengthen our fainting heart with that divine manna from whence it would have been possible that the ton died with the impulse of the hour, yet not without which, even in our dreary wilderness-state, is never same skill might have selected others as good, or

"While I sit with thee, I seem in heaven, And sweeter thy discourse is to my ear Than fruits of palm-tree (pleasantest to thirst And hunger both, from labour) at the hour Of sweet repast. They satiate, and soon fill, Tho' pleasant; but thy words, with grace divine Imbued, bring to their sweetness no satiety.";

\* Ecclesiastical Polity, b. v. sect. 37. † D'Israeli: Amenities of Literature, t. iii. p. 221, 1841. † Paradise Lost, b. viii. § In his admirable Discourses on the Prophecies, p. 89.

On the Influences of the Holy Spirit.

His faith changes the rainy cloud into lustre and earnestness, the Sun of Righteousness dawning upon labour of the desert, until he reaches his resting-place an unnatural tint to every object on which they may deeper significance; entertaining them, though they beauty. He delights to gaze with intense earnestness the eyes of the Patriarchs; we follow it, from the faint in the evening. The sacred hymns of David have be shed. Let us remember this caution, together seem but common guests, and finding that he has unson every line of the Bible; to turn every image over gleam that shone upon the deserted garden of Para- been the delight and the solace of all Christians.— with that which our first Homily impresses upon every wares entertained Angels. So that besides his reveand over in the rays of hope; to decompose every dise, through all the mists and shadows of types and "What is there necessary for a man to know," was Christian. In searching the Bible, we are not to be lation in words, God has another and an elder, and beam of hallowed light; and to meditate on each co- figures; we see it kindling the gloom and mystery of the question of Hooker, "which the Psalms are not satisfied with quickness and facility in recollecting or one indeed without which it is inconceivable how that lour that composes, so to speak, the heavenly Bow of Prophecy; moving, like a second Pillar of Fire, along able to teach?" Horne found the Tree of Life in applying its histories, or its admonitions. The sincere other could be made, for from this it appropriates all ospel Promise.

a benighted world; until it shone out, after a long that Garden of Eden. He, who sits under its boughs, and earnest student is known by his purified heart, and that Garden of Eden. He, who sits under its boughs, and earnest student is known by his purified heart, and that Garden of Eden. This entire moral and season of darkness and grief, with cloudless lustre in always receives the dew of blessing upon his soul. "I by his altered life; by decreasing in pride, in wrath, visible world from first to last, with its kings and its have lost a world of time," exclaimed Salmasius, as in covetousness; and by growing daily in virtuous in- subjects, its parents and its children, its sun and be proud, but who was the peculiar glory of his own, Sir Isaac Newton confessed his inability to assign he lay upon the bed of death; "if I had one year clinations, in holy desires, and in devotion towards its moon, its sowing and its harvest, its light and its as he continues to be the admiration of ours. It seems any reason, why one body in our system should be more, I would spend it in reading David's Psalms and Him who commanded His disciples to search the darkness, its sleeping and its waking, its birth and its Scriptures, and who will send His illuminating Spirit death, is from beginning to end a mighty Parable, a

TEACHING BY PARABLES.

have made use of this manner of teaching by Para- his drudge. Such we see him to become at the two bles, with the intention of withdrawing from certain poles of savage and falsely cultivated life; his inner were unworthy or unfit to receive; yet we may as- heavy, so that there come no voices from nature unto sume as certain that his general aim was not different him; and indeed in all, save only in the one Man, there from that of others who have used this method of is more or less of the dulled ear and the filmed eye. teaching, and who have desired thereby to make There is none to whom nature tells out all that it has clearer, either to illustrate or to prove, the truths to tell, and as constantly as it would be willing to tell Milton is often forced upon their meditations;

What if earth Be but the shadow of heaven, and things therein Each to other like, more than on earth is thought?

For it is a great misunderstanding of the matter to the other,

Their voices will then be familiar and sweet to our God so near them as even that imperfect order would tifying through all her sufferings still more strongly to often cheer the heart with intense delight. The pil- ears, and we shall feel the sensations which Milton render—it is possible for them to say that it is not the truths which she bears from God, and sure to rise low of sickness and of grief is illuminated, as by the ascribes to Adam, while conversing with the angel in thus, but that our talk of heavenly things is only a again, and sit down with him in glory hereafter. ishment and teaching.

with them in reverence, seeking by faithfulness to up God's sacraments as means of grace, but in underthem in their lower forms to enter into their yet valuing and tampering with those sacraments; sub-

great teaching of supersensuous truth, a help at once to our faith and to our understanding.

It is true that men are ever in danger of losing the key of knowledge which should open to them the portals of this palace: and then instead of a Prince in a world of wonder that is serving him, man moves in However our Lord may on one or more occasions the midst of this world alternately its taskmaster and

which they had in hand :-- I say either to illustrate it. Now the whole of Scripture, with its ever-recurror to prove, for the Parable, or other analogy to ing use of figurative language, is a re-awakening of spiritual truth appropriated from the world of nature man to the mystery of nature, a giving back to him or man, is not merely illustration, but also in some the key of knowledge, the true signatura rerum: and sist to make the truth intelligible, or, if intelligible form, but by no means exclusively, in those which by before, present it more vividly to the mind, which is pre-eminence we call the Parables. They have this all that some will allow them. Their power lies point of likeness with the miracles, that they too deeper than this, in the harmony unconsciously felt were a calling heed to powers which were daily going by all men, and by deeper minds continually recog- forward in the midst of men, but which by their frenized and plainly perceived between the natural and quency and their orderly repetition, that ought to have spiritual worlds, so that analogies from the first are kindled the more admiration, had become wonderfelt to be something more than illustrations, happily works no more, had lost the power of exciting attenbut yet arbitrarily chosen. They are arguments, tion, so that men had need to be startled anew to the and may be alleged as witnesses; the world of na- contemplation of the energies which were ever working the same root, and being constituted for that very lie all processes of nature, all institutions of human mother no longer able to yield them relief:—what would become of man himself, whom these things now would become of man himself, whom these things now do all serve?"\*

The remembrance of a Bible warning, or a Gospel promise, has aroused the sleeping conscience, and mysterious harmonies, and the force of argument depoints of these. Christ moved in the midst of whence the sweet chimes proclaim the hallow'd day! rived from them. To them the things on earth are what seemed to the eye of sense an old and worn-out copies of the things in heaven. They know that the world, and it evidently became new at his touch; for earthly tabernacle is made after the pattern of things it told to man now the inmost secrets of his being : seen in the Mount (Exod. xxv, 40, 1 Chron. xxviii, 11, he found that it answered with strange and marvellous 12,) and the question suggested by the Angel in and startling correspondencies to another world within him; that oftentimes it helped to the birth great thoughts of his heart, which before were helplessly struggling to be born; that of these two worlds without him and within each threw a light and a glory on

POPERY.

It professes to be the servant of God, and yet it nearly as good. Rather they belong to one another, teaches man so to honour God's servants, as to forget studied in vain; its pictures of Christian holiness are The last hours of Scott were scarcely less touching, the type and the thing typified, by an inward necessi- God himself, in his priests, his saints, his angels. never impressed upon the tender mind of childhood, or less illustrative of the duty and the recompense of ty; they were linked together long before by the law It professes to adhere rigidly to a revelation given it without an earlier or a later benefit. Their lustre searching the Scriptures. His farewell to one of his of a secret affinity. It is not an happy accident from Cod; but this revelation it conceals within itself, may be obscured by crimes and sorrow, but they are dearest friends was a Christian caution: "Be a good which has yielded so wondrous an analogy as that of not being able, nor even desiring, to show that it was not worn out; the light from heaven can awaken their man, be virtuous, be religious, -be a good man. No- husband and wife, -to set forth the mystery of witnessed to by others. It claims a right of adding, colours into a more than pristine beauty and freshness. thing else will give you any comfort, when you come Christ's relation to his elect church. There is far from time to time, from some secret store, to the Mr. Melvill has treated, with great ability, the in- to lie here." His own history was an affecting com- more in it than this: the earthly relation is indeed doctrines already promulgated as coming from God, fluence of religious memory upon the sinner. "We mentary on his exhortation. While the glories of but a lower form of the heavenly, on which it rests, and as necessary to salvation. And when it would all know what a power there is in memory, when made imagination faded from his eyes, and even the once and of which it is the utterance. When Christ spoke appeal to the testimony of ancient times, it falsifies, to array before the guilty, days and scenes of compa- familiar lines of his favourite Crabbe were listened to Nicodemus of a new birth, it was not merely be- and confesses that it falsifies, the records of that hisrative innocence. It is with an absolutely crushing with unconscious ears, the recollection of passages cause birth into this natural world was the most suitatory, erasing or altering whatever militates against its might that the remembrance of the years and home of read to him out of the Bible appeared to be lively and ble figure that could be found for the expression of own professions. And instead of setting forth truth est by the way, and when thou liest down, and when brought that spiritual act which, without any power of our firmly and simply, though at the risk of losing prosethou risest up." (Deut. vi. 7.) The primitive Christian and the risest up." (Deut. vi. 7.) The primitive Christian and the solution of men by the same term (1 Pet i 12) to a pause in his career of misdoing, and perhaps about the solution of men by the same term (1 Pet i 12). tians studied the Word of life with equal zeal; it was the practice, we are told, of their women, as they sat a person, who, by perpetual meditation of the Bible, had now the process of the solution of the Bible, had now the process of the process of the solution of the Bible, had now the process of the process of the process of the solution of men by the same term. (1 Pet. i. 12.) to a pause in his career of misdoing, and perhaps about to suffer its penalties. If we knew his early history, nature, and even gives encouragement to their sins, to suffer its penalties. If we knew his early history, nature, and even gives encouragement to their sins, to suffer its penalties. If we knew his early history, nature, and even gives encouragement to their sins, to suffer its penalties. If we knew his early history, nature, and even gives encouragement to their sins, to suffer its penalties. If we knew his early history, and into God's kingdom; but all the circumstances of the sound of proken verses of Isaian and the solution of men by the same term. (1 Pet. i. 12.)

Ezekiel, when the glory of God appeared to him in the sound of broken verses of Isaian and the solution of men by the salvation of me school to which he was sent, the church where he first of Christ seemed to shed over the ruins of that dark- having lent his own title to them—and not the name him, and placed over us for our good and discipline heard the preached Gospel; and we should call to his ened intellect. In two days the silver bowl was broken. only, but so ordering that all true rule and governit not only disdains their co-operation, except as its recollection the father and the mother, long since ga- "It was a beautiful day; so warm that every window ment upon earth, with its rightcous laws, its stable own servants, but refuses to acknowledge their divine thered to their rest, who made him kneel down night was wide open, and so perfectly still that the sound of ordinances, its punishment and its grace, its majesty origin, or to submit to their authority in the very things and morning, and who instructed him out of the Bible, all others most delicious to his ear,—the gentle ripple and its terror, should tell of Him and of his kingdom which God has entrusted to them, and has prohibited and who warned him even with tears against evil ways of the Tweed over its pebbles, -was distinctly audi- that ruleth over all; so that "Kingdom of God" is to his spiritual ministers -temporal rule and interests and evil companions. We should remind him how ble, as his friends knelt round the bed, and his eldest not in fact a figurative expression, but most literal: And its whole struggle has been a grasping at power: It is rather the earthly kingdoms and earthly kings its whole organization, subtly contrived and wonderof happiness he was blessed in possession, with how The French Bible of Leighton, now in the library that are figures and shadows of the true. And as in fully managed is a machine for subduing man, both much of hope in prospect. And he may be now a of Dunblane, is filled with manuscript extracts from the world of man and human relations, so also is it in body and soul, to its own will and purpose. And hardened and desperate man; but we will never be- the Greek and Latin Fathers; and in the Bible which the world of nature. The untended soil which yields that will and purpose throughout its history has tenlieve, that, as his young days were thus passing before he was accustomed constantly to use, it would be difhim, and the reverend forms of his parents came back ficult to find a single line unmarked by a stroke of his nent type and enduring Parable of man's heart, power in human hands must tend, the corruption of from the grave, and the trees that grew round his pencil. So anxious was he that the word of Christ which has been submitted to the same curse, and truth, the degradation of man, the demoralization of birth-place waved over him their foliage, and he saw should dwell in him richly, (Coloss. iii. 16.) and to without a watchful spiritual husbandry will assuredly the world, and the disturbance and dislocation of sohimself once more as he was in early life, when he hide the treasure of truth in his heart. (Psalm exix. put forth its briars and its thorns. The weeds that ciety. It has been the progress of a tyranny. Yet knew crime but by name, and knew it only to abhor, 11.) A Bible now hallows every cottage, and the will mingle during the time of growth with the corn, not because it is a tyranny must we as Christians rewe will never believe that he could be proof against hand, hardened with toil, can turn over those inspired and yet are separated from it at the last, tell ever one ject it, but because it is unauthorised by God; and this mustering of the past. He might be proof against pages. It has not been so always. Henry the Eighth, and the same tale of the present admixture and infraction upon the constitution of his Church, which invective, proof against remonstrance, proof against redispleased by the disputes which had sprung out of the future sundering of the righteous and wicked. The he appointed through his apostles; when seen in its proach: but when we brought memory to bear upon diffusion of the Scriptures, forbade humble and unlet- decaying of the insignificant unsightly seed in the true and fearful shape, prophesied of, perhaps in its m, and bade it people itself with all the imagery of tered persons to read, or to hear them read. The no- earth, and the rising up out of that decay and death, future full development, as the great enemy of Christ; youth, we believe that, for the moment at least, the bility and gentry of the land were alone permitted to of the graceful stalk and the fruitful ear, contain everobdurate being would be subdued, and a sudden gush read the Bible in gardens, or retired places.† more the prophecy of the crowning resurrection, even the human fancy, which strives to reduce all things to We live in happier times of freedom and of truth. as this is itself in its kind a resurrection, -- the same unity and system, where God, to meet the evils of man, It becomes us, therefore, not to abuse our high and process at a lower stage,—the same power putting has fixed plurality, and for a season permitted disor-The Bible has been called by Him "who spake as never man spake," a jewel of great price; and it frenches that we shall have to itself forth upon meaner things.

Of course it will be always possible for those who in which the Church, before her hour of trial is over, der; and which dreams of a universal spiritual empire, quently glows with richest splendour in the dark cham- to our keeping. To search the Scriptures ought to be shrink from contemplating a higher world-order than shall put all enemies under her feet, instead of walking ber of the dying Christian, or the heart-stricken pro- not our task, but our delight. We should acquaint that imperfect one around them, and this, because upon the earth like Christ himself, humble and degradigal. Its lustre dazzles the eye, which has been long our eyes with the scenery of the Gospel, and ever love the thought of such would rebuke their own imperfec- ded, brought before kings and magistrates, mocked to sit at the feet of the Evangelists and Apostles. tion and littleness-who shrink too from a witness for perhaps, and scourged, and nailed to a cross, yet tes-

> transferring of earthly images and relations to them; Bear with me if I have spoken anywhere too strongly -that earth is not a shadow of heaven, but heaven, of these sins of Rome; still more if I have omitted to such at least as we conceive it, a dream of earth; speak strongly, where there is a danger to your own that Father and Son for instance (and this is Arian- soul. I speak only as the great Fathers of our Church ism) are only improperly used and in a secondary have spoken before, who never dallied with or spoke sense when applied to Divine Persons, and then are softly of this fearful power. And when it is conterms so encumbered with difficulties and contradic- demned, remember only where its corruptions lie.-The world itself will bloom into a garden, when our tions that they had better not be used at all; that we It is not in referring to an Apostolical source for her hours of meditation are blessed by these sacred visitors. do not find and recognize heavenly things in their doctrines and her authority, but in failing to refer to In all his studies, it was the earnest desire of Cole- earthly counterparts, but only dexterously adapt them. it really. We, who do refer to it, know that it never ridge to receive more light, in a wider vision, from the This denial will be always possible, and has a deeper sanctions them. It is not in employing human voices Word of God. The history of the learned, in every root than that it can be met with argument; yet the and human hands in the service of God's Church, but country and age, records the melancholy results of lover of a truth which shall be loftier than himself will in failing to employ them; that is, in converting her ther we wander, under their holy light, into the wilafter as firmly believe in his Saviour, as if he had seen searching the Scriptures in any other spirit; their dinot be moved from his faith that however man may human agents into Gods before the eyes of men. It vine influence is deadened by the absence of faith, and be the measure of all things here, yet God is the is not in appealing to tradition as the channel for con-Particular lines and verses of holy truth always linthe healing power of the Gospel cures no moral sickmeasure of man, that the same Lord who sits upon veying the truth, but in practically denying tradition; ness, nor works any miracle in the mind, because of his throne in heaven, does with the skirts of his train in setting up a doctrine of her own which she has not its unbelief. The understanding may, indeed, be con- fill his temple upon earth; that these characters of received by tradition. It is not in subjecting men to continually repeated to himself the hundred and third vinced, while the practice is unreformed; and the intellect may triumph, while the heart is unsubdued. common but a sacred writing; that they are hiero- them to set power at nought, and in opening a door Davison has assigned a reason for this calamity. §- glyphics of God; and he counts this his blessedness to all licence and self-will. It is not in erecting too "The mind," he says, "is wearied before it is satisfied, that he finds himself in the midst of such, and while high the privileges which God has given to his bishops, and the spirit of action is gone before the theory of it in the midst of them, therefore never without aston- the rulers of his Church, but in pulling down those privileges, and in humbling all other bishops that one Nor is it less dangerous to search the Scriptures For such is in truth the condition of man: around may have rule over all. It is not in insisting on the with a desire of shaping their teaching to our own him is a sensuous world, yet not one which need necessity of preserving Christ's Church in unity of scheme of argument, or to our own interpretation of bring him into bondage to his senses, but so framed heart and spirit, but in destroying that unity by crea-Four Letters to Bentley concerning some Arguments in the doctrines they deliver. Archbishop Whately has as, if he will use it aright, continually to lift him at ting in it a tyrannical power, distracting men's minds illustrated this frame of mind with aptness and grace. bove itself: a visible world to make known the invisi- with multitudes of authoritative doctrines, and then He observes, that, if we study the pages of the Bible ble things of God, a ladder leading him up to the obedience by a divided allegiance between the Pope under the influence of any of those prejudices which contemplation of heavenly truth. And this truth he and their kings, and their hearts by the oppressions are the characteristics of our erring nature, we shall shall enconter and make his own, not in fleeing from and extortions of a grasping temporal dominion. It receive the heavenly light of God's revelations through his fellows and their works and ways, but in the mart, is not in preserving forms, and order, and a decent a discoloured medium, and that the rays will impart on the wayside, in the field; not by stripping himself ceremonial as means of exhibiting the truth, but in not bare of all relations, but rather recognizing these as preserving them; in setting aside those which did exinstruments through which he is to be educated into hibit truths, and in introducing others which only enthe knowledge of higher mysteries, and so dealing courage falsehood, and deceit. It is not in holding