

He had much to tell me of the habits, and life, and history of the venerable Simeon, whose biography he is preparing; the delay of which has arisen from the great difficulty, still unaccomplished, of compressing the material within the limits prescribed by Mr. Simeon himself. The evening, and almost the night passed by, before I could break myself away from a companion so interesting and so instructive. We concluded our interview with reading together in the blessed word of God, and prayer,—and I retired with thankful appreciation of the vast privileges of Christian counsel and friendship. The interesting interviews which I had with many Christian brethren during the succeeding days, I cannot particularly describe. I was surprised at finding the fellows of the Colleges whom I met so generally young men, and many of them quite young. They were mostly in orders, but have been but a few years graduated. This surprise was increased at finding the age of the undergraduates in the same proportion; far younger than I had expected. The four hundred young men whom I saw repeatedly in the chapel and hall of Trinity College, were of the same apparent age as the members of one of our own Colleges, and their whole aspect carried me back to the time when I was enjoying the privileges and pleasures of this happy period of life. At our various conversations, I found the character of a scholar the same every where. Argument and discussion, sometimes very unprofitable, even about the most important things, took up far too much of the time. Still this was not always the case. Many were deeply interested in religious things,—particularly so in the history of religion with us,—and they had many questions to ask, and much information to give, which brought to view the treasures of the Christian amidst things which are above. There was no occasion, I believe, in which we were together in Mr. C.'s rooms, on which we did not unite in prayer, and in reading God's Holy Word. And my memory retains with great delight, the recollection of many truly spiritually-minded men, and many most happy interviews, that united to make this visit edifying as well as delightful. The evangelical character of this University has improved nearly in the same ratio as that of Oxford has deteriorated. And one can hardly be in the two places without perceiving, in every thing, the different atmosphere and influence which prevails. It is beyond all dispute, or attempted dispute, that the life and ministry of Simeon have completely revolutionized the character of this University, and made decided evangelical piety, not only respected but extensively diffused, and highly influential among all classes connected with it. It is a glorious illustration of the blessing which God bestows upon a disinterested, faithful course of obedience to him. He thus honours them that honour him. Every thing connected with his venerable name interested me. I visited his rooms, over the door of which his name is still legible. I stood upon the stone which covers his sepulchre,—I went up to his private concealed walk on the roof of his College, where he was accustomed to spend hours in secret meditation and prayer, like Peter at Joppa,—and I delighted to lead to such conversation as should bring out from my friends some new references to him, and new illustrations of his excellent character and surprising history. Every one honours his memory, though the number is rapidly diminishing of those who had the opportunity of personal acquaintance with him.

#### FOUNTAIN OF ELISHA.

Our ride of the morning, though trifling in respect of time or distance, had left some of our party and myself but little disposed for farther exertion. Lady F. however was unexhausted; and the beauty of the evening, and its comparative coolness, induced her and myself to undertake a visit to the neighbouring spring, which bears the name of the Prophet Elisha, and is the source of the waters which he sweetened. Never was a trifling exertion better rewarded. Our indefatigable janissary and escort mounted with the utmost alacrity; and the latter skirmished again incessantly during our ride of some twenty minutes through the jungle. The fountain is situated at the base of the hill chain, a neighbouring summit of which is pointed out as the scene of our Lord's fasting and temptation. I have scarcely seen a nobler source. It might vie in volume with Holy Well, or with another spring

dear to my recollections, that of Woolmers, in Hertfordshire, whose waters the Duke of Bridgewater projected to conduct to London in rivalry with the New River. Some ancient masonry fences in the water on the one side; a gigantic fig tree, its white stem gleaming through its leaves, overshadows the source; and the stream rushes on through high reeds and dense jungle, over which the distant hills of Moab were seen, crimson with the last glow of parting day. The red aspect of these bare mountains is very striking even when not thus illuminated.—The bare and bold effect of these species of Syrian scenery has been very happily rendered in a Panorama lately exhibited of Damascus. It suggested here to the recollection the passage of 2 Kings, iii. 22, which commemorates the dispersion of the hosts of Moab, when the flood came down in the night from a mountain rain which refreshed the exhausted hosts of Judah, Israel, and Edom, and which, by the redness of its current, made the Moabites believe that the allied powers had fought among themselves, and that the trenches were reddened with the bloodshed. 'And they said this is blood. Now, therefore, Moab to the spoil. The kings are surely slain, and they have smitten one another.' The reeking horses of our escort needed no invitation to the stream; and, while they refreshed themselves in its pellucid waters, the scene formed as compact, manageable, and complete a subject for the pencil as ever made me sigh over my inability to do it justice.—*Mediterranean Sketches by Lord Francis Egerton.*

#### RELIGIOUS LITERATURE.

##### HOW TO WIN MEN FROM EVIL.

An ancient prince who ruled his kingdom in righteousness, undertook to reclaim a revolted province of his widely extended empire. He first commissioned for this purpose his ministers of justice, whose office was to expound the laws of his empire, and urge the weight of their moral obligations and the terror of their penalty, illustrated by numerous infictions to enforce submission. But the measure appeared unsuccessful. A very small part only of the revolted province returned to their allegiance.

Another expedient was then adopted. The king's first-born son was despatched, the heir of his father's throne, who was instructed to lay by the robes of justice and of royalty, and assume, among the people to whom he was sent, the condition of the humblest subject, taking part in their infirmities, toils and sufferings, sympathizing in their sorrows, and ministering to their necessities.

This commission he executed with consummate wisdom and fidelity. He fed the hungry, he clothed the afflicted, and he distributed freely, to all who needed them, the richest gifts which royal munificence could bestow, without money and without price. He spared no pains, withheld no sacrifice, in ministering to the wants and sufferings of those around him. And when it was found that the laws of his father's kingdom, which, like those of the Medes and Persians, could not be changed, demanded the death of those revolted subjects whom he came to reclaim, with a magnanimity and self-devotion, which astonished heaven and earth, he voluntarily offered his own body to the executioner, as a substitute for the punishment of the guilty.

"Love so amazing, so divine," could not be resisted; thousands melted under its influence, whom the rigor of unrelenting justice could never subdue, and thus it was found that "what the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh," was able to accomplish.

PILGRIMAGE.—"And Joseph remembered the dream which he dreamed of them." More than twenty years had elapsed since he had been favored with those bright and prophetic visions, and yet he had not forgotten them. No! they had been the day-stars of his troubled voyage; he had looked up at them from the pit, and they gave him hope; he had seen them through the bars of his prison, and they gave him patience; from "the second chariot" of Egypt, and they gave him humility; and now they shone for the

last time upon him, (for their cheering light was no longer needed,) when his brethren bowed down before him, and they filled his heart with gratitude and praise. For by their light he plainly saw the hand of a faithful and merciful God in every event, as it was passing over him, since they had made plain the great result with which all was to conclude, even before he left his father's roof. With some such feelings will the Christian, who is permitted, through free and undeserved grace, to enter the heavenly mansions, look back perhaps at the bright anticipations, the rare though blessed foretastes of coming glory which a merciful God permitted to cheer his path and gladden his soul during the years of his earthly pilgrimage.—*Blunt on the Pentateuch, Genesis.*

#### PIOUS THOUGHTS.

PRIDE.—Pride deceives with the subtlety of a serpent, and seems to walk erect, though it crawls upon the earth. How it will twist and twine about, to get from under the cross, which it is the glory of the Christian calling to be able to bear with patience and good will.

IMPROVEMENT OF TIME.—Though every moment cannot be laid out in the formal and regular improvement of our knowledge, or in the stated practice of moral and religious duty, yet none could be so spent as to exclude wisdom or virtue, or pass without possibility of qualifying us more or less for the better employment of those which are to come.

SPECULATIVE KNOWLEDGE.—Speculative knowledge, however it may advance, is not growth in grace—it makes men contentious, high-minded, and less edifying to others. Growth in knowledge, if it would be without a proportionate conformity to the image of Christ, and the cultivation of devotion and practical religion, merely puffeth up.

PROVIDENCE IN ALL THINGS.—Philosophers may speculate and argue as they please. They may pretend to assign merely natural causes for all these events. But let it be remembered, that GOD ACTUATES NATURE. Nature, without God, is a word either destitute of meaning or replete with blasphemy. Jehovah accomplishes, by natural means, the wise and holy ends of his moral government. By natural means he preserves the righteous; by natural means he punishes the guilty. "Shall there be evil in a city, and the Lord hath not done it?"

IMPROVEMENT OF AFFLICTIONS.—We should always record our thoughts in affliction—set up waymarks—set up our Bethels, erect our Ebenezers, that we may recur to them in health; for then we are in other circumstances, and can never recover our sick-bed views.

CREEDS AND CATECHISMS.—Brief summaries of Christian doctrine are of great use to young beginners. The principles of the oracles of God, brought into a little compass in Creeds and Catechisms, have, like the beams of the sun contracted in a burning-glass, conveyed divine light and heat with a wonderful power.—*Matthew Henry.*

EFFECTS OF PRAYER.—The prayers of men have saved cities and kingdoms from ruin; prayer hath raised dead men to life; hath stopped the violence of fire; shut the mouths of wild beasts; hath altered the course of nature; caused rain in Egypt, and drought in the sea; it made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace, and grace to do the work of God; and it does miracles of accident and event: and yet prayer that does all this, is of itself nothing but an ascent of the mind to God, a desiring of things fit to be desired, and an expression of this desire to God as we can, and as becomes us. And our unwillingness to pray is nothing else but a not desiring what we ought passionately to long for; or if we do desire it, it is a choosing rather to miss our satisfaction and felicity, than to ask for it.—*Taylor.*

BLESSED PURSUIT.—Blessed is he who spends his life, not in the pursuit of such knowledge as flesh and blood can bestow, but in the study and love of Jesus Christ.