THE BEREAVED CONGREGATION. Go-daughter of Zion! in sack-cloth arrayed--Go sit by thy minister's tomb : A cedar of Libanus blighted is laid-Our altars are shrowded in gloom !

But his home is now fixed in the heavens on high, 'Midst the court of the Ancient of days; Eurolled with the palm-bearing hosts of the sky, Who chant their Immanuel's praise.

No longer shall sorrow, affliction, or woc, Interrupt his beatic career; Far—far from the sea of our troubles below, He ne'er shall give birth to a tear !

Lord ! thou hast removed from thy temple a vine Which flourish'd in beauty for thee; We pray thee in mercy to visit thy shrine-Ah! let it not desolate be.

Such labourers send us, thy harvest to reap, As he who hath entered thy rest; And when with thy servant our ashes shall sleep, Like him may we reign with the blest.

SIN, GRACE AND GIFTS, FAITH AND RIGHTFOUSNESS

From Luther's Preface to St. Paul's Epistle to the

Sin signifies in Scripture, not merely the outward act of the body, but the whole system, as it works and acts with the outward man; namely, the very bottom of the heart, with all is strength, so that the word doing means a man giving himself up to, and concurring with, the sin. Hence no outward act of sin takes place without the inward man giving himself up entirely to it. But Scripture looks more particularly to the heart, as the seat and principal source of the evil, namely, infidelity at the bottom of the heart. Since, therefore, faith alone justifies, and brings the Spirit, and the desire to do good works; so infidelity alone sins, and, acting upon the flesh, produces the desire of outward evil acts, as was the case with Adam and Eve in paradise. Gen. iii. 6. Hence Christ imputes sin to infidelity alone, when he says, St. Jons xvi. 8, 9, the Spirit shall reprove the world for sin, because they believe not on me. Therefore before good or bad works are done, as good or bad fruits, there must previously be in the heart faith, or infidelity, as the root, the sap, and the main strength of sin; it is therefore called in Scripture the head of the serpent, and the head of the old dragon, which the seed of the woman was to crush, as was promised to Adam, chap. iii.

Grace and gifts have this distinction, that grace properly signifies the favour or affection of God. which, of himself, he bears towards us, and through which he inclines to pour Christ and the Spirit, with his gifts, into our hearts, as is clear from chap. v. ver. 15, when he says, 6 Much more the grace of God, and the gift by grace," &c. &c. Although the gift and the Spirit daily improve in us, yet they are never perfect; evil desires and sin still survive in us, warring against the spirit; namely, the con-flict between the seed of the woman and the seed of the scrpent, as he explains it,—Romans vii. 23, and Galarians v. 17, and as it is announced to us Genesis iii. 15.—Nevertheless, grace does so much, that we are regarded as fully and entirely justified before God, for his grace does not divide and parcel itself out like gifts, but receives us entirely into favour for the sake of Christ, our advocate and mediator, and the more so from the gifts of Christ having already begun in us.

You can understand, therefore, the seventh chapter, where St. Paul reproaches himself as a sinner, and yet in the first verse of the eighth chapter says "There is no condemnation of them who are in Christ," on account of the imperfection of their gifts, and of the Spirit. But on account of our unmortified flesh, we are still sinners; but, because we believe in Christ, and have the beginning of the Spirit, God is so favourable and gracious to us, that he will not take into consideration or condemn our sins, but act towards us according to our faith in Christ, until sin is killed or mortified within us.

Faith is not the human fancy, or dream which some half to be faith, and when they see that no improvement of life, or good works follow, and yet both hear and talk much about faith, then fall into error, and say faith is not sufficient, you must have good works, you must be pious and holy. This comes from hearing the gospel, and then forming for themselves, out of their own abilities, an imagina-tion in their hearts which says, "I believe," and this they hold to be a right faith. But, as it is only a human delusion and fancy, which is never felt in the ground of the heart, it is good for nothing, and thus no improvement follows.

Faith is a godly work in us, which changes and regenerates us, from God, (St. John i. 13,) which kills the old Adam, makes us quite another man, both in heart, courage, sense, and in every power, when we have "one heart" given to us; when all popular voice irregularly expressed. The office of and brings along with it the Holy Spirit. Ah! faith our soul is alive for God; and with singleness and these chiefs is usually hereditary in the same famiis a lively, busy, active, powerful agent! it is im-simplicity aims at nothing but his glory, and the ly. This district of Tiarce is not only quite indepossible for it not to be doing, and that unceasingly, good. It does not ask, what good works are to be done, but they are done, without asking, and faith his praise; then we possess an inward witness of their Koordish neighbours, that the latter seldom is always in action. He who does not these works our union to Jesus, and our adoption into the family is an unbeliever; one, who looks about him, for of God. faith and good works, as if he were in the dark, and does not know what faith and good works are, and yet, is always talking and arguing upon the

subject of faith and works. Faith is a living well-considered confidence in the grace of God, so certain, that one would die a thousand deaths for it. Such a confidence and consciousness of divine favour makes one cheerful, resolute, and pleased, both before God and his creatures, and this the Holy Spirit does through faith. The man becomes willing and desirous, without constraint, to do good to every one, to serve every one, to suffer every thing, for the love and the praise of God, who has shown him such tayour. It is impossible to separate works from faith, as impossible, as to separate light from heat in the fire. Beware, therefore, of your own false thoughts, and of those unprofitable teachers, who set themselves up for judges of faith and good works, and yet are great fools. Pray to God, that he may give you faith, otherwise you may remain without faith to all

righteousness of God, or that, which is acceptable the Father. to God, because God gives it, and imputes it to us, tor. It makes one man give to every other man, what is his due. For, through faith, man becomes without sin; and feels pleasure in the command-

ments of God. He thus gives God his honour, and renders what is due, to God; he serves man willingly, as far as he is able, and he thus pays every one. But our nature, our mere inclination, and our powers alone cannot bring this righteousness into effect. For, as no man can give himself faith, so also, he cannot take away disbelief, or the want of it. How can man take away, even one, the smallest sin? Whatever, therefore, is done without faith, or in unbelief, is all falsehood, hypocrisy, and sin, however speciously the reverse may be maintained. (ROMANS Aiv. 23.) Flesh and spirit are not here to be understood, as if flesh alone related to incontinence; and spirit, only to the inward heart : but St. Paul, like Christ, (St. Jons iii. teason, and all his faculties, because everyones, thee."
him, tends towards the flesh. You may, therefore, thee."
"Thy word," saith David, " is tried to the utter"Thy word," saith David, " is tried to the utterleath from GALATIANS v. 19, where beiesy and of unbelief, which is the highest spiritual sin. Again, that man is to be called spiritual, whose works are completely outward works, such as when Christ washed the feet of the disciples, and St. Peter, when he launched his heat and fished. So that, flesh is the man, who, inwardly and outwardly.

serves our temporary life. Spirit is the man, who, inwardly and outwardly lives and does that which serves the spirit, and the life of the world to come. Without such an understanding of these words, you will never understand this epistle of St. Paul, or any other book of the hely Scriptures.

ON THE BLESSEDNESS OF A NEW HEART.

It is delightful to contemplate the heauties which are contained in one short passage of the Holy Scriptures. In grace, as in nature, we find much beauty in what appears comparatively minute. Faith, like the microscope, discovers the hidden charms, and presents to our mind those excellencies, which lie undiscovered to the eye of reason.

The following short promise is of this description : "I will give them one heart and one way :" Jer. xxxii, 39.

The whole of the Christian character is summed up in these few words. This precious promise virtually contains every thing which relates to inward and outward godliness; faith working by love; and love working by obedience. "I will give them one heart and one way." The two great features of the Christian character are here expressed: singleness OF HEART and CONSISTENCY OF CONDUCT.

Without a single eye, that is, without a unity of desire, and a unity of design, to promote the glory of God, all profession of faith and love is hypocriti-

True faith is simple in its dependence, and looks only unto Jesus for pardon and peace, and every other spiritual blessing. It draws off the mind from all other objects, and causes the believer with " one

hensive blessing. The more we examine into it tribes, who, from time immemorial, have been keepwith spiritual discernment, the more of new beauwith spiritual discover, unfolding themselves to our plander. Much of their country is exceedingly enlightened minds.

only " one heart." man " is divided:" Hosea x, 2. The world, sin, but little known to civilized nations. and self, each claim their share; and as the Almighty will have the whole or none, he has, in and most inaccessible parts of the Koordish mounmiseries of a divided and distracted heart.

But in the covenant of grace, he promises to repair the breach, to give us " one heart," that we may fear his name, seek his glory, become his portion, and thus enjoy, through the merits of the Saviour, the inestimable blessings of communion with himself, peace of conscience, and assured hope of Other districts, as Diss, Jeloo, Bass, Tehoob, and the ardent prayer of David. Through the fall, we ate dead in trespasses and sins. There is no move- Such is particularly the case of Tiarce, situated in ment for God. All is disorder and confusion, like a broken watch, whose wheels lie scattered here and there, and whose spring ceases to work.

But when divine grace renovates and regulates our spiritual faculties; when our heart is united; kings-orchiefs, chosen from its own people, by the fulfilment of his will : then we become new creatures ; then we are a people formed to show forth

All the family of God, possessing this "one heart," must necessarily be united to each other in brotherly love.

This loving spirit of our blessed Lord made the badge of discipleship. "By this shall all men know that ye are my disciples, if ye love one another." St. John makes it a mark of conversion " we know that we have passed from death unto life, because we love the brethren." St. Paul strongly exhorts to unity and fellowship; and declares that all divisions mark the carnality of the mind, and the unsoundness of profession. This cone heart? is then a great blessing, since it constitutes the very essence of the Christian character. as opposed to unbelief, and the love of the worl

"I WILL GIVE THEM ONE WAY." Christ is the one only way to the Father. Faith is the one only grace whereby we become interested in the work of Jesus. Love is the one only principle which gives intrinsic excellency to our various operations; eternity, whatever you may think, and whatever Universal holiness is the one only Scriptural evidence,) and was obviously given any do.

Our outward conduct must, therefore, be in conto day, decays the sake of Christ, our Media-sistency with our principles and professions. We tor. It makes one man give to every other man, must have "one way," the way of God's commandments, and walk steadily in that one way, that we may fear his name for our present and everlast-

Thus the whole Christian character is contained in this short, but beautiful promise : " I will give them one heart and one way."

Here, we behold one of the sweet fruits of mercy hanging on the tree of life. All the precious promises are so many pledges of God's covenant love, which he engages to fulfil.

" Without holiness no man shall see the Lord :" but here holiness is promised as the work of Jehovan in the hearts of poor sinners. What we cannot do, God has graciously promised to perform. He who says "I will," is Almighty and true. All his declarations of mercy are marked by solidity and stability. "The mountains shall depart, and the 6,) calls everything flesh, which is born of flesh, bills be removed; but my kindness shall not depart namely, the whole man with body and soul, with from thee, neither shall the covenant of my peace reason, and all his faculties, because everything, in be removed, saith the Lord, that hath mercy on

most, therefore thy servant loveth it." This he grace; and what the works of the flesh are you may could affirm from personal experience, having felt its blessed influence on his own heart. "Thy word hatred are ranked amongst the works of the flesh. And in Romans viii. B, it says: that the law was weak-ned through the flesh, which is said not of incontinence alone, but of all sins, and more especially kindness is before mine eyes; and I have walked in thy trath."

On! thou divine Redeemer, out of whose inexhaustible fulness I would daily draw a rich supply of grace into my needy soul, be pleased to impart unto me this "one heart;" that to please thee, may be my greatest happiness, and to promote thy glory lives and does that which is useful to the flesh, and my highest honeur.

Preserve me from false motives, from a double mind, and a divided heart. Heep me entire to thyself, and enable me to crucify every lust, which

would tempt my heart from thee.

Enable me by thy grace to walk in "one way;" one uniform path of holy, childlike obedience. Suffer me not to start aside like a broken bow. When tempted to turn aside to the right hand or to the left, may I hear a voice behind me saying, "this is the way." And oh! may I keep steadily therein, till I reach the outer borders of the wilderness; and then, blessed Jesus, may some blest se-raph be commissioned to hear my happy and transported spirit along the shining way which leads to thine abode; till, brought before thy throne, I see thy face, behold thy smile, and fall in ecstasy at thy feet, lost in wonder, love, and praise .-Christian Retirement.

NESTORIAN CHRISTIANS.

The existing remnant of Nestorian Christians is found principally among the mountains of Koordistan, and in Ooroomiah, an adjacent district in the western part of Persia.—Geographically, they are situated between 36 ° and 39 ° of north latitude, and between 43 and 46 of east longitude.

Koordistan is the ancient Assyria, embracing also a part of Armenia and of ancient Media. It consists mainly of wide ranges of mountains, which divide the Turkish and the Persian empires. Its western sections are nominally subject to Turkey, and its eastern, to Persia. The inhabitants, however, pay but a limited allegiance to either; and some of them-the Aakkary tribe, in central Koorheatt? to rely upon the atonement made by the Son distan, in particular—are nearly or quite independent of God for sin; and to draw only out of his fulness dent. The Koords—the Carduchi of Xenophon, This "one heart" is, therefore, a most comprete the ten thousand—consist of a great number of ough, and admits of but little cultivation. This When Adam was in a state of innocence, he had added to the fierceness of the people, renders por-Since the fall, the heart of tions of it well nigh inaccessible, and consequently

The Nestorians of Koordistan inhabit the wildest righteous displeasure, left his rebel creatures to the tains. Some of the districts are so rough, that no beast of burden, save with the utmost difficulty, can travel over them. The least populous districts of these Nestorians, as Garver, Soinai, Chara, Mamoodish, and some others, are subject to the Koor-dish tribes who dwell in the same districts, and by them are sorely oppressed and often plundered. Unite my heart to fear thy name," was Tiaree, have a larger Nestorian population, and are more independent of their Koordish neighbours. the rugged, narrow valley of the river Zab-running into the Tigris, the ancient Zabus, or Zabis-which is the most populous of all the Nestorian districts of the mountains. It is governed by meliks -literally pendent of the Koords, but its inhabitants have such such as do enter it, are said often to atone for their temerity, by being murdered and thrown into the river. The local situation of Tiaree, hemmed in as it is by steep, lofty mountains, save where the river, by narrow defiles, enters and leaves the dis-

trict, serves, no less than its populousness, effeetually to defend its inhabitants from invasion. The Nestorians of the mountains, like their Koordish neighbours, obtain their subsistence to a great extent from the pasturage of flocks. The principal part of their arable soil, in most places, consists of small terraced patches, on the steep declivities of the mountains. And so rough and barren is much of their territory, that the people find it almost impossible to live in their own country. Meny of them are very poor. Some travel abroad and beg as a profession. Considerable numbers come down to the plain of Ooroomiah in the summer, to find employment; and still more are driven down in the

*The name of Tiarce, is a Syriac word which means a fold, or enclosure (as a sheepfold, John 10: 16, and elsewhere,) and was obviously given to this district

Righteousness is such a faith, and is called the being savingly united to Jesus, the living way to winter, to seek a subsistence on charity. In some of the districts which are more susceptible of cultivation, and less liable to the ravages of the Koords, the inhabitants obtain a comfortable living; though their fare is coarse, consisting chiefly of the products of their flocks, with rice, and bread made of a species of millet. Wheat is seldom cultivated.

The Nestorians of these mountains resemble their Koordish masters and neighbours, not only in their mode of obtaining a subsistence, but also, in a degree, in their exceeding rudeness, wildness and boldness of character. The inhabitants of different districts sometimes quarrel and plunder each other; and if remonstrance is offered, the pillagers justify of Lowestoft, Norfolk. There were also a collection themselves by replying, that they too their Christoft (Councils, Simeon's Helps, Scott's Commenttian brethren to save the spoil from the Koords !-Rev. J. Perkins.

TRINITY COLLEGE.

FOR THE EDUCATION OF VAUDOIS YOUTH, IN THE VALLEYS OF PIEMONT.

I took a walk in the direction of the village of St. Margirita, to the west of La Tour, and soon came to a large solid stone building, on the left side of the road, which presented an appearance so different from any I had seen about the place, that I at once concluded it must be the College, which had recently been erected for the purpose of affording the advantages of a superior education to the Voudois youth. On entering, I found some young men in one of the lower rooms, from whom I learned that I was right in my conjecture. I was now shown up stairs, where I introduced myself to the Rev. Jean Revel, the principal of the college, to whom I made known who I was, and the object of my visit to the valleys. The reception I received was at once conticous, frank and frateinal; and I shall ever recollect, with feelings of the deepest interest, the hours of Christian intercourse which we spent together during my sojonrn. An institution for the elementary education of

young men designed for the ministry, for providing more efficient schoolmasters, and for supplying a higher grade of instruction to others whose parents night desire it, than could be obtained in any existing schools, had long been a desideratum. There had been a grammar school of ancient date, to which Cromwell, by the advice of Milton, granted a contribution of £20 per annum, and which had since been supported chiefly by annual remittances from Holland; but the instruction communicated, though it did full credit to the master, whose salary scarcely exceeded £35 a year, was necessarily defective, and it had long been the desire of the pastors and other friends of education, to see a mere effective establishment in the valleys. Their poverty, how-ever, presented an insuperable barrier to the realization of their wishes, and matters might have dragged on in the old way, if it had not been for the attention given to the subject by the Rev. Dr. Gilly, now prelendary of Durham, to whose interesting work on the Waldenses, the deep interest which now exists in England on behalf of that people is principally to be ascribed, and whose efforts to promote their cause have been crowned with abundant success. It was one of the principal objects of that gentleman, on his second visit to the valleys, to institute such inquiries as should enable him to proceed with the appropriation of the munificent sum of £5000, which he had obtained from a private source, and over which he had the sole and absolute control. The result was the erection of the present

The site of the College is well chosen. It stands near the middle of the valley, at a short distance from the river, surrounded by a heautiful landscape, and enjoying the benefit of a pure and healthy atwhich some of the parishes displayed to have it within their own bounds. Liberal offers both of ground and money were made, especially from that of St. Jean; but when the subject was referred to a committee convened from the several valleys, it was finally determined, that the present locality should be chosen. The decision was wisely taken, as the erection of such an institution within view of the bishop of Pignerol could not but have stirred his ite, and would, in all probability, have provoked an order for its suppression. The foundation was laid in 1837, and the whole is now complete, with the exception of the gates, which it is to be hoped, for the honour of the institution, will soon be supplied. The number of pupils at present in the College is fifty. They remain six years, after which, those who are intended for the ministry proceed to the universities of Lausanne, Montauban, and Berlin, or to the Theological Seminary at Geneva, of which the Rev. Mr. Merle D'Aubigné is one of the pro-The present professors at Trinity College fessors. are—the Rev. Jean Revel, principal and professor in Latin, religion, and history; the Rev. Bartholo-mieu Malan, professor in Greek, French, Italian, and history; and Mons. Mielle, who had gone to Lausanne to stand his final Theological examination previous to ordination; with whom is joined Mons. Monastier, formerly master of the Grammar or Latin school, before it merged into the collegiate institution. The first two have a salary of 1000 france each (deducting 100 francs to the fund for the widows of pastors.) Mons. Mielle 500, and Mons. Monastier 1200, most of which consists of his old salary, continued to him for life by the managers of the Dutch fund in Hotland. A bursary of 100 francs each is allowed to ten students from the parishes most distant from La Tour, and is given to the most meritorious candidates presented by these parishes. Many of the students live with their parents or other friends in the town, or in the neighbouring parishes, but are otherwise required to conform to the rules of the institution, and to be present at college prayers, the same as the pupils who reside in the house. The only branches permitted by government to be taught in the College are the classics, belles lettres, mathematics, and geography. Both heology and philosophy are strictly interdicted by government; but the absence of the former is more han compensated by the biblical lectures delivered by the professors, in which divine truth is taught, not as a pure science, but in its practical hearing upon he heart and life of the pupils. The religious raining of the young men is well secured in the hands of their present tutors, whose integrity and piety guarantee conscientious attention to whatever ments, " and not faint." s requisite to render it efficient.

The Lecture rooms are large and airy, and well adapted for the purposes of the institution, and in the upper story is ample accommodation for those students who board in the house.

The Library, which has been chiefly supplied with books from England, and for the formation of which special permission was obtained from his Sardinian majesty, is situated on the ground floor, and is a good sized room, but still sadly defective in the different departments of Literature. One noble work I noticed gracing its shelves,—Walton's Polygiott, with the accompanying Heptaglottic Lexicon of Castel—the gift of the Rev. Francis Cunningham, ary, Doddridge's Expositor, &c.; and, to my utter astonishment, several volumes of the The Tracts FOR THE TIMES !!!-Rev. Dr. Henderson's Visit.

DEW, AN EMBLEM OF SPIRITUAL INFLUENCES.

It is probable that this, like many other familiar objects, has scorcely ever excited much attention, in the minds of our multitudes. And yet, few perhaps are more likely to be fruitful of profitable reflection.

Let any one walk abroad in the morning, when there has been a fall of dew, during the night. Let him count the drops on a single leaf, or a blade of grass: and then think how many leaves one tree contains, how many blades are growing in one field. And if he becomes weary of the effort, or if his powers of calculation fail, let him see if there be one leaf, or one grassy spire, which is not covered with this refreshing moisture. If he were to travel over a whole country, or even to extend his exami-nation over the half of the globe (were it possible) before the sun had had time to drink up the dew, he would find no plant, no leaf, altogether unvisited

So copious is the supply of this most needful substance, for the support of the vegetable world. A similar copiousness marks the supply of those Divine influences, which are equally necessary for the nourishment of the soul.

When a poor sinner, thirsting for the water of life, draws near to the mercy-seat in the name of Christ, his thoughts are occupied (as they may well be) by the greatness of the favours, which he is seeking for himself; and he can scarcely spend a thought about any of his fellow-petitioners. But let him, in a quiet moment, reflect how many other mouths, besides his own, are daily and hourly opened, to receive that gentle stream from above, which alone can cheer, and purity, and transform the soul. Let him remember, that not one of these petitioners is sent away, without a portion, suited to his immediate necessities, and to the earnestness and reverence, with which he asks for it. Again, let him think how large the supply of these heavenly influences, which he has sometimes obtained; causing his heart to burn within him, and his lips to overflow with thankfulness; so that he is constrained to say, "Thou hast dealt well with thy servant, according unto thy word. Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee. Then, let him add to this the thought that inulti-tudes, in like manner, at one time or another, have had their mouth " filled with good things," and their souls richly watered with the precious drops, which distil from above; and, surely, he will be convinced that the influences of the Holy Spirit are fitly compared to dew on account of their abundance.

By the will of the Creator, life is sustained in the various plants and trees which spring out of the earth. It is not easy to say, how much of that life is owing to the instrumentality of the dew. The mosphere. The selection of the spot was a matter of no small delicacy, on account of the rivalry in the absence of rain, what preserves the leaves from fading, and the grass from being dried up: what, in a great measure maintains the life of the whole vegetable world, but the dew of heaven? Softly and silently it descends : gently and secretly does it work : and little are we apt to think of its operations: yet to them we are indebted for very much of the beauty, which meets our eye, and the fruitfulness, which crowns our labours.

Such are the mighty and beneficial effects proluced by dew, in the natural world : equally mighty, and far more beneficial, are the effects produced by Divine influences, in the spiritual world. Is there true life in the soul? Does it, so to speak, shoot out branches, and bring forth buds? Does it bloom blossoms, and yield fruit? Is there repentance and godly sorrow for sin? Do works meet for repentance follow, in the putting away of sinful deeds, the commencement of holy practices? Is there faith in the Lord Jesus, as the only Saviour? and are the fruits of faith brought forth, in obedience to his commands, in love to his word, to his sabbaths, to his house, to his people? It is because a Divine power has exerted itself in that soul; because the Holy Spirit has visited it in mercy because His reviving influences have descended

We undervalue none of the means of grace. The word is precious : it is full of important truth, suited to impart nourishment to the soul. But, it produces its intended effect, only when accompanied by these heavenly influences. Prayer is precious, as a means of grace. But what is prayer, if the Holy Spirit do not animate the soul, and awaken its desires after holy things? The Sacraments are precious, as channels of mercy; but we find them dry channels, if we look not in them for those streams from above, which alone can give them a refreshing power. The Sabbath is precious, as a season in which the Christian may hold communion with his fellow-Christians; with the redceined host on high; above all, with his Heavenly Father. But what communion can be held, either with his brethren, or with his Lord, if he be not visited by these celestial influences? But, when they are granted, (and they will be granted, in answer to fervent, humble prayer) they quicken all the powers of his soul, enable him to shake off the defiling influences of earthly things, and to breathe after holiness, in heart and life : they blunt the edge of temptation, and cast a shield about him, in the hour of greatest peril: they make him strong to resist the suggestions of evil; to " mount up with wings, as eagles," in pursuit of the promised blessedness: yea, to "run" in the good ways of God, "and not be weary; to walk" in his holy command-

Suffolk, 21st June, 1847.