

be reputed wise by the men of this world, who, like yourselves, have their affections set on it; but you are worse than fools in the estimation of God; and if you saw your own character aright, you would be fools in your own eyes. Let me ask, or ask yourselves, what has the world ever done for you. Has it ever yet afforded you any solid satisfaction? I am sure you cannot answer this in the affirmative. Why then, I ask, do you continue to hold fast by such a delusion? Are any disposed to affirm that worldly happiness is no delusion? But does not worldly loss and disappointment always rob you of it? And let me ask you seriously, what will the world do for you in a dying hour? Will it prolong life, assuage your sorrow, or deliver you from the pangs of death. Will it pacify your conscience, or deprive death of its sting? No; all its comforts will leave you when you stand most in need of consolation. Above all, I ask what will it do for you when you stand at the bar of judgment; will it blind the judge, avert the wrath of God, or mitigate your torments in the world of woe? O no! It will then be found a miserable comforter. You now count the humble Christian a fool in giving his supreme concern to things which his eyes have never seen. But who will be found to be the wise man at last? will it be the man who has walked by sense, to the neglect of God, and his own soul; who has trampled under foot a crucified Saviour? O no! the wise man will be he who lived as a pilgrim and stranger here, looking for a city which hath foundation. O that you too were wise!

II. Let me address those who profess to walk by faith. See that your profession be sincere and genuine; for it is to be feared that many make this profession who are devoted to things seen and temporal. And not a few who walk by faith are yet sinfully attached to the world. We would therefore exhort you fervently and frequently to supplicate a throne of grace, that God may turn away your sight and eyes from viewing vanity, and that he would quicken you in the way. Pray to him daily to increase your faith, so that your discernment of things unseen may be more clear; your enjoyment of them more uniform; and that your faith may be more influential on your whole life and conversation. Earnestly strive in humble dependence on the Spirit of God, to walk more worthy of your high calling, and that you may grow up to him in all things, who is the head. We find that this was the exercise of Paul, even in his most assured prospect of glory he laboured that whether present or absent he might be accepted of the Lord. Follow his example, not setting your affections on the perishing things of this world; true, while you are in this world it is your duty to provide things honest in the sight of all men. But do not suffer this to become the end of your living. Seek first the kingdom of heaven. Lay up treasure in heaven, and where your treasure is, your heart will be also. Our conversation is in heaven, from whence also we look for the Saviour. &c.

The above notes of a sermon, by the late Rev. David Inglis, of Greenlaw, Berwickshire, will be accepted as a memorial of an old friend; by many who are dear to us for his sake. It is not selected

as a favourable specimen of his sermonising, but is published as the only one at hand in a legible form.

[FOR THE CHRISTIAN OBSERVER]

A STRIKING NARRATIVE.

When the attention of the inspired Apostle Paul was arrested by that sublime subject, "God manifest in the flesh," he exclaimed, "Without controversy, great is the mystery of godliness," and when we reflect upon the great subject of Divine government, and the way in which Infinite wisdom accomplishes its great designs, we are led with almost equal wonder to cry, without controversy, great are the mysteries of Providence. The ways of God transcend the thoughts of man; and His ways, very frequently, are in the deep waters. We reflect upon them, and are soon taught that,

"Not deeply to discern, nor much to know,
"Mankind were made to wonder and adore.

To fallen man, mercy is extended through the atoning blood of the crucified Redeemer, and though doomed for the present to toil, to sorrow, and to death, the believer in the Son of God is yet cheered with the hope of felicity hereafter; and also, with the promise of protection and solace during his probationary state. It is true, that while mercy is extended to the criminal, Divine wisdom sees proper to discountenance the crime;—the face of God is hidden from our guilty world; the visible tokens of the Divine presence are suspended; and the interpositions of infinite mercy take place by some instrumentality, or through some medium. But the chosen means are always adapted to the appointed end;—the instrument is always fitted for the purpose; and the ordained medium is always adapted to convey the blessing to the waiting and humble believer.

A striking illustration of this truth is given by the Apostle Paul, 2 Cor. i. 3—7; "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." Here we are taught, that the sufferings and comforts of the Apostle were the appointed means of qualifying him to comfort and strengthen others.

By the same, or a similar, Divine proce-

sure, the faithful ministers of Christ, in succeeding ages, have been fitted for spheres of usefulness in his church. Luther maintained that three things were necessary for every minister; viz: meditation, temptation, and prayer; and few who are called by God to the sacred office, will dispute the truth of the saying. Simple facts frequently supply the best illustrations of doctrines; and the following little story will illustrate the subject under notice.

One of the most popular and useful congregational minister of late years, was the late Rev. Edward Parsons, of Leeds, in the parent country. In early life, he was the subject of trying circumstances, in consequence of the divided state of his church, and the difficulties connected with it. In this state of mind, he was called to London, to supply the pulpit of the tabernacle, built by the late Rev. George Whitfield, for a month. He did so; and returned home without knowing of anything remarkable taking place. Ten years afterwards, he went to London again, for the same purpose. On arriving at the city, and alighting from the coach by which he travelled, he was accosted by a genteel looking man, who said, "Your name sir, is Parsons, if I am not mistaken." "Yes," replied the other, "my name is Parsons." "I am happy to see you," rejoined the stranger, "and should be glad if you would go home with me." Supposing that he was a London sharper, looking out for his prey, Mr. Parsons replied, "No, sir, no, I cannot; I have just come from the country, and want to get to my lodging." The gentleman added "I am aware of that, and know for what purpose you have come to town. I am going in the same direction with yourself; and perhaps you will not object to walk with me." They went together until they came to a large square of very respectable houses. The gentleman stopped at the door of one of these houses, and said, "This is my residence; I live here; do step in, and rest yourself; you have nothing to fear, and I shall take it kindly." The courtesy of his companion, and the respectable appearance of the situation emboldened Mr. Parsons to go in. He was ushered into a well-furnished parlour, the appearance of which indicated plenty and comfort, and was requested to be seated. The gentleman then said, "I suppose, Mr. Parsons, that you will think this a rather singular adventure." "Yes, sir," replied the other, "I do." "I thought you would," replied the gentleman; "but do you remember being at the Tabernacle ten years ago, and preaching on the Sunday morning from such a passage," naming the text? "Yes, sir," replied Mr. Parsons, "I remember it well; I have reason, sir, to remember it." The gentleman added, "So have I; indeed I have much reason to remember it: and perhaps you will think so too when you have heard my story. It will not take long to repeat it; and I wish you