THE INVOCATION.

Answer me, burning stars of night! Where is the spirit gone, That, past the reach of human sight, Even as the breeze hath flown ? -And the stars answered me-" We roll In light and power on high; But of the never-dying soul, Ask things that cannot die!

O many toned and chainless wind ! Thou art a wanderer free; Tell me if thou its place can find, Far over mount and sea?

And the wind murmured in reply— "The blue deep I have cross'd And met its barks and billows high But not what thou hast lost !"

Ye clouds, that gorgeously repose Around the setting sun, Answer! have ye a home for those Whose carthly race is run? -The bright clouds answer'd-" We depart We vanish from the sky; Ask what is deathless in thy heart, For that which cannot die!

Speak then, thou Voice of God within, Thou of the deep, low tone! Answer me through life's restless din, Where is the spirit flown?
And the voice answer'd—" Be thou still! Enough to know is given; Clouds, winds, and stars, their task fulfil, Thine is to trust in Heaven!" MRS. HEMANS.

THE LATE JOHN S. CARTWRIGHT, ESQR. OF KINGSTON,

JUDGE OF THE DISTRICT COURT, A QUEEN' COUNSEL, AND LATE MEMBER FOR LENOX AND ADDINGTON.

From a Sermon preached in St. George's Church, by the Rev. R. V. Rogens, on the 26th of January last, on Psalm xxxi. 5. " Into thy hands I commit my spirit : thou hast redeemed me, O LORD GOD OF TRUTH."

The words of our text were the language of our dear departed; giving back those talents, with which he had traded so well, and brought such rich returns of glory to God, and good will to man ; and on this account they have been selected for our meditation, teaching, as they do, The Believen's Cos-FIDENCE IN DEATH.

The subject, then, is-Confidence in Death its nature, desirableness, and cause.

First .- Its nature. Those properties, which distinguish it from every other condition of mind, consist in a "firm belief," "honest boldness" "confidence in God." [Johnson's

1. Hence it is more than belief; It is firm

belief; as distinct from wavering.
No question as to future happiness arises no doubt as to his share in it. It is more than sight: it is all-but experience: the believer standing, not with Moses on Nebo, viewing the good land; but with Joshua, on the banks of the Jordan, with " the ark of the cove-nant"—the assurance of his immediate entrance.

2. It is boldness as opposed to timidity. Fear is cast out; because every ill consequence of death is taken away : it fears not. More than this : it is honest, sincere boldness ; not in appearance merely; not that putting on acting its part. It is the oft-tried courage of the veteran of a thousand battles entering on some deadly conflict: or rather, it is the free access of a child into a parent's presence, resting on a child's privileges.

3. It is confident trust in God. Self is not the ground of support. Not the powers of the body. They are fast dissolving; all-but worn out; they refuse any further aid. Not of the mind, the mere intellect, that sympathises with its partner in suffering too

much to arouse its former energies. Its fa-culties are themselves unstrung. How, then, can it bind up the drooping powers of the other?

Nor is it on friends, however full of love and sympathy, that the spirit rests. Friends, from their very nature, cannot help. They are flesh, and can extend the arm of flesh only. This is not that which is needed at such a moment. The Body is not the object of care: it is the Spirit; and this must have spiritual aid for its support, if supported at all. Man is flesh, and not spirit; and therefore his very anxiety to help does but prove his inability. He sees the object of his love every moment going further and further from his reach. sinking in death, whilst the conviction of the impossibility paralyzes the thought of an attempt at rescue. It is a Spirit which the soul needs at the hour of failing flesh and heart; and God is that Spirit!

Considence in death, then, is but another expression for considence in God, as the God of the Spirits of all flesh [Numb. xvi. 22.] in the hour of death. It is nought else than that boldness of access which the confidence of faith nlone can supply [Eph. iii. 12.] David proves this; for it is Jehovah's hand into which he commits the keeping of his spirit. The Saviour teaches the same when, as his dying bequest, he says, "Father, into thy hands I commit my spirit:" and when St. Paul expresses the assurance of his faith, " I know whom I have believed, and am persunded that he is able to keep that which I have committed unto him against that day,32 [2 Tim. i. 12], he seems to declare even more than this; even the anticipated " absent from the body, present with the Lord."

Such a state of mind disarms death; robbing him of his sting. Nay; it changes his very nature : no longer the Executioner of the law's last sentence, but the Deliverer, open- and brought low 122, Hence come all our ing the prison door and bidding the captive Such were the strokes of Divine Provide in Prov. ii. 1, 2, 3, 4, 5, 6, -11. VENN. be able to descry the cross, with an ever-light and all our honour, all our usefulness and

thee from the foundation of the world.52 Such confidence in death it has been my privilege to witness; and on this account to the power of God's grace in the object of his love, and lead you to glorify Him. The belief of Mr. Cartwhiout was firm; for the most part unwavering. There were times when, from weakness of body and native depravity, unbelief obtained an advantage over him yet, soon, prayer brought down increased faith, raising him from dejection, replacing him on "the rock" of his trust. As the disease advanced, his conduct was

marked by manly courage, equally distant from boasting or fear. Like one conscious of weakness and strength; aware that the former was his own, inducing great caution with his foes; and that the latter was another's, driving him to the strong for strength; he was kept from rashness and cowardice. This could not have been mere animal courage, since the body was wasted. Nor the effects of his hitherto strong mind, as he frequently mentioned its great weakness; nor the ceaseless sympathy of untiring friendship, however refreshing, could have caused this. It was no arm of flesh which sustained poor drooping nature, but confidence in God. The language of his daily life was: "In thee, O struck him much. And that one, Lord, have I purmy trust." On the last Sunday, three days before his death, when contemplating his emaciated frame, commencing with verse 12 of 1 Cor. xv., "It is sown in corruption; it is raised in incorruption," etc., he repeated the whole passage with great energy; and when coming to verse 55, "O death, where is thy sting? O grave, where is thy victory?" his faith entered into the spirit of the language of St. Paul; and, like his divine Saviour, triumphed, in death, over him that had the power of death. The day before his death, referring to his state he said : " patient in tribulation, negoteing in hope." When sensible that but few hours of life remained, no confusion appeared, no making haste, but with the calmness of a traveller going on a long journey, he addressed a friend: "I am going. All is peace. I have no fears." To the last he retained great comparative vigour of intellect, and cheerfulness of mind, comforting all around. Thus the great desire of his heart was granted, that he might not pass away from life in insensibility, but might know of his approaching end, and glorify his God in death.

In bringing you again to consider the subject before us in connection with our departed iend, we proceed to inquire-

Were his views of religion of the general nature spoken of? and did these produce that quietness and assurance already mentioned?

1st. Mr. CARTWRIGHT's convictions of sin were deep and sincere.

His was not that vague notion which satisfies itself with the fact of all men being sinners; but individual, personal sin was felt by him. The language of his heart was: "I have sinned against heaven." Those words of our liturgy, so oft repeated, so little understood, and less felt: "We have left undone those things which we ought to have done, and done those things which we ought not to have done; and there is no health in [Confession]; were an exact copy of the state of mind which an immediate entrance into the presence of a pure and holy God impressed. Spotless and irreproachable as his life was in the eye of man; conscious as he was of uprightness and integrity in all his dealings; firm and unflinching in the path of public duty; kind and generous as all who knew him will acknowledge ever to have found him; yet, when summoned to plead with God, face to face, all that man might glory in as "a robe of rightcousness" appeared truly "filthy rags." He looked He looked back on his past life with bitterness, and asked : " what have I done for God's glory ?" In the following we find him sitting in judgment on THE MOTIVES of his actions, sensible that these, to be acceptable to God, must flow from love to God.

Consistent and upright as his character ever was, both in public and private, he felt, in the deep searchings of his own heart, on the bed of death, that though not uninfluenced by the love and fear of God; yet, that the strong desire never to dishonour a father's memory; never to grieve the brother he so tenderly loved, were too often his constraining motives; rather than the simple desire of the Christian's heart, in all things to glorify his God and Saviour.

Pure and noble as these secondary motives were, they were not such as satisfied him on the bed of Death! Then did the Spirit of God withdraw the veil, and disclose to himself all the workings of his inmost soul !

These are best described, substantially, in his own words:

"I have been the slave of ambition; the slave of coverousness! In the pride and presumption of my heart I have sought to surround myself and family with every comfort, vainly looking forward to years of earthly happiness in the bosom of my family; in the society of my much-loved brother; in the enjoyment of professional honour, and an increasing income : but God said unto me Thou fool !? In the midst of such dreams I was smitten . . . and then, by the still more stunning blow of my beloved bro-. . . and then, by the ther's death; followed by the failure of my own health. Thus have I been humbled, and brought low 122

spirit go free. The Angel of Death becomes | dence, by which, all proud thoughts were the Messenger of Life; and the summons | subduct in his heart, at a time when the "This night thy soul shall be required of thee," whole Province was resounding his praise for is the invitation: "Come, thou blessed child the noble consistency with which he resisted of my Father, inherit the kingdom prepared for alike the temptations of office and the allurements and blandishments of power.

Whilst abundant evidence has been afforded to the deep conviction of sin wrought in the have I been selected to address you on this heart of him whose religious views we are mournful occasion, that I may bear testimony now contemplating; an equal amount of to the power of God's grace in the object of his testimony witnesses to the only source of his comfort, looking unto Jesus !

"Bear me witness," said he to a friend, when at an early stage of the disease an alarming attack induced him to suppose he was near death: "bear me witness," extending his right hand, "I have no other ground of hope but the finished work of the Lord Jesus! I have been looking over my past life, and considering my best actions, if I dare use such an expression; and they afford no ground of confidence. All my righteousness is as filthy rags.

Such passages of the Bible, as "The blood of Jesus Christ . . . cleanseth us from all sin" [John xv. 7.]; "Come unto me all ye that are weary and heavy laden, and I will give you rest" [Matt. xi. 28], were indeed precious; and often were such verses repeated by him, when apparently in a dozing state, showing how his soul was occupied in silent communings with God. The Hymn,

"Rock of Ages! cleft for me. Let me hide myself in thee,"

"Approach, my soul, the mercy seat, Where Jesus answers prayer: There humbly fall before his feet, For none can perish there!"

was asked for again and again, as peculiarly suiting his case, and affording consolation.

On one occasion he exclaimed, as if all-but overwhelmed with the question: "What could I do towards my salvation? I can but trust only in God's mercy through Christ."

It was with deep feelings he perused the work "Christ on the Cross," which so powerfully depicts the sufferings of the Redeemer; and specially the hidings of his Father's countenance; and had recommenced the become the patient Jesus, the heroic Captain book during the last week of life. It was the only book of man's writing he asked for during the last two days.

When but a few hours of life remained, he declared his simple dependence on a Suciour's blood; and prayed for forgiveness of all his sins [as he forgave all-having no enmity towards any], for his Saviour's sake, as his dying testimony to surrounding friends. The answer has now been given to the

question—were those religious views, which gave such support to our dying friend, of that vague and general nature, aircady described, and so prevalent among us? or, were they the eye of faith, simply, firmly, fixed on God, in Christ, reconciling the world of sinners,

and him too unto himself?
The answer is before you. It was God? grace, going before, and so disposing; God's grace accompanying, and so working together with him [Acts x.]; preventing, with his fayour, and furthering with his continued help [Coll. after Com. Serv.] BY THE GRACE OF GOD, HE WAS WHAT HE WAS! "GOD" WORKMANSHIP | CREATED IN CHRIST JESUS" Give, then, God the glory; as for this man, he knew himself a sinner!

Whence did our friend obtain such views? From God, the holy Spirit, in answer to prayer, through the diligent study of the Holy Scriptures, and the use of every available means of Grace.

When Mr. Cartwright became aware of his precarious situation, he requested a neighbouring Clergyman to visit him once a week, for the purpose of searching the Scriptures and prayer; so soon did he begin to set his house in order !

Throughout his illness he read much of Scripture. It was his chief solace and source of comfort; and many a sleepless night was cheered by the light of Divine Truth. His value for this blessed book was witnessed when, in order to comfort his mourning family he requested an attendant to read the story of Lazarus, as applicable to their then condition. Often did the fervent "Amen," after prayer for divine teaching, prove his feeling need of

it. His last request was—"PRAY!"

During his illness the Lord's Supper was thrice administered, proving seasons of great

spiritual refreshment. The Christian character of John Solomos CARTWRIGHT, as developed during the last four months of his life, is now before you.

The lustre of that character was not borrowed from earth; but was a direct emanation from the Saviour. If he shone, it was with the reflected glory of his Lord: by the powerfu operation of the Lord, the Spirit, through his belief of the Word. He was a vessel of mercy, prepared by the Master for the Master's use [2d Cor. iii. 18. ; 1st Thess. ii. 13. Comp. 1 That service is ended. And whilst all who knew him mourn his loss—a loss not soon to be repaired—he is gone yonder; and s now one of that white-robed multitude before the throne, serving God, day and night. with their ceaseless ascription of "Salvation to Him that sitteth on the Throne, and to the Lamb"!

May our Heavenly Father heal the wounds aused by his death, by making it the instrument of a "Life from the Dead" to us all, for Jesus Christ's sake. Amen, and Amen.

A never-failing receipt to make a complete Christian, and an heir of glory: You will find the medicine described in Psalm xix. MEDITATION FOR LENT: LAM. I. 12.

I must now solicit your attention, brethren. to the style of address employed by the preeminent sufferer, represented in our text. Is it nothing to you, all ye that pass by ?" He accosts all that pass by, all that travel along the road by which this piteous object is stationed, even all mankind. It is not a vague unmeaning metaphor to describe the busy tribes of flesh and blood, as composed altogether of pilgrims and wayfarers. They enter into life at one common gate: with greater or less rapidity they all traverse the same beaten road; they pass out on the opposite side, and are no more seen. To all these, whose nature and destiny are the same, is this expostulation of the Saviour addressed. His cross is set on high, that it may be visible to all, and draw all men unto it. He cries from the high places to the children of men: the voice of his gospel goes out unto the extremities of the globe; and he invites all the ends of the earth to look unto him and he saved. I beseech you therefore, brethren, as strangers and pilgrims; as creatures who walk in a vain show; as travellers who are hastening to appear before the judgment-seat of God :- I beseech you to look upon him who so pathetically craves your attention.

And if there be those among you, who are

passing by in another sense :- carelessly re-fusing to look upon him, whom "the hand of God hath touched" for their sakes ;-I would ask them, in the words of the dying Jesus himself; "Is it nothing to you?" Is it indeed a matter in which you have no concern? Are you doing well to hurry on to your business and pleasure, to worldly occupations and frivolous vanities, without pausing to cast a glance on the crucified Jesus? What, have you no concern, or not enough to demand one serious thought, in that tremendous sacrifice, from which the sun drew back appalled, and which the earth quaked to behold? Remark, I pray you, wherefore it is that he bids you "behold and see." It is not usual with exalted sufferers to invite the gaze of the passing multitude, on their humiliation and distress. It would have ill of our salvation, to sue for unavailing condolence on account of the pitiless storm, to which he had freely and knowingly exposed his righteons head. He claims no sympathy for himself; but he desires, he implores, he conjures you, to "behold and see" whether it be "nothing to you." "For you (he exclaims) I am bruised, smitten of God, and afflicted. On your account is my visage thus marred, my blood thus poured out. The cross indeed is mine, but yours was the transgression; mine the affliction, but yours the demerit. In me is no spot of pollution, no desert of punishment : but I, who knew no sin, am made sin for you, that you may be made the

righteousness of God in me." That meditation on the cross of Jesus is a duty of incalculable moment, will be admitted by all who believe that cross to be the power of God unto salvation. If it be a matter of serious moment to understand the evil and condemnation of sin; on what shall we look but on the cross? If we would comprehend the riches of that love which contrived, or of that love which accomplished our redemption : where else shall we find them displayed but on the cross? Would we learn the necessity of dying to sin, and living a new life unto God? It is on the cross alone that doctrine is luminously graven. Are we in deep concern about the way in which God may be approached, and reconciled to us miserable sinners? The cross, and nothing but the cross, reveals that glorious secret. Are we in danger of clinging too closely to this world, and thus forfeiting the better things of the world to come? The cross will mortify every proud thought, and every vain and sensual inclination, and will animate us to aim incessantly at the prize of our high calling.

Are we building on our own righteousness are we in bondage to human fashions, maxims, and opinions : are we revengeful, envious, deceitful, and uncharitable in our dealings one with another : are we cold, formal, and indevout in the service of God? It is because we are looking away from the cross. Do doubt and terror distract us in the prospect of death and judgment? To what rock of defence, to what fountain of peace and consolation can we resort, but to the cross? O pass it not by, my brethren, but still gaze intently on it in life and death, and nothing shall ever separate you from the love of God which is in Christ Jesus our Lord.

Remember, too, how impossible it will be to escape the judgment of the last day, if you are now so foolish and obstinate as to reject this great salvation. To such as regard not the atonement with which God is made favourable to transgressors, there remaineth no more sacrifice for sin, but only a fearful looking for of fiery indignation. There is no excuse under which you will be able to screen yourselves, when the Judge shall come to inquire whether there be "faith on the earth." If you are not sincere and practical believers, it is because you have shut your eyes against the most glaring evidence of your deep concern in the crucifixion of Christ Jesus. The cross is no obscure of Christ Jesus. The cross is no obscure object, if the light that is in you be not darkness. It is abundantly conspicuous from the road along which you all are passing ; or if it be hidden, it is a melancholy proof, that your eyes are covered with the veil of sin and unbolief. Renounce the pride and worldliness which are so opposite to the simplicity and putity of divine wisdom : come down from the towering height of self-righteousness: turn away from the deceitful nomp

growing comprehension of its amplitude and grandeur. Harden not your hearts, I beseech you, but look, and look again, and be per-petually looking at the blood-stained altar, and the bleeding victim. Give ear to that cry of unexampled grief and tenderness; "Is it nothing to you, all ye that pass by;" and let your souls be melted into a pious sympathy with the Saviour, and into carnest solicitude for yourselves. If never sorrow was like unto that which he suffered in your behalf, then never was guilt so heinous as yours, who to the utmost of your ability pierce the Sufferer anew, and make his suf-ferings of no avail. Go, seek him, while he still invites. Behold him, now that he is set forth crucified among you; or you shall look on him hereafter, when the fountain of his mercy hath ceased to flow, and "shall wail ecause of him."

And do thou, O crucified Jesus, represent o us with such demonstration and power the glory of thy cross, that we, being thereby captivated and subdued, may join with the innumerable company of angels, with the general assembly and church of the first-born, and with the spirits of just men made perfect, in saying "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen .- Christ Crucified, by the Rev. J. N. Pearson.

THE DIVINE TEACHING WHICH GOD HAS PROMISED.

From Bickersteth's Christian Student.

f" The Christian's life is a daily course of isible Lessons in Theology. As Christ displayed the glory of the Father, so the glory of the Father, and of the Son is to be displayed to the world in the work of the Spirit on the hearts of Christians. Their truth, love, joy, peace, holiness, and happiness are to manifest the invisible God to man, so that he may be glorified. What a book is the Christian life! What a display of God's truth to all his felow creatures, is the conduct of the Christian ! It is the most practical book in the world; it is of all appeals to the understanding and the heart, the most eloquent, and touching, and convincing."—Christian Student, ch. 11.]

"The happy influence of practical holiness on attaining religious knowledge, is in perfect harmony and consistency with the high hope which God has given us of Divine teaching. Holiness is itself one gracious and principal effect of heavenly instruction; hence David prays, Teach me to do thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightness, Psalm extiii. 10., and hence St. Paul describes Christians as taught of God to love one another.

In Bishop Taylor's valuable sermon, preached to the University of Dublin, showing by what means scholars may become most learned and useful, he observes, 'In this enquiry I must take one thing for a 'præcognitum,' that every good man is θεοδιδακτος, he is taught of God; and indeed unless he teach us, we shall make but ill scholars ourselves, and worse guides to others. Nemo potest Deum scire, nisi a Deo doceatur, no one can know God unless he be taught of God, saith Irenæus.

We allow and press, as has been seen, the importance of human studies. In the forcible words of Melancthon, 'the Scripture cannot be understood theologically, unless it be first understood grammatically.' But things subordinate are not opposed to that to which they are subordinate.

Human sciences are to be learned from human authors, and by human instruction or research. Astronomy, navigation, geography, anatomy, and the like, except in peculiar circumstances, (Exod. xxxi. 3.), are to be acquired with that general assistance and blessing of God which is common to all : but there is a peculiarity about the study of divinity, answering to its unspeakable magnitude and importance; we need, in addition to all human instruction, divine teaching. Divinity is taught by God himself, both as regards its principles in his word, and their right reception in the understanding, and their full influence on the heart. It is the more needful to dwell on this subject, as there is nothing that we are more prone to overlook; and yet, the whole of a happy result of faithful and diligent study depends entirely on our attaining this aid, and being partakers of this blessing No directions can at all ultimately and savingly profit us, but as the Divine Spirit gives them life and efficacy.

The testimony of Scripture is delightfully distinct and decisive on this point. Let any candid mind consider such passages as occur so repeatedly in the 119th Psalm; for instance, verses 12, 18, 27, 33, 66, 73, 124, 125, 135, 144; or Psalm xxv. 4, 5, 8, 9; or the promise of the Holy Spirit (Luke xi. 13.); or of wisdom from above (James i. 5, 17, 18.); let him bear in mind that the petitions for divine teaching are offered up by persons in possession of the inspired word; and the promises made to men of certain dispositions (Psalm xxv.;) and we see not how it is possible to avoid the conclusion, that the Scriptures do very decidedly and explicitly lead us to the full hope that, in addition to the in-spired word, and to give us a due understanding of it, God is ready to bestow, on those that ask, divine teaching; a teaching without which we cannot truly know and receive sacred truth; but by the aid of which we shall be taught his statutes so as to become wise unto salvation.

May we ever have that humility of mind which led John the Baptist to say, a man can receive nothing, except it be given him from