

new era in the history of benevolence. And hence the name of Howard will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man is Clarkson, who, looking abroad, beheld the sufferings of Africa; and looking at home, saw his country stained with her blood. We have seen him laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists, for twenty years, never waver from their purpose. We have seen them persevere amidst neglect and obloquy, and contempt and persecution, until the cry of the oppressed, having roused the sensibilities of the nation, the "Island Empress" rose in her might, and said to this foul traffic in human flesh, "Thus far shalt thou go, and no farther."

It will not be doubted that in such actions as these, there is much which may truly be called the moral sublime. If, then, we should attentively consider them, we might perhaps ascertain what must be the elements of that enterprise, which may lay claim to this high appellation. It cannot be expected that on this occasion we should analyze them critically. It will, however, we think, be found upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient. Were not the object vast, it could not arrest our attention. Were not its accomplishment arduous, none of the noble energies of man being tasked in its execution, we should see nothing to admire. Were not the means to that accomplishment simple, our whole conception being vague, the impres-

sion would be feeble. Were they not efficient, the most intense exertion could only terminate in failure and disgrace.

ON JESUS WEEPING.

The Son of God shed tears; not those which spring from partial or private grief, but generous, social sympathetic tears; for it is well known that this effusion of his divine tenderness was poured forth only a few moments before he exerted his miraculous power in raising Lazarus from the dead; when, meeting the afflicted sisters and relations of his deceased friend, and beholding the extremity of their distress, he instantly caught the soft infection, and lamented that calamity as a man, which he was about to relieve as a God. The Jews, it is true, who were spectators of the solemn scene, imputed these tears to the tenderness of private friendship.—"Behold," say they, "how he loved him." And in their circumstances, surely, the reflection was natural, but the event points out to us another cause; for why should he weep at the death of a person, however dear to him, who, by his divine prescience, he knew would so shortly be restored to life and his society? No, it was the distress of his afflicted disciples and friends that opened the sacred fountains of his sorrows; with these he "groaned in spirit, and was troubled;" with these he "wept." It was even more than this: it was a sympathy with the afflictions of mankind in general, ever liable, from the common causes of mortality, to have their breasts wounded with sorrows of this piercing sort, without alleviation, and without redress. May not we (if we can do it without presumption) suppose that some such benevolent reflections as the following, at that moment, arose in his compassionate mind? "How many, alas! how many of my future