

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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THE RIVULET.

I love the little, laughing rill,
That all the livelong day
Goes sparkling, singing, dancing still,
Thro' meadows far away.
O, soft I've chased the sportive stream
In summer's sunny hours,
And watched each silvery ripple gleam,
Or plucked the bondering flowers.
I love the little, laughing rill,
That all the livelong day
Goes sparkling, singing, dancing still,
Thro' meadows far away.

And still I love to stand and gaze
Along its winding shore,
And dream of happy, happy days,
That will return no more.
But life like these flows on, sweet rill,
And I, like thee, must haste
Each day to do my Father's will,
Nor turn one hour to waste.
Then often still I stand and gaze
Along its winding shore,
And dream of happy, happy days,
That will return no more.

H. A. Pond.

[No, don't dream of happy days past, but look forward to a bright eternity in view. The days of thoughtless inactivity were not in truth happy, and the serious mind must not wish for their return. Ed. B.]

THE OLD PATHS.

There is a craving in the human mind for novelty, an interest attendant on the discovery of truths before unknown, and in the progress from one degree of knowledge to another. This disposition science encourages, and art gratifies. But it finds no favour from the religion of Christ. And this for the obvious reason that divine revelation comes perfect and pure from its Author. Man cannot improve it. He is, indeed, prone to think that because there is progress in science there must be also in religion. He is unwilling to believe that in this study he cannot bring to greater perfection that which was at first communicated. And hence, under both the Old Testament and the New, there has been a constant struggle to go beyond the word of the Lord, and to superadd to his doctrines the inventions of men, or to substitute, for what is deemed obsolete and incongruous with the age, something more suitable and modern. But every touch of human pencil hath always tended to disfigure the fair original of revealed truth. Men, in their attempts to perfect and elaborate, have invariably defaced and corrupted the revelations of the Most High. Our wisdom is to cease from man and to learn from God. There is no sounder maxim in theology than that whatsoever is first is true: whatsoever is later, differing from the first, is false. Religious novelty is, of course, error; and the praise of originality may not be coveted by the spiritual guide. "Thus saith the Lord, stand ye in the ways, and see: and ask for the old paths, where is the good way, and walk therein."

But in the application of this maxim let us take care that the paths which we seek are truly the old—not merely old in comparison to ourselves, but old in themselves, the very first. For every age, however ancient it may seem to those subsequent, was once modern. Its testimony is admissible so far as it agrees with the truly primitive, the very standard and rule, and so admissible because it agrees therewith. The same rule, although of course not so absolute and devoid of exception, is applicable to the ascertainment of the true meaning of uninspired formularies. To the expositors of no period can we recur so safely as to those of the age of their origin, and of these none are so entitled to our consideration as the persons who were themselves engaged in the framing of them.

There are two periods of unequalled interest and importance to the members of our Communion, the Apostolic and the Reformation era. To the one we must recur for the doctrines of the Gospel, to the other for the true meaning of our doctrinal standards.

To the first we recur for the doctrines of Christianity. We can have no certainty as to the understanding of the Scriptures but from themselves. Commentators, and holy and learned men, ancient and modern, may be helpful, but cannot be masters, unless our faith rest in man and not in God. To know what religion the Apostles taught, we must consult with implicit confidence only their own writings. They were competent to declare their own meaning—and to exhibit in its full and fair proportions the entire Gospel. To admit, then, the insufficiency of their teachings is to expose ourselves to be drawn into the doctrine of Development with the Romanist and the Rationalist.

The second period most important to us as Churchmen is that of the Reformation. This is to us another foundation era. Not that a new religion was introduced or a new Church established, but the old was rescued from the superincumbent mass of corruptions, its doctrines defined, its liturgy framed, its worship regulated. The formularies and standards then composed and arranged we recognize as our own; we have deliberately adopted them as true expositions of the Gospel of Christ. It is not in our mouths as Churchmen to gainsay or disparage them. And if there be any difference of opinion as to their import, our recourse is evidently to the men who framed them; and whose direct comments or known opinions must be allowed to be the weightiest of all proofs. The maxim is a familiar one, to every student of law, that the contemporaneous exposition is ever the strongest. Our Arti-

cles and other standards mean just what their compilers intended.—*The Right Rev. Alfred Lee, D. D., Bishop of Delaware.*

EARNESTNESS IN THE CHURCH OF ENGLAND.

By a Dissenting Minister (the Rev. J. A. James.)

The Church of England is in earnest. Many of us can recollect the time when it was not so. A pervading secularism characterized her clergy, a drowsy indifference her people: if the former got their tithes, and ate, drank and were merry, and the latter got christening, confirmation, and the sacrament when they died, it was all they cared for. The only thing that moved either of them to a pang of zeal was the coming of the Methodists into the parish, and when those were mobbed away, they relapsed again into their former apathy. Exceptions there were—bright and blessed ones—but they were only exceptions. Thank God, it is not so now. A vivifying wind has swept over the valley of dry bones, and an army not only of living, but of life-giving men has sprung up. Venn, Herring, and Romaire; Newton, Cecil, and Simcox have lived and awakened a new spirit in the church to which they belonged. Look at that church as she is now to be seen, full of energy and earnestness; divided, it is true, into parties as to theological opinion, to a considerable extent Romanized in her spirit, and aggressive in her designs; but instinct with life, and a great deal of it life of the best kind. Even the orthodox and the Puseyite clergy are all now active, preaching, catechizing, visiting the sick, instituting and superintending schools. The day is happily gone by, when the tame fox-hunting, play-going, ball-frequenting parsons could be with justice thrown at the clergy of the Stat-Church; they are now no longer to be found in those scenes of folly and vanity, but at the bedside of the sick man, or in the cottage of the poor one. We must rejoice in their labours and in their success, except when their object and their aim are to crush Dissenters. There are very many among them of the true apostolic succession in doctrine, spirit, and devotedness; many whose piety and zeal we should do well to emulate; many with whom it is among the felicities of my life to be united in the bonds of private friendship, and public co-operation. Sincerely and cordially attached to their church, they are labouring in season and out of season, to promote its interests. Who can blame them? Instead of this, let us imitate them. For zeal and devotedness they are worthy of it; I know their labours, and am astonished at them. Think of a clergyman, and multitudes of such there are, who beside his other labours, spends four or five hours every day in going from house to house, visiting the sick, instructing the ignorant, comforting the distressed. Can we wonder that such men should lay hold on the public mind? Is it not the natural course of things that it should be so? It is admitted that the clergyman of a parish has advantages for this species of ministerial occupation which we have not; he considers all the people within certain topographical limits as belonging to him, as being in fact his cure; while on the other hand, most if not all of these persons, except such as by profession really belong to other denominations, look upon him in the light of their minister. This ever-active assiduity, in addition to the Sabbath-day exercises, is admirably to us. Can we see this new sight, the whole Church establishment, from the Archbishop of Canterbury down to the curate of the smallest village, with all their modern and comprehensive agency of Pastoral Aid Societies, Ladies' District Visiting Societies, Scripture Readers, Church of England Tract Societies, and other means of influence and power, in busy communion, dotting the land all over with churches and schools, and thus, by all these efforts, labouring to occupy so entirely the nation, as to leave no room for, and to prove there is no need of any other body of Christians—can we see all this constantly before our eyes, and not see the need of an earnest ministry, not only to maintain our ground, but to advance?

ADAPTATION OF THE LAWS OF GRAVITY TO THE REGULARITY OF MOVEMENTS.

The force of gravity might, so far as we can judge, have been different from what it now is. It depends upon the mass of the earth; and this mass is one of the elements of the solar system, which is not determined by any cosmical necessity of which we are aware. The masses of the several planets are very different, and do not appear to follow any determinate rule, except that upon the whole those nearer to the sun appear to be smaller, and those nearer the outskirts of the system to be larger. We cannot see any thing which would have prevented either the size or the density of the earth from being different, to a very great extent, from what they are.

Now, it will be very obvious that if the intensity of gravity were to be much increased, or much diminished, if every object were to become twice as heavy or only half as heavy as it now is, all the forces, both of involuntary and voluntary motion which produce the present orderly and suitable results by being properly proportioned to the resistance which they experience, would be thrown off their balance; they would produce motions too quick or too slow, wrong positions, jerks and stops, instead of steady, well conducted movements. The universe would be like a machine ill regulated; every thing would go wrong; repeated collisions

and a rapid disorganization must be the consequence. We will, however, attempt to illustrate one or two of the cases in which this would take place, by pointing out forces which act in the organic world, and which are adjusted to the force of gravity.

The first instance we shall take, is the force manifested by the ascent of the sap in vegetables. It appears by a multitude of indisputable experiments, (among the rest those of Hales, Mirbel, and Dutrochet,) that all plants imbibe moisture by their roots, and pump it up, by some internal force, into every part of their frame, distributing it into every leaf. It will be easily conceived that this operation must require a very considerable mechanical force; for the fluid must be sustained as if it were a single column reaching to the top of the tree. The division into minute parts, and distribution through small vessels, does not at all diminish the total force requisite to raise it. If, for instance, the tree be thirty feet high, the pressure must be fifteen pounds upon every square inch in the section of the vessels of the bottom, in order merely to support the sap. And it is not only supported, but propelled upwards with great force, so as to supply the constant evaporation of the leaves. The pumping power of the tree must, therefore, be very considerable.

That this power is great, has been confirmed by various curious experiments, especially by those of Hales. He measured the force with which the stems and branches of trees draw the fluid from below, and push it upwards. He found, for instance, that a vine in the budding season could push up its sap in a glass tube to the height of twenty-one feet above the stump of an amputated branch.

The force which produces this effect is part of the economy of the vegetable world; and it is clear that the due operation of the force depends upon its being rightly proportioned to the force of gravity. The weight of the fluid must be counterbalanced; and an excess of force must exist to produce the motion upwards. In the common course of vegetable life, the rate of ascent of the sap is regulated, on the one hand, by the upward pressure of the vegetable power, and on the other, by the amount of the gravity of the fluid, along with the other resistances, which are to be overcome. If, therefore, we suppose gravity to increase, the rapidity of this vegetable circulation will diminish, and the rate at which this function proceeds, will not correspond either to the course of the seasons, or to the other physiological processes, with which this has to cooperate. We might easily conceive such an increase of gravity as would stop the vital movements of the plant in a very short time. In like manner, a diminution of its gravity of the vegetable juices would accelerate the rising of the sap, and would, probably, hurry and overload the leaves and other organs, so as to interfere with their due operations. Some injurious change, at least, would take place.

Here, then, we have the forces of the minutest parts of vegetables adjusted to the magnitude of the whole mass of the earth on which they exist. There is no apparent connexion between the quantity of matter of the earth, and the force of imbibition of the roots of a vine, or the force of propulsion of the vessels of its branches. Yet these things have such a proportion as the well being of the vine requires. How is this to be accounted for, but by supposing that the circumstances under which the vine was grown, were attended to in devising its structure?

As another instance of adaptation between the force of gravity and forces which exist in the vegetable world, we may take the positions of flowers. Some flowers grow with the hollow of their cup upwards; others "hang the pensive head," and turn the opening downwards. Now of these "nodding flowers," as Linnaeus calls them, he observes that they are such as have their pistil longer than the stamens; and, in consequence of this position, the dust from the anthers which are at the ends of the stamens can fall upon the stigma or extremity of the pistil; which process is requisite for making the flower fertile. He gives as instances the flowers *campanula*, *leucolum*, *galanthus*, *frithlaria*. Other botanists have remarked that the position changes at different periods of the flower's progress. The pistil of the Euphorbia (which is a little globe or germen on a slender stalk) grows upright at first, and is taller than the stamens; at the period suited to its fecundation, the stalk bends under the weight of the ball at its extremity, so as to depress the germen below the stamens; after this it again becomes erect, the globe being now a fruit filled with fertile seeds.

The positions in all these cases depend upon the length and flexibility of the stalk which supports the flower, or, in the case of the Euphorbia, the germen. It is clear that a very slight alteration in the force of gravity, or in the stiffness of the stalk, would entirely alter the position of the flower cup, and thus make the continuation of the species impossible. We have therefore here a little mechanical contrivance, which would have been frustrated if the proper intensity of gravity had not been assumed in the reckoning. An earth greater or smaller, denser or rarer than the one on which we live, would require a change in the structure and strength of the footstalks of all the little flowers that hang their heads under our hedges. There is something curious in thus considering the whole mass of the earth from pole to pole,

and from circumference to centre, as employed in keeping a snowdrop in the position most suited to the promotion of its vegetable health.

It would be easy to mention many other parts of the economy of vegetable life, which depend for their use on their adaptation to the force of gravity. Such are the forces and conditions which determine the position of leaves and of branches. Such again those parts of the vegetable constitution which have reference to the pressure of the atmosphere; for differences in this pressure appear to exercise a powerful influence on the functions of plants, and to require differences of structure. But we pass over these considerations. The slightest attention to the relations of natural objects will show that the subject is inexhaustible; and all that we can or need do is to give a few examples, such as may show the nature of the impression which the examination of the universe produces.

Another instance of the adjustment of organic structure to the force of gravity may be pointed out in the muscular powers of animals. If the force of gravity were increased in any considerable proportion at the surface of the earth, it is manifest that all the swiftness, and strength, and grace of animate motions must disappear. If, for instance, the earth were as large as Jupiter, gravity would be eleven times what it is, the lightness of the fawn, the speed of the hare, the spring of the tiger, could no longer exist with the existing muscular powers of those animals; for man to lift himself upright, or to crawl from place to place, would be a labour slower and more painful than the motions of the snail. The density and pressure of the air too would be increased to an intolerable extent, and the operation of respiration, and others, which depend upon these mechanical properties, would be rendered laborious, ineffectual, and probably impossible.

If, on the other hand, the force of gravity were much lessened, inconveniences of an opposite kind would occur. The air would be too thin to breathe; the weight of our bodies, and of all the substances surrounding us, would become too slight to resist the perpetually recurring causes of derangement and unsteadiness; we should feel a want of ballast in our movements.

It has sometimes been maintained by fanciful theorists that the earth is merely a shell, and that the central parts are hollow. All the reasons we can collect appear to be in favour of its being a solid mass, considerably denser than any known rock. If this be so, and if we suppose the interior to be at any time scooped out, so as to leave only such a shell as the above mentioned speculators have asserted, we should not be left in ignorance of the change, though the appearance of the surface might remain the same. We should discover the want of the usual force of gravity, by the instability of all about us. Things would not lie where we placed them, but would slide away with the slightest push. We should have a difficulty in standing or walking, sometimes like what we have on ship-board when the deck is inclined; and we should stagger helplessly through an atmosphere thinner than that which oppresses the respiration of the traveller on the tops of the highest mountains.

We see therefore that those dark and unknown central portions of the earth, which are placed far beyond the reach of the miner and the geologist, and of which man will probably never know anything directly, are not to be considered as quite disconnected with us, as deposits of useless lumber without effect or purpose. We feel their influence on every step we take and on every breath we draw; and the powers we possess, and the comforts we enjoy would be unprofitable to us, if they had not been prepared with a reference to those as well as to the near and visible portions of the earth's mass.

The arbitrary quantity, therefore, of which we have been treating, the intensity of the force of gravity, appears to have been taken account of, in establishing the laws of those forces by which the processes of vegetable and animal life are carried on. And this leads us inevitably, we conceive, to the belief of a supreme contriving mind, by which these laws were thus devised and established.—*Rev. W. Whewell, Bridgewater Treatise on Astronomy and General Physics.*

READING THE BIBLE.

You boast that you have read the Bible through, many times. The reading is good—the boast is of no value. The profit is yours, the praise should be given to God. "Not unto us, O Lord, not unto us, but unto thy name give glory." Psalm exv. 1.

Love the Bible, and read it; it is a costly treasure, more precious than gold. "The law of thy mouth," saith David, "is better unto me than thousands of gold and silver." Ps. cxix. 72. Are you in the broad way? It, by the power of the Spirit, guides your steps into the narrow way which leadeth unto life, and surrounds your path with the doctrine and life of Jesus. Are you in doubt and error? It sheds upon you its sacred light, and dispels the darkness. Does your heart tend to the world? It draws it back. The fire of the word consumes worldly lusts. When it communicates to you a lively sense of the love of God, it soon expels the love of the world. It attracts the heart, as a magnet, to heaven, when our natural captivation would press us to the ground. Is the heart indolent to that which is good? The Bible draws it to God by the manifestation of his goodness and mercy. Are not such allurances of love calculated to sol-

en the hard heart, or warm the cold heart? Such power doth the goodness of God possess, when it is carried home to the heart; it draws it with such a sweet and mighty influence, that the heart delights to do that which would be pleasing to God. Are you sorrowful? The Bible comforts you; for it is the voice of a gracious God, whose love is beyond that of a mother, and whose words cannot but be consoling to his weeping child. Are you weak? He strengthens you. His word is as a cordial to your fainting soul.

But, my friend, read not the Bible as a mere historical book, that your mind may be furnished with the knowledge of its contents, but that your heart may be affected; that your devotion may be excited, and that the power of the word may be manifested in your life. The Bible is not designed to make you clever, but holy; not to give you the spirit of disputants, but to fill your heart with love. The devil showed, by the temptation in the wilderness, that he knew the Bible, yet not for his own profit, but for the purpose of tempting therewith Christ and his members. Many learned disputants study the Bible very diligently, not for their own improvement, but in order to perplex others.

The word of God shall be to me a glass, in which, under the teaching of the Holy Spirit, I behold what I was in Adam before the fall, what I became by the fall, what I am in Christ, and shall be in eternity. The first, by God's grace, will excite in me love to God, and repentance, which proceeds from love; the second will work in me self-condemnation, the mortification of the flesh, humility, gentleness, and patience; the third will implant in me faith and godly fear; the fourth will teach me to despise the vanities of time, and to aspire after an eternity of blessedness.—*Rev. Henry Muller, D. D.*

THE SOCIETY OF A CHRISTIAN.

Alone, and yet not alone. I wish to be alone, for I have no desire to associate with a false world, which loves and commends only that which, with itself, lieth in wickedness; which hates, calumniate, and persecutes the good. Yet am I never alone; and therefore I have not that to fear, of which the wise man speaks, "Woe to him that is alone when he falleth; for he hath not another to help him up." Eccles. ix. 10. My God is at all times, and in all places, with me. Do I stumble? He supports me. Do I fall? He lifts me up. My earthly friend visits me, but remains not with me; as he comes, so doth he go away again. I have no need to ask God to come to me, as he dwelleth already in me, and is as near to me as myself; nor need I be careful lest he should depart. He never leaveth nor forsaketh the child whom he loves. Of this I am well assured. He may hide himself from me, but will never utterly depart.

If I have some of my fellow creatures with me, can I the more confide in a false and faithless world? And even if they are my best friends, how can I divest myself of the care, lest I should offend them, or they me? Should they fall, it may not be in my power to lift them up; or should I fall, they likewise may be incapable of rendering me assistance. Or, it may be, that we fall, both I and my friends, together. I will not be anxious about society. Men may pull down more in one hour, than I can build up in a whole year. If I have but God with me in the depth of my heart, He is better to me than a thousand friends. Should the powers of earth and hell wage war against me, with the help of my God they shall be put to flight. Happy is he that is ever, and yet never, alone.—*The Above.*

ON PRAYER.

"Is any among you afflicted? let him pray;" Jas. v. 13. Ask Hezekiah what I should do when worn down by sickness; he will answer, Pray. Ask Jonah what his advice when my soul is agitated with anxiety and alarm; he will exclaim, Pray. Ask David how I shall find consolation for my fainting soul, when I am oppressed with sorrow; and his ready you will find in Ps. xli. 4, 7, 9. "When I remember these things, I pour out my soul in me. All thy waves and thy billows are come over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?"

It is not pleasing to God that we pine under our afflictions, and vex our souls; nor is it of any avail. We should rather pray, and spread before him all our troubles. It is true, that He who knoweth all things, is well acquainted with our state. He who numbers the drops of rain, and the sands on the sea-shore, counts also our tears. How should He not be fully aware of our circumstances! Hath he not himself sent the trial and hath he not helped us to bear it? He saw the oppression of the children of Israel in Egypt; and he beholdeth also my distress, and prevaileth with my trouble. Nevertheless, it is his will that we should cry unto him for deliverance. He will be inquired of for these things; and by the act of prayer, will the spirit of prayer be more excited within us. The more fuel a man heaps upon the fire, the brighter it will burn. By means of prayer, we manifest our confidence in God; for to no one will a man disburden his heart, but to a friend in whom he can trust. By prayer we remove a heavy load from the mind. God taketh no delight in our misery, but in our god, and therefore calleth upon us to confess our sins, and make known our requests, that he may confer the blessings of his grace. Prayer moves the God of heaven to come to our help. When we open our wounds before him, he will not fail to apply the remedy.

But who is he, you inquire, that can pray? My brother, as God is wont especially to administer comfort when you are utterly destitute and forlorn; so you pray most earnestly when you think that for anguish you have not the power to utter a prayer. Not to be able to pray, and yet to desire to pray, constitutes the most earnest supplication. "The Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26. If I cannot pray, I will yet sigh; if I cannot sigh, I will yet think of God. If I cannot think of God, he will yet think of me, and graciously behold the anguish of my soul. He will fulfil my desire; I confidently believe it.—*The Above.*

"IT IS TOO LATE."

By Rev. Dr. Humphrey.

On the day that Louis Philippe abdicated the throne of France in favour of his grandson, the Duchess of Orleans, mother of the infant Prince, entered the Chamber of Deputies, leading him by the hand, that, as the heir apparent, he might be proclaimed King of the French by the representatives of that great nation, in the room of the repudiated monarch. It was an awful moment, big not only with the destinies of the reigning family, but of thirty-five millions of people. All eyes were fixed upon Odillon Barrot, as he arose slowly from his seat, ascended the tribune, and moved that the young claimed King in the room of his grandfather. Every sound was hushed. Men held their breath. It was as if the heart of an empire had ceased to beat. The question was about to be put, when a single voice from the gallery broke the silence.—*It is too late!*

Never did a more thrilling and potent exclamation burst from mortal lips. Great confusion ensued, and the Duchess was glad to escape with her son through one of the back doors of the Chamber. It was too late. Had the motion in favour of the late monarch been made a day, or even a few hours, earlier, it might have prevailed. But the time was gone by. *It was too late!* This is but a single example among a thousand, of the fatal consequences of delay. Many a throne has in like manner been lost.

But our purpose is not to dilate upon examples like these. Those ominous words in the French Chamber, *It is too late!* apply to losses continually incurred which are infinitely greater than those of any delinquent or expectant monarch. The value of a thousand earthly kingdoms bears no proportion to the worth of an immortal soul. For the soul there is a day of grace, and there is a day of final retribution. While mercy pleads and waits, the sinner may repent and be saved; but by and by, perhaps the next hour, *it will be too late!* On this point the Bible abounds with examples and illustrations which were "written for our learning, on whom the ends of the world are come." One of the most striking of these is in the twelfth chapter of Hebrews. "Looking diligently," warns the apostle, "lest any fall of the grace of God; lest there be any forfeitor or profane person, as Esau, who for one morsel of meat, sold his birthright. For ye know, that afterward, when he would have inherited the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears." *It was too late.* And as it was too late for Esau, so would it soon be for them, if they continued to "reject the great salvation." To the same purpose is that awful communication in the first chapter of Proverbs. We have room for only a part of it. "Because I have called and ye have refused... then shall they call upon me, but I will not answer; they shall seek me early but shall not find me. They should have none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own devices." They might have hearkened, they might have been saved, but now *it was too late.* They had heard and slighted the last call of mercy, and nothing remained to them but a certain fearful looking for of judgment and fiery indignation."

So again; in the twenty-fifth chapter of Matthew we read, "And at midnight there was a cry made: Behold the bridegroom cometh, go ye out to meet him. And they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." No pleadings now could open the door. *It was too late!*

We often hear it said, that while life lasts it is never too late for a sinner to repent; and in one sense it is true. If he would truly repent and believe on the Lord Jesus Christ, in the last mortal hour, he would be saved.—But will he? How small, have we reason to fear, is the number of such. The day of grace may close even before the wicked man dies; it certainly does where the unrepentable sinner is committed, and who can tell how long before? Be it a few years, or but a few days, *it is then too late.* And if the Saviour were to speak by an audible voice from heaven in a thousand dying chambers, who can tell in how many of them he would say, "These all might have been saved, but it is too late." When I called they refused, and now there is no more place for repentance." The rich voluptuary who had a little before spurned Lazarus from his presence, would have given all his banquets, and purple and fine linen, for a drop of water to cool his tongue, but *it was too late.* The horrors of a guilty conscience drove Judas back to the temple with his thirty pieces of silver, crying, "I have betrayed the innocent blood;" but *it was too late.* The Saviour had said, "God were it for that man if he had never been born," and he went away in black despair and hanged himself. Voltaire, and Thomas Paine, and other blasphemers would, some or all of them, have given kingdoms in their last hours for the Christian's hope, but *it was too late.* They have "treasured up wrath against the day of wrath, and the revelation of the righteous judgment of God."—How many such, according to the most authentic testimony, have gone shuddering and shrieking out of the world to meet their final doom?

The King of the Sandwich Islands, who promised the missionaries that in five years he would break off from his debaucheries, and attend to their instructions, died in less than two; and what hope could they have of him? He had fixed his time, but before it had half ex-