

TO-MORROW.

To-morrow! Christian, 'tis not thine;
 God makes the morning lower or shine.
 Thy cares are like an infant's might
 To guide the father's hand aright.
 He who hath been thy succor oft,
 Hides his impending arm aloft;
 Save from that arm, no stroke can fall,
 And he can rescue thee from all.
 What have thy former cares availed?
 How have thy faithless projects failed;
 How oft has Mercy put to shame
 Thy doubtings of His holy name.
 Know, then, the plan celestial gives
 Each moment that the creature lives,
 And gives no more; each moment fraught
 With stripes deserved, or good unbought.
 Enough for thee to bear thy lot,
 And do thy task, repining not;
 Nor, with a helpless forecast, spying
 Clouds o'er the morrow's landscape flying.
 Seek not to crowd the horrid sum
 Of ills that may, or may not come,
 Into the present favored hour,
 For all are placed beyond thy power.
 Thou dost but weaken thus the stay
 That Grace vouchsafes thee for to-day;
 Thou dost but palsy with affright
 Thy shuddering heart with shades of night.
 Come they, or come they not, the Friend
 Who sends them will a succor send.
 How easy thus to plead the cause
 Of Faith and Reason; but to pause,
 Believing o'er the moment given,
 Resigning future things to Heaven,
 Is hard—alas, how hard!—till Grace
 With beaming hope illumines the face,
 Suffuses all the soul with love,
 And opens the door to joys above.
 Come then, thou only Comforter,
 And all my holier passions stir;
 Break the long spell of unbelief,
 And chase the soul-confounding grief!

THE RIVER JORDAN.

Some modern writers mention the river Jordan as a stream of no very considerable breadth or depth; and from their notion it may be thought that a miracle could not be much wanted to enable the Israelites to get over it. Sandys says, that it is navigably deep, nor above eight fathoms broad, nor (except by accident) heady. Sandys' *Travels*, book 3, page 141. But I would observe, first, that the sacred books do constantly represent this river as not fordable, except at some particular places, made probably by art, that the countries on each side the water might have a communication.

Thus the spies who were sent by Joshua to Jericho, when pursued by searchers, are not represented to have found any return to the camp, but the fords of Jordan. In like manner, when Ehud and the Israelites had taken the fords of the Jordan, not a man of the Moabites could pass the river. They took the passages of the Jordan, and then the fugitives of Ephraim, having no way to get over the river, fell into their hands. Judges 3:28; *Jos.* 2:2, and 12:5. Elijah passed over the Jordan with Elisha near the place where the Israelites entered Canaan, and Elisha re-passed it when Elijah was taken from him: but a miracle was

wrought by both of them in order to their getting over, which undoubtedly they would not have attempted nor would God have enabled them to perform if they could have passed over without it. See 2 Kings 24:15. But we have modern testimony sufficient to refute any one who should imagine that the river Jordan had been an insuperable stream, easily forded in any part of it. See Lynch's expedition to that river under Mr. Polk's administration. Sandys took his view of it at a place where, in length of time, the channel was landed up, and the flow of water nothing so great as it had been in former ages. Sandys' *Travels*, page 191. Thevenot went to or near the place where the Israelites passed, and describes it to be deep, half as broad as the Seine at Paris, and very rapid; and according to Moundrell, the river is hereabouts twenty yards over within its channel, deeper than a man's height, and runs with a current that there is no swimming against. *Joshua* 3:15; 1st *Chronicles*, 1:15. But whatever may now be the state of the River Jordan, how obvious is it that all the parts of our globe are liable to great changes, and the course of rivers admit of many alterations in the revolutions of ages. The Jordan was a much larger river than it now is when the Israelites came into Canaan. In Pliny's time it filled a larger channel than it now runs in, and when Strabo wrote, vessels of burden were navigated in it. See Pliny's *Natural History*, book 5, chapter 19; Strabo's *Geography*, book 16, page 755. But the Jordan overflows all its banks all the time of harvest, (*Joshua* 3:15,) and the time of harvest was in the first month, when the Israelites entered Canaan. Moundrell observes that upon this flow of the Jordan, the waters had anciently covered a larger strand and washed up to an outer bank about a furlong from the common channel. See 1 *Chron.* 1:5.

At this time there could be no passing it, and therefore the Israelites being now able to get over was very extraordinary; and it is no wonder that the Kings of the Amorites, on the west side of the Jordan, and the kings of the Canaanites, by the sea, hearing how the waters were dried up before the children of Israel, their hearts melted and there was no spirit in them, (*Joshua* 5:3;) because whatever might have been attempted when the river ran its ordinary channel, the passage of the Israelites was at the time of a known and annual flood, when the waters flowed to a great height, and an attempt to get over there was, naturally speaking, impossible. See Shuckford's connection, vol. 2, pages 218:19; Prideaux's connection, vol. 1, book 5. The River generally was as wide as the Tiber at Rome, and about as the Thames at Windsor. To the periodical overflow of the Jordan, Jeremiah alludes when he says, "Behold the king of Babylon shall come up like a lion from the swelling of Jordan." Chapter 50:44. The name, the Jordan, occurs in the original scriptures nearly two hundred times, and always has the *article*, except when in construction with a definite noun, (*Nums.* 35:1) and in a few poetical passages, (*Psalms* 42:7; *Job* 4:23;) yet in the common version the rule seems to have been, contrary all usage and propriety, to conceal the article. Hence we have such readings as these in the version: "The plan of Jordan," (*Gen.* 13:11.); "Jordan overflows," (*Josh.* 3:15; "midst of Jordan," (*Jos.* 3:4); "Jordan overflows," (*4:23*); "beyond Jordan," (*13:8*); "on the other