

1st. Then as to Naomi, or the imposing worldly state.—It appears that whatever the original name of this person was, universal consent fixed on her an appellation indicating great beauty and accomplishments of person. The daughters of Israel were generally comely and good looking;—for this was included in that promise of temporal blessings, which were to ensue on obedience to the Mosaic law,—and it followed also as a natural consequence of their mode of life, & the discipline of their nation. Whatever equality of personal beauty there might indeed be between two individuals newly born, it stands to reason, that the one cultivating a holy and solemn faith, and addressing itself in outward exercises and inward devotions to one all perfect source of life and bliss, according to a steady and ancient form of prescribed worship would on attaining to maturity possess a symmetry of action, as well as form and feature, far superior to that of the other, who might have offered a false adoration to fictitious deities with contradictory and unworthy attributes, whether the rules of their religion consisted in bloody or in sensual exactions. Accordingly, while the daughters of Israel excelled those of the surrounding nations and tribes in beauty, Naomi was eminent even among them in this respect. But in addition to the charms of person, she seems also to have derived the appellation from those of *deportment*, since even the highest degree of personal beauty has no effect on the beholder, if it be accompanied by harsh, repulsive and undignified manner. And indeed when we read of the suavity of manner, which characterized the Eastern nations in general,—when we call to mind, for example, that elegant deprecation of Abraham on behalf of the guilty cities,—or the adroit and accomplished behaviour of Abigail,—or the address of King Solomon's mother in her audience of the aged and alienated David,—it is clear, that the sweetness and kindness of manners must have been great indeed, which distinguished Naomi favourably among a nation of women, so universally possessed of the happiest amenity. There seems, however, to have been something more to have conciliated such universal and durable favour to Naomi. Perhaps she was of a family ancient and endeared by many merits and kindnesses to the inhabitants of her native place,—Bethlehem-Judah. Perhaps she was in a state of worldly affluence, as well as rank,—and her mind stored with many a variety of useful knowledge; all the appendages of wealth and rank seem to have belonged to her, for "she went out full;"—and there was an evident contrast in her return, or the people would not have given vent to their surprise in the exclamation,—*Is this*—this poor, unattended, altered person, *Naomi*,—the once pleasant, accomplished and wealthy?

But with all these advantages,—the reward of piety in her forefather, the mind of Naomi was ungrateful to, and unconfiding in her God. For on a famine arising, inasmuch as her household was perhaps numerous and costly, she casts about with her husband for a cheaper country, and unmindful of the blessed advantages of being in a religious land, and totally forgetful of that dread lesson, which her ancestors had learned by repairing, under similar circumstances, to sojourn in the country of Egypt,—she accompanies her husband to a land, where every abomination which God hateth, was practised—and practised under the sacred name of religion;—for she goes to and continues in Moab, the ancient enemy of her race, and the worshipper of idols. For this pitiful expected economy and domestic saving, she not only renounces the dear delights of her native home—the levitical worship—and every thing divine and human which the uncontaminated heart most prizes, but she takes with her, the two hopes of her family—Mahlon and Chilion,—and withdraws them from the chance of promised blessings. Perhaps in the same spirit of worldly dependence, and absence of trust in an often tried God, she urges, or consents to the forbidden union of her sons with these idolatrous women. So far we may imagine, that all was imposing and prosperous,—and that the beautiful and accomplished Israelites, hospitably received and joyously entertained by the idolatrous nobles of Moab, lived a life, which as it had no respect to an invisible state or almighty unseen power, was distinguished for its ostentatious and gay delights.

It would be more difficult, notwithstanding, even on the best supposition of enjoyment, to prove Naomi in these circumstances happy, than the contrary. For the reminiscences of a once happy home are not easily banished from the mind,—and the contrast between a region hideous with the abominations of idolatry—with base and wild exhibitions of passion—and with outbreaks of bloodshed,—and the calm and serene state of Israel obedient to a divinely instituted polity, and secure under the visible prowess of a Judge, was too glaring to be overlooked or banished from the affected mind.

Whether she found time or not in the giddy whirl of a Moabite sojourn,—where her household rioted in plenty, while barren and afflicted Israel was lean with want of bread, and the beggar went unfurnished from her deserted door,—the open judgments of offended Providence very soon began upon her. For by some avenging blow, and not by the process of age, her husband Elimelech was cut off in his prime of days. It may have been in consequence of the riots of that drunken land,—it may have been in some affray with their banqueting lords,—it may have been by insidious devices of envy,—or by the jealousy of the state. And indeed, to some unhappy cause the calamity is to be assigned, since her two sons shortly after shared a similar fate. Her wealth, then, unprotected by any manly arm or experienced foresight, dwindled rapidly away: Force from without, and fraud from within, combined to strip the unhappy foreigner of her all,—and she soon found herself a deserted outcast in a land hostile to her nation from the very beginning.—Even the resources of grief and the natural relief of wailing and exclamation were denied to her;—for two daughters-in-law of the Moabite race attached themselves with pertinacity of affection, or interested regard, to her.

Such was the fate of Naomi,—the pleasant,—when she left her sacred home for a region, where her nation was hated and her God unknown. Had she remained under the wings of the Cherubim, which overshadowed the land of Israel, she might have continued honoured and prosperous, endeared to her neigh-

bours by community of suffering, and blessed by the relieved poor, whose prayers would have ascended to heaven on her behalf. In her case, godliness was literally gain,—and she might in that event, have sat under her tree like Deborah, judging Israel, instead of entering Bethlehem, after a long and chequered interval, with so meagre an attendance, and altered a look, that those who knew her best, could hardly believe their eyes, when they said, "*Is this Naomi?*"

But as Naomi going out from home, in her own strength and in desertion of her country's God, was least to be envied, where she appeared to deserve the most envy,—so Naomi returning widowed and worn was altogether in better circumstances than appearances warranted. "*Is this Naomi?*"—said friends and former followers,—that beautiful, accomplished, affable young person, who charmed all eyes, and won all hearts,—who moved in affluence, and was the object of the best services of a train of attendants,—the wife of the prudent and ambitious Elimelech and mother of two aspiring sons;—can this feeble sufferer,—her garments torn with length of travel, and her person obscene with the rude impressions of grief,—be that Naomi of our former envy, and admiration in spite of envy?

"Call me not Naomi," said the meek and chastened saint—"call me not the pleasant—the accomplished,—and I am the same—the same in personal identity,—but oh! how changed in mind! *Call me Mara!*—the opposite of what you formerly knew me,—call me an afflicted person,—a chastened sinner,—a sorrowing penitent,—a returning daughter of Israel. Be henceforward my name, *Mara*; "*for the Almighty hath dealt very bitterly with me.*"

And this brings us to the second head of discourse which I proposed to unfold, viz. *Mara*—or the converted state. The flattering unction applied to her soul by the worshippers of her morning of life was that of pleasant and fair: The name she now adopts for herself is that of bitter and without beauty. It is thus that a herald, when he bears the submission of some besieged fortress to an indignant King, extends the olive-branch before him. And the first instance she gives of her real change is by confession of God, in his most awful attributes. "THE ALMIGHTY," says she,—that Almighty whom she had spurned, and from whose ark of protection she had gone, to seek a preferred refuge with Milcah and Chemesh—"the Almighty hath dealt very bountifully with me." "*I went out full, and the Lord hath brought me home again empty.*" With my husband to accompany me,—with servants in great number,—with many a hand-maiden,—with droves of cattle,—and heaps of precious stuff, I went out, in the vigour of my age and the bloom of my beauty,—my two ardent sons following proudly in my train,—I went in self-confidence,—I went without the High Priest's blessing—without an offered, or an accepted sacrifice. In the pride of my heart, and in my darkened imagination, "I went out full." But the Almighty, whom I despised, interfered:—He arrested my husband in the vigour of his days,—he struck my children at my side,—he stripped me of my possessions,—he signaled his vengeance upon me, in the very land, at the very temples, under the very eyes of the Moabitish idols, to whose fancied providence and protection I had flown. All this in anger and in bitterness. But then he struck me in mercy, and pierced me to my soul. He removed my outward stays and my outward comfort. But he is my Lord—my Almighty Lord—and he has replaced the outward bereavements by inward consolations. Formerly I was beautiful in person, but hideous in my moral affections;—at present I am ungainly in exterior, but beautiful in dispositions of the spirit. Your former praises of my beauty and accomplishment were perhaps insincere,—or, if really meant, you were imperfect judges of them;—but the testimony of the Lord is sure. "Call me not Naomi," then, "call me Mara; for the Almighty hath dealt very bitterly with me. I went out full; but the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

Thus the once proud and confident *Naomi*, touched by the kind severity of the Lord, sinks into the humble self-abased *Mara*. She is no longer an ostentatious and gaudy flower flaunting in the eye of the mid-day sun, but a lowly plant shunning observation, and shrinking almost from the trailer's hand. She no longer relies on her own imagined powers, or attempts, as it were, with butterfly wing to scour the expanse of ocean, but she attributes all that she feels of power within her to a divine source. And she is not more forward to announce the chastisements she has experienced than she is to acknowledge the mercies. If the Almighty, in her confession, hath dealt very bitterly with her; in the same breath, she says thankfully that the Lord "hath brought her home." Yes,—he exhibited towards her that great instance of his beneficent power; he withdrew her from the midst of Moab; he withdrew her mind from the darkness of idolatry; he withdrew her heart from the wish of a splendid alliance with any prince of Moab; from the midst of her powerful nobles and outrageous populace, he led her in safety to the borders of her dear native land. And when she had been ten years absent, though war, disease and time had thinned the numbers of her kinsfolk and acquaintance, the good Lord had still retained for her enough of retentive and living friends to welcome her with the mixed glad and mournful exclamation, "*Is this Naomi?*"

But how was she brought home? She thankfully said *empty*. She went away *full*—but alas! that fulness was her bane. It ruined her protectors; it invited the spoiler: while it lasted, it puffed up a mind naturally vain, and nurtured in vanity. Still she embraced it, and clung to it. But the divine wisdom of the Lord removed the plague from her, and brought her home *empty*. Empty, not alone of wealth and relations, but of bad passions and desires,—of self-dependence,—of idolatry. Thenceforward instead of trusting to her own imaginations, she sought unto the Lord; she adhered to the authorized customs of her nation, and had recourse to the expiatory blood of sacrifice, and the ministry of Levites and priests. And though a higher blessing than any, subject to the gross vision of man, ultimately accrued to her from this source, yet hear the reward, conformable with Israelitish promise, which was conferred on her humble dependence, and chastened obedience.

"The women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better than seven sons, hath borne him: And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbours, gave it a name, saying, There is a son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of DAVID." RUFUS.

## THE CHURCH.

COBOURG, SATURDAY, AUGUST 12, 1837.

### HIS LATE MAJESTY KING WILLIAM IV.

The deceased monarch, whose loss a mighty empire is lamenting, was the third son of that pious and patriotic king, George III. and was born on the 21st August, 1765. The early years of Prince William Henry were spent in the naval service, in which, from his heroic conduct and nautical skill, he gained the marked approbation even of the illustrious Nelson. Kings, like other men, are not exempted from human frailty any more than from human mortality; and it does not become us to reiterate one word of the censure which may perhaps not unjustly attach to many of the acts of the more early life of our late gracious Sovereign.

On the death of George IV. in June, 1830, he succeeded to the throne; and although the seven years of his eventful reign were disturbed by no foreign war, they were marked by more than an ordinary measure of political disquiet. It is to be believed that our lamented sovereign dreaded and even withstood the further progress of many of these innovations upon the settled institutions of the country which, during the first years of his reign, had made an advance so alarming; and we are not without evidence that he was affectionately alive to the blessings of the Established Church, and determined to maintain it in its integrity in defiance of all the violence and power of the opposition which the conservators of truth and order and subordination had to endure. His address to the Bishops upon the subject of the claims of the Established church about three years ago, was a memorable instance of his virtuous determination to uphold the Protestant faith of his country; nor will the influence of that spirited and patriotic address, congenial as it was to the best feelings of the best classes of British subjects, soon be obliterated or forgotten.

The religious sentiments of our late King, we have reason to believe, partook of a deeper seriousness in his later years; nor need it be concealed that it was to the influence and example of his best of Queens, that, under God, that blessed improvement was mainly ascribable. In those solemn hours when earthly distinctions are unfelt, and the mercy-seat is as dear to the prince as to the peasant, he sought the consolations of the faith as it is in Jesus; and from the hands of the excellent Archbishop of Canterbury he accepted, with Christian earnestness, the symbols of his Redeemer's dying love.

His late Majesty is succeeded by the Princess Victoria, daughter of the late Duke of Kent, who is now Queen of the mighty empire of Great Britain; and never did an heir to England's crown ascend the throne under more popular and promising auspices than Alexandrina Victoria I. Strictly and religiously brought up,—trained as she has been to an admiration of the British constitution and to an ardent love of its Protestant principles,—we have every hope that her's will prove a reign, emulating in benefit and glory to the nation, the memorable era of Elizabeth.

Some notice of the very interesting meeting of the Midland Clerical Society held at this place on Wednesday and Thursday last, will be given in our next.

Many of our readers will probably have heard of the affecting incident of the loss of a child on Rice Lake Plains in this neighbourhood, on Saturday the 29th ult. After being out for five days, without food or shelter, she was providentially found by one of the numerous parties employed indefatigably during that whole period in search of her. We gladly annex the following from the Cobourg Star of Wednesday last:—

"Public thanksgiving was very properly returned to Almighty God on Sunday Morning last, in St. Peter's Church, Cobourg, at the request of Mr. and Mrs. Thomas Eyre of this township, for the late Providential recovery of their child, which happy intelligence we had the pleasure briefly to announce in our extra of Thursday last. No event within our recollection has elicited such general sympathy in the community as did the uncertain fate of this little innocent, during the period of its wanderings: not fewer, we are assured, on the average, than five hundred persons, horse and foot, having assisted daily in the pursuit of her; and when at length, through the mercy of Providence, their benevolent exertions were crowned with success, it seemed as though not one child only was restored, but that every hearth in the country had been made glad by a similar blessing."

### CHURCH STATISTICS AND INTELLIGENCE.

N. B. In the account of the Rectory of Guelph in our last, it should have been mentioned that morning as well as evening service is there regularly performed.

#### RECTORY OF MARKHAM AND VAUGHAN.

Rev. V. Philip Mayerhoffer, A. M. Incumbent, who officiates on Sunday in Markham, the forenoon in German, and in English in the afternoon, except the days appointed for the Lord's Supper, when the Sermons in both languages precede the holy sacrament. Besides this there are occasional services in Riserstown, Markham Village, 4 miles from the Parsonage, at four o'clock, P. M.

In Markham, the congregation assembled for eight years in the Church erected on Lot No. 17, sixth concession, upon which