

"In contemplating the history and circumstances of this venerable man," observed the Rev. Francis Cunningham, I could not but call to mind that of the Patriarch, whose law, as well as example, he seems so attentively to have followed. Oberlin, like Moses, was trained to another service than that which he was ultimately called to follow. He had to civilize, as well as instruct, a people degraded by long habits, deeply rooted, and which sprung from wretchedness and poverty. Like Moses, he was a great lover of order, and had a singular tact for government. Like him, too, he united remarkable meekness with occasional impetuosity, and the truest decision of character. As of Moses, at the end of his pilgrimage, so it may be said of Oberlin, his eye was scarcely dim, and his natural force was hardly abated. They each lived to testify of a people following the ways of the Lord, 'Happy art thou, O Israel! who is like unto thee, O people, saved by the Lord?' And now, as they fought the same fight, passed through the same tribulation, and washed their robes and made them white in the blood of the Lamb, they dwell together before the throne of God, and serve him day and night in his temple; they have entered into the same joy, and are crowned with the same reward. For there, this most holy, most devoted, and most useful man, has now opened his eyes to receive the recompence of his faith, his patience, and his labours; and there, as one who hath turned many to righteousness, he will shine in the crown of his Redeemer for ever and ever."

May the excellencies of Oberlin find many imitators! May his successors, walking in his steps, as far as he followed the Saviour, advance the welfare and perpetuate the felicity of the Ban de la Roche!

C.

The Book of Job.

There are two different lights in which any sacred book may be viewed. It may be regarded either as a writing given by inspiration of God, for the purpose of promoting truth and holiness, or simply as a piece of composition which is to be judged of according to the same principles as any other literary production. In the former manner it must evidently be regarded by every one who seeks to derive moral improvement from its perusal; while for purposes merely critical it may, and perhaps ought to, be treated in the latter mode. Devotion, indeed, requires that the reader should not lose sight of what is divine in the origin and design of a canonical book; but criticism requires that he should confine his attention to what is human in its composition. As it is the business of a critic to ascertain the date, authenticity, integrity, and style of a work, together with its general literary merits, he must judge of it simply as a composition. He can make no distinction between writings sacred and profane, because his science is not intended to ascertain what is human and what divine, but whether a book (no matter what name it bears) is genuine or spurious, entire or fragmentary, written in prose or in verse, and many kindred inquiries affecting its execution and history.

If then this view of the province of criticism be correct, there is an evident propriety in discussing the subject above proposed, without taking into consideration the inspiration of the work. Its composition, and not its inspiration, falls within the range of the inquiry. We must therefore endeavour to ascertain the character of the Book of Job, in the same way and on the same principles as we should the character and age of Homer's *Iliad*.

In pursuing this inquiry, we shall consider, 1. The Subject; 2. The Plan; and 3. The Style of the Book.