

Ninth Evening.

Immortality is mine, and before the twilight shall flutter upon the orient part of the heavens, and the waking warblers of the sky, shall stretch their pinions, and shake their plumage to the fragrant breathings of the morn, I may have made my exit, and be ushered into the immortal world, so fitted to the immortal spirit.

May I sleep for a blissful immortality, for a joyful Resurrection. O that ministering angels sent from heaven, may guard me through this deceitful stage of being. May I ever feel, that through the dear Messiah, I am relieved from the fear of death, and eternal condemnation.

Tenth Evening.

What is death? how common the sound to my ears, but how strange the sense to my feeling. What must it be to take a long, a lasting adieu to the sun, to the moon, to the starry heavens; to times and seasons; and to all mortality? What will dying be with me, is a question of some concern. Am I to imitate the nightly taper, whose lengthened flame falls short and shorter still, until the last short spark is left to lose itself in awful darkness; or must I die away more quickly, like some firm oak, whose root strikes deep the forest plain; struck by the flash of tempest, and left to perish by a moment's work. The Lord knoweth the day of my dying, and I will trust him Amen, and Amen.

NOTES on the 12th chapter of ECCLESIASTES.

The above is a greek word meaning a public speaker. He tells us to remember now our Creator or Creators, as the original word denotes, a plurality of persons. We are to do so in our best days; there is here no relation to time, but it denotes our vigorous days, the best days we should choose in life, when physical inclinations are most active.

'While the sun or the light or the moon be not darkened'—This may be used metaphorically, implying the dissolving of nature or what is called the breaking up of nature; when the functions of the body cease to perform their wanted constant results.

'In the day when the keepers of the house shall tremble, and the strong men bow their backs'—The bones which in old age petrify, the cartilages and tendons turn into bones, the muscles and nerves into cartilages and tendons, and all their soft parts lose their elasticity, and turn in a great measure, into that which they are going to be dissolved.

'The grinders cease because they are few'—An obsolete word signifying the teeth.

'They that look out of the windows be darkened'—The eyes which in old age grow flat.

'The doors shall be shut in the street'—Used metaphorically; those open ways or passages, in the body of man, which the matter of nourishment passeth along without molestation.

'The sound of the grinding is low'—This alludes to the noise made by the hand-mills, in which the eastern nations daily grind their corn. The sentence shows the feebleness of old age to labour.

'He shall rise up at the sound of the bird'—Old age shall be restless.

'The daughters of music shall be brought low'—The musical powers shall fail. Fears shall be in the way, old age like infancy shall fear falling.

'The almond tree shall flourish'—The hoary head similar in color to the almond tree.

'The grasshopper shall be a burden'—This means the man himself. It should be rendered, the locust shall burden itself, shall become enfeebled, and scarcely able to support itself; so is old age, dry and shrivelled, the back bone sticking out, the knee projected forward, the arms backward, the head downwards, lank and lean, like indeed the grasshopper or locust.

'Or ever the silver cord be loosed'—The spinal marrow which has a silvery appearance, and is of so delicate a structure, that when bruised, creates either paralysis or death.

'The golden bowl be broken'—The innermost membrane, called by anatomists, 'the pious mother' because it defends the brain, and is of a yellowish color.

'The pitcher be broken at the fountain'—The collapsions of the arteries, particularly of the aorta at the approach of death.

'The wheel broken at the pit'—The lungs becoming incapable of inspiration, can receive no more blood from the right ventricle of the heart, and consequently the circulation ceases, and the man dies.

'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it'—Thus do we see in this verse, the Deity in the original expressed by another name, yet retaining the plurality of person.

What are the principal features of this chapter? Firstly, the serious consideration of the divine power of God who fashioned us.

Secondly, The folly of all human confidence independent of that power.

Thirdly and lastly, It exhorts us to reverential fear, it points out the immortality of the Soul, and a awful day of Reurrection.