

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

That God in all things may be glorified through Jesus Christ.—PETER.

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THE RELIGIOUS INTELLIGENCER,
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FOR NEW BRUNSWICK AND NOVA SCOTIA.
REV. E. McLEOD, Editor & Proprietor.

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THE SPIRITUAL VOYAGE.

PERFORMED IN THE SHIP CONVERT.

Under the Command of Captain Godly-Fear

From the Port of Repentance unto the Haven of Felicity, on the Continent of Glory.

AN ALLEGORY—IN NINE CHAPTERS.

CHAP. VIII.

The island described—entertained by old Captain Standfast and old parson Evangelist—saw a representation of one of the prince's palaces, and a rushing prospect from the hill Heavenly-mindedness—heard of the loss of several vessels—saw the little vessel Aim-well come ashore—engage a few more hands—set sail.

Of all the places we touched at in our voyage, this island of Perseverance excels in many respects; whether we consider its productions, its inhabitants, or its situation. The fruit of this island are of the finest flavor of any I ever tasted; of the greatest variety and in the greatest abundance; hence they are very cheap, and several kinds of them may be preserved fresh and good a great while at sea. All sorts of provisions are here in the greatest plenty. The climate is between the extremes of heat and cold and agreeable to the constitution of all who either touch at the island on their voyage, or settle there for life. But the things which rendered it so very agreeable to us were the principles, manners and customs of the inhabitants; we found they were all to a man friends to our Prince. Hence, as we were in his service, we met with a hearty welcome from every one, in every part of the island. All seemed desirous of our company and endeavored to render our stay among them as agreeable as possible. Here we met with several who had been long in the service of our Prince, and from whom we received much information and instruction.

Most of the inhabitants were rich; not in the goods of this life, but in durable riches, and righteousness, which fade not away; and they made the best use of them I ever observed a people to do; they used them to the honour of our Prince and for the good of each other. The inhabitants, in general, are very communicative; and some of the old officers of the Prince more particularly so. Old Captain Standfast was a very agreeable companion, and frequently entertained us with anecdotes of the Prince's kindness; of the superior conduct of some of the Prince's captains, and now and then of his own adventures. He was a very modest man, and never spoke in his own praise. He was very fond of Captain Paul's voyage. I also perceived Captain John was a great favourite with him. To hear him relate the feats of some of his brother officers, was very edifying. We were also introduced to (as he was called by some) old parson Evangelist. He had been chaplain to many a ship that had arrived safe in the port of Felicity. The old gentleman was a parson of great information, and general delivered himself in such a pleasing animated manner, that he would attract your attention and interest in your feelings to a surprising degree; you could not but help admire and love him.

We were informed the good old parson was in great favor with the Prince; that he had accompanied him in a long tour he made in his youth on the continent of human nature; and that Evangelist stood up by the Prince at a time when most of his followers forsake him. Hence the Prince had conferred very singular honours on him.

He explained to us many things which we had observed on our voyage, that, till he informed us, we were at a loss to account for. The old gentleman had in his many voyages collected many curiosities, among which were some valuable pictures, or representations of important things; which appeared to be particularly so, by his explanation of them. He showed us a curious representation of Lucifer, in the various shapes in which he appears to mankind; and explained by what means he took and destroyed so many vessels, and did such damage to so many of the ships in our Prince's service. According to the old gentleman's explanation, and I believe it was correct, Lucifer always endeavored by one means or other to get some of his friends on board in disguise; and if they get into office, his work is done, generally speaking. He also showed us a representation of one of the palaces of our Prince. He said it was built of lively stones, more precious than the gold of Ophir; in this place the Prince often resided when on shore. All the officers of his household, and every one of his servants are men to be wondered at. The very animals of the house are holiness to the Lord.

One fine day the old gentleman conducted us up one mountain in the centre of the island, I think

called it the mount of Heavenly mindedness.

The prospect was delightful. Here we had a full view of the whole island; we now saw the fields, the vineyards and orchards, the gardens and groves, and the various streams of water, clear as crystal, running in every direction. But the most entertaining sight, was through a class, which the old gentleman presented to us. We saw, or thought we saw, a glimpse of the continent of Glory. This sight so animated us, that for the present, we not only forgot our past sufferings, but were ready to conclude no dangers we could possibly meet with, would in the least discourage us any more. This place was so agreeable, that some of us were for staying all day; but our pilot who was one of the company, pointed to a monument, and desired one of the company to read what was written thereon. It was this sentence, "Depart ye; for this is not your rest." So we returned to our ship and related what we had seen to our comrades, which seemed to animate the whole crew.

While we staid at this island, we heard of the loss of several vessels; some of them which sailed from near the place from whence we came, and which we had seen several times on our voyage. That fine looking ship Fair-speech, commanded by Captain Eloquence; which we saw just before we entered the narrow. She ran on the rock that lies at the entrance of the straits, called Delusion, and every soul perished. Also the Brig Boasting, commanded by Captain Heady; she was lost in a gale of wind off the island of High-mind. We were much pleased to see the little vessel Aim-well, commanded by Lieutenant Fear, come safe into the harbour. Poor man, he met with many difficulties on the voyage. He was a good man, but very timorous; his fears, however, were of the right kind, though sometimes carried to excess. He was afraid both among friends and enemies. He had a very low opinion of himself; hence he was fearful of enemies. However, his conduct was such, that he was highly esteemed and noticed by the Admiral; but his fears were such, that he did not enjoy himself as he might have done. At length orders came for us to prosecute our voyage. The Captain therefore made every preparation necessary to sail with the first fair wind. We were advised by our pilot, and the good old chaplain, parson Evangelist, to engage a few more hands; as sometimes the remainder of the voyage proved troublesome; and as there were three or four stout hearty lads who might be procured. There were John Patience, Thomas Contentment, Edmund Steady and Joseph Steadfast. These we engaged. The hull of our ship was on the decay; especially in some of her upper works, but this island these could not be remedied. Our cable and anchors however were strong; indeed they were the best articles belonging to the ship. Well, all things being ready, we only waited for a wind to carry us out of the harbour. The evening before we sailed we spent very agreeably in company with several gentlemen of the island; among whom was the good old chaplain. He gave us much information with respect to the remainder of the voyage; pointing out those places where we might expect difficulties, and directing us how to overcome them; and after he had recommended us to divine mercy, we took our leave.

Parable of the Temple.

BY ELDER CHAS. J. ORAM.

Continued.

Again, The stones of the temple, before they were "made ready" were all in one and the same condition. It is just so with the human family. All by nature are the children of wrath. God has concluded all under sin. All have gone out of the way. There is none (by nature) that doeth good, no, not one. They are a mass of corruption, a mountain of iniquity. In this state they must remain till God speaks and says, who art thou O great mountain before Zerubbabel thou shalt become a plain. And he shall bring forth the headstone thereof with shoutings crying Grace, grace unto it. And if an inquiry should arise in the minds of any relative to the power by which this great work is performed, we reply; that it is not by might—human might, nor by human power "but by my spirit saith the Lord of hosts." Yes dear reader, the spirit of God is the great power by which this great work is accomplished, and when it is completed and all the redeemed family gathered in, then the Lord shall put the head—that is the finishing stone to his own work amidst the shoutings of the Church. Again, The stones of the temple were not only "made ready" for the building, but every stone was made to fit in a certain place and would fit nowhere else. I remark here that it is to be feared, that there many in the Church, who are not in their proper place. There are many, no doubt, called ministers who are not in their place. In fact, it seems evident, that they do not belong to God's building at all, notwithstanding their outward connection with the Church here. And yet they claim not only to belong to the Church, but to be its main pillars. They set themselves up as teachers, whilst they themselves are ignorant of the first rudiments of Christianity, and have need of being taught, rather than to be teachers of others. On the other hand, there are others, who, no doubt, do belong to the building. The grace of God has renovated their hearts, and so they have been "made ready" still, it seems evident, that they are not in their proper place. The Apostle

speaks of having "gifts differing according to the

grace that is given us," and then goes on to say that if any one has grace or the ability to minister, let him do so. It is his calling. If another has ability to teach, let him attend to that. And if a third has ability to exhort let him exhort. Now, the man whose duty it is to teach cannot muster or preach sermons; or at least it is not his duty, and for the same reason the man whose duty it is to exhort cannot teach. And yet it is evident that there are many in the ministry, preaching or attempting to preach sermons, whose abilities even as exhorters are very limited indeed, and if called upon to give titles to their sermons, many of what are called by that name would be found to require three or four titles to answer to their contents; which at once proves that, properly speaking, they are not sermons; and so, as the Apostle expresses it, the eye attempts to perform the office of the hand, and the foot attempts to perform the office of the head. But the eye cannot perform the office of the hand, nor the foot that of the head, for as it is in the natural body; so also, it is in the Church which is Christ's mystical body. In the natural body the perfection of the whole depends upon the perfection of each organ, and so it is in the Church of Christ. The perfection and highest usefulness, of each member, consists, not in his possessing the talents, or doing the duties of another, but in rightly discharging his own.

Again, the stones of the temple were all closely united—connected together, and, as some say, this cement was so strong and so firmly united the stones together, that the stones would break before the cement would give away. Whether this be so or not we are not prepared to say. One thing, however, is true, and it is well said that "union is strength." "United we stand, but divided we fall." David says, "Behold how good and how pleasant it is for brethren to dwell together in unity." How desirable a thing is union in the Church—a union among all real Christians. The church cannot exist without it. Hence says the Apostle "endeavouring to keep the unity of the spirit in the bonds of peace, is, and the way to keep the unity of the spirit in the bonds of peace, is, to walk worthy of the vocation wherewith we were called with all lowliness of mind, and meekness, with long suffering, forbearing one another in love." Love is of God; and the Apostle says, "but as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." Let us remember that the Church is one body, and that body is animated by one spirit; it has "one Lord, one faith, one baptism, one God, and one Father of all. And whatever agents are employed in the Church they are all working, or should be, with a tendency to the same object, viz: building up believers in their most holy faith, forming a beautiful symmetry and unity, and thus growing up in Christ their living head in all things. Let us then look to God for uniting grace, for never did the dew of heaven in time of drought, even prove more refreshment and beneficial to the mountains of Judah than are the influence of grace when descending in soft silence from above upon the church; in the union and communion of which God commands the blessing, even life for evermore. The grace or love of God may be compared to the cement. Love is stronger than death. Many waters cannot quench it; it is stronger than nature; nature will give way, the stones will break under the pressure of the heavy hand of death; but grace unites us to Christ forever, so that neither height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." But stone was not the only article used in building the temple. "Send me," said Solomon to the King of Tyre, "cedar trees, fir trees, and al-gum out of Lebanon." Man has a soul as well as a body. He is composed of air, earth, and water. There are the material; whilst his soul is immaterial and must exist forever. The stones of the temple are, no doubt, still in existence, and will continue to exist "till time and nature shall be done away, or, to use a very simple figure, 'till the cedar, the fir, the al-gum' have long since crumbled to dust. Now, as stone and different kinds of wood were used in building the temple, and had to be made ready, and as in preparing it various kinds of tools were used; so in making up God's temple on earth, and also preparing as for his temple on high, various kinds of gospel tools are used. Such for instance, as the hammer of truth, the chisel of conviction and sorrow, the jack-plane of repentance and self-denial. The fointer of watchfulness and prayer. The smoothing plane of faithfulness and humility, and, lastly, the polishing stone of holiness and love. The word or truth of God is compared to a hammer and a fire. "Is not my word like a hammer and a fire?" "Is not my word like a fire saith the Lord, and like a hammer that breaks the rock in pieces." Truth, like a hammer breaks in pieces the rocky and flinty conscience of the sinner whilst the fire of love dissolves and melts him into deep contrition of soul. And now he sorrow as he never sorrowed before. With David he can say, "I am desolate and afflicted." Turn thee unto me, and have mercy upon me. Look upon my affliction and pain and needy, and destitute, and my heart is wounded within me." But this must needs be, there is no salvation without it; for sorrow—Godly sorrow worketh repentance unto salva-

tion not to be repented of. There must be a great change—a change, according to our blessed Lord's words to Nicodemus, as great as the first coming into a state of existence—a springing into being life; so important a change that with out it there is no such thing as being ready for the building. The sinner must be broken and melted and then moulded into the image of Christ before there is any real admission into the church on earth, or into heaven hereafter.

Again, not only Israelites, but also strangers were employed in building the temple. "And Solomon numbered all the strangers that were in the land of Israel; and they were found an hundred and fifty thousand and three thousand and six hundred." Among these were "burden bearers," "hewers of stone," and "overseers to set the people to work." We observe here that "they are not all Israel that are of Israel." Many will say, says Christ, in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have we cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you, depart from me ye that work iniquity." This is a dreadful consideration, but thus it will be. God, as a Sovereign, however, has a right to employ what means he sees fit to carry forward his work in the world. He has a right to do what he will with his own. He may, and no doubt often does, through his love to the souls of men, bless the labours of ungodly ministers. He bestows upon them eminent gifts, and their talents are a source of public utility; at the same time they are "strangers to God," destitute of the spirit of the gospel, unwholy in their lives and unrighteous in their conduct. They can point out the way of eternal life to others, but will not walk in it themselves. How awful is it to see men helping forward the spiritual benefits of others, who never share in it themselves. So it was with Noah's carpenters; they helped him erect the Ark, but yet despised the refuge.

Again, Solomon fed his workmen with plenty and everything of the best. "Now, therefore the wheat and the barley the oil and the wine, which my Lord hath spoken of let him send unto his servants." We remark here that there are many who think that almost any thing will do for God's servants now. They find a great deal of fault because they do not labour incessantly and that too at their own expense or nearly so. They may occasionally give, as they call it, a little barley, and then think they have done something great; while they keep the "wheat, the oil and the wine" for themselves. We have known churches to employ a minister, and after he had faithfully performed the labor, the church would withhold his salary—cheat him out of his fair (foul) pay. Again, it may be said that the temple comprised the Porch, the Sanctuary, and the Holy of Holies, and these were surrounded with spacious courts, chambers and apartments, which were more extensive than the temple itself. We observe here that we may consider the Porch an introduction to the Sanctuary, and the Sanctuary an introduction to the Holy of Holies. Now, the Porch may represent the Mosaic, as it is called, the old dispensation, the Sanctuary the new or gospel dispensation, whilst the Holy of Holies represents heaven itself. The inspired writers, however, make very little distinction between the Sanctuary and Holy of Holies, but generally speak of them as being one. Now, as the Porch, Sanctuary, courts, chambers and other apartments all united and formed one temple, so it has always been with the church of God, or real Christianity. Although we have different dispensations, although we have had Patriarchs, Prophets, Apostles, Martyrs, Confessors, &c., still they are all one and all taught the same doctrines of pure religion. True, the old dispensation, compared with the gospel, was very dark, it being only a shadow of good things to come, whilst the gospel, and dispensation of light, a liberty is very imperfect compared with a heavenly state, for, at best, whilst here, we only know in part. But when that which is perfect is come then that which is in part shall be done away, or, to use a very simple figure, The Jews had Christianity in the bud, we have it in full bloom, whilst such as are admitted into the paradise above will pluck the life fruits of immortality.

Christians Don't Care about my Soul.

I was sorrowfully reminded by these words of my own case. I was born, and lived until past twenty in a quiet western village with many religious privileges. From my earliest recollection I had strong religious impressions. At the age of nine years, another little boy and I used to spend much time in praying, and trying to help each other to be Christians. Our seriousness was noticed, but none cared for my soul.

I grew up, but still none cared for me. Regularly I attended church, often put myself in the way of professors of religion, almost aching to have them speak to me about my soul and Jesus; but none cared for my soul.

The minister seemed never to say a word to me on personal religion. One day we rode by ourselves thirty-two miles in a carriage, but not a word for my soul did he utter. God talked to me, for we were overtaken by a severe thunder storm, thus giving the minister a fine opportunity to open on the subject, but not a word. Alas, alas!

I finally sought out an old lady, and asked her

"what I must do to be saved." And the first the minister, elders, deacons, knew about it, I hoped that I had been converted.

These things ought not so to be. Christians, be careful; blood may be upon your skirts in the Judgment.

But, sinner, let me entreat you, if no one cares for you, be sure that you care for yourself. Speak to the Christian, if he does not speak to you; you may, and probably will, find a warm heart sorrowing for its own neglect, and ready to love and pray for you, and guide you to Christ. Remember, if you perish, it will not even be one drop of water to cool your tongue, for you to say, "Christians don't care about my soul."

[Seaman's Pastor, in American Messenger.]

Not Weary in Well-Doing.

Some years ago, a gentleman then residing in this city, proposed to himself, as a means of doing good, the visitation of the whole Fourteenth Ward. Accordingly he called at every house, large or small. He made accurate minutes, and kept a record of all persons in the ward, so that at any time he could send other visitors to the house who might inquire for the inmates by name. In a family of Roman Catholics he found eight children, two of whom were young men and two young ladies. He invited them a second time, when they again gave him their promise, but again broke it. He went several times afterwards, with no better success. At length one of the young men was taken sick and died. The family then sent for their visitor. Two others were sick at the same time, father and son; both had the consumption, and neither could live. They were very poor. The oldest of the boys who could work was out of employment. A situation was immediately obtained for him by the stranger. Visit followed visit, till there was a thorough acquaintance and an undisguised sympathy between the missionary and the family. The sequel of this story is as follows:

"One evening," said the missionary, "while I was talking with the young man on his dying bed, the sufferer, who had lain for some time without speaking, suddenly turned toward me with a changed expression on his countenance. It had been impossible, before, to get a reply from him to any question touching his religious experience; but now he replied most cheerfully. I discovered at once that there had been a change in his feelings. He gave evidence of being happy, and expressed a cheerful confidence in his preparation for death."

"The father died, and I buried him. Two weeks afterwards, the young man also died—in the triumphs of the Christian faith! The two sisters shortly afterwards united themselves with a 'family Bible class' the mother came to church; the younger children were taken into the Sunday school; and in a short time I had the pleasure of welcoming the mother and the eldest daughter to the Communion table of the Lord. One of the daughters has since died, like her brother, of consumption; but like him, also, in the faith of Christ."

In all, five individuals in that family became hopefully converted through the instrumentality of the persistent and undiscouraged visits of a faithful missionary!

Speak to that Young Man.

He is in no special danger from the vices and temptations already specified. At most points he is strongly fortified against the seductive influences that ruin so many of our young men. He abhors their evil courses; he shuns their pestiferous society; he keeps far remote from the places where they congregate. How much of moral principle is incorporated with the other elements of his safeguard, is known only to the Searcher of hearts; but it is very obvious that a peculiar selfishness is, in part at least, his protection. The plan of life which he has marked out for himself forbids the gratification of expensive appetites. He cannot afford to be immoral.

The simple truth is, that he is determined to be rich. How this passion became excited, we need not now inquire. It is far more important that it should be restrained and held within proper limits. He hardly knows why he wished to accumulate, unless it is that he may be able to say, "I am rich!" If now asked to name the amount that would satisfy him, he would probably say "a hundred thousand." This he intends to have within a given number of years, and toward this one point he is now bending all his energies. For this he thinks, contrives, eats, drinks, sleeps, wakes, reads, writes, walks, rides, converses and is silent. For this he enters into company or avoids society; for this he marries or lives single for this he boards or keeps house; for this he selects his place of worship or has none. In every thing he has respect to the increase of his gains. Domestic relations, friendship, literature, science religion, must all subserve his one object. He will give away, if you can convince him that it will promote his temporal interest.

Speak to him. His mind is set so strongly in one direction, and has already dug for itself so deep a channel, that it may be difficult either to check or divert the current. But he has not become hardened in avaricious habits. He has yet some susceptibility of impression from the lessons of wisdom and experience. Give him a sketch of your own history. Tell him the history of your neighbors. Tell him what an old citizen said a few days since. "I have been," said he, "well acquainted with business men in this

city for sixty years, and I have found that out of every hundred merchants, ninety-seven have failed once, and seventy-five a second time."

Reason with him. Show him the uncertainty of riches, and how inadequate they are to satisfy the mind. Above all, show him how fearfully the effort to acquire them interferes with duty to God and man, and how the possession of them increases the difficulty of the soul's salvation. Quote to him the language of the Son of God in Matt. 6:24; and Mark 10:25—also the language of the Apostle Paul in 1 Tim. 6:9, 10.

Science and the Bible.

In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless excites a great and growing interest, and it is this: It is true that science in its freest development in the least degree contradicts any written word of God? Once it was said that it did, but what are the last results? That the progressive science of the nineteenth century and the statement in the blessed book show that true science and true religion have a common origin—the bosom of God. Now, mark, your Bible was not written to teach science, but it is the only book that stands the test of science. The Veda; the Shaster and the Koran cannot stand the test, but the Bible can, and even when it seems to us beset with difficulty and mystery, those passages by modern investigation shine with a brilliant light. Let me mention to you one or two proofs of this. First of all the Bible never hints a system of science. If it had been written by mere human writers, they might have indicated here and there a system of science. It speaks of flowers and trees, from the hyssop on the wall to the cedar of Lebanon, but there is not a hint of a system of botany. It speaks of stars, and sun, and moon, but not a hint of a system of astronomy. So that no investigator or professor of science can assert that he is in the least degree assisted or impeded in his system of science by the Bible; so that it seems to me, the silence of the Bible is as impressive as its eloquence, just as on the dial the shadow and the sunshine are alike instructive as to the hour of the day. Then take the word "firmament," which you find in Genesis. In the Greek it is translated by a word signifying a concave with a vast solid mass. Translators translated it according to their knowledge, but when you go back to the original word you find it means a space without limit. So that, you see, Moses was far in advance of those who translated him; for the actual truth is disclosed by modern sciences. Take another instance; Job speaks of himself as standing on the circle of the earth; and Isaiah speaks of the circle of the sea. Now, you know that the roundness of the earth was for some years regarded as a heresy by the Church of Rome; but no one believes now that it is a flat surface, except perhaps, Archbishop Cullen. Take one thought more; "Who can sway the influence of the Pleiades?" Many have wondered what was the influence of the Pleiades. Science, however, tells us that the stars, and the sun and the moon and the earth and the leading satellites, constitute one group which revolves round a central sun, and that central sun is one of the Pleiades. Here science, when it does refer to science it is always correct.—CUMMING.

Good Resolutions.

There is a prodigious strength in resolution; and wonders have been wrought by resolutions deliberately made and persistently kept. How many individuals, for instance, far down in the degraded scale of intemperance, have by resolving—will never taste another drop of the liquid, fiery ruin, and abiding in that resolution, been stopped in their career of debasement, and stood forth once more respectable, influential, and prosperous. In "Hawes Lectures to young Men," is related the case of young man who having consumed upon his lusts a large estate which had fallen to him, became desperate, and was on the point of committing suicide. At this crisis he made the resolution—"I will recover what I have lost." He immediately commenced acting upon it, continued so to do, regained a larger sum than his original patrimony, and died worth three hundred thousand dollars. Direct, mighty efforts of the human will, committing persons to virtuous, laudable courses of action, have carried them by the spring and energy of those efforts, over obstacles seemingly insurpassable, and won for them imperishable renown.

There are many good resolutions. That was a good resolution of Joshua—"As for me and my house we will serve the Lord"—and well would it be for every head of a family to make the same resolution. That was a good resolution of the Psalmist—"Evening and morning, and at noon will I pray"—and well would it be if all had stated seasons, when in communion with the Great Supreme, their warm aspirations went up incense-like to the skies. That was a good resolution of the repentant Prodigal—"I will arise and go to my Father, and will say unto him, Father I have sinned against heaven, and before thee"—and well would it be for every unconverted sinner in his spiritual bankruptcy and misery, and when a wretched eternity awaits to say the same and seek in that God whom he has abused, a refuge, and a portion for his soul. That was a good resolution of the Prophet Isaiah—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the