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REV. E. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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The Intelligencer.

A MAN OF GOD.

BY THE REV. G. M. RANDALL, D. D.

"A Man of God."—1 Sam. ix. 6.

The noblest name ever bestowed upon a mortal, was given to the prophet, when he was called, "A man of God."

The lapse of ages has wrought no changes in the glory of his title. It is now, as it ever must be, the highest designation that a human being can attain in a fallen world.

The children of men are naturally ambitious. They aim at distinction, and struggle for titles. Rarely is one found so strangely unrelated to the world around him, that he neither seeks nor desires a place of prominence or power, and cares not for the record of his life, which others are to read. The distinctions of the world are sometimes accorded to him who labors for them, though rarely to the full measure of the ever-expanding demands of his ever-ascending spirit.

This universal disposition is early developed. The young man aims to be a man of wealth; or, he desires to be a man of talent; he strives to be a man of influence; he covets the place of a man of power; he is anxious to be a man of learning. Honors have a charm for his young eye, and he wants to wear them just as soon as he reaches a man's estate.

Nor does this feeling subside when the ardor of youth gives place to the sterner qualities of mature life. It marks distinctly, the manhood of the race, until it reaches the second childhood.

Yet, how like man himself are the distinctions for which he lives and labors! They are here to-day and gone to-morrow. Like the morning cloud, they take on the form of substantial beauty, and stand before the horizon, embrowned by the glories of a rising sun, and in an hour they have vanished. They have faded away, like a dissolving view, beyond the reach of any resurrection of earth.

In contrast with all this, there is an abiding distinction, which towers infinitely above them; lies beyond the ebb and flow of the tide of human events; is at the mercy of no fickle fortune, and which neither comes nor goes at the capricious bidding of the popular will; it is the immortal honor attained by Samuel the Seer, when he received the title accorded to him in the text: "A man of God."

That name above every name of earth; that title, before which every honor of the world pales into a blank, is within the reach of every child of Adam. There is no better passport for the living, no nobler eulogy for the dead, than that which is found in this appellation. But this distinction is not limited to the ages of time. It goes with the soul, in its joyous journey to paradise; and while it marks the track of life on earth, with a bright line of celestial light that makes the memory of the saint precious and profitable, it sheds a halo over the spirit in the spirit-world, which, in the celestial atmosphere of heaven, is intensified into "a crown of glory that fades not away."

It surely becomes us, to have an intelligent appreciation of those elements of character which constitute a claim to this great prerogative of immortality.

"A man of God" is he, who, while he believes in God, keeps his heart and life in harmony with his belief. He walks and works under the eye of that Omnipotent Being, who takes cognizance of every thing of earth, from the fall of a sparrow to the founding of an empire; to whom he is to "render an account of the deeds done in the body," when the body has done its deeds; looking daily and diligently to Him for direction and for protection, and for that perennial blessing, which alone can crown his life and his labors, with the abiding glories of a true success.

Recognizing the Sovereign of the skies as the supreme source of every good, he walks humbly before Him in a conscious sense of his unworthiness, and has no proud looks, nor defiant thoughts, nor rebellious words. The spirit of an humble submission and a holy obedience rules in his heart, controls his life, and identifies his career with the cause of Heaven.

The "man of God" believes the Word of God, and receives it as a revelation of the Divine will; a message from his Father to himself, written for his learning. He believes in its inspiration, in its infallible wisdom, its gracious promises, its divine laws, its system of salvation. He makes it the rule of his life in time—the foundation of his hope in eternity. He loves it and he honors it, and holds fast to it, as the most precious treasure, that the Creator has committed to his hands.

The "man of God" is a man of prayer. His filial, fervent love makes him such. As a child, he seeks for communion with his Father in Heaven. To Him he looks, and delights to look, for pardon for the past, for strength for the present, and for direction in the future. Feeling his sinfulness, he hastens to confess it; conscious of his entire dependence upon the bounties of the Divine hand, he implores the gift which both soul and body require, and as gratefully, thanks the mercy that bestows it.

He sees the hand of the Almighty, in every event that betides his pilgrimage, and seeks to have his prosperity and adversity sanctified to his best good.

The "man of God" is, moreover, a man of faith. This is the light of the law by which he walks, and by which he sees two worlds at once. By this religion is made a reality. His faith in the power and wisdom and goodness of Him, in whom he believes, is firm and abiding. He has faith in the Gospel, the only way of salvation, in all means of grace therein ordained, for the rescue of a ruined world, from the joint dominion of death and the devil.

The "man of God" has faith in the Son of God; in His divinity, in His atonement, in His intercession, in His all-sufficiency, as the Saviour of mankind.

He has faith in the Holy Ghost as the world's Regenerator; the soul's sanctifier; the Christian's comforter.

The "man of God" has faith in the Church of God, because it is the Church of God. It is, in his eyes hallowed by the promised presence of Him who founded it upon the rock of His own immutability, and has replenished it with His own immutability, and His Holy Spirit; and has cast about it the shield of His own divinity, so that "the gates of hell shall never prevail against it." He has faith in it, as the divinely ordained reformer of the world, in its grand consummation of the great work of

evangelizing the kingdoms of the earth, so that they shall become the kingdoms of Christ. Hence he is loyal to it; it loves it, serves it, defends it; labors to extend it, delights to dwell in it, and hopes to die in it.

The "man of God" honors the ordinances of God, by promptly receiving them, and devoutly employing them, because they have been divinely established. It is the divinity of their authority which is to him, conclusive of their necessity. Hence, he neither dares, nor desires to undervalue them, nor to neglect them. He does not allow the superstitions of any class of Christians to draw him into an undue estimate, nor to drive him into an unlawful neglect of what God has ordained as sacraments in His Church. He holds to them, honors them, uses them, as the creations of Christ for the special spiritual benefit of his people. He makes them just as important as Christ made them, no more or no less. He is not afraid to place this value on them, feeling that when he rightly reverences and duly employs them, he honors Him who ordained them, and receives a spiritual benefit in his own soul.

The "man of God" is he who is no longer "a man of the world." He has learned, and is acting upon the lesson, that he "cannot serve two masters." He has submitted himself to the sovereignty of the Most High. Having surrendered his own will to that of his Maker, he subjects his reason to Revelation, and thus completely subordinates the human to the Divine; hence he does with a willing heart and ready hand, whatever God requires him to do, whether he is able to see the reason for it or not. His life is, therefore, always and everywhere, marked by a spirit of hopeful, trustful obedience.

The "man of God" is a man of holiness; since "God is holy," and "without holiness" no man can see God. He aims to be perfect as God is perfect, and holiness is the crowning excellency of that perfection. He seeks to clear himself of the entanglements of sin, and to wed his heart and life to the principles and the pursuits of the undefiled.

GOD IN MAN, is the immaculate model of the "man of God." Jesus Christ is his great exemplar. To walk in the steps of the Son of God, as He walked when he was in the flesh, to have His mind, to cultivate His spirit, to imitate His conduct, to obey His precepts, to follow after Him and as near to Him as he can, is the aim and the effort of the "man of God." All his duties and all his pleasures are graduated by the scale of a divine love and law, marked by the unerring hand of Jesus. Hence, as a sinner, seeking his salvation, as a saint glorifying his Redeemer, and laboring for others' welfare, he abides in the Church, and proves by the soundness of his faith, by the faithfulness of his labors, and by the integrity of his heart and life, the genuineness of his profession.

But the "man of God" is not only a faithful Christian but a dutiful citizen. He regards Jehovah as the King of two kingdoms, and himself the subject of both. Hence, he is as careful to be as correct in his business as he is devout in his devotions; and is loyal to the State and to the Church since the government of both is divine.

In rendering to "Caesar the things which are Caesar's" in "honoring and obeying the civil authority," in cheerfully bearing the burden of the public tax, in promoting good order, in respecting the laws, in sustaining the government, and in doing what he deems to be the duties of his religion; and thereby shows to the world, that he is "a man of God."

When God calls the "man of God" to die in defence of the faith, then he goes cheerfully to the stake to receive the crown of martyrdom. When "Caesar" calls him to the scene of fiery conflict, in defence of the Government, which Heaven has ordained, and under which Providence has placed him, then he promptly heeds the call, and goes firmly forth as "a man of God," to fight for that heritage of liberty, which Heaven has given him to use, to enjoy, to defend, and to transmit.

The "man of God" unites in his life, the saint and the citizen, and by his consistent conduct adorns the character of both. He ignores no duty, flinches at no hardship, rightfully demanded of him, in Church or State. He manfully stands forth to bear the common burdens, to do the common duties, and to share the common dangers with those who are united with him, in the same household of faith, or in the same national family.

The "man of God" manifests his faith by his words, and carries his religion into the world wherever he goes, and thus reflects to all about him, the brightness and the beauty of the Sun of Righteousness.

STATED DAILY PRAYER.

BY THOMAS GUTHRIE, D. D.

It is the morning and evening that Nature, who gives her nights to sleep and her days to work, gives, if I may so say, her worship to God. At dewy morn and eve, from their golden and silver censers, the flowers offer the incense of their fragrance, and the sky and woods which were mute during the heat of the day and darkness of the night, break out into a melodious burst of song. The bird that, leaving God to care for it, sleeps with its head beneath its wing in the darkness, and spends the busy day gathering its food or catering for its young, drops at even from the skies, singing into its grassy nest, and mounts thence at rosy dawn to praise God for the day.

And so, in a way, does every man and woman who has the heaven opened to a Christian's character—morning and evening finds them on their knees before God. What day closes without many mercies to be grateful for, and many sins to be confessed and pardoned? and what day is entered on that has not burdens to be borne and battles to be fought, to which it behoves us to go forth guided by the counsel, guarded by the power, strengthened by the grace, and defended, like a mailed warrior, from head to heel, by the whole armor of God? To omit prayer is to go to battle having left our weapons behind us in the tent; to go to our daily labour without the strength imparted by a morning meal; is to attempt the feat, where breakers roar and rocks hide their rugged heads, without taking our pilot on board. If from a sense of weakness Moses, on Sinai's thundering, flashing, quaking mount, exclaimed, "If thy presence go not with me, let us not go up," well may we say of the world, with its daily trials and temptations, works and warfare, "Unless thy presence go with us, let us not go down." Therefore ought men, and women, in every rare circumstance, always, morning and evening, to pray. Thus, like soldiers on the conflict, we gird our swords for battle with the

world, the devil, and the flesh; and thus, when the day's combat is over, retiring to pray we apply a healing ointment, the balm of Gilead, to the wounds of conscience; and thus, as a begrimed workman on coming home repairs at eventide to bathe in flowing river or swelling sea, we resort to prayer to wash away sin's daily guilty stains in the fountain of Jesus's blood.

Judge Hale, one of the greatest ornaments of the English Church and the English bench, in expressing the value he set on the Sabbath as a day, not of business or worldly recreation, but of holy rest, said that he found the work of the week good well according as the Sabbath had been kept well. For as I have seen one stroke of an eagle's wings send her, without further effort, sailing a long way on through the fields of air, the impulse which a wellspent Sabbath gave him was sensibly felt throughout all the running week. As much may be said for daily prayers—the morning, elsewhere than in the skies, settling, for good or evil, for conquest or defeat, for progress or backsliding, the character of the coming day. Therefore ought men always to pray, morning and evening day by day.

Are our bodies so constituted that the food of one day suffices for the wants of the next? Do even occasional breadths dispense with the necessity of daily bread? Are the arrangements of nature such that one bright day each week is enough—sufficient to melt the snows of winter, to turn the naked forests into a sea of foliage, or cover our fields in autumn with sheaves of golden corn? No; the body needs daily bread; fields for the ripening of their fruits, and gardens for the beauty of their flowers, need daily sunlight, if not sunshine. And the soul cannot thrive, nor its graces grow, without the daily prayer to God and frequent communion with the skies. I say, therefore, we ought always to pray morning and evening, at the least; so much oftener, so much the better—and the result, if it is devout, earnest, believing prayer, will be to maintain our spiritual life under what appears the most unfavorable circumstances. On the rocks by the sea-shore I have seen marine creatures living when the tide was out; not in the briny pools it leaves, but on the dry and naked rock—in the withering air—in the burning, broiling sun. They live because, when twice each day the foaming tide came in, and rising, covered the rocky shelves, they clung to it, they opened their shut and shelly mouths to drink in water enough to last them when the tide went out, and till next tide came in. Even so, twice a day also at the least, we are to replenish our thirsty souls—fill our emptiness from the ocean of grace and mercy that flows, free and full in Christ, to the least of saints and chief of sinners. In Him dwelleth all the fullness of the Godhead bodily.

THE DREAMY HEARER.

In one of our large churches, perhaps the one in which you, my reader, are wont to sit, there sat from Sabbath to Sabbath a tradesman of respectable position in life. He came as many others come; he went as many others may go. For some fourteen years he was "a constant hearer," so the officials said.

This man was sick, and in view of death, when a minister called to see him, and carefully inquired into his state of mind. He was unconquered; and more than this, he was dark. When urged to seek for pardon, and not to rest until he knew his sins forgiven, he expressed great surprise. He did not know that it was possible.

"Not know that it is possible! Have you not attended—church?"

"Yes," was the reply; "but I do not know that I ever heard a sermon."

"What do you mean? You have regularly sat there for some fourteen years and not heard a sermon? How can that be?"

"Why," said he, "the truth is: as soon as the preacher took his text I began to think of my business; and I acquired such a habit of abstraction, that, while the laws in sustaining me, preaching I could trace out on the panel of the seat before me, all the work of the past week; and, having reviewed that, could lay all my plans for the week to come. And the consequence is, that I do not know that I ever heard a sermon."

That man had a long affliction, and we have good hopes that he proved the joy of pardon ere he left this world. But how many dreamy learners are left! Not sleepy hearers, who tell all around them that they are not hearing anything; but dreamy hearers, who sit with eyes wide open, and ears quite closed. What were you thinking about, my reader, only the last time you sat under the sound of the Word? Business past, business coming; pleasures gone, pleasures for to-morrow; some one's dress, or it may be, your own; or what else?

Be sure that to sit in the house of God will not secure to you the profit of the service, unless you will take care to listen, to "mark, learn, and inwardly digest" what you hear. You are not serving God, but man, when you devote the hours set apart for the worship of God to thoughts of business or pleasure. Be watchful for the future, and pray that you may watch. Otherwise, when the time of trial, or when death itself approaches, you may find that you have failed to learn the lessons which most you needed; the very lessons which were most frequently set before you. Every sermon may be to you a means of instruction or of confirmation; only be not a dreamy hearer.—*Christian Miscellany.*

THE LEARNED MAN'S COMFORT.—"I have taken much pains," says the learned Selden, "to know everything" was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;' to this I cleave, and herein I find rest."

THE CHRISTIAN'S TRUST.—Rightly it is decreed that "the name of Jesus every knee shall bow." The Jew may trust in his sacrifice, the Papist in his penance, the Socinian in a life conformed to the morality of the New Testament, the infidel in one framed after a plan of his own, the nominal Christian in his punctual worship, added to his respectable character; but, alas! they need a better confidence, and they need a surer foundation for their hope of safety, since there is "none other name under heaven given among men whereby we may be saved," except the name of Jesus.

THE EYE OF GOD.

An individual once dreamed that the sky was one vast eye of God ever looking down upon him. He could never get out of the sight of this all-seeing eye. He could never look up, but this awful eye was gazing upon him. The thought suggested in this fearful dream is true. God's eye is always and everywhere upon us. His eye goeth to and fro in the earth, beholding the evil and the good. The darkness and the light are both alike to him. His eye sees offenders of every kind—the story-teller, the pilferer, the cheat, the swearer, the prayerless, the impenitent, and the disobedient. The Judge is always looking on. When Lafayette was confined in the Austrian prison of Olmutz, an invisible spy guarded his door, and watched his movements. An oracle was sent out through the door, just large enough to admit an eye to see and be seen. All that the prisoner could discern was that single eye, which perpetually watched him, for some eye was always there. The first object that met his waking gaze in the morning was that eye; and every movement in his cell throughout the day, he felt that eye upon him; his last thought at night was the eye was there. By no means could he escape its glance, even for a moment. It glared upon him incessantly, until the sight of it became almost intolerable. Is it not a fearful thought to a wicked person, that the ever-watchful eye of Jehovah is always and every where upon him? that though he take advantage of the darkness to commit iniquity by stealth, his most secret sins are set in the light of God's countenance? that he knows the subtle plannings of his deceitful heart, and his hidden acts of wickedness? that when he takes the utmost precaution to keep his guilt concealed, there is One present at its commission, by whom it will never be forgotten, and who will yet reward it according to its deserts? that when he looks on the right hand, and sees no man, on the left, and there is none to behold, there is a Being ever beside him, whose power he has the greatest reason to dread? "You have thought to look one way," said a boy to his father, when, having looked on all sides, he was about to commit a theft. "You have forgotten to look upwards." The words made the father falter in his purpose, and drove him, conscience-stricken and trembling, from the scene of his intended theft. The invisible presence of God is enough, were it properly realised, to arrest the transgressor in his course, to paralyse his arm when uplifted in the commission of sin, to make his tongue cleave to his mouth, when giving utterance to the language of falsehood or profanity, and his knees tremble, and his heart to quake, until he could plunge into the depths of the earth, if he might thus conceal himself from his sight, and escape from the presence of the all-seeing God—from the sight of him whose "eyes are on the ways of man."

BIBLE NOTE.

"These eyes shall see the King in his beauty."—(Isa. xxxiii. 17.)

What was the sight of Hezekiah, released from his affliction, and appearing cheerfully in his royal robes to his subjects, after the destruction of the Assyrian army, compared with another sight? "We see Jesus, who, for the suffering of death, was crowned with glory and honour." Some, in the days of his flesh, with their bodily eyes beheld the privilege. But this sight of him was not accompanied with salvation—"Ye also," said he, "have seen me, and believed not; and to those who were then before him he complained, 'Ye will not come unto me that ye might have life.'"

On the other hand, there is a substitute for this sight of him; and it is infinitely more available—and he is the subject of it, who sees him, not with the eye of the mind; not with the eye of sense, but with the eye of faith—"He that seeth the Son, and believeth on him, hath everlasting life." There is a spiritual perception of him, as much distinguished from common knowledge as the taste of a thing is from the report of it. Thus the apostle says, "It pleased God to reveal his Son in me," and, speaking of all Christians, as well as of himself, he adds, "He hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This sight of the Saviour will be evinced by certain effects. Self will be lowered. What can he think of his own excellencies who has been at the court above, and seen the King in his beauty? Self-admiration and self-dependence will then be at an end. "The proud look shall be humbled, and the lofty look shall be laid low; and the Lord alone shall be exalted in that day." So it was with Job—"Now mine eye seeth thee; wherefore I abhor myself, repenting in dust and ashes." So it was with Isaiah—"Woe is me, for I am undone; for I am a man of unclean lips; and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The world will fade away, and lose its charms. The sun of righteousness will shine it out, as the luminaries of the night disappear in the effulgence of day. Attachment will result from it. Love enters by the eye. And faith is the same to the soul as this sense is to the body; therefore, to them "that believe he is precious." He "dwells in the heart by faith." There will also necessarily arise a desire after more acquaintance and intercourse with him. Thus Paul, not because he was ignorant of him, but because he knew him, said, "That I may know him." There will also be an earnest desire to recommend him to others. As soon as Andrew knew him, he found his brother Simon, and brought him to Jesus. So did Philip his friend Nathaniel. And so did the woman of Samaria her fellow-citizens.

There is enough in him, perceptible to the view of faith, to induce us to rejoice in the Lord always. But how delightful is the sight of him in the hour of conviction! A drowning man, seeing a deliverer in a boat, hastening to his assistance; a debtor on his way to prison, seeing a surety at hand to undertake for him; a man, dying of hunger, seeing the most delicious food—never saw what I saw, when, sensible of my state and danger, and feeling myself ready to perish, my heart revived at the view of such a Saviour, in his suitableness to my condition, in his all-sufficiency for my relief—and I was enabled to hope in his mercy.

How delightful is the sight of him in the hour of desertion! If he withdraws from me, it is not to show his sovereignty, but to correct for sin; and when he hides his face I am troubled. Then creatures are all miserable comforters. Then I sigh, O that it was with me as in months past! Then I pray, Restore unto me the joy of thy salvation.

vation. But when he appears, and smiles again, it is more than the joy of morning, after a darksome night; or of spring, after the dreariness of winter.

How delightful is the sight of him in the hour of trouble! It is then, when our purposes are broken off, even the thoughts of our hearts; when friends fail and betray; when health declines—it is then we look towards him who is the consolation of Israel, and say, "This man shall comfort us." "This man shall be the peace when the Assyrian cometh into the land."

How delightful is the sight of him in the hour of death! It loosens Simon from all below, and made him more than willing to depart; wishing, now he had seen him, to defile, to vex his eyes with nothing else. And how many have since said,

"Jesus, the vision of thy face Hath overpowering charms; Scarce shall I feel death's cold embrace; If Christ be in my arms!"

Such are the influence and the blessedness of a sight of him, by faith, here. What then is heaven? "His servants shall serve him; and they shall see his face." "Father, I will that they whom thou hast given me be with me where I am, to behold my glory." How superior will that sight be to all our present apprehensions of it! It will be clear. It will be conscious. It will be uninterrupted. It will be perfect. It will be immediate. Whatever we have read or heard of him before, we shall then exclaim, with the queen of Sheba at the sight of Solomon, "The half was not told me!"—*Rev. Wm. Jay.*

THE THREE TEMPLES.

The temple of Solomon retained its pristine splendour but thirty-three years, when it was plundered by Shishak, king of Egypt (1 Kings xiv. 25, 26). After this period it underwent sundry profanations and pillages, and was, at length, utterly destroyed by Nebuchadnezzar, king of Babylon (A.M. 3416, A.C. 588), after having stood, according to Usher, four hundred and twenty-four years, three months, and eight days. After lying in ruins for fifty-two years, the foundations of the second temple were laid by Zerubbabel, and the Jews began to build it again. It was dedicated by Cyrus and returned to Jerusalem (Ezra i. 2; iii. 8).

They had not proceeded far, however, before they were obliged to desist, on account of an order from Artaxerxes, king of Persia, which had been procured through the misrepresentations of the Samaritans and others (chap. iv. 1). During fifteen years the work stood still; but in the second year of Darius they recommenced their labours, and on the third day of the month Adar, in the sixth year of Darius, it was finished and dedicated (Ezra vi. 15, 16), twenty-one years after it was begun (A.C. 516). The dimensions of this temple in breadth and height were double those of Solomon's.

The weeping of the people at the laying of the foundation thereof (Ezra iii. 12, 13), and the diminutive manner in which they spoke of it, when compared with the first one (Hagg. ii. 3), were not occasioned by its inferiority in size, but in glory. It wanted the five principal things which invested it with glory, viz—

The ark and mercy-seat; The Shekinah, or visible symbol of the Divine presence; The holy fire on the altar; The Urin and Thummim; and The spirit of prophecy.

In the year A.M. 3837, this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah (1 Mac. i. 62).

Thus it continued for three years, when it was repaired and purified by Judas Maccabeus, who restored the divine worship, and dedicated it anew. Herod having slain all the Sanhedrim, except two, in the first year of his reign (A.C. 37), resolved to atone for it by rebuilding and beautifying the temple. This he was more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice; for besides the common ravages of time, it had suffered considerably by the hands of enemies, since that part of Jerusalem was the strongest, and consequently, the last resort of the inhabitants in times of extremity. After employing two years in preparing the materials for the work (in which one thousand wagons and ten thousand artificers were employed, besides one thousand priests to direct the works), the temple of Zerubbabel was pulled down, A.C. 17, and forty-six years before the first passover of his ministry. Although this temple was fit for divine worship in nine years and a half, yet a great many labourers and artificers were still employed in carrying on the outbuildings all the time of our Saviour's abode on earth, and even to the time of Gessius Florus as governor of Judea. The sense, therefore, of the Jews' language (John ii. 20) is, "Forty and six years has this temple been in building, and wilt thou rear it up in three days?"

The temple rebuilt by Herod was considerably larger than that of Zerubbabel as that of Zerubbabel was seventy cubits long, sixty broad, and forty-six years before the first passover of his ministry. This he was more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice; for besides the common ravages of time, it had suffered considerably by the hands of enemies, since that part of Jerusalem was the strongest, and consequently, the last resort of the inhabitants in times of extremity. After employing two years in preparing the materials for the work (in which one thousand wagons and ten thousand artificers were employed, besides one thousand priests to direct the works), the temple of Zerubbabel was pulled down, A.C. 17, and forty-six years before the first passover of his ministry. Although this temple was fit for divine worship in nine years and a half, yet a great many labourers and artificers were still employed in carrying on the outbuildings all the time of our Saviour's abode on earth, and even to the time of Gessius Florus as governor of Judea. The sense, therefore, of the Jews' language (John ii. 20) is, "Forty and six years has this temple been in building, and wilt thou rear it up in three days?"

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Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the sun." To strangers who approached the capital, it appeared, at a distance, like a high mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening. This splendid building, however, which was once the admiration and envy of the world, has for ever passed away, according to our blessed Lord's prediction, that there should not be left one stone upon

another that should not be thrown down (Mark xiii. 2). It was completely demolished by the Roman soldiers under Titus, A.D. 70, in the same month, and on the same day of the month, on which Solomon's temple was destroyed by the Babylonians.

Concerning the high veneration which the Jews cherished for their temple, Dr. Harwood has collected some interesting particulars from Philo, Josephus, and the writings of Luke. Their reverence for the sacred edifice was such, that rather than witness its demolition they would cheerfully submit to death. They could not bear the least disrespectful or dishonourable thing to be said of it. The least injury or slight to it, real or apprehended, instantly awakened in the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, said, "Destroy this temple, and in three days I will raise it up" (John ii. 19). This was construed into a contemptuous disrespect, designedly thrown out against the temple. His words instantly descended into the heart of the Jews, and kept rankling there for about three years; for upon his trial, this declaration, which it was impossible for a Jew ever to forget, was alleged against him, as implying the most atrocious guilt and impiety (Matt. xxvi). Nor was the rancour and virulence, which this expression had occasioned, at all softened by all the affecting circumstances of that execrable and wretched death they saw him die; even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, O thou who couldst demolish our temple, and rear it up again in all its splendour in the space of three days, now save thyself, and descend from the cross (Matt. xxvii. 40).

Their superstitious veneration for the temple further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom and these distinguished gifts he possessed, they were so exasperated the victory he had gained over them, that they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God. Having by this charge inflamed the populace, the magistrates, and the Jewish clergy, he was seized, dragged away, and brought before the Sanhedrim. Here the false witnesses whom they had procured stood up, and said, This person before you is continually uttering the most reproachful expressions against this sacred place (Acts vi. 13)—meaning the temple. This was blasphemy not to be pardoned. A judicature composed of high priests and scribes would never forgive such impiety. We witness the same thing in the case of Paul, when they imagined that he had taken Trophimus, an Ephesian, with him into the temple, and for which insult they had determined to imbrue their hands in his blood (Acts xxi. 28, &c.).

A PORTER HAPPIER THAN A KING.—The crown of Poland was the least enviable of the circlets of royalty that ever adorned the brow of the wearer. The troubles which accompanied it are well illustrated in stories of more than one Polish king, whose names, however, have not come down with the legends. Of an unnamed sovereign, we are told that he suddenly disappeared during the chase, but that he was discovered some days afterwards, in the market-place of the capital, disguised and labouring as a porter. He was entreated to return to the vacant throne, but he obstinately refused, declaring at the same time that he had carried no weight on his shoulders since he had been porter half so heavy as that which had nearly crushed him whilst a monarch. He added, that he had found more refreshing sleep in four nights than during all his reign before, had enjoyed good health, eaten with an appetite, was free from cares, was king of himself, and did not care a doil who was King of Poland. It is said that when search was made for a successor to this philosophic ex-monarch, great difficulty was experienced in finding one. At last one was elected against his will, who, reluctantly promised to undertake the kindly office, and when the sceptre was placed in his hand, as he was seated on the throne, he groaned forth a declaration, that he could never be a seaman tugging at the oar, than occupying such a place.

SCRAPS OF TIME.—Try what you can make of the broken fragments of time. Glean up its golden dust those raspings and parings of precious duration, those leavings of days and remnants of hours which so many are sweeping out into the vast waste of existence. Perhaps, if you be a miser of moments—if you be frugal, and hoard up odd minutes, and half hours, and unexpected holidays—your careful gleanings may one day out a long and useful life; and you may die at last richer in existence than multitudes whose time is all their own.

THIS WORLD CANNOT SATISFY.—Prince Talleyrand, who had served fifty years as a great diplomatist in France, under five different governments, at nearly all the courts of Europe, a few years before he died made this melancholy confession. He wrote it by the lamp on his table in a chamber of his palace in the city of Paris, and it was read when he expired:—"Eighty-three years of life are now past—filled with what anxieties, what agitations, what vanities, what troubled perplexities! and all this with no other result than great fatigue, physical and moral, and a profound sentiment of discouragement with regard to the future, and of disgust for the past"—thus proving that this world, with its pleasures, its honours and its gains, can never fill up the aching void in the heart of man. This is the life of God in the soul of man! alone can accomplish.

A SALMON TO YOUNG MEN.—Dr. Bedell said, "I have been now nearly twenty years in the ministry of the Gospel, and I have publicly stated to you, that I do not believe I could enumerate three persons over fifty years of age, whom I have ever heard ask the solemn and eternally momentous question, 'What must I do to be saved?'"

Dr. Johnson.—Dr. Samuel Johnson said to a young gentleman who visited him on his death-bed, "Young man, attend to the voice of one who has possessed a certain degree of fame in this world, and who will shortly appear before his Maker; read the Bible every day of your life."

LOST TIME.—Lost wealth may be regained by a course of industry, the wreck of health may be repaired by temperance, forgotten knowledge by study, alienated friendship smoothed into forgiveness. But who ever again