

"The best men are severe to themselves, tender over others," *Ibid*.

"There is a proud kind of moderation likewise, when men will take upon them to censure both parties, as if they were wiser than both, although if the spirit be right, a looker on may see more than those that are in conflict," p. 55.

"That age of the Church which was most fertile in nice questions, was most barren in religion; for it makes people think religion to be only a matter of wit, in tying and untying of knots. The brains of men given that way are hotter usually than their hearts," p. 54.

"Upon this strife gracious men oft complain that they have no grace, but they contradict themselves in their complaints, as if a man that seeth should complain he cannot see, or complain that he is asleep, when the very complaint, springing from a displeasure against sin, sheweth that there is something in him opposite to sin. Can a dead man complain? Some things, though bad in themselves, yet discover good; as smoke discovers some fire. Breaking out in the body shews strength of nature. Some infirmities discover more good than some securing beautiful actions. Excess of passion in opposing evil, though not to be justified yet sheweth a better spirit than a calm temper, where there is just cause of being moved. Better it is that the water should run something muddily than not at all. Job had more grace in his distemper than his friends in their seeming wise carriage," p. 61.

"A pious soul is no more guilty of them, viz., the evil thoughts cast in by Satan, than Benjamin of Joseph's cup put in his sack. To apprehend ill suggested by another is not ill. Ill thoughts are as little thieves, which creeping in at the window, open the door to greater," p. 63.

"To plead for an infirmity is more than an infirmity; to allow ourselves in weaknesses is more than a weakness," p. 69.

"As his father was never nearer him in strength to support him, than when he was farthest off in sense of favour to comfort him, so Christ is never nearer us in power to uphold us than when he seemeth most to hide his presence from us. The influence of the sun of righteousness proveth deeper than his light," p. 71.

"Infirmities are a ground of humility, not a plea for negligence, not an encouragement to presentation," p. 75.

The memoir deserves notice. The materials for a life of Sibbes are very scanty, but Mr. Grosart has made the most of them, and with most persevering industry, has collected from a great variety of sources, an amount of information regarding Sibbes and his times, which has enabled him to give us not only an interesting sketch of the good man himself, but a most vivid picture of the Puritan era.

We understand that the subscription list is still open, but that it will soon close, and once more we commend the scheme to our readers, especially to ministers and students.

THE PROMISE OF LITERAL REPAYMENT FOR MONEY GIVEN TO THE CAUSE OF GOD.

(From the *Missionary Record of the United Presbyterian Church.*)

Has the Lord promised that he will repay literally, and with increase, what persons give from right motives to his service? This is a question which in this age of active Christian enterprise, when so many appeals are made to our benevolence, it becomes us carefully to examine. It has long been taught that the Lord blesses spiritually those who are zealous in his service, and the truly pious man will fervently seek and greatly value the prosperity of the soul. But the grand obstacle to the exercise of ennobled liberality, is the selfishness and the worldliness of our nature. These induce us to over-estimate temporal things, and render us reluctant to part with them. It is thought that what we advance for religious purposes is lost, because we perceive no visible return. When we ex-