

the end of his course, witnessing to the joy which his country's service yielded, and shewing, in death, the workings of a quenchless enthusiasm for her weal. But there is a loftier love than the love of country, a higher contest than those in which this world's champions gather their laurels,—the love of God, the good fight of faith. If, then, we would enjoy the noblest sight which the world of sin affords, let us turn our eyes to the Christian soldier, when life is ebbing,—and behold him, as in the case before us, exalting the Captain of salvation, testifying that his heavenly battles are no vain and fruitless enterprises, and manifesting, to his latest hour, an unabated ardour in setting forth the glory, in contending for the rights, in labouring for the extension, of his kingdom.

DEATH OF A CHRISTIAN.

How sweetly parts the Christian sun,
Just like the summer monarch set,
 'Midst cloudless skies his journey done,
 To rise in brighter regions yet.

O where the Christian ends his days,
 Lingers a lovely line of rays,
 That speaks his calm departure blest,
 And promises to those who gaze,
 The same beatitude of rest.

PRACTICAL SERMONS.

No. III.

By the Rev. Robert Macgill of Niagara.

THE CHARACTER OF THOMAS (AN ILLUSTRATION OF THE PRINCIPLE THAT THE FAITH FOUNDED ON TESTIMONY IMPLIES HIGHER MORAL EXCELLENCE THAN THE FAITH FOUNDED ON SIGHT.) John 20, v. 29.

An attentive reader of the sacred scriptures cannot fail to be struck with the vast variety of character and incident contained in them, from which the most important lessons may be drawn. Almost every page presents a view of human nature and life in some one of those striking forms, which are best fitted to enlighten and impress minds of every order. From this manifest peculiarity of the inspired writings we may safely hazard the assertion—that the man who has studied them most thoroughly, however reclusive his manner of life, and narrow the range of his actual observation, will yet know infinitely more of human nature and of what is commonly called “the world,” than those who have trodden the foulest and fairest of its labyrinths, without asking counsel of His oracles who knoweth what is in man.

The passage we have read as a text, in connexion with the history of the disciple named in it, may afford one of these very instructive lessons. It is evident that Thomas was a person slow of faith. We can discover too in what is recorded of him evidences of a suspicious and obstinate temper, not at all amiable. “Except”—he declares to the other disciples who had just testified to him, “we have seen the Lord”—except I shall see in his hands the print of the nails, and put my finger into the print of