

to be filled with it, to be strengthened by it, *that* is the spiritual food, the bread of heaven we are to feed upon. Let us, then, appear before God, with the earnestness of beggars who crave for some bread to subsist on. The worst kind of poverty is, not to be sensible of our wants. Let us, therefore, read and pray with this mental hunger for that which should feed our souls; with this vehement thirst for that water which springeth up into everlasting life. Nothing but an earnest and continual desire of instruction can qualify us for the knowledge of the wondrous things of God's law. Every one receives this knowledge only in proportion as he desires it.

SEVENTEENTH DAY.

Of inward peace.—1. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," John xiv. 27. Mankind seek for peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to his desires, inspires hopes of eternal bliss, and gives the joy of the holy Ghost; a joy which glows in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world can neither interrupt nor diminish.

2. True peace is not to be found, but in the possession of God; and the possession of God cannot be attained but by faith and obedience. Remove all forbidden objects; renounce all unlawful desires; banish all earnest care and anxiety; desire only God; seek only God; and then you shall have peace, a peace which the world shall not be able to disturb. For what can trouble you? Can poverty, can disgrace, can disappointments, can outward or inward crosses? All these in the hand of God should be considered as real favours, which he vouchsafes to give you a portion of. The world would then put on a new appearance, and your peace prove inviolable.

EIGHTEENTH DAY.

Of deceitful joys.—1. "I said of laughter, it is mad: and of mirth, what doeth it?" Eccles. ii. 2. The joys of worldly-minded men are like those of the delirious who have been deprived of their reason by distemper. Delusion is the only cause of their pleasures; they think themselves rich and free, when in reality, they are the destitute. Death will end this dream of folly, and, when they awake, they will be confounded at their poverty. Miserable, therefore, are those whom the false pleasures of the world render incapable of true consolation. Let us say continually of such vain mirth, what doeth it?

Nothing is a solid subject of joy but our hopes of God's favour; all other delight is but a dream.

2. Jesus said to the woman of Samaria, "Whoever drinketh of this water shall thirst again." John iv. 13. This may be applied to all worldly satisfactions; the more of which we enjoy, the more we want. The possession of riches does but increase our thirst after them. Avarice and ambition eagerly

seek for what they have not; and are dissatisfied with what they have. The enjoyment of pleasure softens the soul, and renders it insatiable. The more we divert ourselves, the more we want diversion; and it is easier to persevere in a state of fervour and penitence than to recover it again when we have given away to pleasure and relaxation. Let us, therefore, watch over ourselves, and abstain from those matters which will but increase our thirst. Let us keep our heart with care, that it be not seduced by the vain joys of the world, which will end only in despair.

(To be concluded.)

Christian Cabinet.

THE WISDOM OF THE CREATOR.

The forms of animal life amount to many hundred thousands; and the naturalist well knows, that although adding all his own study to the accumulated knowledge of those who have preceded him, he cannot distinguish the smallest portion of this number, even when before his eyes, so as to know in what manner they all differ, or even how any one differs from all the others. Could he do this, he would be that which he strives to become; though even then he would be little more than the naturalist nomenclator. But whether he has thought of it or not, he thus admits in the Creator a multiplicity of co-existent ideas, which, even on so limited a portion of nature he cannot discriminate when they are before him, while all his races have never yet succeeded in numbering them. He who planned these structures saw, as he appointed, at once every thing in which they should differ; and if I may here use an admitted anthropomorphy, we must see that he could now produce, from his memory alone, a perfect model of every form in creation, to its minutest parts. But for those, we must multiply by millions, that we may attain to some conception of the included ideas; since every part of each form consists of inferior ones, in a successively downward series, while the most minute of these constituted a distinct idea in the Creator's mind before he produced its image.

It becomes again necessary, therefore, to limit the range of inquiry, by selecting a division of the animal forms, or rather, to limit it a third time, by taking nothing, in the birds, but the mere clothing; being, among other things, a contrivance of differences for the sake of distinction. Yet even this inferior department is unmanageable—so far beyond all computation is the number of separate ideas which enter into the constructions of the feathers throughout the whole, while every one must have been conceived under a separate idea, for each of its minutest parts, before the general plan for all the distinctions could have been laid down, existing still in the Creator's mind in the same manner. I must therefore select from even this selection; and to take a single feather would be to exhaust this analysis to its lowest term. To the superficial and unreflecting, the feather of the Argus pheasant is a painted feather, and no more. He forgets that it is a work of art, though the Creator's work; and that it was not put together without a distinct conception of every atom of its numerous parts, any more than a watch or a cotton engine was constructed without a drawing for every axle, and pivot, and wheel, and tooth. The artist who will attempt to imitate it in colours will soon discover how many separate ideas are necessary to the execution; and far more would this be found out by him who should endeavour to fabricate a model of it. It seems to be trifling with common sense to say, that if it had

not been thus contrived, that common sense collects that the reader might

The reader might analyse the feather, and find the multitude of ideas which it takes to number, and which he himself the questioner may, after this, conclude the whole to turn from the point, but it is to retort on the organisations, including their internal and external parts, and the him that there which was not could be still the steam-engine is action is ever present as in no other which the less the greater.

The vegetable under a microscope point out that the extent of the There is here not trace the way, as, without the ed ones, no plan derstood as it system of cor a single species, tinctures are p innumerable p The botanist n he finds in per even a few spe tiplecity of n are founded; of ideas containg, a single—in flowers, in leaves, and in outlines, as in while, when d other plants in and thus und than it is nece ly of the end ideas, we mus and calculat through resen the arrangem made, while previous join every included must have rec substitute for not one of the becomes a ta that power in

But under ence of the D example; an those plants i very delicate they are rec marks that most entire philosophy w this nature that precision