

that we had read and thought on these things more than you had opportunity of doing." "O yes," said the other, "but I knew also your manner of living. I knew that to maintain such a course of conduct, you found it necessary to renounce Christianity."

GOD IS LOVE: All his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What are the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm. They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin! What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the truth of his love? What were the prayers of Christ, but the pleasures of his love? What were the tears of Christ, but the dew drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy from whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his church situated at its base?—*Dr. Waugh.*

CHRIST.—The Godhead of the Son is no doctrine of doubtful disputation. No: it is written so very plainly in Scripture, that he who runs may read. It is not extrinsic to Christianity, but so essential to it, that whosoever denieth the Son, the same has not the Father; to expunge it from the Christian creed, is as if men should go about to strike the sun from the firmament. The natural sun does not more certainly diffuse his benign influence through the material system, than the Sun of Righteousness diffuses his through the whole of revealed truth. All the rays of evangelical truth issue from him, and all its lines centre in him.—*Rev. J. Bell.*

HEAVEN AS A PLACE OF HOLINESS.—Holiness in heaven will far exceed that which is enjoyed on earth, even by the best of men. The quality will be the same; but the design will far exceed what we can now conceive. We may consider the one as a drop, and the other as a vast ocean; the one as a pure spark of celestial fire and the other as a sun. The holiness of the lowest saint in heaven will far exceed that of the highest saint on earth. What then will be the purity of the highest orders of glorified spirits? But that, in all its height, will appear as nothing, when compared with the holiness of God; for all on earth, and all in heaven, may say, to him "Thou only art holy," or holy in the highest degree. The light of a small taper cannot be compared to the light of the sun. That taper is bright and beautiful in a dark night, and our holiness is bright and beautiful in this dark world; but when the day comes, the light of the candle is dim; and when the day of eternity shines on angels and saints, their purity will be eclipsed by the lustre of divine holiness, which will shine forth in all its beauty and strength.—*Rev. J. Edmondson.*

THE WAY OF PEACE.—Our immortal spirit is created for God, and cannot be at rest until it is again united with God through Christ. For we are not created for this world; we cannot find peace in it, our Spirits cannot attain to peace. We must again have our God, and we can have him again. Jesus for this purpose came down from heaven; Jesus is come to us; he desires to make us again acquainted with our God, he seeks to reclaim the poor lost child, and bring it into real acquaintance with God, into union with our gracious and blessed God, in order that we may have peace to all eternity.—*Tersteegen.*

SANCTIFICATION.—Our holiness must be proportion-

able to Christ in the parts of it. It must be universal; the whole man must be spiritually formed and organized to the pattern of Christ. Every part must have its measure, and every joint its supply. Holiness is a resurrection, all that which fell must be restored, and it is a generation, all the parts of him that begetteth must be fashioned. The God of peace sanctify you wholly, and I pray God, that your whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ.—*Dr. Reynolds.*

PRAYER.—Prayer shows the dependence man has upon God, and keeps up a correspondence between heaven and earth.—Prayer is the groaning of a heart sensible of its own misery, poverty and inability, begging of God the grace to know, and to be able to ask, what it wants.—*Bishop Wilkins.*

HISTORICAL.

CHINA.

ATTEMPT TO PENETRATE THE COUNTRY BY THE MIN RIVER.

In May, 1835, a spirited attempt was made by J. G. Gordon, Esq. Secretary of the "Calcutta Tea Committee," in company with the Rev. Messrs. Gutzlaff and Stevens, to ascend the Min River, the entrance to which is in lat. 26° 6' N. lon. 119° 55', for the purpose of penetrating to the celebrated Bohea or Woe Hills, where are situated the tea plantations of the Fuh Keen Province of China. Of this excursion the *Asiatic Journal* for last June contains an account, furnished by Mr. Gordon himself, from which the following particulars are selected.

On the 7th of May, 1835, Mr. Gordon and his friends disembarked from the ship *Governor Findlay*, and proceeded in a boat up the western branch of the Min River; but having lost their course in the mazes of its numerous streams, were soon involved in the most perplexing uncertainty as to their right direction. With considerable difficulty they reached Fuh-Chow-foo, where they were surrounded by government war-boats, and where the strong opposing current in the river obliged them soon to cast anchor, when the Chinese, by great exertion, passed some distance above them on the stream.

The voyagers now began to apprehend resistance, and their suspicions were strengthened when a kwan-foo came alongside, bearing in his hands some loose papers, which, having no appearance of an official communication, Mr. Gutzlaff, on whose attention they were urged, refused to notice. After nightfall, the people of the villages, amongst whom there appeared every desire to act a friendly part, brought the adventurous party bamboos for pulling, and other supplies. The wind was lulled, and during the night they heard much beating of gongs, firing of arms, and cheering among the war-boats.

In the morning, fresh attempts were made to deliver messages in writing as if from the authorities. One of these papers, brought by a simple-looking peasant boy, was read by Mr. Gutzlaff; it stated, "That multitudes of officers, with an army of 9000 men, were drawn up, close by, and that there were tens of thousands of soldiers further on." This, being palpably a gross exaggeration, was otherwise deemed of no importance than that it indicated a disposition to impede the further advance of Mr. Gordon and his companions. They now resolved to prosecute their undertaking, except prevented by actual force, and again got under weigh, with all their canvass spread to the rising breeze; but had not proceeded far upon their way, when a dangerous and continued discharge of fire-arms, by which one of their men was wounded, warned them to desist, and they finally put about with the intention of returning to Fuh-Chow. During the night they again lost their course, the tide fell, and at day-light they found that the boat had run

upon a bank, and from the water. The spot, where provisions for a number of sold into the boat and fast. Mr. Gutzlaff assisted in keeping the boats obliged them.

When the tide main channel, a Chinese war-junk passed the Fort, and in the board the ship.

A petition was roy, praying for persons who had ing of the fierce their lives, and ensued; the ap ly and evasive at which time River into the tained.

Mr. Gordon hundred miles weeks there, in and preparation regards this de as unsuccessful Hills, accomplish lar purposes, th al facts, in con interesting, is a Our readers v tion, from so a as it appears in

"We got up

the spot where much struck w plants; some o of a cubit above bushy that the branches. They but these were of an inch long with stems fou

leaves from o

The produce o

The distance

about four and

average about

ground was no

were partly l

dressed as in

tation was su

trench. The

for the cultiva

hills, where t

sides, and the

reckon the

visited to be

those we saw

appeared mor

what better

mere sand.

four gardens.

the preceding

little nursery

height of fou

could stand;

quires absolu

of a texture

site is one no

to spring from

exposed to th

is no use in

sanctarily exp

hear almost