"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, MAY 23, 1840.

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## Boetry.

THE PRAYERLESS BED.

Who goes to bed and doth not pray,

Who goes to bed and do...
Maketh two nights of every day.
GEORGE HERBERT.

Not on a prayerless bed, not on a prayerless bed, Compose thy weary limbs to rest, For they alone are blest, With balmy sleep, Whom angels keep.
No! not though by care opprest, Or thought of anxious sorrow Nor though in many coil perplexed, For coming morrow, Lay not thy head

For who can say, when sleep thine eyes shall close, That earthly care and woes To thee may e'er return-Rouse up my soul, Slumber control, And let thy lamps burn brightly; So shall thine eyes discern, Things pure and sightly; Taught by the Spirit, learn To lay thine unblest head.

On prayerless bed.

Bethink thee, slumbering soul, of all that's promised, To faith in holy prayer, Lives there within thy breast A worm that gives unrest; Ask peace, from Heaven, Peace will be given; Humble self-love and pride, Before the Crucified, Who for thy sins hath died; Nor lay thy weary head, On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy day been so bright, That in its light, There is no trace of sorrow? And, art thou sure the morrow Will be like this, and more Abundant? Dost thou lay up thy store And still make place for more Thou fool! this very night Thy soul may wing its flight.

Hast thou no being than thyself more dear, Who tracks the ocean deep, And when storms sweep. The wintry lowering skies, For whom thou wak'st and weepest? Seek there the covenant act of prayer; For He that slumbereth not is there His ears are open to thy cries— Oh then! on prayerless bed, Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear, Who claims a prayer from thee? Some who ne'er bend the knee, From infidelity? Think, if by prayer they're brought, Thy prayer—to be forgiven, And making peace with Heaven, Unto the Cross are led!
Oh! for their sake on prayerless bed, Lay not thine unblest head.

Arouse thee, weary soul-nor yield to slumber Till on Communion blest, With the Elect thou rest, Those souls of countless number! And with them raise The note of praise, Reaching from Earth to Heaven; Chosen, redeemed, forgiven, So lay thy happy head Prayer crown'd-on blessed bed.

## A SERMON

PREACHED in the Cathedral of Quebec on the 24th November 1839, and in Christ-Church, Montreal, on the 12th January, 1840, upon occasion of the annual Collections in those Churches respectively, for the Society for Promoting Christian Knowledge, by the Right Rev. the Lord Bishop of Montreal.

Iskiah xxiii. 20.—"Blessed are ye that sow beside all waters: that send forth thither the feet of the ox and the ass."

The people of the East, according to the information of travellers, in preparing to sow rice, which they cultivate to a vast extent and which they sow in places overflowed by water, employ cattle to tread the soil, in its softened state, for the reception of the seed.

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By the seed in this passage, I hardly need tell you, is meant the same thing which, in the parable of the sower and other places of Scripture, is represented by the same similitude. The seed is the Word of God. Blessed are they that sow it beside all waters. Blessed will he be who is to execute his task among you this day, if the soil (which may God grant, who slone can cause it to be so) shall be softened to receive the deposit, that it may bear its full proportion of fruit. And blessed shall we all be, if we cordially and faithfully lend a hand to those labours in which a great Association of the Church, this day making its appeal to you, is engaged "beside all wa-

ters," in different and distant countries of the world. The Society for Promoting Christian Know-LEDGE is the oldest of all our religious Societies.\* It has been in operation for nearly a century and a half. It is, in fact, the parent of all the Missionary, Bible, Tract, School-planting, and Church-building Societies which have since existed. It is engaged in carrying on the work of Religion as a National work,—the work of the Empire,—and it identifies itself for this object with the National Establishment, the Church of the Empire. Not seeking to contend against other Institutions con-Structed upon a more popular model, nor to depreciate the efforts, in the cause of the Gospel, of those who walk not with us," but rejoicing, as I trust, wherever and by whomsoever Christ is effectually preached, it preserves inviolably, in its own proceedings, the fences of ancient order, the sanctions of venerable authority, and the principles of the primitive Church of Christ. The faith was not propagated, in the commencement of Christianity, either by the independent or the combined operations of religious bodies divided in religious commu nion,—created arbitrarily as men conceived that they were warranted in setting up new standards, and multiplied at will. Nor was the conveyance of divine truth to the mind effected, as far as depended upon human agency, by the circulation of the Scriptures apart from the settled ministrations of the Apostolic Churches.— The principle being recognized that "faith cometh by hearing, and hearing by the Word," the revealed institution and command, "of God,"—the question came hext, "how shall they hear without a PREACHER, and

Unless we make the chartered New England Company an

tians in the popular sense of the word, nor in the hope unto the Heathen, whither hey went, they profaned my native scholars to possess this work. only of addressing many who are Christians in earnest; holy name, when they said to them, These are the people but also in your special character as Christians who are of the Lord and are gone firth out of his land." members of the Church of England. And I call upon prelates at last sent out tothat country; and prelate you, -beseeching you, my brethren, to suffer the word of falls after prelate, the victims of their labours in a trying exhortation, -I call upon you to look what your Church climate, each leaving a name behind him to animate his is doing, and to consider what you are doing yourselves, successor: the time wouldfail me to tell of the works as constituting a portion of it; whether you are bearing which engaged their bands or those which are carried your part, as you ought to do, in the great work which, on, under their direction, by the Society for the Prounder the good hand of our God, is now proceeding in PAGATION OF THE GOSPEL,-Colleges, Churches, Schools, the world. Alas! when I think that I ought to lead and Missions, -institutions in which the natives have you, clergy and all, in this blessed work, I do profess to not only been benefited, bu have been made the organs you, in all the sincerity of a sorrowful spirit, that I trem- of spiritual benefit to their countrymen; but it was reof deficiency; and I am prompted almost like Jonah to India, to witness within his charge an approach to the me nor hearken unto my voice."

First, then, let us consider-for it will not be foreign to our purpose-what the Church of England is doing generally at this day; and next, what she is doing in particular, by means of the Society for Promoting CHRISTIAN KNOWLEDGE. I am sure that these things are not sufficiently known or considered among us; and in order to bring them before you with any effect, I shall be compelled perhaps to engage your attention with more details than I should otherwise venture to do.

It will be sufficient for the first point, to select some instances among those interesting evidences which present themselves of the zeal and fervour and fruitfulness and liberality which have been awakened within the Church. I am very far from saying that the body which is composed of the professed members of the Church, taken as a whole, is yet doing any thirg approaching to its duty; for I believe that the resources which lie within the bosom of the Established Church of England, in different parts of the world, might answer the spiritual demands of the Empire and much of the heathen world beside. But can we learn, without thankfulness,-can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious Societies and the doings of devout Churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our Churches, -- fifty new ones, at the call of the Bishop, undertaken and in great part completed in London alone,-ten in this great manufacturing town and ten in that,—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land,-provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the Institutions, all the Charities, all the labours of love, which are set on foot under the auspices of the Church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things,—the enlivened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our Churches, the planting of our holy standard, abroad, under circumstances of a peculiar interest,-at Malta, for example, by the sole bounty of the Queen Dowager of England, a nursing-mother of the Church,—at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, "the dispersed of Judah,"-at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city, the throne of the Papacy and the focus of Romanism. for the Romish priesthood there, in that very course of

training, having his eyes opened to religious truth, and

ble under the sense of weakness and the consciousness served for him who is now he Metropolitan Bishop of "flee from the presence of the Lord" rather than under- Pentecostal harvest at Jerualem and an earnest of the take so awful a commission; or at least to say with Mo- promised victories of the Gospel, in which a nation ses, "Who am I," that I should undertake it?....."O my should be born in a day,-housands pressing in toge-Lord, send I pray thee, by the hand of him whom thou ther to be enrolled as discipes of Jesus Christ,-whole wilt send." But oh! may He who "hath made man's villages emerging from a foulidolatry and making overmouth," be even now with my mouth and teach me what tures to be received into the Church of God. "The I shall say, and so dispose the hearts of my hearers that people which sat in darkness saw great light, and they I shall not have cause to cry out, "they will not believe that sat in the region and shacow of death, upon them hath the light shined." I could say more-far more-but I must stop; for

we have another picture yet to contemplate, and it is that which is immediately appropriate to the occasion .-In many of the labours which I have already enumerated, the Society for Promoting Christian Know-LEDGE has, indeed, had a great share; for it acts as a help-mate to other Societies of the Church, and strengthens the hands of the Clergy in many ways. In preparation for this particular occasion, I have been looking over the latest Report of its proceedings which las reached this country, namely that for the year 1838, and I have risen from the perusal penetrated by a sense at once of our duty and of our deficiency, in following up the objects for which it is constituted. What it has done in the days that are long passed I shall not dwell upon, -and yet it has done much, and many interesting, many important things, -and if there was a period when this and the other great Society were doing little in comparison with what has been since done by religious Associations, that was a period when other parties were doing nothing whatever. To make this fact a reproach against the old Church-Societies, would be just about as reasonable as to fling our backward declamations against the conductors of public conveyances and the managers of roads who, some years ago, provided for the accommodation of the public, because they did not then do what is now done by means of rail-roads and steamnavigation. But the question, after all, relates to the present and actual efficiency of the Society, -what is it doing now? I see, then, by the Report which I have just mentioned, that the receipts of the Society for that year amounted to upwards of £83,000 sterling; that it gave circulation to about 100,000 copies of the Bible, and not much less than three millions of books in all; that it was furnishing the books for schools, containing a million of children, in England and Wales; that it formed an Institution for training female teachers of schools; that it poured its supplies, to a vast extent, into prisons, hospitals and work-houses; that it added to its cataogue of publications books with embossed letters and or the blind, one of those blessed inventions which we make the nearest approach in our power to the acts of Him who miraculously reversed the disabilities of nature. I see further that it gave large help in the shape of books, or of contribution towards the establishment of schools and places of worship, to the miners in the island of Sark; the inhabitants of the Scilly islands and the Isle of Man; those of the mountainous tracts of Wales; and the poor Episcopalians in the Highlands of Scotland, providing, in each case, the translations of language which were required. And here again we effect the best imitation of miraculous power within our reach. The gift of tongues we cannot claim. But, although by a slower process, we can afford to men of every kindred and nation, the hearing and reading "in their own tongue wherein they were born" of "the wonderful works of Gon,"

now snan he preach except he be SEXT? And if the sheet day, rather largely perhaps, upon your patience, I pass enquiry presented itself in what understanding he must of our own Church look at many other examples in enquiry presented itself in what duderstanding he hads, and other books in a great variety of European and Oriover much that is to our purpose and excellent in itself. be sent, the answer was very obvious and very simple,—
he was to shew his commission in the Church as then
or adversaries of Christianity itself, Jews and Heathens,
ental languages, was engaged upon new or revised transne was to shew his constituted, "the pillar and ground of the truth," as the are now, under the same banner of the Church, "preach- lations of the Liturgy in Dutch, Spanish, modern Greek, books and tracts from the Society, as well for the Queen's Apostle speaks—"the witness and keeper of holy writ," ing the faith which once they would have destroyed"; Arabic, and Sclavonie; and that a clergyman was em-Apostie speaks—the witness and keeper of nor with safety stating ins opinion as to the character and unction which should be not a sent me, even so send I you." Christ sent the little more than twenty years ago, were only two, and little more than twenty years ago nath sentine, even so sent 1 you. Christ sent the Apostles; the Apostles provided for the succession of have reached—not there, I trust, to stop—the number tion of the Bible, as well as of opening communication pel doctrines by which they should be marked, he says, Aposites; the Aposites provided for the succession of the Christian ministry: they planted the Church, aposites in the Christian ministry: they planted the Church, aposites in the confess that I have not yet read the tracts and pointing officers to preside over it, to whom they gave it our friends at home are striving, heart and hand, to Matter crowds itself upon me, in seeking to select, as books in later arrivals; but I was very much gratified, pointing omeers to preside over it, to whom they gave it in charge that "the things which they had heard" from some time since, with those which had been then transin charge that the things which they had heard from them, the same they should "commit to faithful men and protection, to which we hold ourselves entitled from operations conducted by this Society. I must touch mitted to Calcutta. Surely, surely, there is a line of who should be able to teach others also," and so to hand authority; look at the fast-increasing resources of the who should be able to teach others also, and so to had down the same system to the end of time. This order Society for the Paopagation of the Gospel,— in that year, they contributed to Churches, Parsonages, enlightened Protestant christians of our Church, and was broken in upon in the struggles of the Reformation the twin-sister, I may almost say, of that for which I am Sunday Schools, and schools of Industry in Southern standing on the broad bottom of our Articles and Homiwas broken in upon in the struggles of the recommand the hope thence dawning of a better day Africa; that, extending their compassion in another di-- but not in our own nor in other Episcopai Charles, and in several quarters where the change was admitted, as they ever have prevailed, in opinions and in several quarters where the change was admitted, for our fainting and destitute settlements; look at the and in several quarters where the change was admitted, it was not without much lamentation that it passed.— labours of other Associations belonging to us and formed Dominica with French bibles and tracts; that, "sow- upon a variety of subordinate although not unimportant The Church of England is the same Church which was for similar objects; look at the missions established ing beside all waters," they carried blessings to the bormatters; and yet one blessed platform of doctrine and originally planted in Britain in the early ages of Chrisoriginally planted in Britain in the carry ages of our Church. The older I grow," he continues, "and tianity, just as a tree is the same tree although it may never, to appearance, seen worshippers more humble and have been renovated by scouring off an incrustation devout, and from one of whose Chiefs, at the upper exnave been removated by scouring on an inclusion of Lake Huron, I could here read you an affection to this passage which was corroding its life, and by purging the deposit tremity of Lake Huron, I could here read you an affection to this passage bounty; that the native troops of our Indian army were persuaded"—I entreat your attention to this passage which was corroding its life, and by purging the deposit of noxious insects which, year after year, were blighting of noxious insects which, year after year, were blighting the deposit of the few grand points of Christianity, charge of the Upper Province; or look at the missions besides their standing expenditure in that country, they and of the practicableness of working with my brethren Whatever may be said, therefore, respecting the expe-established by that great friend of the Heathen, the had placed £500 at the disposal, for general or particu-educated in different schools of theology and using different schools of theology and using different schools of the disposal, for general or particu-Whatever may be said, therefore, respecting the cape of the History of uniting ourselves with other denominations in Church Missionari Society, in the Hudson's Bay lar objects, of each of the Bishops. But it is impossithe methods adopted for the promotion of Religion,—a territory, the nearest of which is some three thousand ble,—at least, I find it so,—in noticing what they have he proceeds, "will soon be finished. Our noble Angliquestion I do not mean here to agitate, only declaring miles from this city; look at the Episcopal Church in done for India, to for bear from two or three brief exquestion I do not mean here to agree, only the United States, sall our own Church, although untracts from the communications made to them by the bulwark of Christianity in Europe, is now sorely beset by differ from us, nor to say that the fault of our unhappy der a foreign government,—and see her, once almost Bishop of Calcutta. If it were possible for me," he Romanists and infidels on the one hand, and by separadiffer from us, nor to say that the fault of our unnappy separation lies wholly at their door,—whatever, then, extinct, see how she hens her cords and strengthens may be said upon this point, it must, I think, be conceded, upon a fair consideration of the subject, that it is at herself and asking, "who hath begotten me these?" has fed,.....you would, I am sure, rejoice in extending more loudly called to union within herself." least well for us to have some Societies which are framed Look at India, western and eastern:—in the former, we still your beneficence to India." He then speaks of a So far the good Bishop of Calcutta. And now bear upon Church principles and exclusively connected with have given freedom from earthly bondage to the slave, little bamboo Church, which had been built for native yet with your own Bishop for but a minute or two more. the Church. And such being the character of the So- and we are dispensing to him, as the instruments of God, converts from that bounty; and conjectures that the I have set before you a rough and imperfect sketch of CIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, I shall the freedom which makes man "free indeed"; we are Cathedral of Canterbury was possibly, in the first ages, what your Church is doing at large, and of what she is address you upon this occasion, not simply as persons leading him on to attain "the glorious liberty of the chil- of no greater pretensions. A little further on, he men- doing by means of this Society. It is not only at home, passing under the general name of Christians, nor as trust- dren of God,"—a work of which the progress and the tions the application of their funds towards the conver- or from home, that these things are done. In the first

If from these scenes in Europe, Africa, and the East,

we sweep round to the quarter of the globe which we in-

habit, we shall find the Diocese of Nova Scotia in full connection with the Society, and the rude coast of Labrador not overlooked. And when we come nearer home. we have to acknowledge the munificent grant of £2000 sterling to alleviate the spiritual destitution of Upper Canada; -about one-fourth of which has been expended, for different objects, by myself, and the balance is now at the disposal of the Bishop of the newly created See of Toronto; and more recently a grant has been made of £500 for the destitute parts of this Lower Province. Abroad and around us, -far off and near at hand, -how much, and in how many ways, has this noble Society been enabled, by the divine blessing, to be doing! How high and holy is the encouragement to proceed and to perse vere! But let me pause, -for here, upon the spot, it is not because we have done so much, but because we have done so little, that I must press and urge my appeal.-"From the uttermost parts of the earth we have heard songs, even glory to the righteous," through the labo of this Society, and in the Canadas we have had cause given to echo the sound; but in what depends, in the operations connected with it, upon ourselves, we are in debt, we pine, we languish: instead of exulting in the thriving condition of our Institution and the ample replenishment of our resources, we have to cry, "My leanness, my leanness! woe unto me!"-Whence, I beseech you, is this? Are we coldly affected towards such objects? Or is this particular Society not a favourite among us? What! are her labours, such as we have been engaged in reviewing, unworthy of our countenance? are her principles undeserving of the support of Churchmen? I do profess my conviction that every individual nember of the Church of England ought to belong to this Society, or, if this be what he cannot afford, ought to manifest towards it his good-will, and contribute, when called upon, his mite to the furtherance of its designs. He is not called upon,-I say this to meet obections which are known to exist, he is not called upon to be answerable for every passage in every tract, or for every part of every proceeding of this Society. I certainly would not be so, as it respects this or any Society under heaven. That would be a sort of acquiescence to which we can be bound in nothing but in our acceptance of the one only book which is "given by inspiration of God." But in that book itself it would be easy to find passages which, detached from the context or considered apart from the tenor of the whole, would perhaps be strictly parallel to passages which, being detached in the same way, appear objectionable in the publications of the Society. Let this be illustrated by two examples. St. Paul speaks of Onesimus as one "whom he has begotten in his bonds." What! we might exclaim, does the Apostle mean to say that he did that which is the work of the Divine Spirit, and gave new birth to a believer? Again he says, "God is not unrighteous to forget your work and labour of love." What! it might be asked, does St. Paul teach us that we have a claim upon God for our good works, and not that we are justified freely by his grace, through faith in Christ? A thousand such examples might be taken; and many of them, perhaps, far stronger than those which, occurring in hu- Zechariah, is said to be as the lamentations in the Plain of Esas tending to vitiate the evangelical purity of the Faith, giddon. Vespasian reviewed his army in the same great plain. and cause this very Society to be needlessly wounded in It has been a chosen place for encampments in every contest carthe house of its friends. Suffer me, however, to repeat ried on in this country, from the days of Nebuchadnezzar, king that I do not maintain for this or any Society an exemp- of the Assyrians, down to the disastrous invasion of Napoleon tion from all blemishes and imperfections. I think, in Bouaparte. Jews, Gentiles, Saracens, Egyptians, Persians, Druthe immediate question here before us, I must once more of the Eastern World?\* have recourse to the present Bishop of Calcutta, whose pretensions to evangelical Christianity I believe that none will be prepared to dispute. To those who have access to the Report, I must strongly recommend the at-

how shall he preach except he be sext?" And if the since ordained by the Bishop of London for the service In the more extended work of translation, I see that tentive perusal of his whole letter: having trespassed aler. Human governments

ing that I address not a few among you who are real prospects have been recently signified to me, in terms of sion of a heathen pagoda, the first instance of the kind, Report of the Diocesan Committee of this Society in the Christians,—in which way I should comprehend, I will high encouragement, by the Bishop who presides over it into a church for the followers of Christ,—the conversion new Diocese of Australia, it is stated that "the members not say those who deny the divinity and the atonement in Jamaica. But lookat the other hemisphere; see the of the material fabric from its original purpose having of Christ; no, these cannot, in the utmost stretch of Star in the East,—leokat India, long worse than negcharity be so recognized,—I should comprehend, how- lected by her British conquerors, who might well have shippers who frequented it. "Could your Society," he one year, upwards of £13,500 to be applied to the extenever, those who reject the Sacraments ordained by Christ, looked for a curse upon their conquest, had not God had says in another part of the same letter, "make me anoor who deny baptism to the infants whom he loves and his own purpose of mercy or the land, and to whom the ther grant, I should like to devote £100 at once to the nances of worship to which they are faithfully and heartly blesses, or maintain other opinions which we must la- words of Ezekiel,\* with some adaptation of their mean- cheap circulation of Dr. Mills's Sanscrit life of our attached; for the possession of which they unceasingly ment: I shall, therefore, address you not only as Chris- ing, might too truly beappled, "And when they entered Lord;" and he then mentions the intense desire of the render thanks to God; and to Him no less devoutly pray for their security and preservation." Go ye, my brethren, and do likewise. Much you will have to do, according to all appearance, if you would secure and preserve these blessings here. Give some little earnest of your ready will this day. We want books for our schools, and for our poor, and for our settlements in all directions; we want to maintain our place in the eyes of the christian world as a flourishing branch of one of the grandest Institutions of the Empire; but foremost of all at this moment, we want to extricate the Association in this city from debt. This is said to be an unpopular kind of plea; but I tell the plain truth of the case. We must not throw all upon the Society at home: on the contrary, we have no right to look for any thing from thence if we do little ourselves. I do beseech you, my brethren, if any of you have been moved by the facts now brought before you, to feel that you ought to do more upon this occasion than you have come prepared to give, follow up that feeling afterwards by sending some additional contribution to the Clergy or officers of the Society; solicit aid in other quarters, gain fresh subscribers, seek to awacen the interest, to enlist the zeal of friends in the cause. O, if our God were to come down, like the fabled Jupiter. in a shower of gold, there are hearts which would be more accessible to his influence, than now when the little tribute of their own gold is asked for in his cause on earth. But let not such hearts be here. "Where our treasure is, there will our hearts be also." What, then, is our treasure? What ought to be the TREASURE of those who are "redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," and thence taught to look for "a treasure in the heavens that faileth not; an inheritance incorruptible, undefiled, and that fadeth not

> THE PLAIN OF ESDRAËLON-THE BATTLE OF ARMAGEDDON-AND THE JEWS.

The view from Mount Tabor is extolled by every traveller. "It imposcible," eys Maandrell, " for man's eyes to behold a nigher gratification of this nature." On the north-west you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful Plains of Esdraëlon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's ourney. A few points to the north appears the Mount of Beatitudes, the place where Christ delivered his sermon to His disciples and the multitude. Not far from this little hill is the city of Saphet, or Szaffad, standing upon elevated and very conspicuous ground. Still farther, in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the south-west is Carmel, and in the south the hills of Sa-

The plain around, the most fertile part of the Land of Canaan, being one vast meadow covered with the richest pasture, is the inheritance where the tribe of Issachar "rejoiced in their tents." Here it was that Barak, descending with his ten thousand men from Tabor, discomfited Sisera and all his chariots. In the same neighbourhood Josiah, king of Judah, fought in disguise against Nechor, king of Egypt, and fell by the arrows of his antagonist, deeply lamented. The great mourning in Jerusalem, foretold by man compositions, are seized upon by scrupulous minds, draëlon, as the mourning of Hadadrimmon in the valley of Memy human judgment, that I can see blemishes very ses, Turks, Arabs, Christian Crusaders, and Anti-Christian plainly in Societies which are supported by those who Frenchmen, warriors out of every nation under heaven, have bject to ours. This is eminently and truly a Church pitched their tents upon the Plain of Esdraelon, and have be-Society, having claims of the strongest nature upon held their various banners wet with the dews of Tabor and of Churchmen; circulating with the Bible, the Prayer Book Hermon. And shall we not add that here, too, is to be and the Homilies, the lives and writings of our holy mar- fought the great battle of Armageddon, so well known to all tyrs and most eminent divines; and with reference to interpreters of prophecy, which is expected to change the aspect

\* Compare Revel. xvi. 12-16. Zech. xii. 9-12., xiv. 3-14.