

ed the *first* reading of the third volume of 'Paley's Works,' including his 'Natural Theology,' and two tracts—one on 'Subscription to Articles of Faith,' and the other 'on Contentment,' addressed to the Labouring Poor of England! His 'Natural Theology' is a most logical and instructive treatise. In it he proves *design* from the mechanism and wisdom observable in the works of creation, which he illustrates by a savage finding a watch, and, consequently, a DESIGNER. In doing this, he displays a great deal of philosophic knowledge, and is very instructive on that subject. He next proves the *personality* of this CONTRIVER, from *consciousness* and *thought*, implied in contrivance, and which constitutes personality. Next, he describes the natural attributes of Deity,—omnipotence, omniscience, omnipresence, eternity, self-existence, and spirituality. The *unity* of the Deity, he proves from the harmony, sameness, and consistency of His works. His *goodness*, from the happiness bestowed on his creatures, rational and irrational. On the last article, he is particularly interesting. He shows that many apparent evils are real blessings. As to *reptiles*, he shows, first, that only a part of them are venomous; secondly, that that part is necessary for the protection of the remainder, which otherwise would be the most defenceless of animals; and, thirdly, they generally inhabit those lands uninhabitable by man, &c. Still, although this is an ingenious plea for the Almighty; clearing him from the charge of unkindness, yet I think Revelation does it much better. There we learn that natural and moral evil were introduced by the Fall, and will be remedied by the grace of our Lord Jesus Christ.

"April 26th, 1832.—To-day I have felt some perplexity and grief, on account of a mistake made by me in giving out my appointments for this week, which has occasioned my disappointing some places. Lord, be better to them than my poor presence could have been! When, by any means, I am kept from any of the classes, I am exceedingly anxious about them. Yet, if it be so that I am unavoidably detained, I do not know why I should feel so. Is it not placing too much importance on myself and my labors? Indeed, I have been led to conclude of late, that if I spent the time in my closet wrestling with God to revive his work, which I spend in destroying my health, by labouring beyond my strength, it would, perhaps, be of more avail. May Infinite Wisdom guide me aright!"

Thus have we followed this youthful evangelist in his travels through our Canadian wilds,—watched the progress of his solitarily conducted studies,—and observed the struggles and yearnings of his heart after more holiness and success in his work. Whether we shall pursue him to another circuit, may possibly depend on the verdict of others.