

who live righteously and godly in Christ Jesus, and to no others; to those who are looking for and hasting unto the Kingdom of heaven. To such the prospect of, death is delightful. The terrors of death are often spoken of even by believers; but to such, death ought to have no terrors; for death is but the gate to endless joy, it is but the dark passage from this world of sin and sorrow, pain and care, into the happy world of light and love, and joy that shall have no end. The more we think and meditate on death, and compare the happiness and glory of heaven with the misery and vanity of earth, the less shall we fear death, and the more shall we long for the possession of our heavenly inheritance; the more shall we thirst to drink unmingled love, with the happy, joyful spirits that surround the Throne. May we strive to live nearer to God and above the world, to live always on the brink of the grave, so that we may be found ready to enter the joy of our Lord at a moment's warning, and

"Leave the world without a tear."

Your's affectionately, W. G.

We can only find room at present for the *Outline of a Sermon* on

Philippians i. 21.—*To die is gain.*

"It might be supposed by some, that our text is the language of despair, proceeding from disappointed ambition

—long affliction,

—deep sense of guilt.

On the contrary it is the language of faith, hope, and love—of a man standing on the brink of the river of death. 'I am in a strait betwixt two,' &c.

Amidst all the calculations made in the commercial world, one never hears of death being reckoned amongst the gains of men—yet the gospel teaches the Christian in his most prosperous circumstances to say, 'to die is gain.'

It would be very easy to prove that whatever of good earth can afford, is to be found in higher degrees in heaven.

Riches—Honours—Pleasures.

Pleasures of friendship, of knowledge, of science. But what I would wish to solicit

your attention to, on the present occasion, is an inquiry into the probable state of the Apostle's mind when he uttered the words of our text,—'To die is gain.'

It is a statement at which mere nature revolts.

You observe the apostle does not deliver the words of our text in a fit of frenzy; they are the calm language of his heart while he is writing a letter. 'To die is gain.'

What must have been his feeling towards the world?

Respecting himself as a sinner?

Respecting death?

Respecting eternity? He had holy dispositions.

To adopt the words of our text is not to renounce our love of mankind.

It is not to renounce the lawful enjoyments of time.

Wo to that man who has not reason to say 'to die is gain.'

This is no speculative point.

We cannot expect that we shall ever be able to say 'to die is gain,' unless our state of mind be like that of the Apostle's—

Dead to the world,

Conscience at peace through the death of Christ,

A relish for heavenly joys.

How happy to be able to say, amidst the uncertainties of health and life, 'to die is gain.' But how happy in the full view of death and eternity."

NORTH-WEST PASSAGE.

Although it has long been ascertained that the North-west passage would be impracticable, even if a communication were found to exist between the two oceans, still, the restless spirit of enterprise could not be allayed till the geographical problem was fairly solved, whether the Americas are insulated or not. This question appears to be set at rest by the adventurous expedition undertaken by Messrs. DEASE and SIMPSON at the expense of the Hudson's Bay Company. Starting on the 1st of June, 1837, from their winter quarters on the shores of Athabasca Lake, they descended the Mackenzie river to the mouth of its most western channel in lat. 86 deg. 49' N., long. 136 deg. 36' W. They then proceeded along the coast, encountering