

of divine truth. Let one of these sketches be read every morning, and the thoughtful reader has something to think of all day, that will do him good, and tend to keep him from evil.

The Willard Tract enterprise in Toronto, under the direction of Mr. Watson and Mr. Sandham, is doing much to infuse a highly spiritual tone into the literature and daily thought of the city and Province. Their pre-millennial theories may or may not be accepted by the readers of some of their periodicals and tracts, but the aggressive spirituality of their issues on the whole, is worthy of all praise. The volume under review will be found thoroughly unbiassed and evangelical; full of inspiration and comfort for the Christian, and instruction for the seeker after Christ. We append an extract from Rev. T. T. Munger, on Cant. 2: 17, "Until the day break, and the shadows flee away:—"

We wait for rest . . . . And this rest is chiefly found in sleep, the nightly death to life, as though rest were no part of man's conscious life . . . . Rest is something to be awaited in God's own time. To unduly seize it is ruin; it breaks the mould in which our life is cast. . . . In the church of St. Nazaro in Florence is an epitaph upon the tomb of a soldier, as fit for the whole toiling race as for his own restless life, "Johannes Divultino, who never rested, rests—hush!" We say of our dead, "They rest from their labors." We wait for the renewal of lost powers. St. Paul speaks of the redemption of the body as something that is waited for. He means no narrow doctrine of a physical resurrection, but a renewal of existence—a restoration of lost powers. We wait for the full perfecting of character. We are keyed, not to attainment, but to the hope of it by struggle towards it. And it is the struggle, and not the attainment, that measures character and foreshadows destiny. We wait the renewal of sundered love. Love may suffer an eclipse, but it is not sent wailing into eternal shadows. It is as sure as God himself, that human love shall again claim its own. We wait for the mystery to be taken off from life. Mystery may remain, but it will be harmonious mystery. The accusing doubt, the seeming contradiction, the painful uncertainty, will pass away, and we shall see "face to face," and know even as we have been known. We wait for full restoration to the presence of God.

## Our Contributors.

### GLORIOUS PROGRESS.

Ps. xxii : 27.

The ends of the earth *are* remembering, and turning to the Lord. . . . Why do I believe this? Because God's word says so; our text declares it. How shall it be done? God's word is the agent that shall accomplish this. The words of our text were spoken 2900 years ago, by a man

who claimed to be inspired. It was said when the whole world was in open profession of idolatry—when Israel in her proudest moments, historically, could not bring together one million people that bowed the knee in true sincerity to almighty God. Now what has been done for the verifying of our text, since then? The word itself has been printed in over 300 different tongues. *Then* it was in one tongue—the Hebrew. Since 1805 alone, the British and Foreign Bible Society has issued more than 100 million copies of the word of God, in whole, or in part, and this is going on at an ever-increasing rate.

Now note how wonderfully the word has been preserved:—Thirty-nine Books of Old Testament when Christ was on earth; Thirty-nine Books *now*. Twenty-seven Books of New Testament 1700 years ago:—the same number *now*. Look at the works of Herodotus, of Virgil, of Homer. Far more prized then, and more widely known—where are they to-day?

So this Book has been assaulted, torn to pieces, burnt; yet it is *whole still*, and increasing in power and might. Very fast are the words of John at Patmos coming true: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." The Christian faith and its earliest advocates *antedate* every existing society or institution in the Western world. They made their first appearance in Palestine among the Jews, in the days of the Cæsars, but, from the outset this faith has developed a tendency to move abroad; it has persistently disregarded all boundary lines, all race limitations, all differences of speech and color and home—"God hath made of *one blood*, all nations of the earth." Within the lifetime of its first apostles, it had spread to Syria, Asia, Greece and Italy;—then, on to Egypt and Arabia; and maintained itself amid varied and discouraging situations, with a vitality and force altogether new and surprising. During the second century, Rome awoke to the fact that this new sect was becoming popular, was drawing to itself converts from every city and province, was swiftly growing up to be a formidable rival of the national religion. Indifference changed to hatred and attempts at extermination. The conflict, at first accidental, became a life-and-death grapple between two forces, neither of which would yield,