

freely charge me with exaggeration; and yet I should be only repeating that which Paul has himself said in an apostolical epistle: 'Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brothers but taking my leave of them, I went from thence into Macedonia.' It is not man who speaks in this manner,—the feeble man, calling for the help of man; in distinction from that man who has no parallel, because he is more than a man, who, always alike strong in God, was able to say, 'You will leave me alone; but I am not alone, because the Father is with me.' But if this be a weakness, it is a weakness that charms,—permit me the word,—and which is even useful. The brightness of so rare a sanctity might, peradventure, dazzle our eyes, or make us stand in doubt of its reality, if the man did not betray himself somewhere.

"Such is the source of the tears which our apostle weeps at Miletus, while taking leave of the pastors of Ephesus. I have called them tears of tenderness: I might have called them tears of nature; for they proceed from his attachment to his special family, in which one of the first places, doubtless, belonged to those pastors of a church where he had made his abode more than once, and remained at one time three entire years. Furthermore, the character disclosed in him by these tears, forms not merely an interesting trait in his personal Christianity; it constitutes, at the same time, one of the forces of his apostleship."

There is added to the five discourses on Paul, the author's great discourse on "Fatalism." It is a thorough refutation of the false Spiritualism and dangerous Pantheism which seek to subvert the inspired truths of revelation

in local circumstances which do not affect other persons or places. Hence, such published sermons often disappoint those removed from the place or occasion of their delivery. This, however, will not be the case in reference to a printed sermon sent us recently. We have read it carefully, and find it to be a very useful discourse on "*Unbelief and its Consequences*." By the Rev. J. H. Johnson, A. M., of Brockville." The sermon is worthy of better paper and a brighter cover. Of course the character of the sermon is not changed by external appearances, but we like to see good thoughts in a corresponding good dress.

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While we are on the subject of sermons, we would call the attention of our readers to a very neat volume of "PUNSHON'S SERMONS," published by Derby & Jackson, New York, and sold at the Wesleyan Book-Room, Toronto. It contains a dozen sermons on very important topics; and the interest of the volume is enhanced by the insertion of his "Treatise on class meetings" (so seasonable at present) and an Introduction by the Rev. W. H. Milburn, giving a brief account of Mr. Punshon. The fame of this justly popular preacher is so extensive, that whatever issues from the press, bearing his name, will be read with deep interest. The present volume will sustain his high reputation, and shows that his popularity has those elements which will likely render it permanent. Our space will not allow us to give extracts, but we recommend its perusal, feeling assured that none can read it without being gratified and profited.

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The publication of single sermons often originates in the impulse of a few who felt deeply while hearing them, or