

and a recent writer suggests the inquiry whether this striking fact is meant to teach that as the first, so the last, and possibly the only real value of wealth is just the purchase of a grave. Passing on from that melancholy incident, one of the saddest in the history of any family, the purchase of a burial place when the first one dies out of the circle of a home, we find the cave of Machpelah celebrated in the history which Jacob summed up on his death-bed. "There they buried Abraham and Sarah his wife; there th. buried Isaac and Rebecca his wife; and there I buried Leah." Thither, too, the mighty sons of Jacob bore his remains in the pomp of Egyptian wailing. A tradition has it that the sons of Israel were themselves buried there also, but no record of the fact exists, and the descendants of Jacob are by no means agreed in accepting the tradition. They were very probably buried in Egypt. The cave thus memorable was of course a place of most devout interest to the Hebrews and to obtain admission within the holy place itself has been for more than a century the desire of travellers and explorers. But the Mahomedans have always guarded the cave with jealous care, and have not for more than a thousand years permitted either Christian or Jew to defile the threshold

with his footsteps. We long therefore to have the account of the visit of the Prince of Wales published, and should it be an interesting one as we have no doubt it will be, we will be glad to favour our readers with it. It is interesting to remark in this connection, that the grave of Rachel also is marked by a memorial heap of stone, and its locality is not doubted. The small dome which covers it stands on the side of the road leading from Jerusalem to Bethlehem, where there is but a little way to come to Ephrath; and although in the most lonesome and desolate looking country now, there appears to be no reason to doubt that this burial place of the mother of Benjamin has been honoured and preserved for thousands of years. There are but few graves in the world, outside of Egypt, which are known to antedate the Christian era, of whose occupants we have any knowledge. Not only do men go to dust, but the monuments that are built over them decay, and they become only part and parcel of the great world they have once lived in. As we go further back, we find that of those who lived a thousand years before Christ, no graves are definitely known, with the exception of three or four, among which the grave of Rachel and the cave of Machpelah are the most conspicuous.

Literary Notices.

The works of Richard Sibbes, D.D., with preface by Rev. B. Grossart. Vol. I., containing his lectures on the Bruised Reed, the Soul's Conflict, the Saint's Safety, &c. Montreal: Dawson Brothers, Great St. James Street.

The works of this series which have already appeared are high monuments of scientific thoughts and sacred learning, and taking the volume before us as a specimen, the "getting-up" is all that can be desired. The type is most readable, the volume is most elegant in appearance, and the price a marvel even in this age of cheap publications. Our only regret is that as the men for whose benefit these old Puritan divines have been re-published are, for the most part, the profoundest thinkers, the most advanced scholars, and broad-minded religionists of the age, there is a likelihood of their being repelled from the works by the narrow pseudo-evangelical spirit in which, in some cases, the prefaces

have been written. We hope however that such will not be the case, as should they take the trouble to look beyond the preface they will find themselves richly rewarded for their pains. Though more than two long centuries, with all their wondrous revolutions, have rolled over our planet since these works were first penned; though mental science, biblical criticism, and various other branches of enquiry that throw light upon the inspired record, have made considerable advancement since these venerable expositors lived and studied here, there is much in their writings that will repay the study of modern students; and not a little equal to the best of modern divines. The mental powers, scholastic attainments, and theological views of the writer of the book before us, are so identical with those of the other authors, that we can scarcely make a remark to characterize the one that will not apply with equal force to the other. We like their