

ing—and consigns the body to worms and corruption—we should, were such a supposition true, put forth strong efforts to diffuse the Gospel among men. Since it is the best remedy for man's sorrows in time, it blesses man even now—since it is greatly instrumental in the advancement of his temporal happiness. But when we know, from the testimony of God, who cannot lie, that man's soul is immortal, that when he is absent from the body, he enters a new state of existence, either of eternal joy or sorrow, we should act under this conviction, in the work of missions. And we might ask you to look around you, and without much exertion of imagination say, do you not behold many of your fellow men, possessed of the same immortal natures, that you possess having the same desires and longings after an immortality of happiness that you have—do you not behold them, living without God and without hope in the world? Reflect on their present condition. They know not the true God, nor Jesus Christ whom he has sent. They are born, they grow in stature, and advance to maturity and age,—they decay and fall like the trees of the forest, and in many respects are unconscious as they, of the great end of their existence. They live in misery and ignorance, and die without hope. They have been reduced to a state of deplorable debasement; they will, nay, *must*, continue in that condition, unless they are brought under the power of the gospel. It is the gospel alone that can raise them. It is God's appointed means for this purpose. Its mission is to heal the broken-hearted, to loose the bands of the oppressed, to cause the captive to go free. It contains the charter of the liberty for all the slaves of sin and Satan—and those whom it makes free, are free indeed. It is not so in some other instances, where emancipation has been granted to slaves. For there have been individuals round whose limbs the galling chains of bondage and oppression have been wreathed who have been by the benevolence of a nation redeemed and their names enrolled among those of freeborn citizens—they have thus been introduced into the enjoyment of equal privileges, and just laws, and still multitudes of them remain the slaves of grovelling passions—slaves to greater tyrants—under a more degrading bondage, than that from which they have been rescued: showing us, that men may be free in the estimation of the world, and yet the slaves of Satan. Now remember, that all who are in such a condition of spiritual bondage (and this is the condition of the great majority of the human race) must perish, if the gospel is not imparted to them. Come, then, to the help of the miserable and perishing.

5. Remember that in proportion as men are brought under the power of the Gospel, we have security for life and happiness.

Though others enjoy the blessings which the gospel communicates, this does not diminish the sources or means of our happiness. It is a spring free, ever full, and overflowing. It is a treasure, which enriches all who receive it. Its blessings are not lessened by the numbers who enjoy them. Selfishness has a very powerful influence over unregenerated men, and its influence is sometimes felt even by God's people. If it could ever be lawfully urged as a motive to action, we could thus address those who are under such an influence—"You sometimes tremble for your political privileges, or worldly advantages, which you designate your vested rights—when you suppose that they are in danger, by the extension of the same or equal privileges to others. You resist with all your might, and by every means which you regard expedient or lawful, this encroachment on your vested rights—even to the detriment of others. But if you are God's children you will not be actuated by any such fears in this work of faith—in this labour of love. For your temporal possessions and privileges are secured to you, in proportion as men are brought from the bondage of sin and Satan into the liberty of the children of God. For every person from whom the fetters of sin and Satan have been removed, is restored to his right mind, and sits at the feet of Jesus. His dispositions and conduct become from that time purely benevolent. He has the spirit of Christ and the same dispositions. He is a subject of that Kingdom, which is righteousness and peace and joy in the Holy Ghost. Let us remember this, that our safety and happiness will not be diminished but increased, when others are brought into the Kingdom of Christ, that their spiritual enjoyment is in our power. Let us act in matters that concern the soul, as we do in those which respect the safety and welfare of the body. If we saw the life of a fellow-creature in danger, we would act with promptitude and steadfastness—should we not act with equal promptitude and earnestness when his soul is in danger of eternal death? Let us not despair of success, though our power be weak. We know him who has said, 'My grace is sufficient for you, my strength is made perfect in weakness.' Our efforts in this cause may appear very feeble, to those who are accustomed to behold great movements—and mighty achievements—but God does not despise the day of small things—neither should man. And when our exertions are perseveringly directed to the salvation of souls, they will be acknowledged and blessed by God." D.

REVIEWS.

THE COURSE OF FAITH, OR THE PRACTICAL BELIEVER DELINEATED.
By John Angell James. New York: Carter & Brothers. Toronto: A. Armour. Price 3s. 9d.

This, as might be expected from the author, is an excellent work—clear, concise and substantial—and such as is wanted to instruct inquirers after the truth, and direct and animate believers in it. The author has chapters on the following topics: Faith in general—in Justification—in relation to Sanctification: the Joy—the work of Faith: Faith's

victory over the world: Faith in prayer—in hearing the word: the assurance of Faith: Faith in reference to the Blessings of this life—its exercise in reference to Affliction: to Death—to Heaven.

The fashion of the day is to get up books in a fancy style of binding—light and attractive, but destitute of the firmness and wearableness of the old sheepskin; and a similar fashion is extending to their contents. There is an evangelical school of writers aiming at popularity, by a soft, poetic religious sentimentalism pervading every work. The books of this school are useful, attractive too—to Christians who have a longing after novelties—but it is to be feared lest the taste of the Church be vitiated by cordials instead of food. They may make what may be called an *emotional* piety, but not the robustness and solidness of real religiousness. We want not our religious books to carry us into a dream-land, or make piety a poem—all such will make a talking religion—one associated with parlour languor and ladies' sighs—a gilded superficialism; but they will do little to make the man of God thoroly furnished unto all good works. They will do for the religious dwarf, but not for making or for sustaining strong and vigorous christian manhood. Pretty things in religious literature are like flower gardens—they are well enough here and there—but if all cultivation were in flower-gardens, we would starve; we would sigh for a homely field of the ripe and yellow grain. We speak not thus of the work before us, but rather to say that James gives us the useful—that is prominent—though not without a fair degree of the ornamental, in elegant expression, without any attempt at catering to a false taste by figure-hunting, or soft statements of religious nothings.

COLLECTANEA LATINA: SEU ECCLESIASTICÆ ANTIQUITATIS MONUMENTA EXIMIA: EX PATRUM OPERIBUS, IN USUM CLASSIS THEOLOGICÆ, EXCERPTA.

To the Rev. Dr. Willis, Professor of Theology, Knox's College, Toronto, we are indebted for this well printed class-book for students in Divinity. It is an octavo, of 112 pages; and can be had, on application to Mr. John Burns, at the College building. It contains Tertullian's Apology—the Octavius of Minucius Felix—extracts from Cyprian's Epistles—Augustine—and Calvin. Though but a mere infinitesimal of the "Fathers," yet to many it will be valuable, as they may not have the means of possessing, or the opportunity of consulting, the ponderous tomes of patristic writings. As it is intended to be a class-book, and likely to be used beyond the precincts of Knox's College, it would be an advantage if Dr. Willis would have it bound in cloth, at least, instead of the paper cover, which is altogether unsuitable for use, and for the library.

But of the "works of the Fathers!" It is at the risk of a reproof, or a controversy, or thorough condemnation for ignorance, or gracelessness, to say a word against certain writers. Who would have the hardihood to say that he does not admire Milton's *Paradise Lost*; or Young's *Night Thoughts*? or who, to an ancient maiden, or dame either, of the old school of pious readings, would venture to say one disapprobatory word of Hervey's *Meditations* among the Tombs, or Erskine's *Gospel Sonnets*? The Fathers! Rome talks everlastingly of the Fathers; Protestant Episcopacy follows in her wake; and the Fathers—not the Apostles—became authorities to an unwarranted extent. Enter into controversy with Roman Catholic priests, or Puseyite Episcopal clergymen, and it is not what said our Saviour, or Paul, or Peter, or John; but what said Jerome, or the Gregories, or Chrysostom, or Basil, or Augustine. Even Presbyterians have quite enough of these patristical leanings. We may be told they were great men—they were great book writers—but we will find hundreds of ministers in the present day who, on one Sabbath, give more of real masterly reasoning and sound practical theology, than will be found in tomes that took a "Father" years to write, and which would require the strength of a man to carry. For all this, it is well, indeed necessary, that students and ministers should be acquainted with them, and, therefore, this collection of excerpts, by Dr. Willis, is valuable, as we get the grains of wheat without turning over the bushel of chaff. We hope we do not bring down on us the ire of our worthy friend, the Principal of Knox's College, and some others, whom we know and esteem, who are ready to do battle against all heretics against the "Fathers," but, (without any prejudice to the writings in this *Collectanea*) we think the following extract from Isaac Taylor's *Ancient Christianity*, is pretty near the truth:—