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THE CANADIAN DAY-STAR.

“ I am the light of the world.”
“ Preach the Gospel to every creature.”—JESUS.

SEPTEMBER, 1864.

BE HAPPY.

“ For there is one God and one Mediator between God and man, the Man Christ Jesus ; who gave himself a ransom for all to be testified in due time.”—1 *Tim.* ii. 4.

A ruin is always an affecting sight. Whether it be a wooden hut consumed and lying in ashes by the wayside, through fire from a heedless passer-by, or whether it be the mouldering piles of heap upon heap of beautiful fragments in some classic plain,—few can look upon a ruin unmoved. Contrasts always touch us ; and on beholding a ruin a contrast is started at once between its present condition and that in which the hand of its builder and maker left it. When imagination fills the now cold, damp, cheerless apartments with the ring of laughter from warm young hearts, and the glancing light of merry eyes, all for the moment is joy. The eye falls upon the sad reality, and as it falls the dimness of desolation is cast upon it from without, and the dimness of tears from within.

When I look upon my brother man under the influence of any of the lusts or passions through whose power Satan leads men captive to his will, I am looking upon one of the saddest ruins in the universe. There is a man rolling in the phrensy of drunkenness. Under the influence of the horrid drug which, by the name of joy, or companionship, or strength it may be, he has been tempted to

swallow, his eye has lost its soul-like power, his hand its masterly skill, his feet their firmness, his whole person its manly dignity, and he is a thing degraded and defiled. But still he is a man; and if we do not we ought to pity him. For oh! what is seen, is but a faint index of the sad ruin that is not seen. The man has a soul; for he is still a man. The soul within that man was once beautifully pure; for it came from God. We ourselves for the moment, as we stand by with the sourness of hypocritical propriety drawn upon our faces, and the cautious hand of prim respectability upon our garments, lest the touch of a filthy inebriate contaminate us in any way, are struck with the thought that after all the man bears the impress of having been made for better things. We see he is a ruin. We know that he might, yea, we pray that he may one day be restored. But there is money to be made, or there are friends to see; and it does not do to spend much time and thought upon the misery of others so long as we have ourselves to look after. So hurry along to business and to pleasure, and let the drunkard have another roll in the mud.

Alas for you and me, my fellow sinner, if God acted in this way towards us. Glory be to his name he does not.

We are familiar with the fact that God made man upright. The race, when planned and planted in Eden by God, was perfect in its beauty and beautiful in its perfection. The clay tabernacle of the soul was lovely in its undying strength within and without. The soul itself, a full-orbed, gloriously clear creature, without spot or wrinkle or any such thing, moved about in and with that living temple, and it was lovely. It bore the image of the Eternal. Like Him it stood clothed in the freedom with which the God of heaven is eternally clothed. In its free power it towered sun-like upon the hill of God. There, beneath its Father's smile it was upright.

But, in a moment, it fell. "Oh what a fall was there!" Man whom God had made to be his own child, rebelled. Duty, the just debt each intelligent creature owes its Maker, was refused. Man turned his back upon the King of kings, and insulted Him to His face. He left his God.

But the Lord did not forget man. No, He went after him crying "Turn ye, turn ye." But man hurried on, on, far through the gates of safety into the wilderness of sin. Men multiplied and spread over the earth; and the name of the Lord was forgotten.

We may not be in the habit of thinking it, but still it is a most

horrible thing for men to forget God. Think of king Nebuchadnezzar. It would seem that his people and his place forgot him, once, and drove him from the palace of his pride to eat grass as oxen. We pity the poor monarch, proud as he was. He was forgotten, or, if remembered, it was only to be despised.

God is our king. Homage of the purest is His due. We have given that homage to a thousand things which work our ruin. We seek many *inventions* instead of the true God. With all their respectable show of religion, the men of this day of cultured intellect are as truly idolators as were the heathen, who cut down a tree to make a fire of part of it to prepare their food and warm themselves, and who took the rest to make a god. Is. xlv. 19-20. For men to-day are busy making money. Part of that money they take to clothe and feed themselves—to put on a respectable appearance, that they may go where others go, to church or ball-room as the case may be, and with the rest they make a god. Drawn upon the ledge, and lodged in the bank, they give their whole thoughts to it, or to what it will buy, or what it has bought. With their gold or its proceeds they are in league; and as they are thus busy, the name of God is forgotten. The true God comes amongst men proclaiming his name. That very name is his unimpeachable title to man's whole service. But men turn round to the God who feeds, and clothes, and strengthens them, so that they may increase their wealth and other comforts; and coolly say "Who is the Lord that I should serve him?" So the God of heaven is thus driven out of hearts like yours and mine. His name is forgotten amongst us almost. When we speak of it we think of some sternly upright—harshly just tyrant who comes into the midst of man's happiness to spoil it utterly. The Lord is not known amongst his own offspring. He has been a stranger to you and me, the greater part of our lives it may be. Oh it is shameful, it is disgraceful. Let the text speak—let it speak and let us hear. Unless the truth of God come into our hearts, we are verily still amongst the strangers to God, still lost, still ruins. The Lord comes with his truth; let the earth be silent.

I. There is one God.

We would think here not so much of the unity of God as of his reality. While the Bible clearly teaches that in his unity the Deity mysteriously joins three persons, we pass over this truth to notice the fact that there *really is a God*.

"There lives and works a soul in all things, and that soul is God."

This glorious being is the God with whom we have to do. We live and move and have our being in him. We draw no breath which he carries not to our mouth. Our lungs are moved to inhalation and exhalation, just because his presence is power, and his presence is everywhere. Our pulse beats, our nerves thrill, our body is held together to do its work, just because God is. We have life fitted to our fallen state; it is ours because God is. We think, feel, and will, because God is, and is the source of life.

To be opposed to this God is death. By the word death we mean not the dissolution of the body. We believe that constituted as man is now since the fall, that the death of the body is only one step among the thousands which men in general must take ere they reach the gates of life. But the death of the soul is an unending series of dire ruins without a parallel. It never ends. It consists first in separation between God and the soul. The soul cuts connection between itself and its God. From that moment it begins to descend. Its course, it was intended by God, should have been ever upward in the path of duty. A downward course is most unnatural to it. It is the ruin of the soul. For as the soul pursues its downward course that which should ever guide it, viz., principle, is driven out from its authority, and passion takes its place. Then begins the rule of sin. The law of death begins to work. And there are no bounds to the deep into which the soul which dies the second time descends. "*Their worm dieth not. Their fire is not quenched.*" This it is to be opposed to the living God. Ah! Let the potsherds strive with the potsherds of the earth. Let men fear the Lord. If his wrath be kindled but a little he will dash such broken dishes as you and me into dust; and lick us up in the whirlwind of his anger into unending tortures. "For our God is a consuming fire."

God gives man life, as we have seen

"Life is the season God hath given,
To fly from Hell, and rise to Heaven."

If the frown of God be death, his favour is life. Oh seek this favour now, my fellow-sinner. What is wealth, influence, friends, or all that time can give, compared to the smile of your heavenly Father? It is a blessing now,—it is an unjoying treasure here—

after. Oh seek it. You may now begin to sun yourself in its light. For, sinner as you are, there is a mediator. There is one who will come between you and God, making a union full and perfect between you! For

II. There is one mediator between God and man.

A mediator is one whose office it is to stand between two contending parties in order to bring about reconciliation. Suppose two friends are foolish enough to quarrel. One conceives it better, wiser, and happier, to live in peace and fellowship. But he dare not visit his former friend with whom he has differed, for enmity is between them; and he whose favour and love he seeks hides his countenance from him. But there is a third one who is known to both. Neither has a quarrel with this third one. *He* can be sent. The man who wants his old friend back again may send a common friend to make up the quarrel, and bring back the hand of present enmity into future love and peace. Oh, my fellow sinner, you may be reconciled to your God. For there is a mediator. You have been seeking, perhaps, in trembling, heartbroken fear, the friendship of your God. Or you may be among those who scoff and sneer at the idea of becoming one of God's children, and living the only wise life. It matters not which, to your God. *He* wants your love. *He* was the first to think about making up the difference between you and him, *He* sent his Son, and that Son is the mediator. *He* comes through his Spirit proclaiming reconciliation by the apostle Paul—"As though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 20, 21). This is the attitude in which God stands to every perishing sinner. *He* stands stretching out his hands, crying, "I have spread out my hands all the day unto a rebellious people, which walked in a way which was not good, after their own thoughts; a people that provoketh me continually to anger to my face" (Is. lxv. 2, 3). *He* is seeking now your friendship through the mediator. Your sins *he* makes no barrier. They are washed away in the fountain opened for sin and uncleanness. Do you hear, oh my fellow sinner? Your God it is, who seeks your friendship. There is a mediator between God and man. And God sent that mediator. How is it with you? Are you prepared to bear the condemnation, of mercy offered by your God but refused by you? Surely not.

Surely now you will take the proffered hand of heavenly friendship. And surely you will all your life speak, and look, and act, saying, "My Lord and my God."

III. Your mediator is the man Christ Jesus.

Among the unnumbered proofs scattered around and above us, that God is a God of love to sinners, none is more striking than the fact that he sent his Bible to sinners. Of this there can be no doubt. For the Bible comes so kindly and fondly to the sinner. It meets his case so well by telling of a mediator.

We were in want of a mediator. Not that *we* thought of reconciliation with God. But there is a want which every soul, friendly or unfriendly towards God, feels. That want is *life*—life after the death of the body—life eternal. This life eternal comes to us when we are friends of God. It consists just in friendship with God. To supply this want, our heavenly Father planned the reconciliation through a mediator; and we have him in the man Christ Jesus.

Christ Jesus! Surely there is something more here than man. The words are holy. They are often heard in heaven. Yes, they are; and when angels strike their loftiest chords, they sing praise to this holiest of names. For it is the name of God's eternal Son. He writes upon his vesture and his thigh "King of kings and Lord of lords." Fullness—all the fulness of the Godhead dwelleth in him bodily. (Col. ii. 9.) "He was in the beginning with God—he was God." (John i. 1.) He thus without presumption or robbery could lay his hand upon the throne of eternal justice and say, "I reign here by the sole fiat of my omnipotent will." "*I am* is my name forever, and this is my memorial unto all generations." (Ex. iii. 15.) He was thus a worthy representative of God! He knew the heart of God. For from all eternity he dwelt in the bosom of God. When he read that heart, he read his own. The heart of God is love—love—love even to sinners. And he came to be a mediator. Having by the innate perfection of his Infinite nature a complete oneness with God the Father, *he became man*. Yes Jesus, the eternal Son of the living God, became man. He wears man's nature in heaven.

Do you see yon green plain, smiling calmly beneath the high moon, round Bethlehem? Shepherds are quietly watching their flocks. Their tranquillity is about to be shaken; for Hark! That holy sound; and Behold! That glorious light; and Hear! These

words from the mouth of God's angel:—"Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." (Lukē ii. 10, 11.) There is joy in heaven on this night among the angels of God, For soon as the glorious message has been discoursed in holy melody in heaven's language of love by the angel to the shepherds, "in full voiced choir resounding," Jehovah's praise is caught up by a multitude of the heavenly host, singing "Glory to God in the highest, on earth, peace, good will to men."

What does it all mean? The mediator has come. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isa. ix. 6.)

"And Jesus waxed old, and grew in favour with God and man." He was the man of sorrows, and acquainted with grief. None the less God than when triumphantly he led the sons of God up on their glorious way from witnessing his labours as Creator, he now stoops to live upon this world in clay amongst men, and worms, and wretches. Oh! matchless condescension. There is no mystery in the universe like the love of God. Look at him at Pilate's bar. He is covered with every mocking form of contumely and impeachment—He, the infinitely pure one; and yet he opened not his mouth. Pilate talks and reasons with him, and, so far as he may be answered, receives from the King Eternal a reply in living voice, so meekly given as even to move a heart so seared as that of the Roman governor. Pilate leads him forth before the people saying "Behold the man," We thank thee for that word, Oh! Pilate, truculent and selfish as we deem thee. We do behold the man. Oh my fellow sinner look at him! This is the mediator. He seeks to make you and your God one. He knows what you are. He knows what God is. Stand not trembling over the story of your sins, for this is one who knows them all better than you. Did he not die for them? Has he not written them down in his book of remembrance? He will wash them out and number them no more against you. The sin he lays to your charge just now is this:—You are not reconciled through the mediatorial sacrifice he made for you. Rise up, we pray you, from where you sit entombed in your guilt. Jesus is your mediator. Be ye reconciled to God.

IV. He gave himself a ransom for all. /

We do not now seek to enter into controversy. We are aware that in spite of such clear declarations as this from the word of God, that men doubt God's goodness and his willingness to save all. But here are the words: "*Who gave himself a ransom for all.*" That is enough for you and me, I presume, my brother. Let men fond of the thunder and hail, and inky rivers of theological polemics, fight if they have time. *Is your soul yet free from the bondage of sin and death?* This is the question which most intimately concerns you just now.

Your ransom is paid. You should not be now serving the lusts of the flesh. You should be one of God's freedmen,—made free indeed by the truth.

Anciently men sold themselves into slavery to their creditors when they became bankrupt. They served their creditors until they had paid up their debts. If their service was not worth their debts, they died in slavery.

Having sinned, we are no longer solvent in the sight of God. Sin is, so to speak, moral bankruptcy. By becoming thus bankrupt, we have become slaves to evil—fit only for prison and woe eternal. Who shall free us? We are not able to pay our debts. Must we die in horrible slavery to sin and Satan? Oh no, my fellow-sinner, "why will you die?" Why, oh! why? Your mediator gave himself to be your ransom.

The utmost farthing of your price has been paid. Your freedom is bought. Why hug your chains still? Know you not the Lord has burst them asunder? Stand up. Stand free. He gave himself a ransom for all.

We are prepared to have the utmost faith in the slightest characteristic trait of the Bible. It is an honest book. It does not deceive sinners. It does not need. God might have given Jesus to die only for some here. But if he had done so, we may be quite sure he would tell us so without a possibility of mistake. But when, by line upon line, and precept upon precept, the glorious truth we have been now meditating is spoken and recited from the beginning of Genesis to the end of Revelation—we just take the teaching of God as it stands. And we try to tell to all within the compass of our influence that Jesus tasted death for every man.

Now is the accepted time. Now is the day of salvation. Take now your freedom. Take now your Saviour's hand. In it you

find God's friendship. Can you refuse it? Behold now he waits to be reconciled. He will be your friend.

"Earthly friends may pain and grieve you,
One day kind, the next day leave you,
But this friend will ne'er deceive you.
Oh! how he loves."

Ever will he stand your friend, and ever will he guide your steps,
saying, "This is the way, walk ye in it." A. McP.

THE IMPORTANCE OF HAVING PEACE WITH GOD.*

"We have peace with God."—Rom. vi.

We are prone to be carried away with the merely doctrinal in religion. Doctrine is important. The truth is the light of the mind, the entrance of God's word gives light. It is highly important that we should know the truth respecting the character of God and the way of salvation through Jesus Christ. Still it is quite possible for us to rest in the merely doctrinal. If a discourse pleases us as regards its doctrine we very often rest quite satisfied, without asking what are the experimental and practical consequences which should flow from that doctrine?

The subject on which I am to address you at this time has to do with experimental religion. Experience in religion is not everything. It stands midway between doctrine and practice. We need to have the truth in our minds. The word of Christ should be in us, and dwell in us richly in all wisdom. We should look at that word as revealing and bringing God and Christ near to our souls. Then will the gracious Spirit give us a blissful experience, and we will walk in God's statutes and keep his judgments and do them.

The subject leads us, 1st, To contemplate "Peace with God," and to enquire what it is; 2nd, It implies that this blessing may be had—may be enjoyed; and 3rd, That the enjoyment of peace with God is highly important. The latter is the idea on which I intend principally to dwell. The subject is a large one, and therefore I must seize on some particular aspects of it, and press them on your attention. If I succeed in convincing you that

* An address delivered at a Tea-meeting in Toronto on the evening of July 6, 1864.

peace with God is important, ye that have not yet found it, should be led to seek it in God's way; and ye that have found it, should be led to seek that it may be maintained in your souls.

1st. What then is peace with God? Peace is sometimes opposed to war, and sometimes it is opposed to trouble, distress, anguish. The unconverted sinner is an enemy of God, as well as his own enemy. He needs to be reconciled to God—to lay down his rebellious weapons. But we regard peace with God, as the absence of fear and alarm, and the enjoyment of a blessed tranquillity as regards God. Peace with God is peace in reference to God. It is that feeling of tranquillity which arises out of safety in God. The Psalmist said, "I will both lay me down in peace and sleep: for thou Lord only makest me to dwell in safety." He knew he was safe, and therefore he had peace in reference to God, as his safety came from God. There is a mother, whose child is lost. She is in anguish. She fancies all sorts of evils befalling her darling. But the child is restored to her affections and her bosom, and she is at rest—she has peace, because her child is safe. The tide of grief has subsided into a calm. So when the sinner sees his danger, he is in trouble and distress. That which leads the sinner to be afraid of God is his *sins*. When a sinner sees that he has offended against God by his sins, and that he is in danger of punishment he is alarmed, he has no peace—he is afraid to meet God in judgment. When he succeeds in forgetting the subject of his danger, he may be calm; but whenever the subject of death or eternity is brought near, he is again in trouble and anguish. Now to have peace with God is to have that feeling of tranquillity in reference to God which is the result of safety.

2nd. Now, is it possible that we may enjoy "peace with God;" and, if so, *how*? As to the first question, we think it must be possible, because peace with God is mentioned as one of the results of justification. "Being justified by faith we *have* peace with God." If it be possible for us to be justified it must be possible for us to have peace with God. The saints of the Bible had peace with God. And there are thousands now on earth, journeying to the celestial Canaan, filled with the peace that passeth understanding.

How is peace with God to be enjoyed, Says the apostle: "through our Lord Jesus Christ." As this peace is peace of mind in reference to God, it must be of great importance, in order to its enjoyment, that we know the character of God. While a person lives

in sin and carelessness, he is blind as regards the character of God. An anxious person may be kept in doubt as regards the Divine character, and so remain in distress. Now, God's character is revealed in Jesus, in whom the soul is justified through faith. The short line of the human understanding cannot follow the depths of infinite compassion which there are in the heart of God. God's love is unfathomable. As he is the God of love he is the God of peace—the God, who has revealed himself as the Giver of peace. The work of Christ, in which God's love to sinners is revealed, is the ground of peace. We need some solid ground to rest upon—something that will remain unchanged and unchangeable amid

“The wreck of matter, and the crash of worlds.”

Now the work of Christ is a rock of eternal security. It not only reveals the loving heart of God to men, it magnifies the law, which men have broken. Because of this work, God is the God of peace. When the sinner is awakened, that in God which distresses him, is his inflexible justice. The terrors of the fiery law disturb him. He needs to see how the sword of justice can be turned aside from entering his soul. When he learns the gladdening gospel, that Jesus honoured that law in his room, and satisfied Divine justice, he sees a ground of peace.

In order to the enjoyment of peace with God, faith on our part is necessary—faith in Jesus. His work was finished for you; and it is all sufficient as a ground of peace. God's way of saving you and giving you peace is by your looking to him as revealed in Jesus. “Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.”

3rd. We must now show the importance of having peace with God.

1. It is important to have peace with God, because it is important to be safe. Peace is the state of blessed tranquillity, which is the result of safety. It is astonishing that many persons can be perfectly at rest, while they know they are unsafe. They enjoy no solid rest. But they consider their future state so little that they are not alarmed because of the danger to which they are exposed. It is better to be alarmed because of a knowledge of our state before God, than to be at ease in sin. It is certainly better for the merchant, whose business is not prospering, to be without rest because of an actual knowledge of his affairs, than it is for him to have that ease of mind,

which arises from a wilful ignorance of his affairs. In the one state of mind, he may adopt such measures of retrenchment, and form such plans as will issue in a return to prosperity; in the other, he may go on from bad to worse, until he is utterly ruined. So it is better for a sinner to be alarmed because of his sins, God's justice, and his danger, than to be at ease, as regards the weal of his soul. In the one state of mind he may be constrained to seek salvation and peace from that Jesus who alone can give them. In the other, he thinks he is well enough as he is.

My hearer, is it not important that your soul be safe? You could not be at rest, if you knew your child or your property or anything you valued were in danger. Why should you be at rest, while your deathless spirit is in danger? Your soul is more valuable than ten thousand worlds. The gain of the whole world would be no compensation for its loss. If you lose your soul, you lose your all. It is highly important then that your soul be safe in Jesus, and then you will have peace arising out of the knowledge of your safety. There is no peace to the wicked. There is peace to the believer. He that believeth in Jesus shall be saved. O, sinner, look to Jesus, as the Saviour who died for you, and you will enjoy salvation and peace too.

2. Peace with God is important, because it is important to be happy. All men seek happiness. Some seek it in wealth, some in pleasures, some in honours. Many make their own happiness their chief good. This is wrong. The man who lives for his own happiness makes *himself* a centre, and values everything around him as it ministers to his enjoyment. But it is not in this way that happiness is to be obtained. The more a person seeks happiness as an end, it will the more elude his grasp.

See that you h. He threads the flowery path of earthly pleasures. It seems as if some fascinating charmer were beckoning him onwards. He rushes wildly into every kind of excess. Does he find happiness? It does seem to him sometimes as if happiness were actually within his reach. He puts out his hand to grasp it, but it is a phantom; and he is joyless and disappointed.

See that merchant. He prospers in business; wealth flows into his coffers. He can now gratify his ambition as regards a splendid dwelling, gorgeous furniture, and can vie with the gayest in fashionable life. But does he find enjoyment in this? Alas! no. After he has done his utmost to get happiness in these things, it is still far away from him, nay, it appears further away than ever.

See that other man, whose aim is to find happiness in filling honourable positions. He imagines that those who occupy important offices in society must be happy. Hence he aspires, and he actually reaches the goal he aimed at. But does he find happiness? Ah! no. Innumerable cares press on him, and he has none of the enjoyment which he fondly imagined would flow from such distinction.

Happiness, true, solid, and lasting, is not to be found in the things of earth. It cannot be found in any thing short of God. It is only when we can say: "Whom have we in heaven but thee, O Lord, and there is none on earth we desire in preference to thee"—it is only when we make God the portion of our souls—that we can have such happiness. We cannot however experience happiness in God, unless we have peace with Him. If we dread God as an enemy, because we continue ignorant of Him and work against Him, we cannot be near Him, so as to be happy in Him. O is it not important that you be happy? What desire is stronger within you than the desire to be happy? Then, come to the cross of the Saviour, where the character of your God is displayed, and look into his heart, and you will learn the grandest of all lessons—the lesson that he is love. Knowing that he is propitiated love in Jesus, your soul, as regards fear of punishment in consequence of sin, will be at rest; and you will look up confidently to your heavenly Parent, and be blessed in him.

3. Peace with God is important, because it is important to be holy. Holiness is love to God and man. It is the highest excellence which can distinguish the human character. This is the great defect of the unregenerate man. A man may be amiable and obliging in disposition, upright in his dealings with his fellow-men, and yet be destitute of holiness. When there is holiness in the heart it finds a manifestation in the life. When the life is disfigured by moral blemishes and sins, there is something wrong in the heart. When the hands on the dial of a clock do not point to the hour of the day, do not truly indicate the time, we say there is something internally wrong; and that the work of the clock must be cleaned and re-adjusted. So irregularities in the life are to be effectually removed by the heart—the fountain whence they flow being purified. Holiness is important because it is likeness to God, the Great Archetype and Pattern of Moral beauty. We are commanded, "Be ye holy, for I am holy." Holiness, too, is important, because it is meetness for heaven.

“Without holiness no man shall see the Lord.” Nothing unclean shall enter heaven. To be holy is to be meetened for the joys of immortality. Now peace with God is intimately related to holiness. Peace is the absence of a slavish dread of God, and the experience of a sweet tranquility of soul, when God is contemplated as the holy and righteous Judge, arising from safety through faith in Jesus. Now can a person be truly holy while he is afraid of God? That slavish dread of God which arises from a sight of our sins, and God’s unbending rectitude, while the cross is not yet seen, radiant with love and mercy, is inconsistent with holiness; it must keep love to God out of the soul. You cannot have true love to God—that love to God which is the germ and inner spring of all holy conduct—unless you have peace with God. You may be externally moral in conduct without peace with God. You may be a model of propriety as regards good manners, without peace with God. But unless you have peace with God, you cannot have that holiness which constitutes meetness for the inheritance of the saints in light. And if you so know God as revealed in Jesus, as to be at peace with Him, you will be holy, for you will see his love in the way of peace and safety; you will through the Spirit, who sanctifies by the truth about Jesus, overcome the wicked one, walk with God, and become increasingly meetened for heaven.

4. Peace with God is important because it is important to be useful. It is surely important that man live for some good purpose. Society hangs together. One man influences his fellows for good or for ill. We have it in our power to do good, as we pass through this world into eternity. Indeed we are commanded to do good unto all men as we have opportunity. It is blessed to know that we are the means of benefiting our fellow-men, as we march onward to the great hereafter. We may do good to them as to their relation to the things of time, and we may do good to them as to their relation to the things of eternity. We may lead the wayward sinner to the cross of Jesus, and we may help the believer in the upward path that leads to heaven. What a luxury there is in doing good to the souls of men! Paul called his converts his joy and his crown. John had no greater joy than to see his converts walking in the truth. A person who seeks to do good to his fellow-men is valuable and valued.

Now peace with God is necessary to Christian usefulness. The person who has not peace with God, from the very fact that he has it not, if he at all realizes his state, must be distressed about him-

self, and must be anxiously seeking this blessing for himself. In such a state of mind, he is not likely to be so concerned about the weal of others, as if he really enjoyed this blessing. And not only this, but the person who has peace with God has love to God; for he sees God in Jesus as love to him, and love to God is the grand motive to Christian activity. And yet again, the person who has peace with God can show to others the way of peace, whereas the person who has not peace with God cannot do so. If, then, it is important to be useful in the sublime sense of doing good to the souls of men, it is important to enjoy peace with God through Christ Jesus.

Believer, is it important that you be surrounded as with a wall of granite strength? Is it important that you experience a sublime happiness? Is it important that you be holy like God and meet for your home above? Is it important that you do something for Jesus and the souls of men, as you pursue your upward, heavenward course? Then it is important that your peace with God be maintained. Live near Jesus, put implicit confidence in him. Be much in communion with God. Then your peace will be like a river, and your righteousness as the waves of the sea.

Sinner, God is revealed to you, as he who sent Jesus to atone for sin. While that wondrous atonement is a manifestation of God's highest glory, it is the ground on which peace is proclaimed to men, and a display of the good will of heaven's King to sinners living on earth. O believe the Holy Spirit's testimony concerning Jesus, that he is the propitiation for your sins. Come unto Jesus and He will give you rest. A.

CHRISTIAN DUTY.

Continued from page 180.

"Follow peace with all men, and holiness, without which no man shall see the Lord."

That we may make ourself more plain, we would humbly ask you to consider that God has toward you, as an individual, a purpose, which it is his special desire to work out in you. Under the government of a God who sees and knows, who makes and preserves all things, you must be the object of a purpose. It may be that if you have ever thought of this purpose which God has towards you personally, you have always thought of it as of a *dis-*

agreeable subject. Possibly you have tried to get rid of the thought, as of a bitterness which troubled your soul. If you have, you have acted mistakenly. God's purpose toward you is good—infinitely, unspeakably. You say you are *a sinner*. This is the very circumstance which shows the excellence of the goodness of God's gracious purpose toward you. For he wills not the death of sinners. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15.

Now this purpose which God has toward you, you can either carry out now, henceforward, and for ever; or you can refuse to have it so. Your refusal may be easy. It may be so habitually easy that ere you are aware you have already and decidedly refused. You have but to be *carelessly easy* about this purpose of God—a matter momentous in the highest degree, as the will of Jehovah towards you—and on that account deserving your supreme regard, in order to give such a refusal. Yes, you may coolly decide to defer to "a more convenient season" the work on which impinges the energy of Almighty God:—your soul's salvation. That decision which you falsely suppose so convenient, and comparatively speaking, so befitting your present circumstances, is *malignant wickedness*. Your refusal thus carelessly given to God's purpose is decided enmity towards God. Be honest with your soul, and sift the matter to the bottom, and you will find yourself occupying the fearful position of those who have "set themselves against the Lord and against his anointed."—Ps. ii. 6.

If, on the other hand, you do not refuse—if you now submit and yield to God's purpose—you will know that purpose to be that his goodness may work in you. That his goodness may abound in you, is his gracious will—that it may fill your heart—that it may speak in your every word, and look, and deed. *That you may be holy*, is his gracious purpose.

When you become thus holy, you are the friend of God. You are no longer acting against His will, but in accordance with His will. And so He will take you to Himself at last; for His was the friendly heart from whose depths of burning love there leapt this shining expression of friendliness: "Neither pray I for these alone (His disciples) but for them also who shall believe on Me through their word; that they may be all one; as Thou Father art in Me and I in Thee, that they also may be in Us: that the world may believe that Thou hast sent Me. And the glory which Thou

gavest Me, I have given them ; that they may be one as we are one : I in them and Thou in Me, that they may be perfect in one ; and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me." (John xvii ; 20-23).

Jesus has ascended, but He has sent " the Comforter, the Holy Ghost " (John xiv, 26 ; xvi, 7-11.) He comes to carry on the glorious work of the goodness of God toward sinners. God the Spirit essentially working in and by " the truth " as it is revealed in Jesus who " is the propitiation for our sins, and not for ours only, but also for the sins of the whole world " (I John ii ; 2), permeates the sin tainted atmosphere where the bulk of human souls are sitting in the darkness of the shadow of death. The sweet smelling savor of His presence burdens the air Oh ! his pleading, yearning effluence has been bathing your being for perhaps scores of years - if you are yet unconverted, during the whole of your unconverted life - yet you, with whom He has been pleading, for whom He has been yearning unspeakably, persistently, incessantly, are deaf, dead, cold to His goodness. " Awake thou that sleepest, and arise from the dead, and Christ shall give thee light " (Eph. v ; 14).

Matchless mystery ! The goodness of God has not confined itself - nay will not and cannot confine itself to the good in the Universe, who have always " followed the truth." It seeks those who have gone astray. It tries to bring back those for whom there is the least hope. It is but reasonable to suppose that it does not seek lost spirits. These believe in God, and meet His goodness in such a perversely false way that they find in Him and His work only occasion for trembling. (James ii ; 19.) In the nature of things they cannot follow that goodness which persistently they pervert. But you ! Oh friend, we trust you have hope of yourself. Are you among the living ? There is hope for you while life lasts (Ecc. ix ; 4.) Think of the thief on the cross (Luke xxiii ; 39.) He is but one of the innumerable company of quondam " malefactors," in the sight of God, who through His goodness - through the blood of the Saviour are " to-day " with Him in " Paradise." So far as you are concerned, the goodness of God in which " the Spirits of just men *made* perfect " (Hebr. xii ; 23) rejoice to-day, dwells and works upon the earth for one special purpose ; - that purpose is to melt your hardened mind : " The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance " II Pet. iii ; 9).

Say, will you carry out the purpose of God toward you. He is now waiting to be gracious (Is. xxx ; 18 ; Rev. iii ; 20) : *Be Holy*.

But you say : " What has all this to do with *Christian Duty* ? You have addressed yourself to *sinners* only."

Friend is not christian duty, your duty ? Are you a *sinner* ? It is your duty to be a Christian now. Whosoever you may be *Christian* duty, is your duty. It is thus expressed in Scripture : " Follow holiness without which no man shall see the Lord." Begin now. If you have not yet begun to be holy, you have not yet begun to do your duty. " *Be a Christian.*"—That is Christian duty. It is every sinner's duty too.

We shall be glad to follow out our present vein of thought if favoured with opportunity. A. MCP.

MENTION OF GOD'S RIGHTEOUSNESS ONLY.

" I will make mention of thy righteousness, even of thine only."
Psaln, lxxi, 16.

It is man's duty to look *upward*. His thoughts, affections, desires, should rise to God, to heaven, to things above. Thus his soul is lifted out of the mire of impurity, cleansed and metened for the fellowship of God in heaven. That he may rise heavenward, heavenly attractions are needed. There are many things on earth which attract his attention and absorb his interest. When he looks exclusively to things seen and temporal, he is of the earth, earthy, and sinks in sin and degradation. Now in the things which are unseen and eternal there is a suitableness to his wants as a sinner; in these things there are bright manifestations of divine mercy. When the gaze is fixed on them, they draw the soul upwards towards God; the things of earth are seen to be comparatively trifling and unimportant,—they grow dim to the soul's eye; the affections are placed on God, and the soul thirsts for God as the stricken deer for the cooling stream. The things of God and heaven are attractive. They fill the heart with gratitude and the lips with praise.

In penning the sentiment at the head of this paper, the psalmist was evidently attracted heavenwards. His soul was full of joyous emotion. He was contemplating God, and God's righteousness. Such glories he beheld that he formed the resolve to make mention thereof in the way of praise and celebration.

1stly. Notice the object of which the psalmist resolved to make mention:—God's "righteousness." Looking up to God, he says, "I will make mention of *thy righteousness*." What is this righteousness? It is something which filled the psalmist's soul with joy and gratitude. It is something with which he saw salvation to be connected:—"My mouth shall shew forth thy righteousness *and* thy salvation all the day." (V. 15.)

God is righteous as the moral governor of the universe.

"The righteous Lord loveth righteousness, and hateth wickedness." But salvation to man is not connected with God's righteousness, as a perfection of his character. Because were God to deal with *us* in righteousness, and to mark our iniquities against *us*, we could not stand. And displays of God's righteousness in punishing us for our sins are fitted to fill us with terror rather than with grateful joy. It must be the righteousness which has been provided for the salvation of sinners, and which was revealed to the soul of the psalmist by types and predictions of Christ which he resolved to shew forth all the day. He sweetly sung of Jesus, who, when he came, wrought out and brought in a righteousness for sinners,—a righteousness on the ground of which sinners may be saved. There are many references to this righteousness scattered up and down the field of the Old Testament revelation like gleams of golden light. See Isaiah xlv. 8, xlvi. 13. Jer. xxiii. 6. It is fully revealed in the New Testament, which records the doings of Jesus, who obeyed until death in the room of the guilty. Paul expressly represents the Redeemer's work as a righteousness,—as the righteousness of God, as revealed in the gospel, and as the reason why the gospel is the power of God unto salvation. Rom. i, 16, 17. This righteousness which Jesus wrought out for sinners, is the ground on which they may be saved. By faith therein they are justified, it is "unto all, and *upon* all them that believe."

2ndly. Notice now the psalmist's resolution to *make mention* of God's righteousness.

1. There was something in it that reconciled him to God. He speaks of it with rapture. The opposition of his heart to God is gone. There is something in it that kills the soul's aversion to God, and fills it with love and gratitude. It is a manifestation of God's grace to sinners—for the pardon of sinners. This changes the heart.

2. He was full of gratitude and joy. His heart was full, when

he contemplated the righteousness of God provided for sinners, and out of the abundance of his heart, his mouth spake. Do we feel constrained to make mention of the righteousness of God?

3. His resolution was to make mention of God's righteousness *only*. This does not mean that the psalmist never spoke on any other subject. It is something like Paul's expression, "God forbid that I should glory, save in the cross of my Lord Jesus Christ." Paul gloried in other objects; he gloried in tribulation, he rejoiced in the hope of heaven. But he gloried in the cross of Jesus only as the means of salvation. So the psalmist knowing his own sin and demerit could speak of nothing, as the means of salvation, but the divinely provided righteousness of Jesus. Reader is this your resolve?

3rdly. *When* should we, like the psalmist, make mention of God's righteousness, even of his only? All the day, like him too. If we have a deep conviction of our sinfulness, and a realization of God's grace in providing salvation for us, through that righteousness which Jesus wrought for us, we will make mention of it with praise and thanks at all times. But notice

1. We should make mention of the righteousness of Jesus even of his own only, as the ground of our acceptance with God. Trembling sinner, this is what you need to make you glad. You have come to see your sins and God's hatred to your sins, and your exposedness to hell in your present state. Here is the remedy which God has provided for you. Learn the truth that the work of Christ is a righteousness for your soul. Learn to sing, "in the Lord have I righteousness and strength." Believer never forget your own unworthiness nor the worth and the merit which are in the righteousness of Jesus for you, and you will praise the Lord as your righteousness.

2. We should make mention of the divinely provided righteousness, even of it only, as the medium of access to God, when we approach the throne of grace. It is by Jesus Christ, the Righteous, that we can have intercourse with God—by him alone. All confessions of sin, thanksgivings and petitions should be addressed to God in his name.

3. We should make mention of the divinely-provided righteousness only, when we seek to bring our fellow-men into the enjoyment of peace with God. The truth respecting this righteousness is the Spirit's instrument to change the heart.

“ Would you win a soul to God?
 Tell him of a Saviour's blood;
 Once for dying sinners spilt,
 To atone for all their guilt.”

4. We should make mention of God's righteousness only in the solemn hour of death. The righteousness wrought out for us by Jesus is enough to die with. Believer, let this be your song.

“ Jesus thy blood and righteousness
 My beauty is,—my glorious dress:
 Mid flaming worlds, in this arrayed,
 With joy shall I lift up my head.” A.

POETRY.

“ There is joy in the presence of the angels of God over one sinner that repenteth.”—Luke xv. 10.

The Cherubim and Seraphim
 Around his throne do meet,
 They take the crowns from off their heads
 And cast them at his feet;
 They tune their golden harps anew
 And strike a joyful strain:
 “ All praise to him who died on earth,
 But lives in heaven again.”

The angels sing with sacred joy.
 “ Glory to Thee most High,”
 When sinners come to know their Lord
 And Saviour in the sky.
 Joy, joy, a soul from sin set free
 A sinner saved from hell;
 The arch of heaven resounds the theme.
 Their grateful anthems swell.—*JESSIE, Toronto.*

MR. GEORGE GILFILLAN ON CALVIN.

In the course of a sermon on Sunday afternoon, in his own church, on the words—“ Call no man father on the earth,” Mr. Gilfillan alluded to the influence of Reformers. These had been, in his judgment, the most ill used of all men, inasmuch as during their lifetime their bodies narrowly escaped feeding the flames, and after death their fame had been nearly suffocated with rancid incense. John Calvin had been the hero of the past week; but

it was rather ominous that his admirers had selected for anniversary not the date of his birth, July 10, 1509, but the date of his death, the 27th May 1564. Calvin, no doubt, was a great man, and there was a great amount of truth in his system. But Calvin was not only not Christ, but he had less of Christ about him than almost any Christian divine he could name. He was harsh, narrow, dogmatic, cold, cruel. The system of polity established while he lived in Geneva was worse than that which prevailed in Naples under Bomba. It was a system of brutal cruelty. One James Gruet, for writing some loose verses, was beheaded. Even little boys and girls were liable to capital punishment for trivial offences. And need he name Servetus—a name which, despite the one-sided sophistry of Calvin's defenders, rested like a bloody blot on that Reformer's brow. He ventured to make an assertion—it might seem strange now, but there was a day coming it would appear a mere truism—that Shakspeare, whose tercentenary had been recently celebrated, was a better representative of the Christian religion than Calvin. The one was a monk in reality, though not in name; the other was a man in the broadest sense of the term. The one was a Jew of the stoniest type; the other a Christian of the noblest grain. The one found evil in things good; the other a soul of goodness in things evil. The one wrote institutes of theology in elegant Latin, which were read only by scholars; the other, dramas in plain English, which were read by the civilised world, and would be read after Calvinism was, to say the least, no longer; as now, absurdly identified by many with Christianity. He spoke then of creeds, and expressed his delight that Dr. Candlish had broken ground on that question by asserting that there were statements in the Confession of Faith opposed at once to science and Scripture.—*Dundee Advertiser.*

BELIEVERS LED BY THE SPIRIT.

“For as many as are led by the Spirit of God, they are the Sons of God.” Rom. viii. 14.

This chapter contains some of the deep things of God, the mysteries of our holy religion. I have somewhere met with a beautiful sentiment in substance as follows:—The Gospel condescends to argue and reason on some of its truths, but not on others; they are the topmost boughs of the tree of life, whose fruits are

apparent to us, but not their relation, and the ground of their fitness and propriety,—they must be received on the veracity of their author. The passage before us is plain and simple, and leads us to take two views of believers.

THEIR PECULIARITY. “As many as are led by the spirit of God.” This implies that all are not led by him. Some are led by another spirit, the spirit of the world. But Christians are led by the spirit of God into the way of truth. They are led, not driven,—sweetly inclined, not forced. They have a pliable, tender, and humble spirit. They are led in the path of duty, the spirit leads them to the cross, the throne of grace, the wells of salvation, and to the performance of relative as well as religious duties. They are led into the pleasures of holiness, and finally to the glories of heaven. But mark

THEIR PRIVILEGE. “They are the sons of God.” Adoption is spiritual in its character—being connected with spiritual objects, desires, and associations; as it concerns the spiritual part of our nature, and as it is the peculiar work of the spirit. It is extensive in its nature. It is not a nominal privilege, or an empty title; “if children then heirs.” The riches and titles of this world do not always go together; but they do here. It is eternal in its duration. God does not adopt children into his family, and then discard them. The child of God may be cast down, but he cannot be cast off.

When e'er temptations lure my heart,
Or draw my feet aside,
My God, thy powerful aid impart,
My guardian and my guide.

TEMPLE.

UPSIDE DOWN.—We find in some of the papers an outline of a sermon said to have been delivered by Father Hallock, a quaint preacher of the former days in Connecticut, from the text, “These that have turned the world upside down are come hither also.” He remarked: “I shall divide my subject into three parts, and it will be my object to show:—1. That God made the world right side up; 2. That the devil entered paradise and turned the world upside down; and, 3. That Christ and his apostles came to place the world where it was at first.” It would be difficult to find a more natural and sensible “division of the subject” than this.

HOW TO GET HEARERS.

The following account of John Ashworth, a zealous and successful missionary to the poor and outcast in Rochdale, England, is taken from the *Independent* :—

He took a small room in Baillie-street, and published two thousand small placards containing the following invitation :

“ CHURCH FOR THE DESTITUTE, BAILLIE-ST., ROCHDALE.

Ye that have no house, no home, no friend, no money, Come !
 In your poor and ragged clothing..... Come !
 Ye, the poor, the maimed, the lame, the blind, Come !
 Of whatever color or nation, with or without any belief, Come !

Jesus loves you ! Jesus loves you !
 He gave up his life to save you !

‘ Come ye weary, heavy laden,
 Lost and ruined by the fall !
 If you tarry till you ’re better,
 You will never come at all.’

No collections.

All that we seek is your welfare, bodies and souls.

Service every Sabbath evening at a quarter-past six. Come, poor sinners, come and welcome !”

One Sabbath morning he went out with about five hundred of these papers in his pockets, and walked through the back streets and lanes, in the poorest and dirtiest quarters of the town, and when he met a ragged man or woman, he gave each one of the papers, and respectfully invited them to the service. If they could not read, he read the paper to them. Some mocked, others stared, but very few promised to attend. After dinner, he went to one of the lodging-houses for the poor, and asked permission to see those who lodged there at the time. He was led to a large, room containing sixteen persons. He took off his hat, bowed to the company, and then began to distribute his papers. One young man took the paper to light a short pipe which he had in his mouth, and breaking out into boisterous laughter, began to dance on the floor. “ You can dance well,” said Ashworth, “ can you do something else equally well ?” “ Oh, I am a first-rate hand for everything,” was the reply. “ Well, then, let me hear you read this paper as well as you dance.” He took the paper, pulled the pipe from his mouth, ascended an old wooden chair, and began to read aloud, and with theatrical tones,

but when he came to the words "Jesus loves you ! Jesus loves you ; He gave up his life to save you," his voice trembled, he came down and placed the paper on the chair, remarking, as he did so, "I would have been glad had I not read that, because it recalled to my mind better days." After he had failed to read the paper through, the rest called forward one that was nick-named by them "Jenny Lind" She was at the time drinking tea in a corner of the room. She earned her living by singing in the streets and bar rooms. Jenny took the paper and read it through, and then returned amidst great applause to finish her meal. A crabbed man, with a snub nose and red eyes, said, "I thought that no one in heaven, earth or hell cared anything about us, but it now appears some one cares." "Yes," said Ashworth, "that paper is true; Jesus *does* love you. He died to save you ; and I, his servant, have come here to tell you of his love. Now, which of you will first promise to come to the church for the destitute to-night?" They all laughed, and one said, "That is a fine joke!"

Failing to receive a single promise from the company, Ashworth placed his hand upon a thin man, who was trying with much care to part his hair before a bit of broken looking glass, and requested him to challenge the others. "Well done," said all immediately, "If you have him, you'll have the worst one of the lot; we'd like to see Bill Guest in a church."

"Yes," said the man with a wooden leg, "if Bill goes, I'll go."

"And I," said the snub nose.

"And I," said the red shirt.

"And I," said Jenny Lind.

"And I too,"—said the big spectacles!

"You had better mind," said Bill, "lest I astonish you."

But they all reiterated their willingness to go if he went.

"I'll go then," said Bill, "And let us see now which of you will turn coward."

Ashworth promised to call for them in season to lead them to the place of worship. So he did, and found all the *sixteen ready* to follow him, no one showing the least desire to back out of the arrangement.

Ashworth and boy led the way, and the others followed them, two by two. They attracted much attention as they passed through the streets. Some inquired if they were going to the rag-shops; and others shouted, "This beats all." But tears filled Ashworth's eyes, and his earnest prayer was, "O Lord help me!" His congrega-

tion that evening numbered twenty-seven ; and there are many reasons for believing that several out of that small band are now among the ransomed before the throne above.

BOOK NOTICES.

"The Holy Land, with Glimpses of Europe and Egypt. By Dryden Phelps, D.D., New York, Sheldon and Company, 335 Broadway Boston, Gould Lincoln, 1863."

This is one of the best written books of the kind which we have seen. His descriptions of the many interesting places which he visited are brief, but very beautiful and fresh. They are simple, off handed, and exceedingly interesting. His style of writing is quite fascinating ; and as Dr. Phelps was evidently often charmed with the interesting objects which he saw in his tour, he has not failed to give to those who love books of this description, a charming volume. We have marked a great many passages which we would like to quote. But as our space is so limited, we must refrain. Our readers, however, will be pleased with a few short extracts, as they shew the descriptive powers and fine feelings of the writer. In speaking of Egypt and its wonderful past history he says : " It is certainly interesting to be floating on such a river as the Nile, often alluded to in the Bible, once miraculously turned to blood, and in whose valley, and along whose banks, in long ages past, transpired events so stupendous and astonishing. Flowing down from hidden fountains and snowy summits far away in the unknown regions of Central Africa, its waters roll by day, and murmur in the moonlight, the same as when they reflected the glory of the Pharaohs, more than three thousand years ago. Egypt had a history, grand and thrilling, before books, or parchments, or written language were known. Much of that history is sealed ; some of it is shadowed forth in the curious hieroglyphics that cover those magnificent ruins and monuments which are the wonder of the world. If the Nile could tell us all it has witnessed—if it could sing of the deeds of Old, the triumphs of arts and arms here—how thrilling would be the story, how sublime the epic ! Before the Pentateuch was written, before the law was given on Mount Sinai, there stood on the banks of the Nile cities, temples and tombs, which, in vastness and magnificence, have never yet been surpassed. How different is the Egypt of to-day from the Egypt of the Pharaohs and the Ptolemies." Page 162.

In giving a description of the Dead Sea, among other things, he says,—
 " Not a living thing inhabits its waters—not a flower, not a green willow or shrub, except where a fresh stream flows in, smiles on its borders. Nothing of the loveliness or the music of nature is here. Its waters, heavy, and intensely bitter and pungent, are rarely ruffled by the breeze. All is silence, and gloom, and death. Forty miles long and ten broad, the Dead Sea lies in a sort of grave. Its surface is lower than that of

any other body of water in the world, being thirteen hundred feet below that of the Mediterranean sea. During most of the year an intensely hot sun is shining upon it, causing a vast amount of evaporation, sufficient perhaps to exhaust the influx of the Jordan, and of several small streams. This often fills the air with hazy vapours adding to the sombre desolation that rests over it. Without any knowledge of its early history one would naturally feel that a blight and curse are here. And how well it still testifies to the great and solemn event that long ago changed its whole aspect!" Page 250.

In speaking of Jerusalem, where he spent some time, he says: "Around no city in the world do such hallowed associations cluster. No other spot has been so honoured of God. None has such a wonderful history. No city has been loved like this. The mountains in and round about it are unparalleled in the scenes they have witnessed. No hills or summits have such associations as Moriah and Zion, Calvary and Olivet. Every foot of soil is sacred; every rock has its story; every fountain its memories; and every path its footprints of God. I think of the glories of the past—the Temple and the throngs who came to worship in it—and I do not wonder that God's people should sing: His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God!" Page 270.

In speaking of Bethlehem, and the Church of the Nativity, and the various caves, chapels and tombs under this church, which were all visited by Dr. Phelps, he says, "Whether Jesus was born and laid in a manger in this cave, no one is able to say with certainty. Tradition makes this the spot (the one pointed out to him), and it may be so. No doubt there are natural caves here, and such caves were then and are still used in the East as stables. At any rate, this is Bethlehem, and here, or in some spot near me, beneath my eye, my blessed Saviour was born. Here, a helpless infant, He was cradled in a manger—so humble and lowly was the advent of the Son of God. This wondrous fact was rendered deeply impressive as I wandered through Bethlehem, and knew that this great event *here* transpired, the new star was in this sky, shone over these hills, and directed the wise men to the humble abode, where they found and worshipped the young child—as I looked off upon and went among the hills and valleys where the shepherds heard the angel voice and the song of heavenly hosts—and as I saw in that very place shepherds now with their flocks reminding me of that momentous event and hour, when,

In that stable lay, new born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago." Page 244.

In speaking of his visit to Gethsemane, he says: "After we had been nearly two hours in the garden, our little party got together in a retired place, near the western wall, where we might review more minutely

the solemn memories of this hallowed spot. We sat down, affected with its powerful and tender associations—our tearful interest all the while profoundly increasing, as I read aloud, one after another, the several accounts of the gospels of our dear Saviour's agony here, and concluded by reading the fifty-third chapter of Isaiah. Our tears flowed most freely. So overpowering were my emotions, that I could hardly read audibly. I never had such a near view of Christ before—of His majestic holiness and Divine glory—of His infinite pity, tenderness and love—of the unspeakable intensity of His sufferings and sorrows—of the importance and greatness of His atoning work—of the terrible guiltiness and ill desert of sin in the sight of God—of my own unutterable unworthiness and sinfulness, and the sweet, glorious preciousness of Jesus as a Saviour. I never before felt such a personal nearness to Him, or had such a vivid sense of His enduring all that unsearchable agony for me." Page 276.

In the description which he gives of his visit to Bethel, that sacred spot where Jacob slept, and saw heaven opened, we find the following fine paragraph: "Turning now to the right from the main path we ascended the low southwestern slope of a stony hill, and entered a village not very attractive in its present condition, or beautiful in its appearance, but a location of deep and thrilling interest; for this is the site of ancient Bethel, associated with sacred, sublime and glorious scenes. As we come to this hill, and look upon these rocks, and tread these paths, and gaze upon these higher hills beyond and around, and know and feel that this is indeed Bethel, how sweet and sacred associations cluster and throng about us! What wonderful scenes have been witnessed here! The forms of venerable patriarchs are before us—altars, sanctuaries, vows and pledges, the worship of God, the presence of angels—all are here, and Heaven itself has been near this spot. Dreams of glory and promises of prosperity cluster here. O Bethel! sweet name; hallowed place—how would I like to lie down, even with stones for a pillow, as the pilgrim Jacob rested here, worn and weary, with heaven's canopy for a tent, and the watchful stars above him, and dream gloriously as he dreamed, and see such angelic and Divine visions as he saw—heaven and earth united, and a stairway up to the Excellent Glory." Page 288.

We would just add, this volume on the Holy Land, &c., contains over 400 pages, is beautifully written, beautifully printed, with over twenty fine illustrations. M.

True happiness is not the growth of earth,
The toil is fruitless if you seek it there;
'Tis an exotic of celestial birth,
And never blooms but in celestial air.

Sweet plant of paradise. its seeds are sown
In here and there a mind of heavenly mould;
It rises slow and buds, but neer is known
To blossom fair,—the climate is too cold.