

joy and peace, all comfort and all hope, thou wilt join in this angels' song; unto us is born "this day a Saviour which is Christ the Lord." Then wilt thou feel in thy heart the animating influence of his presence, awakening the triumphant cry of "Abba Father"—then wilt thou, with renewed fervency, exclaim; "we praise thee, O God: we acknowledge thee to be the Lord."

But wilt the fickle son of infidelity say, with the taunting voice of doubt; "Art thou he that should come, or do we look for another?" Else, whence this wide dominion of unpunished sin—sinuous semblance of holiness—this repulsive hypocrisy of profession? Whence this lukewarm indifference—this reign of animosity—this tumult of uncharitable spirits amongst those who "profess and call themselves Christians?" Where do we discover the union, the bond of peace which should knit together the favored and happy followers of the cross? The open contradiction of their practice to their profession would make us deem their hopes to be the wild fancies of enthusiasm—their piety the unhallowed disguise of a depraved and wicked heart.

But cease, blaspheming scorner; nor judge of the cause by the worthlessness of some of its adherents. That holy Saviour did not, at first, promulgate his religion with any unqualified promises of unruffled peace or unsullied holiness amongst its members. He warned us that "offences must come"—he foretold these effects of human passion on his sanctifying doctrine. "I came not to send peace on earth but a sword"—he prepared us to expect that many "having the form of godliness would deny the power thereof."

Cease then the bitter taunts of infidelity—hush the sroward tongue of scepticism. Turn from the broils and tumults—from the unsatisfying conduct of many Christian professors, turn to Christ himself. Behold "the Lamb of God which taketh away the sins of the world—without spot or blemish; holy, harmless, undefiled and separate from sinners." Behold this incarnate Deity treading the thorns of a rugged pilgrimage with the holy and unchanging purpose of "doing good." Behold him, when persecuted from city to city, fleeing from one only to soothe the sorrows and heal the diseases of another—and view at length, the last scene of his humiliation and suffering upon the cross to save us from eternal ruin and secure us everlasting bliss.

Behold, too, the pre-eminent distinction of true and faithful Christians above all other men in their happiness and their hopes. View their undiminished constancy in the afflictive period of adversity and sorrow, and for a confirmation of the triumphs of the cross, go to the death-bed of its faithful servant. Beholding the tranquil repose; the last calm sleep of a Christian; viewing his comfort in life and his hope in death; seeing all these evidences concerning our blessed Lord, and marking this influence of his religion, thou wilt ask, "Art thou he that should come?" only to make these loud acknowledgments: "Thou art the Christ the Son of the living God." "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour—Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Believing then that "salvation hath appeared unto all men" through Jesus Christ, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works"—"what shall we render unto the Lord for all his benefits towards us? Let us follow the example of the Psalmist. "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows now in the presence of all his people. I will wash mine hands in innocency, and so will I compass thine altar."

RUSEBES.

SECOND ANNUAL REPORT OF THE NEWCASTLE DISTRICT COMMITTEE, OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The arrival of the Lord Bishop of Quebec, the President of this Committee, at a period when a statement of their proceedings is properly in preparation for the public, induces them to anticipate by a few days, the Anniversary Meeting of their Association; and to present, on so auspicious an occasion, their Second Annual Report. While they offer to Almighty God their devout thankfulness for all "the means of grace" with which mankind are favoured—the proper and earnest exercise of which can alone

fully animate "the hope of glory"—they must express, on an occasion like the present, their humble gratitude to the Giver of all Good for the success—the slow and gradual, but sure success—of their exertions during the past year. The increasing circulation of the Word of God, and of its pious auxiliaries, naturally begets the hope of a corresponding dissemination of the principles which are inculcated in that most holy book; and while we infer from the growing demand for that invaluable instructor, that there is an increasing taste for and love of its hallowed doctrines, we cannot but anticipate that individual influence, which one, who "from a child knew the Holy Scriptures," declares to be a necessary result from the diligent study of its pages—the rendering "the Man of God perfect, thoroughly furnished unto all good works."

The ways of God's Providence are not as our ways; and it has ever been His pleasure to bring about the mighty effects of His wisdom and power, by humble instruments and by slow degrees. The pride of man bids him look, perhaps for "some great thing," in adverting to institutions, designed for God's glory and welfare of his brethren; but the Word of Inspiration teaches a lesson of humility, amid all its recommendations of "the power of God and the wisdom of God." Some humble agent, like the widow of Sarepta to Elijah, and the little captive maiden to Naaman: some simple means, like the waters of Baptism to an internal washing and sanctification by the Spirit—all serve to demonstrate that "God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty." These are instances affording powerful encouragement to your Committee; for, although the progress of their operations may be attended with little to strike upon the more susceptible passions of mankind, they indulge the hope that their efforts will bear some comparison with that "little leaven" whose influence, although secret and undiscernable, is powerful and extensive.

To put the Bible into every man's hand—to make it the inmate of every dwelling—the guide and rule of every life, is the noble object of this Institution; and such a companion, if appreciated if regarded with that veneration, and studied with that diligence which its heavenly original claims, cannot be without a blessing from above:—to use the striking language of one of the Homilies of our Church, it serves to "alter and change a man into the very thing which he has been reading." But whilst the Bible is thus pre-eminent in the estimation of this society, and the circulation of the Bible its primary and grand object, yet they do not neglect those inferior, because human productions, which are grounded upon that holy volume, and go hand in hand with it in inculcating the same doctrines, urging the same practice, and preparing for the same blessedness. Although like the vast ocean to the earth, the Bible is the great fountain of "living waters" to the spiritually thirsty, yet the tired traveller and the fainting pilgrim is willing to avail himself of the passing stream and humble rivulet to slake his thirst and refresh his wearied limbs. As handmaids and auxiliaries to this blessed volume, they circulate—first the "Book of Common Prayer," which unites the valuable distinction of a sound commentary on the Holy Scriptures, with an awakening manual devotion—a variety of tracts, which, under an humble garb, insinuate the doctrines of the truth; and such other works, the result of sound learning and a religious education, which more indirectly inculcate the temper of Christianity and "and vindicate the ways of God to men."

(To be Continued.)

ON RESTING IN GRACES.

Let us take heed that while we examine our graces and find them, our hearts be not carried out to resting upon them. We may draw some comfort from them, but must check the least inclination of founding our justification upon them. Graces are signs, not causes of justification. Christ's righteousness only is our wedding garment, our graces are but as the fringes of it. Liberty is a sign that the malefactor is pardoned; it is not the cause of his pardon, but the king's merciful grant.—Charnock.

Hypocrisy is folly. It is much easier, safer, and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not.—Cecil.