

The state of public solicitude is also indicated by the anxiety of Herod at the birth of Jesus, and is still further illustrated by the multitude, who thronged to John, and, says the Evangelist, "all the people mused in their hearts whether he were the Christ or not." The coming of the Messiah discovered who among the children of Israel were controlled by human passion, or actuated by a spirit of devotion to truth and righteousness. As he predicted, the former FELL on this foundation stone, tried and precious, and were broken; while the latter were BUILT UP a spiritual house to offer acceptable sacrifice to God.

The number of those to whom he was the occasion of falling, was the number who rejected him and his pretensions; which comprised the Jewish nation "en masse;" for he came to "his own" people and "his own received him not;" and because they rejected him, God rejected them from being his peculiar people. The principal circumstance that led to the rejection of the Messiah, was the NATURE of the universal expectation of the nation.—After beholding his miracles of feeding multitudes with a few loaves and small fishes, they imagined he could easily maintain an army, become their temporal deliverer, and restore the kingdom to its former splendor of royalty. But when they began to show some proof of attachment and devotion to him, some marks of humility and peaceful disposition appeared, which turned the whole current of their feelings against him. Hence when apprehended, they, who had before followed him with acclamations into Jerusalem, now follow him to the mount of crucifixion with insult, crying, "Crucify him, crucify him." "Extreme in love and hate," those once his friends and admirers, now become his most bitter enemies and persecutors.

It is to be kept in mind that the personal relations, and worldly circumstances of the Saviour, did not produce this revulsion of feeling, but the DOCTRINE which he taught—the DOCTRINE committed to the apostles, and by them to us. The truths of the gospel were the prism that separated the good from the bad—the power that raised some "mortals to the skies, and drew others down."

The gospel then was a perfect mirror of the soul to the Jews, by which we may see what manner of spirit they were of, and from which we may detect the moral lineaments of our character, and by which the thoughts of many hearts are revealed.

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[To be continued.]

THE PRESS—WAINFLEET RESOLUTIONS.

TO THE BRETHERN IN CANADA.

It is a truth perhaps universally admitted that the press is a powerful and efficient auxiliary in support of a cause, whether it be good or bad—that it can be exerted in the promotion of peace and happiness or confusion and misery.

In the dissemination of the principles of christianity and the further-