

prepared to believe with his heart unto righteousness. It is also necessary, to shew him the path of duty, and to guide his steps in the way of peace.

The Bible, too, reveals a Saviour—one whose attributes are sufficient for the dismissal of every fear, and for the full assurance of hope. Uniting in his own person the divine and the human natures, and by one offering of himself making a full satisfaction for the sins of the world, he becomes the author of eternal salvation to all them that obey him.

And to induce this obedience, the Holy Scriptures contain "exceeding great and precious promises"—promises which refer to every want we feel, which convey every blessing pertaining to life or godliness.

Above all, wherever the Bible is carried, there the saving influence of the Holy Spirit is felt. This is his chosen instrumentality, and he invariably works by it. Infidelity may attack its doctrines, and other religious systems may arrogate as of divine right to supersede its teachings; but the word of the Lord will triumph notwithstanding. Supreme authority is in it, and infinite power accompanies it. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Now though we have to mourn that in some respects this is a formal age, yet it would be ungrateful in us not to remember with thanksgiving, that we are surrounded with unmistakeable indications of the rapid growth and spread of vital Christianity. We are glad to see them in our churches, Sabbath-schools, and families. And we cannot fail to observe them "in the multiplied proofs of prosperity and extended labour, which have marked the operations of the British and Foreign Bible Society during the past year." By these means "the river of the water of life," pours its current along, deepening as it flows, and flooding the earth with salvation, "for every thing shall live whither the river cometh."

But there is much opposition to the progress of the truth, and the last speaker has very forcibly pointed out its different aspects. For my own part, I fear no opposition which comes from without. The Church is now like what it was during the sojourn of the Israelites in Egypt—and its condition was then emblemized out by the bush which burned, but was unconsumed. The Angel of the Covenant was there, and he is still with us. Yet we must admit that there is something ominous of danger within the Church. Christian principles are too lightly esteemed by nominal Protestants, and there is such shuffling and pandering to the non-Apostolic Church, on their part, as to justify our anxiety. Within the last few days, they have by scores leagued themselves with Rome, and contributed to erect a mass house among us, where the atonement of Christ is denied, and the holy truths of the Bible are buried amidst the grossest superstition. The question whether in this matter they are blameworthy or not, may be brought to a short issue. Has Rome changed? If so, she is Rome no longer, for her claims rest exclusively upon her infallibility. But if not, then every Roman Catholic consents to all the enormities which she has ever practised, as being just and right—to the taking away the Key of Knowledge, in forbidding the use of the Bible—to the promulgation of false and soul-destroying dogmas—and to the employment of persecution, even unto the death, for the furtherance of her interests. Yes, and every Protestant who has patronized her schemes has virtually given his consent too. Ridley and Latimer on their way to the stake could cheer each other with the thought, that the flame which consumed their bodies should "light such a candle as by the blessing of God would never be put out;" but their unworthy descendants—the Lord forgive them—by alliance with Rome endeavour to extinguish that same light.

Yet we will not give way to fear. While the gospel is progressing, the