

ledge that after all our expressions and after all our thoughts, the greatness of that goodness exceeds expression, and exceeds thought likewise. Only let our gratitude be manifest; let our mercies dispose us to a willing and a cheerful surrender of ourselves to God, let our judgments lead us to "hear the rod and him that hath appointed it;" only let unfeigned gratitude lead us to improve the providences that have occurred to us, and we shall never want a Providence to improve.

In entering upon another year, we ought to do so, in the exercise of *profound humility*.

Alas—christian reader, in reviewing the past year, we see much to deplore. We, indeed, can call up to our remembrance but a tithe of the sins with which we are chargeable, but most assuredly in what we do remember we are guilty before the Lord. Call to remembrance the *indifference* that we have so frequently exhibited in the service of our God; and that *indifference* has manifested itself many ways. We have been indifferent to the honour of Christ. A christian's holy ambition is to please Christ; he acts for Christ; he is careful to know the mind of Christ in the Scriptures, that he may understand what is pleasing and what is displeasing to him. In the discharge of duty, the christian is more concerned that it pleases Christ than that it pleases man; for pleasing Christ is his business, pleasing Christ is his life, "I live," says the christian, "yet not I, but Christ liveth in me." Now reader, if the case ought to be so with every christian, and that it ought to be so is clear from the motto of the christian "To me to live is Christ." Have we not during the past year manifested much indifference? Have we at all attained to this degree of devoted attachment to our Lord and Master? and while we must plead guilty to the charge of indifference in this particular, do matters improve when we consider what we have done to bring the world to Christ? Have we witnessed for God? Have we instructed the ignorant? Have we persuaded the obstinate? Have we exhorted the hardened? Alas! alas! brother, it is to be feared that, in very many cases, we have been silent; and by our silence, it may be, we have led the world to believe, not only that we connive at wicked works, but that we even consent to them. And, as regards our own souls, how have we treated them? Have we not often read the Word and attended the ordinances of grace, when we experienced little or no benefit from that Word, and from these ordinances? And why? Because we attended to these exercises in a partial, superficial, heedless and heartless manner; more like the "full soul that loatheth the honey comb," than the "new born babe that eagerly desires the sincere milk of the Word." And if we have just cause for deep humility, on account of the great indifference that has attended our religious experience; will not that humility be deepened when we recollect the worldly spirit that has so closely clung to us, during the past year? "Love not the world, neither the things that are in the world." There is the command of the Master, and how have we obeyed it? Instead of complying promptly and honestly with the command, instead of abandoning the world in its spirit and its temper, have we not been disposed to listen to the suggestions of the world, and the solicitations of our own heart? In these days we do think there is an awful worldliness abroad in the Church—there is in some quarters a fashionable, compromising and pointless system of christianity taught, and embraced by multitudes, in which whatever is offensive to the unsanctified heart is carefully concealed: there is a trimming of the gospel, a nicely suiting of it to the tastes and pursuits of the world. Now such christianity excites not the hostility of the world; it awakens not the repugnance of the human heart,