

6. That I never met with a man who professed to be a real Christian, but who built his principal hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, and encourage virtue, with rewards and punishments annexed thereto.

8. That in Scripture, all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible virtue incited and encouraged, by promises of eternal and overruling great rewards.

9. I have known some Deists, and read of many, who, apparently at the point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves, for their total neglect of those duties commanded in the gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected Deism, and shunned the company of its professors? Or, even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have Christians ever been so debilitated as to wish they never had been born, for rejecting the Bible as a wicked and mischievous imposition on the human race?—*Youth's Instructor.*

DISCOURAGEMENT IN PRAYER.—True Christians do, and may, and will, meet with many discouragements in prayer. Some say to me, 'I cannot pray as I would wish; when I attempt to pray, doubts, distractions, wanderings, come into my mind, and perplex me.' Let me instruct you that, if you could pray as you wish, you would not be in the Church militant, but in the Church triumphant; if you were what you would be, this would not be grace but glory. Thus there are evidences of grace—not your doubts, and distractions, but your sense of, and sorrow for them. He, therefore, who has learned from his prayers that his never prayed as he should, and cannot now pray as he would, has been taught a precious lesson, for it will humble him, and lead him to pray for that strength which is made perfect in weakness, and for that which exalts the lowly, and abases only the great.

THE WAY TO BE WITH CHRIST.—Go forth and labor for Christ with the greatest diligence. In other words, we are never so near to Christ as when, in his name, we are doing his work and fulfilling his will. The Sunday School teacher, therefore, that denies himself many a sweet privilege and easy hour—the Tract distributor—the Bible agent—the Missionary—the visitor of the sick, who are all denying themselves privileges to outward men, are yet in truth drinking deeply of them; they are all apparently losing sweet communion with Christ—they are all really leaning on His bosom, clinging with Him closer, drinking deeper into His joy, because they are laboring in his work, and for His sake.

'IT IS I, BE NOT AFRAID.'—Wherever Christ is, there is an unnatural thing: wherever Christianity is, there 'not afraid' is the legitimate conclusion; wherever God's grace is in the heart, that heart is bound with present or expected joy. Hence, as we see and know of the Saviour, the more joy we shall be. The voice, "It is I," is the keynote of a thousand hymns of joy, and gratitude and praising, and praise. Wherever Christ is, there is peace and happiness. Are you placed in circumstances of trial, circumstances of dire and overwhelming affliction, or distress of any kind; hear, in the midst of it, a still, small, but beautiful voice, "It is I, be not afraid." Are you in sickness, under the wasting effects of disease, anticipating a grave rather than a cure? Are you pained and overwhelmed by a sense of what is before you—by the sufferings that are with you? Dear friend it is not chance, it is not accident, it is not a random occurrence, to be explained by secondary causes. Hear in the midst of that sickness, around that sick bed, the blessed truth, "It is I, be not afraid." Are you mourning and deploring the loss of those that are near and dear to you? Hark! there is sounding from the grave in which you deposit the dead, "It is I," and read upon that tombstone, the becoming forelight of the resurrection morning, "Be not afraid."

KNOW THOU LOVEST IS SICK.—What is the basis of all our appeals to Christ? Not our merits to Him, but His love to us. Our love to Him is weak and evanescent, and sickening to be the

basis for petition, but His love towards us—that, like some of these springs amid the blue hills of the north, is much too deep ever to be frozen by winter's cold, and too overlapped and overshadowed by surrounding crags to be evaporated by the summer's heat—that love which loved us from the first, and loves us to the last, and flows with undiminished stream—is the basis on which we can stand, the strong plea that we can present.

PREPARATION FOR DEATH.—How is it that preparation for meeting and passing through death occupies so little space in the thoughts and anxieties of mankind? But I will not say death—for death is nothing that we have to do with, except to defy it: we have to lift up our heads and look above it. We have nothing to do with preparing to meet death, but preparing to meet God. Death is the mere loosener of the strings that moor us to the shores of time: the mere dissolver of the cement that glues us, as it were, to things that perish in the using; and what we are to do is to despise death—not to think of it. Prepare to receive God in our nature when he comes to you, if such should be your happy alternative, and we have nothing to do with preparing for, or thinking to meet death. And if you are to meet that crisis at all, which separates from time and unites to eternity, remember that our preparation for meeting God is not the hour we spend with a priest before we die, or the few days that elapse amid the agonies of a dissolving frame: but the true arena of victory over death is the journey of life, the true preparation for dying is living now. The light thing is to die—the solemn thing is to live. The awful place is not, in my judgment, the death chamber: but the places that are fraught with stirring and tremendous issues are the counting-house, the place of business, the social circle, the fire-side: these are the solemn places—in these the battle of life is fought—in these the victory is lost or won. Never forget, then, that the only preparation for dying as we could wish to die, is living as God bids us live.

THE PRAYER BOOK.—The following is one of a thousand instances of a similar character, illustrating the happy influence of our mode of public worship upon the minds of youth in their tender years.

In the town of S——, lived an interesting and respectable family, the parents of which had been for many years exemplary and devoted members of the Congregational Communion. Their first serious impressions having been received under the ministrations of that order, together with numerous interesting recollections, and early associations, had greatly strengthened and confirmed their attachment to that body of Christians. On a pleasant Sunday in 1830, this family was seen in the Episcopal congregation, as silent spectators looking for some interest in the preaching, as is too frequently the case, without any wish or desire to join in the worship. They supposed, as thousands do, that the mode of worship was all a dead form, containing little or no food for the soul. A member of the family, an interesting, lovely boy of bright promise, the hope and joy of his fond father and mother, was much impressed with the solemnity and beauty of the service. After reaching home, the family circle being assembled, with great apparent anxiety and interest said he to his parents, 'Pa, why don't you and ma have books and read at Church? Are you never going to become Christians?' His mother replied, 'Would you read if you had a book?' 'That I would,' said he, with a most earnest and imploring look. A sum of money sufficient to purchase one was then given him, and he was shortly after at the house of the clergyman, presenting his money with a most cheerful smiling countenance, and asking for a prayer book, which was immediately handed to him, accompanied with some expressions of warm approbation for the uncommon and unexpected interest shown for the book. The writer well recollects with what a full heart, and lively glowing countenance beaming with joy, the much desired treasure was received by the little lad. He very soon learned to find the different parts of the service, and became as regular in the responses as any member of the Church. The effect upon the parents was most happy. On witnessing the growing delight in the service manifested by an artless youth of such tender years, whom they almost idolized in connection with the deep impression made upon their minds by the very touching enquiry, 'Are you never going to become Christians?' the prejudices of their birth and education at once began to give way. The character and claims of the Church were investigated, and both parents are now not only

communicants, but warm admirers of that mode of worship which so much attracted the attention and secured the warm attachment of their little son.—No greater distinction do those parents now desire for their son, than that he may become an exemplary and useful minister in the Church, they now so highly esteem and love.—*Banner of the Cross.*

THE BIBLE IN HOTELS.—The New Brunswick Bible Society is doing a noble work amongst us.—It imports, and is the means of distributing throughout the length and breadth of the Province, at a very moderate cost, a large number of copies of the blessed word of God.—Numbers of persons by its agency alone have doubtless been led to honor Him—to rejoice in His works—His grace and truth. There is still however much to be done by the Society—much "land to be possessed by it." We should like to see it adopt a resolution that not only every family in the Province, but every inhabitant of it, should be supplied with a copy of the Bible. Our object, however, at present is to suggest a much more limited work for the Society to accomplish: it is simply to supply gratuitously every Hotel in this city that is willing to receive them, or perhaps every Hotel in all the large towns, with a sufficient number of copies of the Bible that one may be placed in each sleeping apartment for the use of travellers. We cannot think this to be beyond the Society's means; if it thought so, we feel confident many of our citizens would contribute, and contribute liberally towards an object so estimable.—On a recent visit to Halifax, we put up at the Waverley Hotel—a well conducted house in that city—and were rejoiced to find on the table on retiring for the night, a copy of the Bible, with an inscription upon it, indicating that it had been presented by the Nova Scotia Bible Society to the "Waverley Hotel, for the use of travellers." Each room it appeared was also furnished with a copy from the same benevolent source. On the following day (Sunday) we witnessed with sincere pleasure, several travellers perusing the sacred volume so opportunely placed within their reach. We learn that in many of the States adjoining us, the Hotels are kept regularly supplied with Bibles—by the Auxiliary Bible Societies—with what results the Great Day only will reveal in full. Facts, however, of sufficient value to encourage the societies in this work are permitted to be known.

DIOCESE OF WESTERN NEW YORK.—The Rt. Rev. Bishop DoLancey visited Auburn, and preached in St. Peter's Church, on the evening of the Epiphany, prayers being said by the rector, assisted by the Rev. Mr. Warren, Chaplain of the State's Prison.

On Sunday morning, the first after the Epiphany, prayers were said in St. Peter's by the Rev. Mr. Warren and the rector, and the lessons were read by the Rev. Mr. Leech, of Moravia. The sermon was preached by the Bishop.

In the afternoon, at the chapel of the State's Prison, the Rev. Dr. Cassary said prayers, the Rev. Mr. Leech reading the lessons, and the chaplain baptized seven of the convicts, after which the Bishop confirmed eleven, and preached and addressed the candidates.—This was the first time that the rite of confirmation has been ministered in this Prison, and the occasion was one of deep interest to all concerned. The persons baptized and confirmed have been under the faithful instruction of the Chaplain for several months, and as the first fruits of his constant and self-denying labors there, they furnish comfortable encouragement. The sermon of the Bishop, which was admirably adapted to the occasion, was listened to with a very marked attention by the convicts.

In the evening of the same day, the Bishop preached in St. Peter's, and confirmed fifteen persons, making in all, with one confirmed in private, twenty-seven.

The attendance at these several services was large.—*Gospel Messenger.*

CHRISTIAN STATISTICS.—About 800,000 Bibles and Testaments were issued by the American Bible Society the past year. If they were spread out on a plain surface, they would cover more than four acres; if placed in a line, they would extend more than eighty miles: or they would measure more than one hundred and fifty cords. If these cords were piled one upon another, they would reach higher than the spire of Trinity church, the highest in New York. The entire issues for the thirty-seven years of the Society's existence, would cover more than forty acres, or extend nearly a thousand miles, or make more than 1,850 solid cords.