

in consequence by being "full of darkness," that is, by being deceived and misled. Just so is it with the mind or understanding, which is the eye of the soul. If it be not simple, or "single," in its regards, if it has admitted into it the mote of some false principle or maxim, then its perceptive power is injured, and it has become so perverted that it sees nothing in its true light. Every object that is looked at appears in another than its right place, or altogether out of proportion, so that false judgment and misguidance is the necessary consequence.

It is usual to hear people say, when they see a man of sense embracing any palpable absurdity in religious doctrine, and contending strenuously for it, 'He cannot be sincere; he must perceive the falsehood of his system though he will not confess it.' This we believe to be a mistaken conclusion. We are disposed to give him credit for being thoroughly sincere, and are not at all surprised to see that he grows the more earnest the further he gets in the wrong; because by arguing with himself in favour of the wrong he naturally becomes more and more persuaded that he is right. He reasons himself, in fact, heartily into the belief that things are as they come to appear to him; and is not so wanting, either in sense or sincerity, as his neighbours are apt to suppose. The man is as intelligent and as conscientious as ever; the only difference being that he is not as single-minded as ever. He has allowed another object or element to have place in his mind as a recognized principal of belief or action than the one which ought to have undivided sway; and thus it comes to pass that there is realized in him the awful result: "If therefore the light that is in thee be darkness, how great is that darkness."

This is the case, doubtless, with many a "pervert to popery," the honesty of whose course his protestant neighbour is so ready to suspect. He has admitted within the sphere of his adoration two objects when he ought to have kept it undividedly to one. The object of his worship is double—Christ and the Virgin Mary, and the inevitable result is that he enshades himself in darkness by this process—a darkness which throws its deceitful dimness over the whole sphere of his

religious belief—obscuring, as respects his mental apprehensions every other doctrine of the Christian system, and giving rise in his view to all sorts of fantastic shapes of fancied realities. A man cannot divide his religious regards between the Creator and a creature, without giving evidence of bedimmed spiritual perceptions, getting involved in the mazes of mystery, and at last losing himself in utter bewilderment. It is the necessary consequence of the course he adopts.

But there is another application of this principle which should not be overlooked. There are, we know, many who consider themselves staunch protestants, who are not looking with a single eye to Christ. They are trusting to a two-fold justification—a justification partly through their own works, and partly through the Saviour's merits. The vision of such persons is divided between the law and the gospel: now they look to the one to save them, and now to the other; but to neither so directly as to see clearly. In truth, they have a very confused notion of the way of salvation. They feel that works are necessary, but they know not for what end. They read that they must look to Christ alone to justify them, but they fail to perceive how His sacrifice can be all-sufficient, and so they are held in doubt and perpetual uncertainty, not knowing where to place their trust to be quite secure. Their view of the one method so crosses and interferes with their view of the other method, that indistinctness and darkness is the result. Let the principle of free justification by the grace of God through Jesus Christ occupy its central position in a man's doctrinal system, and all the other doctrines of the Christian faith will arrange themselves around it in a beautiful symmetrical order, presenting to the mind's eye the image of unity in multiplicity. There will no longer be either obscurity or confusion in his views of the plan of salvation; but his mind being fixed upon the one true object of trust, there shall be fulfilled in him the assurance, "thy whole body shall be full of light."

"EARLY MEMORIES." These highly interesting sketches will be missed by many from our present issue. We are happy however to announce their intended resumption next month.

EDITORIAL NOTES.

In parting with Mr. McNaught as Associate Editor—whose services have been so generously given during the past year, notwithstanding the claims of a new and rapidly developing wholesale business—we are happy to announce that occasional contributions from his facile pen may be expected, as well as a continuance of his hearty sympathy and co-operation with the effort to add to the efficiency of the HELPER in the objects it seeks to promote, as a Baptist Monthly, devoted specially to the assistance of Christian Workers.

The Editors are also promised the continued assistance of the author of "Early Memories" and a number of other valued contributors, whose modesty hitherto has prevented their revealing names which would in no way detract from but add to the popularity and usefulness of the Journal.

PERSONAL.—In another column our readers will find a very interesting communication from our junior missionary in Cocanada, Rev. JOHN CRAIG, giving a graphic description of "A Hindoo Feast." In the note accompanying the communication, Bro. Craig says: "We are all well here at present (22nd March,) and have all plenty to do. Mrs. Craig and I are getting on pretty well with the language. I finished reading the first chapter of John this morning."

"THE CHRISTIAN VISITOR."—Our New Brunswick Baptist brethren are to be congratulated on the enterprise and recent improvement in their denominational newspaper. Printed on clear white paper, from span new type, and with a fresh and talented acquisition to its editorial staff in the person of Rev. J. A. Hopper, we trust the *Christian Visitor* will receive that general and loyal support from the Baptists of its constituency, that the enterprise of its proprietors deserves.

The *Visitor* is now published at 85 Germain street, St. John, by the firm of Armstrong & Hopper, who also conduct on the same premises a job printing establishment and a Baptist Book Room.

We wish the firm large prosperity in every department of their business.