

A CORRESPONDENT enquires whether bachelors are eligible for deacons in the church according to N.T. rule, and quotes 1. Tim. III. 12, as a presumed prohibition. Our first remark here as elsewhere is, beware of the letter which kills. More injury has been done the cause of Christ by a too rigid letter interpretation of scripture than men dream of. Men have been born without hands, have frequently lost a hand, therefore cannot have hands. Can such men enter the kingdom? Clean hands are required. See Psalm xxiv. 4.

It is well known that when Paul wrote to Timothy, the Roman world was honey-combed with licentiousness; we read of women who had new husbands every few years, of one who had eight in thirteen years. Divorces were as frequent as marriages. We have little doubt but that to this state of things the passage quoted refers; men who lightly esteemed the family relation were not to enter the christian diaconate. We are strengthened in our view of this verse by the fact that the early Greek fathers interpreted these words as prohibiting second marriages, that is, marriages after the divorces current in those days. All other circumstances being equal, the man whose family is himself is not likely to have breadth of sympathy equal to the man who has been awakened at early dawn by some chubby fingers pulling his hair, and bright eyes gleaming into his half open ones; yet there are some grand old bachelors, as there are some hard hearted fathers; but to say that an unmarried man may not enter upon the duties of the diaconate would be to render the Saviour himself ineligible.

SOME friend enquires whether God makes christians in order that they may go to heaven, or in order that they may bring heaven down to earth? There is more in those questions as we ponder than at first we think. Are we self-seekers or God-glorifiers? Do we pursue our own, or the things that makes for other's peace? Are we christians in the sense of being not only Christ-redeemed, but also Christ-like? Read Matt. x. 39—solemn words, and Philip, II. 2-5, also Rom. VIII. 9.

A MR. JOSEPH JACKSON, of Montreal, some time ago donated \$4000 to our college on condition of receiving six per cent. per annum for the same during his life time. Mr. Jackson came to Montreal in 1817 from Scotland, com-

menced business as carpenter and builder, amassed by honest industry considerable means, which he largely donated as above to several charitable institutions in the city. On Friday, 19th inst., a runaway team knocked him down on the street, inflicting such injuries that he died a few days after, much to the regret of those who knew him. Had he lived until May next, he would have been 92 years of age.

THROUGH some mischance, one half of the copy of this number has gone astray in the post office. Items of church news and some letters of correspondents were in the parcel. Having no duplicates, they are lost, which we very much regret, but cannot possibly help. Some editorial jottings have gone also, and as we only knew this a few days before the issue of the paper, we cannot even endeavor to replace them.

THE DESIRABILITY OF INSTRUCTING OUR
YOUNG PEOPLE IN THE PRINCIPLES
OF CONGREGATIONALISM.

BY REV. E. C. W. MACCOLL.

I. Have we, the most protestant of Protestants, been as a body after all, ultra-Catholic? I confess to a rising conviction that we have been blamably remiss in the matter of giving our young people timely and regular instruction in the history and principles of Congregationalism. And from what I hear in many quarters I judge that many of my brethren share in this conviction. For myself I will say that I have always felt an immeasurable aversion to and dread of that spirit of ecclesiastical infallibility and exclusiveness which not content with clearly realizing and honestly expressing its own convictions of truth, proceeds to denounce as disloyal to Christ and his Word, all who refuse to accept its findings. This is the spirit which when urged to "hear the other side" scornfully retorts, "There is no other side." Now, while claiming to found our church polity on Scripture precept or apostolic example, it has been our way to recognize frankly the equal right of others to interrogate the word of God for themselves, and to accept as truth and duty that which seemed to impose on them as such. Hence we have sought to act in the spirit of the maxim