

lawful, for the Church of Christ, to invest funds from her own resources, and for her own benefit? If lawful, is it expedient? The first enquiry is that to which the greatest importance should be attached; for, if any express precept, or any legitimate inference can be deduced from the Statute book of the alone King and Head of the Church, which directly contravenes the principle of permanent investment, then no supposed or supposable emergency will justify this principle. The christian world has long been agitated with contending parties, who claim divine authority for modes of government, which are as distinct and remote from each other in the Church, as either absolute or limited monarchy is from democracy in the State. It is not to be expected then, that the *details* of Church government will be found where there is room for such conflicting views on *general* principle. A prayerful study of the divine record will do more to secure harmony of sentiment, feeling, and effort, than all the ingenious reasonings and eloquent declamation which the spirit of controversy is prone to beget. It would tend much to simplify the Scripture argument, if the question were viewed in the light of the divine testimony, as this respects the duties of the christian individual; for, upon this the word of God is much more full and explicit—and what is the Church but an association of christians, who are required, in obedience to their Master's will, to carry out, in their public capacity, the same duties, which affect their private relation. On the point of expediency, the necessities of our Church, as now felt, should not be the only criterion. The experience of other Churches, and especially such as hold the *voluntary* principle, as the divine basis of support for the christian ministry, should be well weighed and carefully improved. The mode of investment is subject of arrangement for the consideration of parties, which should not be lightly regarded. Much of an offensive aspect may be given to the whole question, by the injudicious application of money, to such securities as either prove worthless or troublesome. It may be quite possible, however, to impose such salutary checks upon the distribution of monies entrusted to the Board of Incorporation, as will correct or prevent all such abuse. Better far that the revenues, than the moral influence of the Church should suffer. Were it fairly made to appear, that such intercourse with Courts of civil jurisdiction—as would degrade the Church to the position of an importunate applicant for pains and penalties on her own members—is inseparable from invested funds, there would be perfect unanimity of feeling and effort, to assist their acceptance or re-tention. Another point for discussion, is the actual perversion of public charities, which were devised by benevolent individuals for the support and extension of divine truth, but under forms of law, turned aside to maintain and propagate pestilent error. Let this be once established as the necessary result of the principle under consideration, and no lover of truth will give it his sanction. Many other aspects of the question might be presented, but enough has been brought forward to shew that there is ample room for conscientious difference of opinion; and therefore, it has been deemed prudent to direct the close scrutiny of the Church at large, to what must soon become matter of deliberation and action, with both rulers and people.

Foreign Missions.

OLD CALABAR.

LETTER OF YOUNG EYO HONESTY TO THE
REV. MR WADDELL—WRITTEN AFTER
HIS BAPTISM.

Greek Town, Old Calabar,
June 20, 1852.

My Dear Good Friend,—It has been for long time on my mind to write you this my second letter to you, partly to tell you that I still bear you on my heart, and partly in hope that God our heavenly Father, will bring you again to us, for you are used to we, although He has seen good to remove you to such a distance; and I hope you are all in good health and quite well, and all your

family and friends; and may the goodness and mercy and peace from God our Father be with you all; and my best compliments to you and Mrs Waddell, and to Miss Miller and to Jessy, and to all your children; and tell Mrs Waddell and Miss Jessy that I am longing for you all to come. Also, my dearly friend, I am extremely sorry to write you this about my condition; for on the first Sunday of this year, after my father's yard-meeting, and after my house-meeting, I take one of my little books—it is called, "Come to Jesus"—and I read many things in it, and this word make me fear, and it troubles me.