

liable to temporal punishment, which he must expiate by acts of penance and sorrow in this life, and if he does not expiate them in this life, there is a Purgatory, in the next world, where he is to make satisfaction, and to endure punishment, for his venial sins; and that the souls therein kept prisoners do receive help by the suffrages of the faithful. 8. Invocation of saints, which just means that the Saints reigning with Christ, do offer up their prayers to God for men, that they are to be worshipped and prayed to, and that their relics are to be held in veneration. 9. Image worship, that is, the Church of Rome teaches that the image of Christ, the Virgin Mary, and the other Saints, are to be retained, and that due honour and veneration are to be given to them. 10. Indulgences, or a remission of the punishment of sin either here or in Purgatory. This tenet is founded on the doctrine of Supererogation, by which all the good works of the Saints, over and above those which are necessary for their own justification, together with the infinite merits of Christ, are deposited in one inexhaustible Treasury, under the management of the Pope, who can transfer a portion of this superabundance of merit to any person, by which he may obtain the pardon of his own sins, or the release of his friend from Purgatory. 11. That the Holy Catholic and Apostolic Roman Church, is the mother and mistress of all Churches, out of which none can be saved; and that the Bishop of Rome is the successor of St Paul, the Prince of Apostles and Vicar of Jesus Christ. 12. Whatever else is delivered, defined and declared by the Sacred Canons and Œcumenical Councils, and especially by the Synod of Trent, are to be held as of equal authority with the written word. These are the leading features of Popery, and the more minutely we examine them, the more thoroughly satisfied will we be that the system is nothing less than the great apostasy foretold by the Apostle Paul.—*Ital. Presb. Witness.*

THE AMUSEMENTS AND RECREATIONS OF CHRISTIANS.

So far as Recreation is necessary, let it be such as accords with your character. Are you a Christian in truth? Then you are a disciple of a compassionate Saviour, and compassion should distinguish you. Any amusement that occasions pain, even to the meanest creature is inconsistent with your character and disgraceful to your profession. As a Christian you are a child of God, a member of his family, a temple of his Spirit, a member of Christ, and a citizen of heaven. And do vain pastimes of a sinful and blinded world, comport with such a character?—Is the giddy ball-room, or the wanton play-house the midnight assembly, or the card or gaming table, suited to your situation and becoming your profession? Did the Saviour of mankind ever frequent such scenes, or were he on earth would he frequent them now? Yet he left you his example, that you should follow his steps. Would any one of his apostles, (unless it were Judas) have partaken of such amusements? Yet if there were no harm in them, there would have been no harm in apostles sharing them. And if they were improper for them, they are for you. For the blood that redeemed them was shed for you, and the eternity that awaited them awaits you. Should a Christian, a child of God, be seen standing to gaze at a puppet show, or mingle with the clamouring, shouting, swearing, drinking, gambling crowd that frequent races, fairs and other worldly amusements? If the amusement itself were not sinful, to associate with such men is to disgrace the sacred profession of religion.

Let your recreations accord also with your prospects. You look forward to death—you have eternity before you. You hope to join the throng of the redeemed; to sing the anthems of heaven; to become every thing but an angel, among the angels of light; to worship before the eternal throne; to dwell with God; to live and

praise among all the myriads of the blest. Should a dying man trifle away the fair day of life?—Should one who expects to be judged for every hour, waste the hours which go so fast and never return? Could an angel or a glorified saint sojourn a week in this world, where would you expect to find him? Not in the theatre, not in the ball-room, not at the card-table, not employing the few days of his stay on novels and romances, be they ever so ingenious, but cheering by his presence the abodes of sickness and sorrow, or recreating his mind with admiring the works and ways, and word of God. And do not you expect to be a glorified spirit soon? Are you not already a member of the family to which glorified spirits belong? O, let even your amusements, then, comport with such hopes and such a character! One simple rule, well observed, will lead you right. Let your amusements be such as an apostle might have partaken of, such as you will not regret in your dying moments, nor be ashamed of before the bar of the eternal Judge.

A MOTHER'S PRAYER ANSWERED

A pious aged woman had one son; she used every means in her power to train him up in the nurture and admonition of the Lord; he was the child of many prayers. The youth grew up, but was of a gay dissipated turn; she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state. One day he went to his mother, and said, "Mother, let me have my best clothes, I am going to a ball to night." She expostulated with him, and urged him not to go, by every argument in her power; he answered, "Mother let me have my clothes, I will go, and it is useless to say anything about it." She brought his clothes, he put them on, and was going out, she stopped him and said, "My child, do not go." He said he would; she then said to him, "My son, while you are dancing with your gay companions in the ball room, I shall be out in that wilderness praying to the Lord to convert your soul." He went; the ball commenced, but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come, we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter: my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat and said, "I will never be found in such a place as this again," and left the company. To be short, the Lord converted his soul. Mr. Irish, his pastor, baptized him. Praying breath is never spent in vain.

UNREASONABLE QUESTIONS.

While all tenderness should be shown to anxious enquirers, we are satisfied that "no sinner, before believing, is entitled to stipulate for information on the subject either of the extent or of the sufficiency of the atonement, beyond the assurance that it will suffice for him if he make use of it. To raise a question as to what may be its aspect or bearing towards him, while he is yet rejecting it, and to insist on his having this question answered or settled, as a preliminary condition of his believing, is not only arrogant presumption, but mere infatuation; and to deal with any such question, as if it might raise an excusable scruple, is but fostering the presumption, and flattering the folly of unbelief. Let the sovereign authority of God in the gospel call be asserted, and let the sinner be summoned, at his peril, to return to his allegiance; let him be certified, also, of the sufficiency of Christ's atoning death for all the purposes for which he can possibly need it, and the free and full welcome that awaits him with the Father—and

what more has he a right to ask? "The secret of the Lord is with them that fear him, and he will show them his covenant." To believers, more might may be given into the mind and purpose of God. But to let unbelievers imagine that they, while yet in an attitude of rebellion, are entitled to have all things made plain; or that it is necessary to accommodate our statements respecting God's love to his elect, Christ's death for them, and the Spirit's witness in them, to the difficulties which may be started as to the precise relation of all these to the unconverted—difficulties which the unconverted man starts, while continuing in a state of sin, and which would vanish on the instant of his being converted, and so ceasing to sin—is really to bring down the sovereign Jehovah to the rank of a mere petitioner for man's favour, and the gospel to the level of a kind of bargaining and trafficking; placing salvation at the discretion of sinners, who may condescend to look at it, and if all is to their mind, make trial of it, instead of bringing sinners to the bar of an offended Judge, who does not relinquish the stern hold of his just sovereignty over them, even while, with melting love, he beseeches them, as a gracious Father, to be reconciled to him. It is to be feared that the trumpet has sometimes, in this respect, given forth too feeble and hesitating a sound, when a higher tone might have been more constraining, as well as more cogent and commanding.—*L. Cundlish.*

AN EXAMPLE WORTHY OF IMITATION.—We know not when we have been more gratified with the receipt of a donation, or more encouraged in our work of conducting the Record, than when the subjoined letter with its contents came to hand. The sum may seem small, compared with the large gifts which some others cast into the treasury, but it comes unolicited; it comes from a widow, and if we mistake not, the widow of a young minister, who was taken away after a few years of successful labour and of great promise of future usefulness; and there is in the little that is said, much of the humble, child-like simplicity and engagedness of a true child of God. Would that there were many more such spirits.

Messrs Editors—Enclosed I send you five dollars, which I will thank you to appropriate in the following manner, viz:—
To Foreign Missions, \$1 50 To Domestic Missions, \$1 50. To Board of Education, \$1 50. For Home and Foreign Record for 1851 50 cts.

The above sum, although small, I feel it to be a privilege to give to a cause which is dear to my heart. I hope to be able to increase it as the Lord shall prosper me. We are a little church without a pastor, but your invaluable paper supplies, in some respects, the want of one, as it records the operations and the wants of our beloved Zion, and reminds me from month to month of my duty and obligations to it. Accept this sum as the 'widow's mite,' given in the name of Christ.—*Home and For. Miss. Record, Pres. Ch. U. S.*

"I HAVE THOUGHT OF IT."—So said a young lady who had been reminded by a pious mother of a neglected duty. "Ah but thinking of it does not do it," said her mother. "True," answered the daughter, "I have found that it does not," and as soon as an opportunity occurred the neglected duty was performed. "I have thought of it." Ah, how many stop there in their purposes of doing good. A church-member sees a brother go astray. "Have you conversed with that erring brother?" "No; I have thought of it." "Do you know the state of mind of that young neighbor who is so constant at the prayer-meeting? Have you had any serious conversation with him?" "No, I have thought of it," is the chilling reply. No doubt that erring brother has thought of reforming, and that impatient neighbor of repenting; but of what avail will it be, if their actions do not correspond?