

Jesus Christ, without wealth, without the adventitious distinction of scientific discovery, comes in his order, that of holiness. He publishes no inventions, he wears no crown ; but he was humble, patient, holy in the sight of God, terrible to wicked spirits, and free from sin. But in what mighty splendour, and with what prodigious magnificence has he come forth before the eyes of the heart—the optics of true wisdom.

Although Archimedes was of princely birth, it would have been idle to have brought this forward in his book of geometry.

It had been useless also for our Lord Jesus Christ to come on earth as a monarch, in order to add dignity to the reign of holiness. But how becoming is the peculiar lustre of his own order,

It is folly indeed to be offended at the low condition of Jesus Christ, as if that meanness were of the same order with the glory that he came to manifest. Contemplate that grandeur in his life, in his passion, in his obscurity, in his death, in the choice of his disciples, in their forsaking him, in his unseen resurrection, and all the other circumstances of his case; you will find him so truly great, that there is little cause to complain of meanness. It has no existence.

But there are men who can only admire the distinctions of external pomp, to the exclusion of all mental excellence. And there are others who reverence only intellectual greatness ; as if in the true wisdom there were not a far loftier worth.

All organized bodies, the heavens, the earth, the stars, taken together, are not equal in value to the meanest mind ; for mind knows these things ; it knows itself : but matter knows nothing. And all bodies, and all minds united, are not worth one emotion of love. It is of an order of excellence infinitely higher.

We cannot elicit from universal matter a single thought. It is impossible. Thought is of a higher order of creation. Again, all bodies, and all spirits combined, could not give birth to a single emotion of real love. This also is impossible. Love is of another and still higher order of being. It is supernatural.—*Pascal*.

EPISCOPACY AND MISSIONS.

One main object of the extension of episcopacy in the Colonies, is to put down or supersede the Missions. The *British Critic* strongly supported the appointment of a Bishop of Malta, for the express purpose of putting a stop to the operations of the Bible Society and the Church Missionary Society in the Mediterranean. Had no Baptist or Wesleyan Missionaries set foot in Jamaica, a Bishop of Jamaica would probably not