

I AM.

He doth not say, *I am* their light, their guide, their strength, or tower, but only *I am*. He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy—whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*.—*Bishop Beveridge.*

WHAT HAS POKERY DONE?

You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your female two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—I Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—I Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed—Spain, which received from the Romans, her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America; Spain has lost—thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the *Inquisition*. The *Inquisition*, which certain men of a certain party are endeavoring to-day to re-establish with a modest timidity for which I honor them. The *Inquisition*, which has burned upon the funeral pile five millions of men. *Read history*. The *Inquisition* which exhumed the dead, in order to burn them as heretics. Witness *Urgel*, and *Arnault* count of *Forcalquier*.—The *Inquisition*, which declares children heretics even to the second generation. It is true, in order to console Spain for what you have taken from her, that you have surnamed what you have given her Catholic. Ah, do you know you have drawn from one of the greatest of men that dolorous cry which accuses you, "I would much rather that Spain should be great than that she should be Catholic!" See what you have done with that focus of light which you call Italy. You have extinguished it. That Colossus which you call Spain, you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations.—*Victor Hugo.*

A PILLOW FOR THE NIGHT.—To sleep well, lay these things under your head:

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross.

—*American Messenger.*

CROWDING did not wait to strike until the iron was hot, but made it hot by striking.

INFANT BAPTISM.

The Rev. Jacob Little of Granville, Ohio, prepares and delivers what may be called, a statistical discourse, at the beginning of every year.—His researches—which are mainly confined to his own town-ship—are very curious, and presented rather quaintly. In one of his discourses, the following important facts, respecting the comparative stability of converts baptized in infancy, and those baptized on their own profession of faith, are given from his own knowledge. He is replying to the Baptist view that the latter will be more stable.

"During the twenty years I have been in Granville, there have been added to the Church on examination, 466, of whom I baptized 135 when they were received, leaving 331, or about three-quarters, who were baptized in infancy.—According to the objection, these three-quarters, produce our unworthy members. In twenty years we cut off 29, one-sixteenth of the 446, for unchristian conduct. The three-quarters, who were baptized in infancy, produced eleven of those who were cut off, and one-quarter, who had been baptized as adults, produced eighteen out of the twenty-nine who were cut off. Had those baptized in infancy furnished such a proportion of unworthy members as the baptized adults, we should have cut off seventy-two members instead of twenty-nine. Or, on the other hand, had the baptized adults furnished no larger proportion of unworthy members than those baptized in infancy we should in twenty years have cut off only fifteen. Infant baptism is the true starting point for training substantial church members. The objection could be still more triumphantly answered, if all children were brought to this rite with faith. The objection is not against our mode, but against our baptizing infants. If our churches would look on the facts on their records, they would find that it is rather the neglect than the practice of infant baptism which has made their unworthy members.

We have not previously met with any statistics bearing upon this subject; but from a glance at the past, so far as we have had opportunities of knowing facts bearing upon this subject, we are disposed to think, that the largest examination would confirm Mr. Little's statistics. So far as they go, they are certainly calculated to encourage parents in dedicating their offspring to Christ and also to prompt them to a careful fulfilment of their parental and Christian obligations in regard to their children.

A STRIKING ANECDOTE.—A cavalier once asked Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely,—how you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it?" "But," said the man, "I wish you to tell me how I came by my wicked heart?" "I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart.—The great thing for which I am sollicitous is, that you should become a new creature, and be prepared for heaven." As the man manifested a desire to know how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replied his friend. "Then I'll drown," says the infatuated man, and spurning all proffered aid, sinks to the bottom.—*Dr. Nettleton.*

CHURCH AT KNOX'S CORNER.—We are glad to learn that the congregation under the ministry of the Rev. William Nisbet, have now agreed with the Knox Monument Committee for a site for their new church, in the immediate neighbourhood of John Knox's house. The position will be permanent in itself, and there is connected with it much historical interest. A Committee of Presbytery has been appointed to advise and assist the Free Canongate congregation in their present circumstances, and it is earnestly to be hoped that a church will be erected worthy of a place so dear to memory in the mind of Presbyterian Scotland. We anticipate the immediate commencement of the structure.—*Ed. Witness.*

FORMS OF PRAYER.—It is recorded of the celebrated Archbishop Seeker, whose learning, talents, and warm attachment to the formularies of his Church have been exceeded by few, that when he was confined to his bed by a broken limb, which ultimately terminated his life, he was visited at Lambeth by the Rev. Mr. Talbot, a Presbyter of his own church, who was remarkably pious, and who had long been on terms of great intimacy with him. The dying prelate said to him, in the course of the interview—"Talbot, you will pray with me," and when he saw Mr. Talbot rising to look for a prayer-book, he added—"That is not what I want now; kneel down by me, and pray for me in the way I know you are used to do." The pious man did as he was requested. He poured out his heart in feeling and affectionate intercession for his illustrious friend, and took leave of him for the last time.

THE FIRST OATH.—A British sea-captain on taking command of his vessel, asked his men if they would grant him a favor. On their assenting, he told them that, as the commander of the ship, he wished them to let him swear the first oath on board. The men were astonished at the request, but as the captain pressed it, while his manner was full of good-nature, every man shouted, "Aye, aye, sir," giving at the same time three hearty cheers. The crew kept their promise, and as the captain was no swearer, no oaths were sworn on that ship.

FATAL ESTIMATE OF FREE SCHOOLS.—The Freeman's Journal, the organ of Bishop Hughes, noticing the fact that the legislature of Mississippi had appropriated \$200,000 for free schools, call it a "tax for the propagation of infidelity!"

I COR. VII. 14.—This has been a difficult passage for the opposers of Infant Baptism. Dr. Gill (a Baptist) explains sanctified to mean lawfully married, and holy to mean legitimate. Dr. Scott says—

"In all the places where these words are found in Scripture there is not one which will admit of this sense. No doubt, the children of the heathen who were lawfully married were as legitimate as those of Christians; yet they are never said to be 'holy.' Something more must be meant by the believer 'sanctifying' the unbelieving party, than merely legalizing their marriage; for that would have been lawful if both had been unbelievers; and the children would not really be more 'holy' in respect of their nature, if one parent was a believer, than if both were unbelievers. But as the word 'unclean' is frequently used in a relative sense, denoting unfit to be admitted to God's ordinances, and 'holy' the contrary; as in this sense the male children of the Jews were 'holy,' and so partakers of circumcision; while those of the Gentiles, and even such as had one idolatrous parent, were 'unclean,' and excluded from circumcision. I cannot but conclude, after long attention to the subject, that the baptism of the infant offspring of Christians, is here evidently referred to, as at that time customary in the churches, and that the Corinthians knew that this was not objected to, when only one parent was a Christian."