

HAVE PITY ON YOUR OWN SOUL.

Can you pity the beggar at your door, when you see such on a winter day, shivering with naked backs, exposed to the fury of the cold, and not pity your own far more dismal soul-nakedness, by which thou liest open to heaven's wrath and hell's malice! Shall their nakedness cover them with shame, fill them with fear of perishing, which makes them, with pitiful moans, knock and cry for relief, as it is reported of Russia, where the poor (through extreme necessity) have this deplorable manner of begging in the streets; "Give me and cut me, give me and kill me!" and canst thou let Satan come and cut thy throat in thy bed of sloth, rather than accept of clothes to cover, yea, armour to defend thee? (I mean Christ and his grace which in the Gospel are tendered to you.) And do not lightly believe your flattering hearts, if they shall tell you you are provided of these already. I am afraid that many a gaudy professor will be found as naked in regard of Christ, and truth of grace, as drunkards and swearers themselves: such there are who content themselves with a Christ in profession, in gifts, and wish duties, but seek not a Christ in solid grace, and so perish; those indeed are an ornament to the Christian, as a scarf and feather to the Soldier; but those quench not the bullet in battle, it is Christ and his grace doth that: therefore labour to be sound rather than brave Christians. Grace embellished with gifts is the more beautiful; but these without grace, only the richer spoil for Satan.—Gurnall.

SCRIPTURAL BASIS OF ROMANISM.

The Roman Catholic system is based on the interpretations of a very few picked passages of the Bible. This is obvious not only in her written Apologies, but upon and within her churches; in the inscriptions on her altars; in her monumental tablets for the dead; on her memorial crosses by the road side; and wherever she has been able to fix her watch-towers. The text declaring the supremacy of St. Peter, "Tu es Petrus et super hanc petram edificabo ecclesiam meam, et tibi dabo claves regni calorum," is written in colossal letters of gold upon a purple ground within her metropolitan temple. The one passage in which a singular confession finds its authority is rung upon by a thousand changes. One isolated passage, ever on the lips of the priest, is the invariable support of the mysterious transubstantiation. Indeed it may be said to rest on the monosyllable. From a solitary declaration, is derived the power of the priest to absolve the sinner. The perpetual virginity of Mary is inferred from half a verse, which by natural implication teaches the direct contrary. The celibacy of the clergy has its basis on a few passages which, according to the declarations of the inspired writers themselves, had only a local and temporary application. The doctrine of penances appears to be the mistranslation of a single Greek noun.

Now it is hardly necessary to say that any system of religious doctrine or of Church government which can find no wider support, must ultimately fall.—No Christian hierarchy can stand, which stands on an examination of any portion of the Scriptures, or which puts forth its claims on the strength of a few passages which are covered from their context. It is the glory of Protestantism that it has no favorite chapters and verses.—It stands or falls on the spirit of the entire volume, on the widest induction of particulars, on the conscientious support of all the sacred writers, and of all which they declare. It pretends to no darling apostles, to no artfully called symbols; it shrinks from no argument, is afraid of no catechising, never arrays faith against reason, and relies on that same broad, common sense, interpretation of the Bible, which our great jurist would apply to the constitution of his country.—Prof. Edwards in *Bib. Society*

SELECT OBSERVATIONS.

Long have I searched the Scriptures to find a positive precept enjoining, or precedent observing daily prayer in a family; yet hitherto have found none proper for my purpose. Indeed, I read there was a yearly sacrifice offered at Bethlehem for the family of Jesse; but if hence we should infer household holy duties, others would conclude they should be only animal. And, whereas it is said, "Pour out thine indignation on the heathen, and on the families which have not called on thy name," the word taken there in a large acceptation, to prove rather the want of national, than domestic service of God. But let not profaneness improve itself, or censure family prayer for will-worship, as wanting a warrant in God's word; for where God enjoineth a general duty, as to serve and fear him, there all particular means, whereof prayer, a principle tending thereunto, are commanded. And surely the pious households of Abraham, Joshua, and Cornelius had some holy exercises to themselves, as broader than their personal devotion, so narrower than the personal personal service just adequate to their own private family.—Fuller.

A man may drown in a little brook or pool, as well as in a great river, if he be down and plunge himself into it, and put himself into it, and put his head under water. Some care thou must have, that thou mayest not care, these things are thorns indeed; thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want that waits on it. But let them be the hedge; suffer them not to grow within the garden; though they increase, set not thine heart on them, nor set them in thy heart. That place is due to another, is made to be the garden of thy beloved Lord; made for the best plants and flowers; and there they ought to grow the love of God and faith, and meekness, and the other fragrant graces of the Spirit.—Leighton.

Were we acquainted with the way of intermingling holy thoughts, ejaculatory eyings of God, in our ordinary ways it would keep the heart in a sweet temper all the day long, and have an excellent influence on all our ordinary actions and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in, as usually they are, through the neglect of this. This were to walk with God indeed; to go all the day long as in our Father's hand; whereas without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour, as they that carry the spices from Arabia, are refreshed with the smell of them in their journey; and some observe that it keeps their strength, and frees them from fainting.—Id.

A PREMATURE MINISTRY.—Facts are full of instruction on this subject. Not a few young men of bright promise, who might have been the champions of the truth, have been so impatient to hasten into the ministry, that they have falsely blighted their own prospects; and, instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was knowledge, in the thirteenth century, is ignorance now. What was energy then, is indolence and stupidity now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold, your main spring of moral influence is gone.

RENIGNATION.—A military officer being at sea in a dreadful storm, his lady, who was waiting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity that she cried out, "My dear are you not afraid! How is it possible that you can be so calm in such a storm!" He arose from a chair lashed to the deck, and supporting himself by a pillar of the bed-place, he drew his sword and pointing to the breast of his wife, he exclaimed "Are you not afraid?" "No, certainly not."—"Why!" said the officer. "Because," rejoined the lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember, I know in whom I have believed, and that he holds the winds in his fist, and the waters in the hollow of his hand."

Luther, in his will bequeathed to his friends and the pastors of the Church, his detestation of Popery, having before made this verse:
O Pope, alive, I was thy plague.—
Dying, I will be thy destruction.

The intercession of Christ is not a persuasive pleading upon his atonement, but the presenting the atonement itself before God.

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- From the Rev. John Cragton, formerly of Quebec:
Seven vols. *London Christian Observer*; Sermons by Calvin, in French; several odd Nos. of the Presbyterian and other Reviews, &c.
- From the Rev. Dr. Burns:
Ernesti Lectures in Ep. ad Hebraeos; Dalryell on Animal Physiology; Willoughby's Extracts from Scripture, for Sailors, &c.; David Nassim's Memoir's; Tomline's Elements of Theology, 2 vols.; Chesterfield's Letters to his Son; James on Christian Charity; Dr. Hamilton, of Strathblane, on Election, and on the assurance of salvation; Dr. Samuel Miller on Creeds and Confessions; De Jure Magistratum in Subditos, &c.; Novum Testamentum Græcum; Dr. Mason Good's Translation of the Book of Job; Gaelic Bible; Leishian's Lectures on the Epistles to the Corinthians; Blayney's Translation of Jeremiah and Lamentations; Hengstenberg on Egypt and the Books of Moses; Owen's Life, by Owen; Glasii Philologia Sacra, &c. &c.
- From the Rev. Dr. Willis:
Schultens in Jobum; Wendelin Christiani Theologia; Laing's Introduction to the Holy Scriptures; John Welsh's select Sermons; Waterland on the Athanasian Creed; Top-lady on the Calvinism of the Church of England, 2 vols.; McTear's Notes on the Dunny Bible; Baker's Meditations on the Seven Penitential Psalms; Sædis Lexicon Græcum et Latium, 2 vols.; Sir Isaac Newton on Optics.
- From Mrs. Willis:
Ryland on the Reformation of the Church of England.
- From the Rev. Professor Gale:
The Edinburgh Witness, from 1843 to 1846.
- From Mr. James Patterson, of King's College, Toronto:
Addison on the Evidences of the Christian Revelation.
- From Dr. Jarron, of Danville:
Jukes on the Law of Offerings.
- From Mr. Samuel Spruell, Toronto:
A copy of the Scriptures, in Old English, printed in 1580.
- From Mr. Thos. Henning, Student in Divinity:
Metaphysical Tracts, by Philosophers of the 16th century; The Pursuits of Literature; Whiston's Theory of the Mosaic Creation; Bradford's Wonders of the Heavens, &c.
- From Mr. Lindsay, Expressing:
Kleppock's Mosaic.