

worship this image? Why, they make a baby house, with toys and little cups, such as very young children play with, and old men kneel down and pretend to amuse him with them. One old priest would spin a top or shake a rattle low, and do it as earnestly as if he had been a babe himself. It would be something to laugh at, if it were not so very sinful, the sight of men with grey hairs forgetting God and giving worship to a mere piece of wood with a child's play-things.

We know that Jesus, the Son of God, became a little child and grew up among men, that he might show the love of God, and die to save sinners. But we do not worship the child Jesus, though some who bear the Christian name worship the picture of the infant Saviour and his mother. We worship a Saviour who ever lives and reigns in heaven, who has all power in heaven and in earth. Let us always love and worship Him, sin pray that these blinded idolaters may also learn of his love.—*Jan. Mass. Herald.*

THE MINISTER.—It is a cherished privilege of a Scotch congregation, to impute whatever is wrong, whatever is deficient, whatever is imperfect, to the minister. Why is it such and such? Why does he not do so and so? I suppose there are few ministers who might not be greatly better than they are, and do a great deal more than they do; and we can readily enough conceive a minister, under whom it might seem less necessary for anybody else to do anything in the church. That is a man who should be able to preach, as if he had nothing to do but preach; no visiting of the sick, no routine and ever-recurring duty of baptisms, marriages, funerals, no school to examine and superintend; no poor to attend to, no need of acquiring general knowledge; no need of relaxation. That is a man who should be found wherever any one wanted him without any one telling him that he was wanted. That is a man who should perform every one duty of a minister, as well and as constantly as if he had no other duty to perform; and whilst that he should be feared, and eloquent, and pious, and humble, and self-denied. Such pre-eminence capacity and qualifications are very desirable; but, if they ever exist, they are very rare. If you had a man with them all, which you will never have, there would still be a great deal which he could not do, and with such ordinary men as must be looked for, there will be still more. In a church all the members should be workers for the general good; all should feel an interest in promoting it; all should be active in promoting it; if not by preaching, or prophesying, in some way labouring, that all may learn, and that all may be comforted. If all were so employed, the minister himself would be strengthened and stirred up to do more; and, unless all so employed, whatever he does, much will remain undone. As in the natural body, when in a healthy state, every member is active in its proper department, not hands stone, or the feet, but all; so it is with this spiritual body, the church; in a healthy state, all are doing something, every member according to the gifts bestowed on him.—*Dr. Cook, Quebec.*

THE BIGGEST SINNER.—French repentance and remission of sin among all nations, beginning at Jerusalem. Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world? *Objection.*—But I have a heart as hard as a rock. *Answer.*—Well, but this doth but prove thee a biggest sinner. *Obj.*—But my heart continually fights against the Lord. *Ans.*—Well, this but doth prove thee a biggest sinner. *Obj.*—But I have been desperate in sinful courses. *Ans.*—Well, stand then with the number of the biggest sinners. *Obj.*—But my grey head is found in the way of wickedness. *Ans.*—Well, thou art in the rank of the biggest sinners. *Obj.*—But I have not only a debased heart, but I have lived a debauched life. *Ans.*—Stand, then, among those that are called the biggest sinners. And what then? Why the text swoops you all: you cannot object yourselves beyond the text. I say it swoops you all. [Swoop!] to seize, as a hawk does his prey.] *Obj.*—But I am reprobate. *Ans.*—Now thou talkest like a fool, and meddlest with what thou understandest not: no sin but the sin of final impenitence can prove a man to be reprobate; and I am sure thou hast not arrived as yet unto that; therefore, thou understandest not what thou sayest, and makest groundless conclusion against thyself. Say thou art a sinner, and I will hold with thee: say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond: there is a betwixt hell and there. Begin at Jerusalem, has yet a smile upon thee, unless now, after thou has received conviction that the Lord Jesus is the only Saviour of the world, thou should weekly and deeply turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat atreth.—*Bunyan.*

VIRTUES OF JERUSALEM.—Dr. Scudder says, that it is supposed that 200,000 persons visit Jerusalem yearly, and that 10,000 of them die annually. Others think that if all that die at Paris, and upon the road, and all who sink under diseases after their return home, were included, the number would be nearly 200,000. This does not include those who suffer and die by diseases brought home by the pilgrims. If we remember that this awful mortality, both of the pilgrims and the people among whom they journey, has been going on for hundreds of years, we can form a feeble estimate of the mass of misery which this horrid pilgrimage produces.

The smallest pore in the body is a door large enough to let in death.—*Flaet.*

INSTITUTIONS OF LEARNING.—There are in the United States not less than 207 colleges and professional schools. Of this number 120 are colleges proper, 43 theological, 17 law, and 27 medical schools. Out of the aggregate, Pennsylvania has 21—consisting of 8 colleges, 7 theological, 2 law, and 4 medical schools. The number of volumes contained in the libraries of the colleges, exclusive of those of the professional schools, is, as far as estimated by imperfect returns, 871,500.

DEATH OF THE YOUNG.—A question which has often arisen—namely, Why the good so often die young?—is answered thus: that God foresees that if they lived they would fall into sin. To what is this like? It is like a king who, walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought, if these shed such sweetness while yet they are buds, what will they be when they are fully blown? After a while the king entered the garden anew, thinking to find the roses now blown, and to delight himself with their fragrance; but arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed, with regret, "Had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them." The next year the king walked in his garden, and finding rosebuds scattering fragrance, he commanded his servants, "Gather them, that I may enjoy them before they wither as last year they did."—*Jericho Herald.*

THE DUKE OF WELLINGTON.—The gallant Duke lately met a young clergyman, who, being aware of his Grace's former residence in the east, and his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, gravely proposed the following question:—"Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindus?" The Duke immediately rejoined,—"Look, Sir, to your matching orders—Preach the gospel to every creature."

ROMANISM AND DEBILITY.—Dr. Dawson, Baptist missionary in Bernina, states that every enlightened Christian that knows anything about the system declares that it would be descending a long step to become a Roman Catholic; for says he, "as a Buddhist, I am strictly required to worship the image of a man, but as a Catholic, I should have to worship the image of a woman," which has very nature abhor!

A CHRISTIAN CHINESE EMPEROR.—The *Bingal Harbaru* states that Tien Teh the new Emperor of China, as a Christian, having been baptized by the late Dr. Gutzlaff.

An Athiest has got one point beyond the devil; for they believe and tremble.

The impossibility of proving there is no God, is a demonstration that there is one.

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