

ness against you in the day of judgement. Pray come and see me, that I may have one free conversation with you. Expect nothing from me but love and tenderness, faithfulness and sincerity; and believe me to be" &c.

A VOICE TO MOTHERS.

"Tell the mothers to trust in God." These were almost the dying words of one who had herself been a mother in Israel, and who had trained-up a family of children for the service of her Redeemer. Some of them had preceded her to the heavenly world, giving clear and decisive evidence that death to them was everlasting gain; others still remain on earth, willing labourers in the vineyard of our Lord.

"Trust in God" had been the secret of her success in regard to her own children, and with her last breath she wished to encourage other mothers to bring their little ones to the Saviour. He, who, when on earth, said, "Suffer little children to come unto Me, and forbid them not," is no less ready to receive them now than He was then. "Trust in God," believe the exceeding great and precious promises He has given to parents, and plead them in prayer before Him till all your children are renewed in the spirit and temper of their minds, and become heirs of God, and joint-heirs with Christ Jesus. Mothers, "Trust in God!"

I WILL WAIT A LITTLE.

You are in a strange position, dear reader. You feel and know what your duty is. You are convinced of your sinfulness, of your need of the Saviour. The Spirit of all grace has been stiving with your heart, and you are almost determined to come out on the Lord's side. And yet you keep away, you hold back. You say, "I will wait a little, I will try whether my convictions are permanent, I will do nothing in a hurry." You are in a worse position than if you had appointed a time at which your indecision shall end. As conscience urges you daily to cease the struggle, you say, "I will wait a little;" and, flattering yourself that you have not dismissed but only postponed the subject for a short time, you still withhold your heart from Christ. Are you any nearer a determination than when you commenced this excuse? Will the end of this "little time" ever arrive? No; every day but keeps it at the same distance in the future, and, unless you take a firm position at once, it will never be reached. Satan is cheating you by this fair pretext out of your salvation.

UNBAPTISED CHILDREN IN SKYE.—The Skye correspondent of the *Inverness Courier* states that baptism has almost fallen into disuse in his district, which is explained, he says, by the fact of a clergyman in Skye, now of the Free Church, having made the terms of baptism so difficult that the people were at first discouraged, then careless, and, the same spreading beyond the minister's own parishes, (for he has held two of them in Skye), there are now hundreds, perhaps thousands of persons in Skye not baptised. Some of them are married, and have also children unbaptised, so long has this state of things been going on; and the matter is getting no better, if not worse.

MY PEACE I GIVE UNTO YOU.—How many bring reproach upon the cause of Christ by failing to maintain peace in their hearts, when surrounded by the petty trials of everyday life! Yet these same individuals flatter themselves that, should God lay His hand heavily upon them, should sickness and distress be their portion, they would bear with fortitude and Christian resignation all that God in His wisdom should mete out to them. But, like the haughty Syrian, they chafe under these insignificant tests of their submission, and think, if God would try them by some marked display of His judgements, would call upon them "to do some great thing," they would be able to convince the world of the

strength of their faith, and exhibit a lively exercise of the Christian graces.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical scepticism. They are as follow:

1. That which we have we hold as stewards that must give an account.
2. The way to increase is to distribute. *Some are rich because liberal.*
3. That which is given to the poor is loaned to the Lord.
4. That which is done to Christ's little ones is done to Himself.—*Dr. Nevins.*

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.—*Philip Henry.*
A plant that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.—*Sir P. Sidney.*

I resolve to neglect nothing to secure my eternal peace, more than if I had been certified that I should die within the day; nor to mind anything, which my secular duties demand of me, less than if I had been insured I should live fifty years more.—*McCheyne.*

THE INFALLIBLE CHURCH.

The following very curious chronological table will show the progress which corruption and error have made in the "Infallible Church"—that church which is the "rock," and is alike unchanged and unchangeable:—

Holy Water introduced,	120
Penance,	157
Monkery,	328
Mass in Latin,	394
Extreme Unction,	550
Purgatory,	593
Invocation of Virgin and Saints,	598
Papal Usurpation,	607
Kissing the Pope's Toe,	709
Image Worship,	715
Canonization,	993
Baptism of Bells,	1000
Transubstantiation	1000
Celibacy of Priesthood,	1015
Indulgences,	1199
Dispensations,	1200
Inquisition,	1204
Auricular Confession,	1215
Elevation of the Host,	1222

It may be useful for the information of Romanists and Puseyites to point to another of the aggressive steps of Rome—the claim of universality or Catholicism for the Church of Rome exclusively. The claim was set up by Honorius III. at about the commencement of the 13th century.

Previously the term "Catholic" was applied only to the faith of Christians and not to any church in particular; all were esteemed Catholics who held the true faith, to whatever church they might belong. The point is set at rest by the following passage of an epistle of Innocent the Third, the immediate predecessor of Honorius:—"Dicitur autem Universalis Ecclesia quae de universis constat Ecclesiis quae Graeco verbo catholica nominatur. Ecclesia Romana sic non est Universalis aut Catholica Ecclesia sed Ecclesiae Universalis pars. (Inn. III. Ep., Lib. ii., Kp. 200.) It may be useful to translate this declaration of an infallible Pope for the use of ladies, boys and Puseyites, and all other unlearned persons:

That church is called universal which consists of all churches everywhere, which in the Greek is called Catholic. The Church of Rome, therefore, is not the universal or Catholic Church, but a part of the Catholic Church." So said Innocent the Third, 650 years ago, and so say Protestants at this day. It will indeed puzzle Father Newman to explain why Christians were 1200 years ago left without that single and universal and infallible Church, which they contend to be an indis-

pensable requisite to Christianity. But we leave them to settle this point with Innocent the Third, and maintain that the Protestant Churches, which restored the true Catholic faith, have a much better title to the name Catholic than the schismatical Church of Rome, which, as no Romanists will deny, has added to that faith the long list of innovations given by the *Berwick Warbler*.

NOTICE OF BOOK.

HEADSHIP OF CHRIST: Sermon preached before his Grace the Lord High Commissioner and the Members of Assembly at the Opening of the General Assembly of the Church of Scotland, May 18, 1854. Published by request.

DR. BARR and his writings stand in need of no commendation from us; but we think it would be well that all the friends of our Scottish Zion,—nay, all Scotsmen who love that Church which Dr. Barr describes as "the whole community of Christ's believing followers,"—should possess a copy of this excellent sermon. It is peculiarly suited to the present circumstances of our Church Establishment. The sentiments it sets forth are as boldly put as they are just and truthful. Even Alexander Henderson himself could not have more emphatically proclaimed the great doctrine of the Church's spiritual independence. The text is taken from the 18th verse of the first chapter of the Epistle to the Colossians, "And He is the Head of the body the Church"; and the aim of the preacher is, from a view of the Headship of Christ "in connection with Himself," and "in relation to His people," to deduce "the Redeemer's claims and the Church's duty." Having shown that the Saviour is the Head of the Church in respect of *Dignity, Influence and Authority*, Dr. Barr proceeds to show that Christians are called to "the general duty of practically acknowledging Christ to be the Head of the body the Church;" and he proceeds to illustrate their duty in reference to the maintenance of Christ's headship as an *article of faith, a subject of testimony and a principle of conduct*. In speaking of "the Redeemer's claims," the Doctor specifies *reverence, confidence and obedience*, each of which is briefly but appropriately discussed. As a literary effort, the discourse will add nothing to Dr. Barr's already high reputation, and it is not in this light we have thought proper to bring it under the notice of our readers. The illustration of the last particular—the *obedience* which the Church owes to Christ her Head—affords an opportunity of adverting to some questions of paramount interest in the present circumstances of the Church of Scotland. This opportunity the Doctor has not entirely disregarded, and, although he has not said all that might have been said upon the subject, he has perhaps said as much as could well be expected from a person occupying the position in which he stood. We augur good for the future when we find such sentiments as the following proceeding from such a quarter:—

"If the Church, acting within her own proper sphere, is enabled, without being exposed to interference or subject to control, to discharge her sacred functions by preaching the Gospel of salvation to men—by dispensing the ordinances of religious worship and instruction—by the administration of discipline—and by the exercise of ecclesiastical