

the church. Thus, we find it was the very lowest ecclesiastical office. Deacons were first appointed by the Apostles, Acts vi. 1-6. They had the care of the poor, and preached occasionally.

Meek comes from the old Anglo-Saxon *mecca* or *mecca*, a companion or equal, because, he who is of a meek or gentle spirit is ever ready to associate with the meanest of those who fear God, feeling himself superior to none, and well knowing that he has nothing of spiritual or temporal good but what he has received from the mere bounty of God, having never deserved any favour from his hands.

William is a Teutonic word, and is compounded of *wil*, much, and *helm*, defence. *Wilhelm* was the original word, and was changed to *William* for sweeter sound. It is interpreted by Luther, *much defence* or *much defence to many*.

From the same word *helm*, defence, comes *helmet*, a defence for the head. Also *helm* of a ship, which, in the old dictionaries, is thus explained:—"As a helmet saves the head, so does the helm by good guidance preserve the ship from dangers; or, as an helmet is the top armour piece for the head, so is the helm the top of the stern or rudder. And in French *hecaume*, one word signifies both."

Wildred, an old word, is similarly compounded from *wil*, much, and *dred*, fear or reverence. Much fear is therefore the meaning of the word.

Wilfred, much peace, from *wil*, much, and *fred*, peace.

Wilbert or *Wilbert*, much increase, from *wil*, much, *bert*, or *ibert*, increase.

2 Dr. Clarke on Matt. v. 5. 3 Glossographia, by S. Blount 4 Idem.

THE CHRISTIAN CABINET.

YE ARE THE LIGHT OF THE WORLD.—Look at the full-orbed moon, and behold in her a beautiful emblem of the Christian who walks in the light of God's countenance. Receiving her light from the sun, she pours forth a flood of softened radiance upon those who would otherwise be shrouded in darkness; and while she illumines reminds the world of the great unseen Source of light. Thus shines with a bright and brightening lustre the Christian, upon whom the Sun of righteousness sheds his cheering rays. In all his words and actions there is reflected forth a light, which renders him peculiar—a light which shines from eternity. On his very countenance the beholder sees evidences of communion with heaven's King.—His face may not be lit up with that divine splendor which made the children of Israel afraid to look at Moses, but it is radiant with peace and joy. Could he spend weeks in uninterrupted converse with the Eternal, as did Moses, his countenance would exhibit brighter indications of being changed into the divine image, from glory to glory. Still there is enough about him to show most convincingly that he is of the light. His birthright is heavenly, his vocation is a high vocation, his inheritance is an everlasting inheritance; his eye rests upon an unfading crown; and he would not for worlds degrade himself and dishonour him who has called him, by checking his aspirations, and giving his affections to earthly things. He has to do with objects which perish with their using, but his heart is not on them. He mingles in society, and reciprocates every expression of kindly feeling; still there is that about him which renders him very peculiar; it is a meek loftiness, a something which points him out as belonging to the general assembly above. He is familiar with many subjects, but there are some on which he expatiates with peculiar pleasure. At their very mention his eye kindles, and his countenance beams with eloquence.—Speaking on these subjects is nothing but the out-gushing of a full heart. Is redemption the theme? Wrapped by his

contemplation, he forgets that he is in the body, and his vision seems to pierce the veil and to rest on uncreated glory. The hosannas of seraphim are wafted to his ear, and his heart is full of responding melody. The strain, "Unto Him that loved us, and washed us from our sins in his own blood," in his view has a glory and sweetness worthy the harp of eternity, and he desires the language of eternity, that he may give utterance to mingled emotions of wonder, gratitude, and joy.

The Christian of little faith gains new courage by hearing him converse; and even the worldling, whose heart beats not with the same high hopes and sweet anticipations, regards himself with less complacency, and places a juster estimate upon an earthly treasure. Thus does the devoted Christian let his light shine to illumine the paths of those around him, and to disclose their danger. Whenever they look at him, they read something of heaven; they feel that they are gazing upon one whose name is in heaven; and in this way they are impressed with a sense of their own foolishness in neglecting the only true good. By his actions and words they are reminded of God, and their obligations to him. Though they do not like to retain him in their thoughts, they cannot help thinking of the eternal One when they see him thus brightly mirrored forth. These lessons are not all lost, for some beholding the good works of the Christian are induced to become like him, and thus they glorify their Father which is in heaven.

It is the duty of every Christian thus to let his light shine; for Christ enjoins it. Of every true Christian it is expected; for Christ acknowledges only those as his friends who do whatsoever he commands them. The glory of God requires that every Christian let his light shine; for when men see Christians abounding in good works they glorify their Father which is in heaven. The salvation of souls demands that Christians let their light shine; for if they do not, the brightest light that comes from eternity is not seen, and sinful mortals pass on to perdition in ignorance of their danger. There is nothing so well calculated to arrest their attention and turn it to eternal things as his life who most nearly resembles the Saviour. If they are ever to see the light of the Sun of righteousness, it will probably be by first gazing upon it, as reflected by those who are the light of the world.

See how motives throng upon us for obeying the injunction of our Saviour; and as we meditate upon them, each expands so as not to be estimated by our finite powers. They are vast because they have to do with God and his glory; with undying souls and their everlasting destiny. If we feel not their influences, we should be alarmed, for this insensibility is a strong evidence of not being able to reflect the bright beams of the Sun of righteousness, and consequently of not being the light of the world. Those who do not shine in this life cannot expect to shine in the life to come. The stars of that sky are those who by their bright shining in this world have turned many to righteousness. D.

MISCELLANEOUS.

THE CENTENARY OF METHODISM

To the Editors of the Watchman.

GENTLEMEN,—In the year 1825, the Conference, impressed with the importance of collecting and putting on record the principal facts connected with the rise and progress of Methodism in each circuit, entered the following order in the Minutes:—"Every Superintendent is directed to collect all the information which it may be in his power to obtain, respecting the introduction of Methodism into the principal places of his circuit; which information he shall bring with him to the next Conference, to be disposed

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GAMMA.

Belgic *bischof*, in
and *bisp*, in Po-
Hungarian *pros-*
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uskup and *as-*
escovo, in Spanish
which are derived
means an overseer,
comes from *epi*,
or view. In the
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s to the Hebrew
y, from *pakad*, to
ersee; and is ap-
(Numb. xxxi. 14,
xxxiv. 12-17) of
19) of the taber-
iv. 16) to a civil
4, 22) to the offi-
ah ix. 17) and to
New Testament,
Peter, ii. 25;) but
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Phil. i. 1, 1 Tim-

ones, which means
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ants; to proclaim
p in the Churches;
orphans, prisoners,
t of the revenues of