

gospel—the grace of the Saviour! and how unpeepable is the folly of those who, in this their day, will not attend to the things that belong to their peace!—Ye multitudes who still say, “Who will show us any good? be persuaded of this, the Lord hath showed us what is good.—His invitation is, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness” God hath appointed a day in which he will judge the world in righteousness. Is it not then of first importance to know wherewith you may come before him? and to be prepared to meet your God? How much soever you may be now satisfied with yourselves, your righteousnesses are but as filthy rags before him with whom you have to do. In the Lord alone we can have righteousness and strength. God hath set forth Jesus Christ “to be a propitiation through faith in his blood.” It is in this Saviour that he declares his righteousness; “that he might be just, and the justifier of him which believeth in Jesus.” Look unto him, then, and be ye saved, all the ends of the earth. “Behold, now is the accepted time; behold, now is the day of salvation.”

Have you found peace through this Saviour? Then, remember what manner of persons ye ought to be in all holy conversation and godliness. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” While others are vainly looking for life through a fancied obedience to that law to which their carnal minds are not subject, neither indeed can be; let it be your part to show that obedience from the heart which is the fruit—the proper acting of that life which you have already found in Christ Jesus. Let the justice, the integrity, by which your whole dealings are characterized: let the mercy, the self-denying and self-sacrificing kindness which you exercise towards your brethren; let your humble walk before God, as feeling that it is by grace that you are saved—let these show what you have learned from your intercourse with him who came to seek and to save that which was lost. In the devotedness of your heart to him

who hath loosed your bonds, let the world see how truly willing Christ's people are in the day of his power, how delightful they find his service to be, how blissful it is to worship God in the beauty of holiness. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

QUALIFICATIONS OF OFFICE-BEARERS FOR MANAGING THE TEMPORALITIES OF THE CHURCH.

It has been shown in our last number that Ministers and Ruling Elders, according to Scripture and the constitution of our church, have an important duty to discharge in the management of the ecclesiastical temporalities; and that they have Deacons associated with them as assistants, lest they should be thereby abstracted too much from the proper spiritualities of their office. In directing attention, however, to the qualifications needed for the due discharge of the duties now under consideration, we have no occasion to inquire into the qualifications that may be requisite either, in the case of Ministers, for labouring in word and doctrine, or, in the case of both Ministers and Elders, for simply ruling in the house of God. Our concern is with that single department of duty in which Deacons, as Deacons, are appointed to assist them; and the requisite qualifications therefore will be best learned from attending to what is stated with respect to those who are appointed solely for the management of “this business”.

We confine our attention to two passages of scripture on this subject. When instituting the office of the Deacon, the Apostles say, (Acts vi. 3), “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business”. In giving instructions to Timothy for his guidance in arranging the affairs of the church at Ephesus, the Apostle Paul, after stating the qualifications of a bishop or Presbyter, says, (1 Tim. iii. 8.) “Likewise must the deacons be grave, not doubled tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own