

of heaven is like a grain of mustard-seed—or a piece of leaven which is hid till the whole mass becomes leavened; the eternal God will not, for, whatever present appearances may be, he has promised that “the great mountain” shall become “a plain before Zerubbabel,” and that “the glory of the Lord shall be revealed, and all flesh shall see it together.” Let every one then remember his responsibilities, and perform his duties, and labour and pray in reliance on the promises of God, and he shall soon “see greater things than these.”

EXTRACT

From the Treasurer's Books of the Canada Baptist Missionary Society.

INCOME.—June 22, 1838.		
To Balance of Collections in England..	£89	15 6
To Interest	7	6 0
To Advance by Treasurer of the Parent Society.	76	0 0
To Balance of the Funds of the Ottawa Baptist Association	21	2 3
To Subscriptions for Mission House in the Treasurer's hands.	43	11 1½
To Donations during the year.	58	14 1½
To Annual Subscriptions paid in the year.	46	16 0
	£342	5 0

EXPENDITURE.—June 22, 1838.		
By Missionary Expenditure.	£157	10 0
Travelling Expenses of Agent.	18	1 8
Maintenance of a Student fifteen months.	25	0 0
Agent's Salary.	41	13 4
Expended for the present on the Magazine.	54	9 1
Incidental Expenses.	12	8 4½
	309	2 5½
By Balance in hands of the Treasurer.	33	2 6½
	£342	5 0

Errors Excepted.

JAMES MILNE,

TREASURER, PRO TEMPORE.

Audited and found correct.

James Mills,
Robert Morton.

A COMMON SAYING EXPOUNDED,

By the Rev. J. Thornton, author of the *Christian's Consolation*, and other excellent writings.

It would be curious to see accurately marked the different accepta-

tions of terms, as used in the circles of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, “I will not draw my purse strings.” A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, “*I can do nothing.*” The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, “Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?”

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, “I dare not offend my superiors, or displease my associates.” His conscience is not in his own keeping; or rather, as a dignified clergyman once said, “he cannot afford to keep a conscience.” Before any thing can be done by him, he must consult some Diotrepes, or sound the minds and movements of those with whom he has agreed to act an underpart. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or