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THE
PRESBYTERIAN MAGAZINE,

FOR

1843.

EDITED BY

THE REV. WILLIAM PROUDFOOT.

London, C. W.

PUBLISHED BY JOHN NORVAL, BOOKSELLER.

PRINTED AT THE OFFICE OF THE LONDON INQUIRER.

1843

THE

Presbyterian Magazine.

VOL. I.

JANUARY, 1843.

No. 1.

Reasons for Publishing the Presbyterian Magazine.

It is judged proper to explain, in the first number of the "Presbyterian," at greater length than could be done in a Prospectus, the objects which the Missionary Presbytery of the Canadas have in view in undertaking the publication of a Religious Periodical.

They believe that the United Secession Church in Scotland, in her Doctrines and Church Order, approaches nearer to the Apostolical Standard than any other Church. Her *doctrines*, being simply Scripture statements, embracing all that the Word of God teaches and nothing more. In her explanations of these statements, she neither with an unholy curiosity pries into mysteries, nor, in the pride of reason, attempts to accommodate them to the dogmas of an uninspired philosophy. Her *Church Order*, being no contrivance of human wisdom,—no system of expediency, but founded in all its leading principles on the New Testament. Presbyterianism occupies the middle ground between Episcopacy and Independancy, and is precisely that form which a Christian brotherhood would assume if left to itself.

Believing all this, the Missionary Presbytery regard themselves as bound by the most sacred obligations to build up the churches under their Pastoral care in "their most holy faith;" "that they being grounded and settled, may continue in the faith and may not be moved away from the hope of the Gospel which they have heard." Col. 1: 23.—"But may grow up into him in all things, which is the head, even Christ."

But not only is it their duty to stir up the members of their churches to steadfastness, by putting them in remembrance of those things which they know, and in the belief of which they are established, but also, by a constant iteration of the great principles of the Christian Faith, together with the necessary explanations and defences, so to indoctrinate the numerous young persons in their Churches, that their faith may not be the faith of habit and prejudice, but of enlightened conviction.

Owing to peculiar circumstances, every age has witnessed certain truths and duties forced out of their natural connexions and proportions, and pushed so prominently forward, as to make it be thought that these were of all others the most important, and that Religion consisted mainly in the belief and practice of these. Great advantages have resulted from this. The various parts of the Christian System have in their turn, received an ample breadth of proof, defence and illustration. Every objection which ingenuity could raise has been raised—and has been met and refuted, and that too, when the energies of great minds

were concentrated on a single subject. From this, however, have resulted disadvantages neither few nor small. It has made Religion in almost every age, seem to consist in the belief of some particular doctrine, or the practice of some particular duty. Christian character and the hope of eternal life have seemed to hang on a single point; truths of high importance have been overlooked and neglected; and that beautiful symmetry which the Christian System has, when viewed as a whole, has had few to see and admire it. Our own times are not free from this. Many of the Sects into which the Christian Church is divided, appear to be nothing else, than continuations of parties which in their day contended for some favourite—often minute articles of faith or worship. Their successors drag on a difficult life, wondering that men are indifferent about what they think all-important; forgetting, that the zeal and excitement which first called their peculiarities into notice was local or temporary, and has passed away. This monomania—this inability to view the various parts of the Christian System in their relative proportions has at no time been altogether at rest. In its paroxysms—for it has had many such, it has produced in abundance, fanaticism, extravagance and folly. A Religious Periodical, therefore, which would aim at being useful, while it ought to take part in all the discussions of the day, ought to use its influence to prevent valuable truths from being lost sight of amid contentings for favorite opinions. The Church is in the most healthy state when the whole system of Revelation is brought to bear in all its entirety, on the minds and hearts of the Christian people.

Every person who has confidence in his own creed wishes that all men may embrace it; and moreover, all have a right to propagate their opinions in any way they think best; provided they do not interfere with the rights of others. Recognizing therefore, the right of every man, to form and propagate his own conscientious opinions, the Missionary Presbytery claim for themselves what they cheerfully concede to others. They consider it a duty to the truth which they have received, to publish it. They have reason to believe that their principles are not generally known, and also, that in many quarters they are misrepresented. Hitherto they have had no means of disabusing the public; calumnies have gone forth uncontradicted—the issuing of this Periodical is therefore, a measure of self-defence.

To defend themselves and their doctrine the Missionary Presbytery have an unquestionable right; but they have no right to bring railing accusations against others. Acerbity and fierceness, often mistaken for genius and talent, shew only the unsanctified temper of those who employ them; and they always do injury to any cause, particularly a religious one. Soft words and hard arguments ought to be the law in all religious discussions. "The wrath of man worketh not the righteousness of God."

Another object which the Presbytery has in view is to make the readers of the "Presbyterian" acquainted with the efforts which are being made

to disseminate the knowledge of the Gospel, and to stir them up to take part in the Godlike enterprise of bringing all men to the knowledge of the Truth. To the Christian mind, few things impart a more spirit-stirring pleasure, than to know that the kingdoms of the world are in the way of becoming the kingdoms of our Lord and his Christ; that the slaves of Satan and Sin are being emancipated, and are coming into the glorious liberty of the Sons of God;—that they are experiencing the influences of God's holy spirit, fashioning them after the image of Him that created them, and enriching them with the sublime consolations of a Heavenly hope. The knowing that all this is in progress, is well fitted to excite admiration of the riches of the grace of God, and to awaken our kindest sympathies for our fellow sinners. In this age, which is eminently the age of missions, all Christians ought to be well informed respecting the progress of the Gospel; they should know the obstacles which lie in the way of its advancement, and the means which are being taken to surmount them. Also, it is of high importance to know what amount of Christian principle there is in the various Churches which are taking part in the movement—how far they are infected with the leaven of self-seeking and wordly ambition—and to what extent political leanings modify their views and their actings. All this is necessary to be known, that we may understand how far the Gospel is likely to be advanced by their means—whether we should wish them God-speed or regard them as encumbering the progress of the work—whether we should thank God for what they have done, or pray that He would defeat their counsel.*

At the present time there is much in the aspect of Christianity fitted to awaken deep thoughts—rejoicings and fears. There are shakings in most Churches. Sects which not long ago shewed a disposition to unite, now manifest a tendency to separate. Old settlements are breaking up, and the separate parties forming new combinations. A few years ago there seemed a tendency to move on to that happy state when all should see eye to eye, when Judah should not vex Ephraim nor Ephraim Judah; Christians gave thanks and looked around for Churches, which might be brought to unite their energies in spreading the Gospel, enquiring not in what they differed but in what they agreed. Charity, that believeth all things, and hopeth all things, and thinketh no evil, was extolled as the queen of virtues. Men saw in the British and Foreign Bible Society, at whose Board Churchmen and Dissenters met on equal terms, the instrument by which this change was effected, and by which it might be carried forward to a high degree of perfection. The Bible Society was extolled as the first of human institutions; and much of the praise was well deserved. It seemed as if the Millenium were about to come in with the mildness of a summer morning. It was almost fancied that there had been discovered a way by which the overturning of thrones—battle fields,—Armageddon—might be

*In this number is inserted an article intended as an introduction to Religious Intelligence.

escaped. In support of it, even "the churl became liberal." In this enchanting prospect there were here and there dark spots that shewed that all was not sunshine; that the winter was not ended. One denomination discovered that it was not safe to allow the Bible to go forth alone, that it must be accompanied by the Homilies and Prayer book; that it was not fit that they should associate with other sects in any religious enterprise, and finally, that they must have a Bible Society for themselves. Another denomination that had been carried on by the general movement, were all the while keeping their eye on their party, and ultimately made a translation for themselves, and thus isolated themselves from the Christian confederation. If these things happened with Bible Societies, whose object is so simple, it need not surprise us that Missionary Societies betrayed a tendency to break in upon the comprehensive principle. The Society for the conversion of the Jews—the London Missionary Society—the Scottish Missionary Society—the American Board of Foreign Missions, and several City Missions, were all built upon the comprehensive basis, and have all become, each the Society of a sect. For a long time Missionaries of different denominations co-operated affectionately in their foreign fields of labour; now, some are beginning to claim certain districts for themselves, and are filling them with their own agents, that there may be no room left for others. And thus, the enchanting vision of all denominations united and co-operating in a crusade against the kingdom of darkness, has well nigh passed away as a dream of the night. And doubtless it is well that it is so. For so it seems good to the Father of mercies. The time is not yet come for any very extensive union of Christians into one body. There is yet too much of the spirit of the world in most Churches to warrant the hope, that an union could be any thing more than nominal. A vast revolution must take place in men's minds, and very probably, purifying dispensations in Divine Providence must come before any considerable number of persons can be made to "mind the same things." Ours is not the time for sitting down in millennial peacefulness. It is a time of "contending for the faith." The King, to use the language of David, yet appears in "the bright effulgent armour" of a warrior, he has not yet entered into his "ivory palace" where "his rest shall be glorious." In present times, then, it is best for the Churches to maintain, and contend for, the truths, to which they have attained: and if they be conscientious and spiritual, they will approximate more and more, and circumstances will no doubt occur in the orderings of Providence, which will in due time, bring together all who love the truth, and remove whatever of blindness may adhere to them. And many circumstances there are which give the presage that such a time is coming. Amongst which may be noticed the following:

1. An increasing plainness and simplicity in exhibiting the doctrines of the Bible. This has been brought about in a great measure by the very extensive circulation of the Bible and the erection of a multitude of Sabbath Schools. As long as the Bible was chiefly in the hands of the learn-

ed, its doctrines were set forth in the language of philosophy and supported by the authority of great names, behind which every kind of error found a shelter. But now, when the Bible is put into the hands of the illiterate and of children, the style of exposition has become a very great deal more simple, and at the same time more effective. Scholastic distinctions have in a great measure disappeared, and fewer allusions are made to the authority of celebrated names. Out of this must grow an increase of spirituality, than which, there is no better symptom of an improving age. Missions to the Heathen have contributed in no small degree to the production of simplicity and plainness in exhibiting Scripture truth. Missionaries are under the necessity of so presenting those truths in which is eternal life, that they may find an easy passage to the human heart. It is not till the truth reach that, that religion becomes a vital principle, the germ of immortality. The accounts which Missionaries have given of their success, and the means by which that success has been attained, have led those who are anxious to do good to accommodate, as far as circumstances may permit, to their own circumstances, what has proved so remarkably efficient in the hands of others. What could the heavy theology of the Schools have accomplished amongst the islanders of the South sea? This is not said to undervalue learning, but the abuse of it. The glory of learning consists not in the display of it, but in its perfect mastery over error, and in the ease with which it can clear out obscurities, disentangle difficulties, and make important truth plain—and for this no small amount of learning is requisite.

2. There is obviously a tendency to a separation of Christian Churches from civil government. The nature of a Christian Church is becoming every day better understood. It is not long since simple Christians thought that the Church could not subsist without the aid of civil power; and artful politicians made use of the Church as an instrument of governing; multitudes now see and acknowledge that they have been an encumbrance to each other, and that it will be better for both to be alone. And so it will. Measures of Government will then have to be of such a kind as that their own excellence will commend them to the approbation of the governed, and Christian Churches learn to lean for support on Him by whom the Church was founded, then they will be free of that insolence on the one party and that jealousy on the other, which the patronizing by the state of a particular sect, never fails to produce.

The efforts which are being made by some Episcopalians of the Church of England, to set themselves over all other Churches, and to draw closer the connexion between them and the State, is to be regarded as a step to the uniting of all who contend for a Scriptural Church. Their pretensions, so exclusive and so arrogant, their magnifying the power of their Church and attributing to her ordinances an influence in salvation to which the Apostolical Churches never laid claim, and which indeed, can belong to none but the Redeemer himself, and their denouncing all other Churches

as destitute of Scriptural authority, is just an event of that kind, which was needed to awaken to a sense of danger all who are free, and to unite them. A common danger produces union in a common interest, As to the result there can be, amongst Christians, but one opinion. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

3. The revival of the Primitive Principle of Voluntaryism, and its application in all its extent to the Christian Church, in an event which is destined to accomplish more in bringing on a better state of things than any which has happened since the Reformation. It is one of those simple, but powerful principles which bring about vast revolutions. The leading principle which gave birth to the Reformation, was "Justification by the righteousness of Christ imputed to us, and received] by faith alone," and that which is to carry out and complete the Reformation, is the voluntary principle. The one brought in that which gives life to the Christian Church, the other brings us that which gives it its proper form and action. The one principle took out of the hands of Rome that power by which she perverted the Word of God; the other takes out of the hands of the kings of the earth that power by which they have secularized the Church. The Reformation is now in the course of receiving the completing act.

In the present day, nothing is more plainly the duty of a religious journal, than to note the steps by which Christianity is advancing to that state, to which the pious have ever looked forward with intense interest. As the Missionary Presbytery, however small, is one of those agencies by which, in this land at least, the consummation so devoutly to be wished for, is to be helped forward, they are anxious to make their Churches fully aware of their important position, to assist them in noticing the march of events, and to induce them to put a helping hand to the work. Such is one of the reasons for undertaking this publication.

In the last place, it is intended by means of the Presbyterian Magazine, to communicate to all the congregations belonging to the Presbytery, information of whatever is interesting in the circumstances of each; and it is believed that this will unite them more firmly, will lead to take an interest in one another, and will give unity to all their plans and efforts to advance the spiritual interests of the Association.

ON FAMILY RELIGION.

Acts X. 2. Cornelius—A devout man, and one that feared God with all his House.

THE biographical notices given in this verse of the Roman Centurion; convey to us a high idea of his piety. He was devout, he gave much alms to the people and he prayed always, or observed the stated seasons for prayer. He did not neglect the duties of family religion; he feared

God with all his house. We admire the piety of this man the more, because he was placed in circumstances most unfavorable for it. He was a Centurion of the Italian band which was probably composed of idolaters; yet even in these circumstances he sought for opportunities for engaging in the duties of personal and family religion. With so bright an example before them, who can plead an excuse for the omission of such duties? As the neglect of family religion prevails to a great extent, the subsequent remarks are designed to shew the reasonableness and the advantages of it.

I. The nature of the social compact in a family, points out the propriety and necessity of family religion.

What is a family? it is a little community constituted by Divine appointment and bound together by the strongest and the tenderest ties.—The heads of this community have been united, not by chance, for there is no such thing, but by the express appointment and influence of God, and at the time, when his arrangements respecting the government of this world required it. If before this period they, as individuals, felt their dependence on God, praised Him for his goodness, and implored the supply of their wants; the same duties devolve upon them in their united capacity. But there is an additional interest infused into these duties from the consideration that the same benefits are enjoyed by both and therefore a united tribute of gratitude is due. The same wants are felt and are objects of common concern, and therefore united applications should be offered up. Mutual interest and property in each other and in each others welfare, must give additional strength to those feelings in which both participate, and greater fervour to the expression of their gratitude and dependence; their united worship must be more intense than the devotions of each.

A few years perhaps find them presiding over a household more or less numerous, with the rearing and educating of which they are entrusted. The members of this little society all stand in the same relation to the parents, and they have a common relation to each other; they have all participated in the same parental solicitude, which has watched over them and anticipated and supplied their continually returning wants; love and obedience are due to them from their children; here again numerous reasons for the exercise of family religion present themselves.—There are numerous wants in this little circle, and the principle of sympathy which pervades it leads every one to participate in the wants and sorrows of another. Their relation to each other is so intimate that what affects the condition of one affects the condition of another. All wants and enjoyments become matters of common concern; the cares of the governors of this little empire as well as those of the members of it; the griefs and joys are multiplied, numerous errands to the Throne of God are furnished, numerous escapes from danger or deliverances from affliction are experienced, and perhaps, striking interpositions of Divine Pro-

videnc: in their favour. The reasons of Family Religion become thus very evident, and if its duties have been neglected for some time, incidents will occur which shall lead to a revival of them.

But consider the family as an integral part of the Christian Church. Every family is a distinct whole, and every Church is made up of so many such units; and then the obligations to Family Religion appear still stronger; every member of the family has a certain connexion with the Christian Church in consequence of the faith of the parent or parents; every one has in his turn been devoted in the most solemn manner to a Three-one God in the Ordinance of Baptism; every one has been publicly acknowledged as a Member of the Church, and is externally at least in covenant with God, who makes his promises to his people and to their children; every one has received the seal of this Covenant, and thus the whole family possesses a kind of sacredness which does not belong to families without the pale of the Christian church. They are a portion of that Spiritual Kingdom which is described by the Apostle Peter as the "holy nation," and the "peculiar people." The professions made, the vows taken and the privilege received at Baptism, bind the household more firmly to the observance of Family Religion, and a greater degree of guilt will attach itself to their omission of family duties than to others.

But the propriety and necessity of family religion are so evident, and good men in every age have so invariably attended to it, that the Scriptures do not give any express directions on the subject. We meet with numerous passages, however, that imply the duty. The first institutions of revealed religion were given to a single pair who constituted the Church of God at that time. What made it proper for them to observe the instituted ordinances of religion, makes it still proper that every family should observe them too. After the example of Adam every succeeding patriarch would observe them in his own family, and there is reason to think that this was the most prevalent kind of social worship down to the days of Enos, and till the commencement of the Jewish dispensation by Moses. Abraham worshipped God in the midst of his household: Job called his sons together at stated times and offered up sacrifices, and the resolution of Joshua is memorable "as for me and my house we will serve the Lord." The instructions given to the heads of every Jewish family in Deut. 6: 7, 8, 9, imply Family Religion. The command respecting the observance of the Sabbath is addressed to heads of families, and implies Family Religion, and that the omission of the duties of it is a sin, appears evident from the words of Jeremiah: "Pour out thy fury upon the heathen and upon the families that call not on thy name." Jer. 10: 15.

There is much encouragement given to the observance of Divine Worship in the family. Families worshiping God may claim to themselves the Saviour's promise, "Where two or three are gathered together in my name, there am I in the midst of them." Cornelius is highly com-

inended and his example recorded for instruction and encouragement. We read also of the Church in the house of Aquila and Priscilla, which probably means their christian family: and of a Church in the house of Nymphas, and also a Church in the house of Philemon, Peter (1 Pet. 3: 7.) exhorts to fidelity in the discharge of the reciprocal duties of husband and wife, "that their prayers be not hindered." The example of the Godly in all ages demonstrates the propriety and necessity of family religion.

Let us now consider the advantages of Family Religion, some of which are as follows :

1. The regular observance of family worship is eminently fitted to promote personal piety in the household. Every morning and every evening brings fresh occasion of thanksgivings and prayer. The offering up of the morning and evening sacrifice conveys to every bosom an admonition respecting the vast importance of religion. A reverence for divine things is infused into every mind which is exceedingly valuable. By this service every religious affection is exercised, the mind is soothed and tranquilized, the heart is improved by having its tenderest feelings awakened; and the most endearing associations, heighten the devotions of each. The family tribute of homage is not less interesting and intense than that of public worship. Here parents put in practice the lessons they have taught their children: the children see how much the parents are in earnest about their temporal and spiritual welfare: the word of God is read in circumstances the best fitted to make a salutary impression on the young mind; and upon the readings and prayers of the family many a powerful influence has been received and which never has been effaced from the heart.

2. Family religion consolidates family government—order is indispensably necessary to the successful management of all the concerns of the household: order implies government. One must preside—God has invested the father with an authority, to rebel against which is a sin which God will punish, perhaps even in the present life. Nothing is more favorable to filial obedience than piety. The father presiding in the devotion of the family appears as the priest of the community, the minister of Christ and their intercessor; and never does he appear in a more dignified and venerable attitude. Such an appearance cannot fail to strengthen his authority and procure an affectionate compliance with all his wishes.

3. In answer to family prayers, God may bestow many blessings; many of the promises are addressed to men, not as individuals, but in their social capacity. The family circle may claim for itself all these promises. How large is the range that God sets before his people for their petitions;—"whatsoever ye shall ask in my name that will I do." With the promise "whatsoever ye shall ask" before them, how high must appear the Christian's privilege, and how great the loss sustained by a prayerless family!

B. B.

Observations on Acts vi. 1-7, respecting the Office of Deacons in the Christian Church.

The only way by which we can understand the precise place which a Deacon occupies in the Christian church is by ascertaining the duties which he has to perform. No information can be gathered from the meaning of the word beyond this, that a deacon is a servant; but to whom he is a servant or what service he is appointed to perform the name does not inform us.

If we shall submit to be guided in our opinions by the Scriptures, we shall be at no loss to understand what are the duties belonging to the office of a Deacon. The history of the appointment of the first deacons is given in this chapter, and may be briefly stated as follows. "When the number of the disciples (in Jerusalem) was multiplied," there were no doubt many poor persons—widows are particularly mentioned. For their relief contributions were made by the Church. These contributions were laid at the "Apostles' feet," and a distribution was made daily either by them or according to their directions. Some of the poor were Grecians. These were Jews who spoke the Greek language and used it in their Synagogues. They were distinguished from the Jews who spoke the dialect common in Palestine, and who used the Hebrew Scriptures in their worship. Whether there was a jealousy between these classes is not stated, and to the present enquiry is of no consequence. Let it suffice to observe that the Grecians thought that "their widows were neglected in the daily ministration." The Apostles, without acknowledging or denying the justice of the complaint, called the multitude of the disciples to them, and in effect told them that, owing to their more important duties they had not had time to pay sufficient attention to the matter, and that it was not reasonable that they "should leave the word of God and serve tables." They then desired the "brethren to look out from among themselves seven men whom they might appoint over this business." We have now before us the whole case, and it must be obvious, that the "business" for which deacons were appointed was to distribute the bounty of the church amongst the poor of the church. Their vocation goes no farther.

Perhaps some may think that by thus narrowing the sphere of their duties we leave deacons very little to do, and place them in a very humble position. That is no concern of ours. If we place them where the Apostles placed them, and assign to them the services which the Apostles assigned to them, we have put them in their proper place and given them all that their office entitles them to.

It is a mistake, however, to suppose that because their office confines them to the care of the poor, that that office is not an honorable one; and one too most agreeable to a benevolent mind. Is it not an honor to be the almoner of a Christian church—to convey to the humble poor the liberality of their wealthier brethren, given to them in love and accompanied with

their prayers? To how many touching scenes must a deacon be admitted? How often will he enjoy the pleasure of making the widow's heart sing for joy! The blessing of him that was ready to perish will come upon him. He will be the link that connects benevolence with gratitude—and if this is not an honor, we know not, on Christian ground, what honor can mean.

Besides, if we look at the qualifications required in a deacon, we shall be satisfied that his office was an honorable one. Deacons were to be "men of honest report, full of the Holy Ghost and wisdom." In 1 Tim. 3: 8-13. Paul gives a lengthened account of the qualifications of deacons, from which it is plain that they behoved to be chosen from amongst the very best men in the churches.

From their qualifications and the nature of their work, it may be well supposed that they occupy a prominent station in the church; accordingly there are frequent allusions to deacons as classed with pastors or bishops. In his epistle to the Philippians (1: 1) Paul salutes, with the saints, "the bishops and deacons."

It has been supposed that the duty of "serving tables" includes providing for the Lord's table, and the table of the pastor, as well as for the table of the poor. That these must be provided for by some persons is evident, and we know no reason why deacons may not be employed in that service. Such service, however, is no part of the deacon's duty. The Church may appoint others.

There are satisfactory grounds for believing that deacons were appointed in all the Apostolical churches. As stated above, there were deacons in the church at Philippi, and Paul instructed Timothy whom to appoint to this office in the church over which he presided.

There can be no doubt that the office of deacon is a necessary one in the constitution of all Christian churches. The need of them will always exist. Our Lord said to his disciples "ye have the poor always with you." It is a beautiful feature in the Christian system that it has an order of men set apart expressly to provide for widows and orphans. It may, however, be supposed that there is no need for choosing deacons in churches where there are no poor. That there have been and are, churches without poor, is true; but there is reason to fear that the number of such is much smaller than some may suppose. The poor are to be found where an uninterested superficial observer would not notice them. The cold hearted and selfish would leave them to struggle on: but Christians should "bear one another's burdens, and so fulfil the law of Christ."

What has now been stated goes the whole length that the Scripture warrants. It is far short, however, of what a deacon is in Episcopal churches. In the Church of England the duties of a deacon are divided between the church warden and the overseer of the poor, while the deacon is exalted to a spiritual office, licensed to do about half the work of a pastor—to preach and baptize, but not to dispense the Lord's supper. The authority which is quoted for this, is, that Stephen, one of the deacons at Jerusalem,

preached, and that Philip, another deacon, preached and baptized. These quotations do not, however, prove the point, because they do not state that these men preached and baptized *because* they were deacons. When the Apostles proposed to appoint deacons, it was that they should "serve tables." There is not a word said about assisting them to preach and baptize. When, these men preached and baptized, they officiated not as deacons but as persons qualified by the Holy Ghost. Their being full of the Holy Ghost was one of the qualifications necessary to their being elected, and every one knows that, being full of the Holy Ghost means being inspired to publish and defend the Gospel and to confirm it by miracles; and there can be little doubt, that it was because of their eminence in these that they were chosen deacons. When Philip went to Samaria and preached, and subsequently baptized the Ethiopian eunuch, he did not go on a missionary excursion as a deacon of the church in Jerusalem. He was forced to flee, to avoid the furious persecution raised by Saul after the death of Stephen. *Wherever he went he preached the gospel, but not because he was a deacon but because he was filled with the Holy Ghost.*

When Paul details the qualifications of a bishop or pastor (1 Tim. 3: 2) he mentions among others, "apt to teach;" but when, immediately after, he enumerates the qualifications of a deacon, there is not a word about teaching; from which may be inferred that teaching was no part of a deacon's duty,

What deacons after the days of the Apostles became, is no part of the object of this paper to enquire. When the office has been ascertained from Scripture, all has been ascertained that is worth caring for. The Christian church now, has the same rule to walk by, that the churches had after the death of the Apostles, and is as capable of understanding it as they were.

The manner in which the deacons were chosen comes next to be noticed. The Apostles having called the multitude of the disciples to them, said, "brethren look out from among you seven men." The choice was to be made by "the multitude of the disciples." This was certainly popular election, and as it was done by order of the Apostles it is as certainly to be taken as the rule in choosing office bearers.

But while the right of electing them was given to the people, the power of installing them belonged to the Apostles—"whom we may appoint over this business." The power of *choosing* and the power of *appointing* were, then, in different hands; and it is plain that, the office possessed of the power of appointing was superior to that which made the choice. But as the only other office in the Christian church is that of the eldership, the power of *appointing* must therefore be in it.

The right given to the "multitude of the disciples" to choose their own deacons, is usually quoted as authority for churches to choose their own pastors. It is granted that the passage refers to deacons and not to pastors; and farther, that there is no case recorded in which the "disciples"

did elect their own ministers. Still, however, in the right to choose deacons is included the right to choose pastors—because it states a general principle which, in the absence of any special exception is applicable to all similar things. If the right of choosing some of their office bearers belonged to the church, the right to choose others may be inferred if there was no exception made. It is admitted that the Apostles exercised the power of appointing elders in every church; but, (1) it is not said that they appointed them *without* the consent of the churches; it is far more probable that the wishes of the churches were consulted than that they were not. (2) The Apostles *ordained* elders in the churches. This language is so like to that used with respect to the deacons, that we would be justifiable in believing that the same steps were taken in both cases. **The multitude of the disciples choosing, and the Apostles ordaining.**—(3) But even allowing, (which we need not do) that the Apostles ordained, without asking or getting, the suffrages of the church, we have to discover how pastors were chosen in those churches which the Apostles never saw, and in those churches which have been planted since their times. The Apostles were extraordinary officers in the Christian church, and with John the last of them, the name and the office ceased together. They had and they can have no successors; in the absence then of that special power with which they were invested, the election of pastors must be made on some general principle applicable to all times and places and sanctioned by Apostolical authority: that general principle we have in the case of the deacons.

There are only three ways in which we can suppose the connexion between a pastor and a Christian congregation can be formed. The first is, by a pastor's taking possession, the second, by the appointment of some third party, and the last by the invitation of the church and the acceptance of that invitation by the pastor. The first must be rejected as not having even the semblance of common decency in its favor. With regard to the second, it is evident that the power cannot belong to a secular person, and there is no spiritual person or persons invested with it. The last then is the only legitimate ground on which the union can be formed. It is impossible to shew that it is contrary to the word of God. There are many, however, who support the right of a third party to appoint and who object to the right of the churches to choose their own pastors. The following are the chief objections. 1. That the people will be apt to make an improper choice. The difficulty of making a good choice is not by any means so great as many seem to think. Christians will very soon know by whom they may be edified. Multitudes can judge of a man's fitness for an office who are very slightly skilled in learning. Shrewdness is not confined to scholars. At all events, the church is better qualified to make a good choice, than a person who has probably never seen the individual whom he appoints, and who may be influenced not by religious but political considerations. 2. It is said that popular election leads to disorder. It

is true that the best institutions in the hands of men will sometimes be worked so as to produce contention ; but this is not the necessary effect of popular election. The direct way of pleasing men is to give them their choice, not to deny men what they wish. Besides, these very contentions are symptomatic of liberty, and if we are to have liberty we must take it with its drawbacks. There were disturbances occasionally in Rome, and Athens—there were none in Babylon nor in Persia—there are disturbances at times in Britain—there are none in Russia. There are disturbances occasionally amongst Protestant churches, there are none in Italy. But it is after all granting too much to admit that the election of ministers by popular suffrage leads to disorders. The instances in which it has had this effect have been very few, and the instances in which evil has come out of them have been still fewer. There are minds so sensitive as to be afraid of a ripple on the surface of society. They who have confidence in truth and right feel no fear. They know that when the ebullition of popular feeling passes off, all will settle down into quietness and harmony. It is comfortable to know that the principle now advocated is gaining ground with every step which society is taking in the march of improvement : no mean proof of its soundness.

ON INFANT SALVATION.

It is not inconsistent with any doctrine of the Bible, that the souls of deceased infants go to heaven. And yet it is a doctrine taught only by implication, and learned only by inference. There is no direct and express declaration of scripture to this amount. The Saviour declares (Math. xviii. 3, &c.) "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven—But whoso shall offend one of these little ones which believe in me, &c." From the 3rd verse, we would incline to believe that infants, prior to moral agency and before actual sin, were intended ;—but the 5th v. seems to exclude that thought ; for they are such as are capable of exercising faith in Christ. And no doubt it is the simplicity of their belief that constitutes the point of the comparison. Except ye be converted and become as little children, whose leading characteristic is, to believe their parents, with a simple and unwavering confidence, ye cannot be saved. The persons spoken of, are little ones, yet so matured as to believe in Jesus ; this context, therefore, says nothing on the question about infants who die prior to moral agency.

The case, (Math. xix. 14,) is not more explicit. "Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven." The kingdom of heaven here, is beyond question, the visible kingdom, viz : the church of God. The Master does not say the church, or kingdom consists of them ; but only, that it is theirs, it belongs to them,

they have a right of possession in it. The question cannot be reasonably raised here, as to their moral character, but only as to their legal, or ecclesiastical rights. Under the old dispensation, they were recognised as belonging to the church; and her spiritual care was extended over them and her seal was put upon them. The disciples seem not to have comprehended the genius of the new dispensation here, as in other things, and were for keeping back the little children; but the Lord asserts their rights and encourages their approach.

The only thing in this context, that would seem to constitute a basis for the inference, that infants are saved, is, the fact of his laying hands on them. There is however, no ground to infer any thing in reference to those that die in infancy, for this is manifestly not the class of infants presented in the context.

In Rev. xi, 18, the prophet speaks of "them that fear thy name, small and great;" and in xix. 5, he exclaims, "Praise our God, all ye his servants, and ye that fear him, both small and great," and in xx. 12, he avers that he "saw the dead, small and great, stand before God; and the books were opened."—The first passage may possibly relate to the same event as the last, viz: the progress of judgment; but the second refers to the glories of the millennial morning; and I doubt very much, whether the phrase, *small and great* has any reference whatever to size—to infancy and manhood; rather does it refer to the state and condition of men in society in this life. Princes and nobles, as well as the humblest of the race, are called upon to bow before the Lord, and to give in their account to our Redeemer. If this be the true view, then these passages say nothing on the condition of those who die before moral agency. Nor can I find any other passage in the sacred volume that speaks explicitly. God indeed does promise to every believer to be a God unto him and to his seed after him. This may include the children that die in infancy; but it certainly *does* include those, who grow up to man's estate.

On what ground then, do we rest our faith that our little ones, who are removed, are taken to God? How do we know, that these tender scions are transplanted into the paradise of God on high? The only true answer is, that we do not know it positively to be so. It is only a high presumption—an opinion rather than an article of faith. There is nothing in the thought opposed to the general drift of scripture doctrines; but on the contrary, it is agreeable to the general spirit of the gospel and the particular passages above cited: and moreover, it is very agreeable to the feelings of afflicted parents.

If these things be so, it might repay for the trouble, to enquire, why such studied silence seems to pervade the sacred volumes? Why is no express mention made of the salvation of infants? Has God no wise design in it? Has he not given sufficient encouragement to the faith of true christians to sustain and comfort them in sorrow—whilst he has withheld from the unbelieving all the comforts of faith? To me this appears

to be the state of the case. From the promises of the gospel, and our compliance with God's requirement to dedicate our infant offspring to Him, we who believe, have sufficient ground of encouragement; whilst to those who despise his grace, and reject his ordinances, there is no consolation ministered. Thus, in the silence of scripture, there is wisdom. Rebellious men, on the one hand, are not allowed to eat the fruit of the tree of life; whilst on the other, no flaming sword repels the children of the covenant. Besides, our opinions are utterly unavailing to the dying infant; he is beyond any agency of ours, but to that of prayer, and to this, there is promise.

As to the opinion that *all* who die in infancy, both children of believers and unbelievers, christians and pagans, go to happiness and heaven, it may be harmlessly entertained: it may however operate an evil influence upon the minds of unbelieving and wicked parents; and that it does so operate, I have not the least doubt. Tell wicked, graceless and profligate parents, who despise Jesus and his religion, that their dead infant has gone to happiness, and you encourage them to continue in unbelief; for they can and do see that this is all you could tell the most pious, and devoted and prayerful believers, concerning their offspring. You thus, put no difference as to comfort in existing circumstances, between the precious, and the vile, and encourage a continuance in the wickedness and crime of despising gospel ordinances. Whilst therefore, I have no objection to the opinion, that *all* who die in infancy go to happiness; yet I must think, that, in reference to the infants of unbelievers, it is mere opinion; and not a doctrine taught expressly, or by fair implication in the word of God; and that, although it is in all probability an opinion according to truth; still, not having a divine warrant for it, and it being of evil tendency, we are not warranted in its unqualified assertion before an unbelieving world. For our purposes, and, it appears to me, for all the benevolent purposes of the gospel, it is sufficient to affirm, concerning the deceased infants of believing parents, that they are gone to glory.—*Junkin on Justification.*

On the importance to the Church of cultivating a Missionary Spirit.

Nothing is so closely identified with the interests of our race as the cause of Christian missions; and few things seem to occupy the attention of men less. Plans for acquiring wealth are formed and executed on a magnificent scale. Every continent and every island is visited for the sake of its treasures; but feeble are the efforts which are made to raise man up from the degraded and miserable state into which he has fallen. The missionary enterprise is too disinterested in its nature and too grand in its results, to be duly appreciated by any, except those who view man as

an immortal being destined to an eternity of bliss or woe.

A survey of the world to one, who views man in his relation to a future state must be heart rending and painful. Asia with its balmy skies and spicy groves, in its moral aspect presents little else than a desert, with scarcely a verdent spot to relieve the eye. Africa, on which the sun pours his fiercest rays, is enveloped in midnight darkness. Europe, though favored above all the world, is yet for the most part overspread with a degrading superstition. America may be said to be a field for missionary operation. In a word, the world may be described as lying in sin.

What is the cause of this continued reign of darkness? of this predominance of error over truth? of superstition over the pure worship of God? Is it not the unfaithfulness of the Christian Church? For a long time after the days of the Apostles comparatively little was done to enlighten the nations. Had the Church done her duty and held fast what she received from the Apostles, the whole world might long ere now have been enjoying the blessings of the Gospel. But instead of cultivating a missionary spirit, her ministers either gave themselves up to the pursuit of riches or spent their time in inventing new doctrines and systems, and in quarrelling about their vain philosophy. Notwithstanding the piety and devotedness of many a witness for God,—for God has never left himself without a witness—the visible church continued to view its downward way till she was checked by a barrier raised by the Reformation. At that time the true church seemed to rise up out of the thick darkness in all her primitive simplicity and beauty. And had she been alive to her true position, she would have borne from land to land the torch of truth which had been kindled by a Luther, a Zwingli, and a Calvin. Instead of this, she deemed it enough to have marked the boundary between Popery and Protestantism. Between contendings about doctrines and courting the aid of the kings of the earth, the holy fire kindled at the Reformation was allowed to burn nearly out. Had half the breath spent in controversy been spent in telling the simple story of the “cross” much happier results would have followed.

Of late years a great deal has been done to evangelize the world, and there have been splendid examples of Missionary devotedness. But has the church *generally* come to a deep sense of her duty on the subject? Let the small number and meagre support of her missionary stations answer.

If it be inquired how men professing to be christians can be so indifferent to the extension of the Gospel, the answer must be, that they do not feel the power of that religion which they profess. And also, that they do not clearly perceive the relation in which the church stands to the world, and consequently, they are ignorant of those obligations which that relation involves.

To understand that relation let the following language be studied. “The spirit of the Lord God is upon me: because the Lord hath anointed me to

preach good tidings to the meek : he hath sent me to bind up the brokett hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—“I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.” Such was the commission givett to the great Prophet of the Christian profession. When he left the world he transferred his evangelistic functions to his disciples, to be exercised in his name and stead till the end of time. “All power, said he, is given to me in heaven and earth : go ye *therefore* and teach all nations—and lo ! I am with you alway, even unto the end of the world.” From this it is plain, that the church is essentially evangelistic in her nature. She is constituted by her Great Head the depository of that system of means by which the world is to be filled with the knowledge of the Lord. These means she holds in solemn charge, and if she do not employ them she is false to the trust committed to her. That which is stated to be the duty of the church, is the duty of all the individuals composing it. Every member of the church should consider himself as identified with the cause of the Saviour ; and whoever does not so consider himself has little acquaintance with the word of God. That word tells him that he is not his own, that he is bought with a price, and commands him, therefore, to glorify God in his body and in his spirit which are Gods. The motives which it holds out are, the love of Christ and the hope of a glorious immortality. Under the weight of these obligations, and influenced by these motives, what Christian would not exclaim—all that I have I dedicate to God : yea I count not mine own life dear that I may win Christ and finish my course with joy.

Many church members think, that because of their poverty and obscurity they can do nothing to advance the progress of the gospel. They who thus think lose sight of the relations which they sustain to the whole. All the members of the body have not the same office, but every one however insignificant, is designed to subserve some end in the general system. Let the head perform the duties of the head ; the hand those of the hand, and the foot those of the foot, and nothing more is required. Thus it is in the church ; if each do according to the extent of his ability, it will be accepted according to that he hath, and not according to that he hath not.

But the great desideratum in the church is not so much the want of ability as the want of a willing mind. Did every christian minister regard himself as a missionary, and every layman look upon himself as belonging to God ; and did the whole church earnestly pray for the advancement of the Redeemer's kingdom there would be no lack of missionaries nor means to support them. It is because the church has robbed God in tithes and offerings that there is such a deficiency in both. She has monopolized the blessings designed for all nations : she has fed on dainties at the king's table, while millions are perishing with hunger. It is her wealth, not her poverty, that paralyzes her exertions. Were she poor and zealous as in

the days of her youth, her moral power would shake all nations. How is she to awaken from her lethargy? How is she to strengthen the things that remain and are ready to die? Simply by acting according to her constitution as a missionary church: by praying God to be merciful to her and bless her: and cause his face to shine on her, so that his way may be known upon the earth, His saving health among all nations.

If one of her chief functions be the evangelistic or missionary, the neglect to exercise that function, must deprive her, in a great measure, of her vital energies. The health of the body is preserved by the regular and legitimate exercise of all the functions belonging to it; if any one is abused or suffered to remain inactive, debility and disease are the consequence. The same law holds in the spiritual world. If the christian neglects his duty to God he feels the blighting effects of such dereliction in his own soul. If the church neglect hers, she is punished by the withdrawing of the light of God's countenance and the loss of those graces which are cherished by the faithful performance of duty. Of this her history affords abundant proof. At what period was she spiritually wretched and poor and miserable and blind and naked? Was it not when she was saying to herself 'I am rich and have need of nothing;'—when she was enjoying the adulterous embrace of kings and seeking after worldly grandeur and preferment. When did she possess most of the spirit of Christ and shine in the beauties of holiness? Was it not when she was poor in this world's goods and rich in faith: when she remembered her Saviour's command and was engaged in evangelizing the world. Then, the spirit of love; holy zeal and fervent piety shone brightly. Then love marked the Christian character; it moulded his actions and directed his aims. With the decay of the evangelistic spirit in the church, the spirit of love decayed and luke-warmness came in its place. From luke-warmness arose indifference to the grand distinguishing doctrines of Christianity, and indifference opened a door to error and every corruption. Nothing, indeed, is so essential to the maintenance of love, unity and purity as the conviction that the whole church is a body organized for the converting of the world. We see that in those sections in which this conviction has been revived in some measure, dissensions begin to cease: as it deepens, one general pulse is felt and all unite in harmony and peace. The amount of the reflex influence of missions on the church can hardly be estimated. It is like the water evaporated by the sun, which returns in gentle showers producing fertility and beauty. Benevolence is strengthened: piety is deepened: the doctrines of grace are honored and preserved in their purity—those doctrines by which alone the hearts of sinners can be melted into penitence, and the souls of believers refreshed and invigorated. These are some of the effects of missions upon the church, but there is another, and one which must afford the richest enjoyment to every christian. It is the sweet consciousness of obeying the parting command of Him, who though he was rich, yet for our sake became poor.

If the church then wish to prosper, let her cultivate a missionary spirit. Let her look upon the world as committed to her trust; and whatever schemes politicians may form for its regeneration, let her hold forth the light of truth till it shall enlighten every land. To keep alive interest and zeal, let her familiarize herself with the moral condition of the world and gather information from every quarter. If the church act thus, she has nothing to fear. The promises of God in Christ Jesus are yea and amen: and though her king when he laid the foundation of her empire wore a crown of thorns, yet God has highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father.

Miscellaneous.

JESUS CHRIST.

The infinite distance between body and mind, figuratively represents the infinitely more infinite distance between mere intellect, and pure love; for that love is supernatural.

The pomp of external shew has no attraction to men engaged deeply in intellectual research. The greatness of intellectual men is imperceptible to the rich, to kings and conquerors who are but carnally great. The grandeur of that wisdom, which comes from God, is invisible both to merely sensual, and merely intellectual men. Here then are three different orders of distinction.

Great minds have their peculiar empire, their renown, their dignity, their conquests. They need not the sensual splendours of this world, between which, and the things that they seek, there is little similarity. It is the mind, and not the eye which appreciates their excellence; but then this satisfies them.

The saints also have their empire, their renown, their greatness, and their victories, and need not either sensual or intellectual splendour, to make them great. Such things are not of their order, and neither increase or diminish the greatness which they seek. God and his angels discern them, whilst, to the bodily eye, or the philosophic mind, they are alike invisible: but to them, God is every thing.

Archimedes is venerated independently of the distinction of his birth. He won no battles; but he has given some wonderful inventions to the world. How great, how illustrious, is he to the scientific mind!

Jesus Christ, without wealth, without the adventitious distinction of scientific discovery, comes in his order, that of holiness. He publishes no inventions, he wears no crown ; but he was humble, patient, holy in the sight of God, terrible to wicked spirits, and free from sin. But in what mighty splendour, and with what prodigious magnificence has he come forth before the eyes of the heart—the optics of true wisdom.

Although Archimedes was of princely birth, it would have been idle to have brought this forward in his book of geometry.

It had been useless also for our Lord Jesus Christ to come on earth as a monarch, in order to add dignity to the reign of holiness. But how becoming is the peculiar lustre of his own order,

It is folly indeed to be offended at the low condition of Jesus Christ, as if that meanness were of the same order with the glory that he came to manifest. Contemplate that grandeur in his life, in his passion, in his obscurity, in his death, in the choice of his disciples, in their forsaking him, in his unseen resurrection, and all the other circumstances of his case; you will find him so truly great, that there is little cause to complain of meanness. It has no existence.

But there are men who can only admire the distinctions of external pomp, to the exclusion of all mental excellence. And there are others who reverence only intellectual greatness ; as if in the true wisdom there were not a far loftier worth.

All organized bodies, the heavens, the earth, the stars, taken together, are not equal in value to the meanest mind ; for mind knows these things ; it knows itself : but matter knows nothing. And all bodies, and all minds united, are not worth one emotion of love. It is of an order of excellence infinitely higher.

We cannot elicit from universal matter a single thought. It is impossible. Thought is of a higher order of creation. Again, all bodies, and all spirits combined, could not give birth to a single emotion of real love. This also is impossible. Love is of another and still higher order of being. It is supernatural.—*Pascal*.

EPISCOPACY AND MISSIONS.

One main object of the extension of episcopacy in the Colonies, is to put down or supersede the Missions. The *British Critic* strongly supported the appointment of a Bishop of Malta, for the express purpose of putting a stop to the operations of the Bible Society and the Church Missionary Society in the Mediterranean. Had no Baptist or Wesleyan Missionaries set foot in Jamaica, a Bishop of Jamaica would probably not

have been thought of; and uniformly, the Colonial State Establishments have been designed to repress, rather than to extend missionary labors.

In the last number of the *United Secession Magazine*, we find an Appeal on behalf of the Trinidad Mission. The Secession Church has two Missionaries in that island; and recently, a place of worship has been erected by private subscriptions. These steps towards supplying the spiritual destitution of the colony, appear to have excited the slumbering zeal and jealousy of other bodies, in consequence of which "a teacher was sent by the Episcopalians; and the Roman Catholics commenced preaching the very day after the place of worship was opened, and are making arrangements for the erection of a chapel. Such facts, in themselves," is remarked, "are not much to be deprecated: they tend to excite a spirit of inquiry. But in Trinidad, both Episcopalians and Roman Catholics are armed with the might of an establishment; and whatever is raised by public subscription for the erection of places of worship, is doubled by a Government grant. Thus, an Episcopalian chapel has lately been commenced at their nearest station, to assist which, the Government has voted upwards of £1,000 sterling, besides £1,200 for the minister's residence; and the Roman Catholics are at present doing all they can do to swell the amount of their subscriptions, that the Government may have to furnish as large a sum as possible. The minister of the Secession Church at this station would not look for assistance from such a source; but he knows that the unexpected appearance of the Roman Catholics, with all their gaudy and attractive observances, will render his prospects darker for a while; and he is therefore very reluctantly forced to make the circumstances of the Mission known to Christians in Scotland. That the necessity of prosecuting the Mission is now, if possible, greater than ever, all who are acquainted with Roman Catholicism in Trinidad, must admit; and, though there is reason to believe that, even if left to itself, it would gradually surmount its difficulties, still, for a while, its obligations would be felt as a burden, and tend to mar its efficiency. The struggle is between Voluntary Protestantism and the errors of Established Roman Catholicism."—*Patriot*.

A SHREWD REPLY.

Sir Walter Scott says that the alleged origin of the invention of cards, produced one of the shrewdest replies he had ever heard given in evidence. It was made by the late Dr. Gregory at Edinburgh, to a counsel of great eminence at the Scottish bar. The doctor's testimony went to prove the insanity of the party whose mental capacity was the point at issue.

On a cross-interrogation, he admitted that the person in question played admirably at whist. 'And do you seriously say, doctor,' said the learned counsel, 'that a person having a superior capacity for a game so difficult and which requires, in a pre-eminent degree, memory, judgment and combination, can be at the same time deranged in his understanding?' 'I am no card-player,' said the doctor, with great address, 'but I have read in history that cards were invented for the amusement of an insane king.' The consequences of this reply were decisive.—*Christian Magazine*.

De Vio's reason for not resuming the conference with Luther.

STAUPTZ—"Deign to resume the conference with Luther, and open a public disputation on the controverted points."

DE VIO, alarmed at the thought of such a measure, exclaimed—"I will argue no more with the beast. Those eyes of his are too deeply set in his head, and his looks have too much meaning in them."—*Ditubigne*.

Eligiac Stanzas,

ON THE DEATH OF A BELOVED INFANT.

And shall we never see him more?
 Oh no! oh never!
 For he hath crossed life's boundary o'er—
 Death's darksome river,
 And to the Spirit, of the joyous past,
 Returned at last.

We weep, as widowed Rachel wop,
 For her best loved,
 When in the narrow house, they slept,
 From her removed:—
 But can the tears which all of us have shed
 Recall the dead?

Flowers bloom and fade, most beautiful flowers,—
 We watch them springing
 Fresh from the hand of God, a few short hours,
 And they are clinging,
 Vainly to life, as one, who'd rather stay,
 Than be away.

And he, our loved-one ! wherefore was he born,
 Thus lone to leave us,
 Like to the flowers of some Sabbaoth morn,
 Which children weave us ;
 All die and wither, and return to dust,
 In whom we trust !

He was a *flower* methought should never fade,
 Or chill by even :—
 He was a *light* by hand of Mercy made
 To guide to Heaven,
 But cold night came, and darkness o'er him crept,
 And sound he slept.

No stone is there to mark his place of rest—
 No storied urn,
 To water, as with tears, his infant breast,—
 At dewy morn,
 The green grass waves—the sod all fresh appears
 With nature's tears.

And there are tears—big burning tear-drops shed
 By the rest hearted ;—
 A Father fond, who watch'd around his bed
 Till life departed :
 A Mother young, whose inward bosom's swell
 Grief may not tell.

But dry the tear, and let our griefs no more
 Flow like a river !
 For he hath cross'd life's boundary o'er,
 From earth for ever ;
 We go to him, but he from death's dark bourn
 Shall ne'er return.

J. N.

HAMILTON.

We understand that the United Secession Church in Hamilton have resolved to erect a Meeting House of stone. We are glad to learn that the subscriptions for it have been liberal, and that part of them is already in the hands of the Treasurer. The materials are now being laid down, and the building will be commenced as soon as the weather will permit, in the spring.