

is about to visit Canada for the purpose of raising Subscriptions to form a Fund to endow a Theological School in connection with that Body. The Doctor gives his services gratuitously and \$100 to the fund, and we hope that the people belonging to the Denomination will liberally respond to the call. A Subscription of \$100 gives one vote in the management of the School. If the people do not now secure for themselves a School of theology it will be a disgrace to the Denomination, and upon them it depends, for we well know that the promoters of this scheme would scorn to touch the Unclean thing, namely STATE MONEY.—*Id.*

**DR. CONANT'S SCRIPTURE TRANSLATION.**—The first volume of Dr. Conant's new translation of the Bible, will soon appear from the press. It has been delayed thus long, because the translator had not received certain books which he wished to consult. The portion about to be published, is, we believe, the *minor Prophets*, and the version is to be accompanied with brief explanatory notes. Perhaps there is no scholar in America better fitted for the work of translating the Scriptures than Dr. Conant; and, therefore, we doubt not that his forthcoming book will prove a rich treasure.—*New Orleans Chronicle.*

**REVISIONS OF THE SCRIPTURES.**—The British and Foreign Christian Association, at its late meeting in London, reported a fund of \$2,500, to aid in the preparation and publication of a new version of the Scriptures. The Edinburgh Sub-Division of the Evangelical Alliance (Scotland) also, we learn from Killo's Journal of Sacred Literature for July, 1852, purposes preparing "an edition of the Scriptures, with a corrected text, a new collection of marginal references, and other improvements." The work is to be performed by a competent Scholar, under the supervision of Drs. Brown, Cunningham, and Alexander.

**MRS. CORNELIA C. ADAMS**, wife of Rev. S. W. Adams, of Cleveland, Ohio, and daughter of the late Rev. Dr. Kendrick, of Hamilton, N. Y., on her death-bed expressed her wish to make a donation of \$50 to Madison University. Her deeply afflicted husband has transmitted the donation. She desired also, that a portrait of her father, which she possessed, should be presented to the Theological Department. Her wishes are to be complied with.

**NEW ENGLAND SABBATH SCHOOL UNION.**—From the annual report of this body, it appeared that, in the publishing department, 9 new books and 18 reprints of former publications had been issued. The whole number of copies printed was 31,610, embracing 2,500,000 pages. One object of the Society is the establishment of Sunday-Schools in destitute places. Receipts, \$1,782; disbursements, \$1,728.

#### INCIDENTAL INFLUENCE.

The following incident serves to show, that the instruction imparted by Sunday-school teachers sometimes exercises an influence beyond the sphere of their own classes.

There was a girl in one of the Metropolitan Sunday-schools whose father was a printer. The character of his business required that certain parts of his work should be issued early on each Monday morning, and on this account he was in the habit of working during the whole of Sunday. It appears that one Sabbath day, upon the family sitting down to dinner, the father, as was his custom, called upon his child "to ask the blessing;" the girl at first seemed to hesitate, but afterwards complied with his request; he asked her, however, why she had not asked the blessing at once, to which she replied, "I was thinking of what Teacher said this morning."—"What was that?" inquired the father. "Why, that we could not expect God's blessing if we wilfully broke his com-

mandments; and just as I was about saying grace I heard the men at work down stairs, and could not help thinking we were breaking the fourth commandment, and so had no right to expect God's blessing."

The parent was unable to reply to the remark. It may be that the circumstance of its coming from his own child helped to sharpen the "arrow of conviction," but at any rate, his daughter's answer was frequently in his thoughts, and he at length determined to discontinue Sunday labour; he carried out this resolution, and has never had occasion to regret it, even in a pecuniary point of view.—He soon began to value his Sabbaths, and as his thoughts very naturally recurred to the means by which he had been first led to lose, he felt that, next to God, his thanks were due to the Sunday-school, as the place at which his child had learnt that lesson, the repetition of which had produced so powerful an effect on his mind. This led him to feel that it was his duty to give his exertions to the same system, in the hope that he might be the instrument of sending a similar message to some other parent; the consequence was, that he joined a Sunday-school, and now, instead of being an habitual desecrator of God's holy day, he has become an active zealous teacher.

#### PULPIT OSTENTATION.

How little, says the eloquent Dr. Chalmers, must the word of God be felt in that place, where the high functions of the pulpit are degraded into a stimulated exchange of entertainment, on the one hand, and of adoration on the other. And surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, hastening to the grave and in the judgment along with them, finds it a dearer object to his bosom, to regale his hearers, by the exhibition of himself, than do in plain earnest the work of his Master, and urge the business of repentance and faith by the impressive simplicities of the gospel.

#### AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truth which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life, and opens before "the way-worn traveller" a "hopeful of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worn corroding the root of their comforts; some poisoned arrow drinking up their spirits; some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour: "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest who "is touched with the feelings of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner—Oh, what a loss of opportunity! what a mocking of human misery! what a direction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd, for "bowels of compassion." Let us take the sufferer by the hand, and conduct him to the Saviour. Let us lead him to the wells of salvation. Let us pour the healing balm into his

bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that Christ is the only subject which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide and support and comfort of his people, as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative, the Fountain of all blessedness, both in time and eternity!—*Jerram.*

SUBSCRIBERS will please to remember that our terms are invariably in advance. We, therefore, trust that all who receive this first number, will immediately remit the amount of their subscription, 5s., for the present year, 1853. Address, as formerly,

A. T. McCORD,  
Toronto.

#### REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

THE BOARD of the Regular Baptist Missionary Society of Canada, will meet, pursuant to adjournment, with the Church, at Boston, C. W., on WEDNESDAY, the 12th instant.

In the evening of the same day, a public MISSIONARY MEETING will be held, and a collection taken up in aid of the funds of the Society.

The Rev. JAMES INGLIS, of Hamilton, will preach at Boston, on the TUESDAY evening previous to the meeting of the Society.

W. HEWSON,  
January 1, 1853. Secretary.

#### NOTICE.

THE OTTAWA BAPTIST ASSOCIATION will hold its Annual Session with the Church at PETITE NATION, on Wednesday, January 12, at 10 o'clock, A. M.

#### THE PURPOSE OF GOD.

A CHART (with explanations) will be published on Jan. 1st, 1853, (D. V.), exhibiting in a concise form the Actings of God, from the creation of Man to the End, or Everlasting State; in which the Coming of the Lord Jesus Christ, as "THE BLESSED HOPE" of His People, will be shown from the Scriptures, as distinguished from "THE DAY OF THE LORD," or the Revelation of "The Son of Man," "in flaming fire," to the World in Judgment.

SOLD BY THOMAS MACLEAR.

Toronto, 27th December, 1852.

**JOHN CARTER,**  
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