

Noah, Abraham, Moses, David, Isaiah, John the Baptist, Peter, and John, and Paul. A mighty multitude of every nation and country, kindred, people, and tongue. They shall stand before God, though they have been accepted, and have reigned with Christ a thousand years, there shall now be a final and formal declaration of their acceptance.

As Adam and Enoch, over whose graves the waters of the flood rolled, came forth at the first resurrection, so now those who have been ashes under the feet of the victorious saints, shall come forth to shame and everlasting contempt. Again, there shall be a stir amongst the clouds of the valley, and in the depths of the ocean, and a ghostly multitude shall be started from an awful sleep to an awful consciousness. They shall all stand before God; Cain, with the mark on his brow; the millions of scoffers who knew not till the flood came and took them all away; the polluted wretches on whom the Lord rained fire and brimstone from heaven; Pharaoh and his host from the sands of the Red Sea; Cora, Dathan, and Abiram, from the pit to which they went down quick; Judas from the Potter's Field; Herod and Pontius Pilate, and Ananias the high priest; Nero and Caligula; all monsters of cruelty. The unjust judge, and the blood-stained criminal. The hireling priest, and the hoary hypocrite; the seducer, and his victim; the drunkard, and him who gave his neighbour drink. None too high to obey the summons; none so insignificant as to escape his notice. The infidel who cried "down with the wretch," shall start up and behold the crucified on the throne. The bold blasphemer who daily invoked damnation, shall find his only prayer answered at last. The gospel hearer, who for years and years heard unmoved that voice crying "come unto me," shall at last hear and obey. Reader shall be there: "we must all appear before the judgment seat of Christ."

IV. *The books were opened.* The proceedings of the great day are not random or arbitrary.—The purpose for which they are opened may lead us to a certain knowledge of the books here intended, "The dead were judged out of those things which were written in the books"—that is the record of their deeds, and the law according to which they are to be judged—there is—

1. The record of men's works—although we have no knowledge of the form in which it is kept we have information that such a record is preserved accurately and indelibly—the psalmist speaking of his sorrow says "are they not in thy book?"—and the prophet Malachi informs us that when they that feared the Lord spoke often one to another, a book of remembrance was made for them before God. Since then it is according to our works we shall be judged, we cannot hesitate in speaking of this as one of the books that shall be opened—the book of God's remembrance, we must not suppose that it is our more flagrant sins and more noticeable acts only that are recorded there. In the two instances above, that book is not mentioned in connection with deeds that would make a great figure in the book of earthly history—and the deeds that elsewhere are mentioned in connection with judgment, are not splendid acts of virtue nor crimes that make the flesh creep, but giving a cup of cold water to a disciple—or offending one of the little ones who believe on Christ. It is a solemn thought that in our most unguarded moments there is an ear listening, and an iron pen making the record—for every idle word men shall give an account, and in that day the secrets of all hearts shall be revealed—there shall be opened a minute record of words and works.

2. The law or rule according to which these works shall be tried. Cursed is every one that continueth not in all things written in the book of the law to do them—the book of the law shall be opened that every mouth may be stopped and all the world become guilty before God—but if this were all, then no flesh living should be justified—there is therefore—

3. The gospel—the record which God has given us concerning his son—with this gracious and awful sanction "he that believeth and is baptized shall be saved, he that believeth not shall be damned."

Here then are the materials for judgment—the record minute and faithful, the law and the gospel. No man need be taken unawares—wise men will anticipate the great assizes and bring their lives and characters to the test of that law—and their faith and obedience to the test of this gospel—but another book was opened—

V. The book of life; we find this book frequently mentioned in Scripture, Moses speaks of his name being in the book which God has written, David speaks of the book of the living—Isaiah Daniel, and the writers of the New Testament make similar allusions—we may notice regarding this book, *First*—that there is no record of deeds or titles or claims there: it is simply a book of names, *Second*—it is styled the Lamb's book—it is a record kept by the mediator and intercessor, and this explains why there is no record of deeds; It is not by works of righteousness which we have done, but according to his mercy he hath saved us. And now we are prepared to ask whose names are there? we answer the names of believers—thus our Lord comforted his disciples, "rejoice because your names are written in heaven;" and Paul writing of certain saints at Philippi, describes them as those "whose names are in the book of life"—upon the pages of that book mortal eye may not gaze—yet each of us with a knowledge of the character of those whose names are inscribed there may ask "is my name in the Lamb's book of life. It is to be remembered however that 'an awful threat held over apostates and tamperers with Divine truth, "I will blot his name out of the book of life?" And it is a joyful assurance to another class, "he that overcometh the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels."

The conclusion of the whole matter, overburthened with all, laden with terrible import is, and *whosoever was not found written in the book of life was cast into the lake of fire.*

MARRIED.

In Pennfield, Monroe Co., N. Y., Sept. 24, by the Rev. Spencer S. Ainsworth, the Rev. Isaac E. Howd, of East Guilmbury, C. W., to Miss Emily H. Fuller, of Pennfield.

DIED.

At the residence of her husband, in Toronto, Martha Louisa, wife of Mr. Samuel Heakes, merchant, King Street, in the 37th year of her age. Mrs. Heakes was a much respected member of the Bond Street Baptist Church—a mild and lovely disciple of our Lord, and one of the best of wives and mothers. Death, for her, had no terrors; calm, resigned, and leaning on the Beloved, she fell asleep in Jesus, on Lord's Day, the 19th of October. She has left behind her an afflicted companion, and five young children; but they sorrow not as those who have no hope.

In February last, in the 28th year of his age, in the town of Grenada, in Central America, Jasper Edmund Oakley, M. D., son of Elder John Oakley. The deceased was baptized into Jesus Christ, when about 15 years of age, at Rochester, and became a member of the Baptist church in that city, which was at that time under the oversight of Dr. Church. About 4 years since, he was obliged, (in consequence of frequent and increasingly severe attacks of inflammation of the lungs), to fly to a warmer climate, in order to prolong his existence; and settled in Hawkinsville, in the State of Georgia; where he united with the church in that town, and continued to practice medicine, (having graduated two years previously at a medical college). But the disease, although, for a while impeded in its progress by the change of climate, continuing

to increase, he was obliged to seek a warmer climate for the winter season, and spent the winter of 49-50 in the town of Tampa, in East Florida; and, last November, he left his eldest and only surviving brother (who had been residing with him for two years), in charge of his business, and proceeded to New Orleans, with the intention of spending the last winter in the West Indies; but whilst waiting some time there for a conveyance thither, he was persuaded to go to Juan de Nicaragua, intending to return to Hawkinsville in May, as he had done from Florida last year; but after remaining some time in that place, where the salubrity of that lovely climate had a very beneficial effect upon his health, in appearance at least, he travelled to the little town of Grenada, situated on the western side of Lake Nicaragua, where, a few days after his arrival, he died.

This is the third brother of that family (all promising young men), who have died within a few years of that insidious malady, pulmonary disease; two of whom, with their brother, who died (at the age of 17 years) from another cause, are lying by the side of their mother, (who also died of the same disease) in the grave yard of Bronte.

"So teach us to number our days that we may apply our hearts unto wisdom."—Ps. xc. 12.

At Montreal, of apoplexy, Mr. Buchanan, the late British Consul at New York. Those who knew him best speak of him as having been a devotedly pious man. It is a pleasing circumstance, that he was returning from a place of private devotion when he was attacked by the disease which terminated his earthly existence. He was 81 years of age.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, *Editor.*

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