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Poetry.

THE ULIME OF BLISS.

BY MRS1 GILMOUR.

O might my spirit wander there Among the fields of light, Where fruits ambrosial ever grow And amaranthine roses blow; With rivers of delight:

Where from the hymning scraph's lyré Celestial poons float, While sainted spirits breathe the lay In feeble strains yet sweet as they, As Gabriel's loftiest note.

There 'neath some fragrant tree of life I'd list the harmonies, Till I should catch the glow divine And with unpatteing transport join The song that never dies:

Undimmed the eye whose latest tear The Lamb has wiped away, Nor aickness blight those heavenly forms By him to greenest pastures borne Where living fountains play.

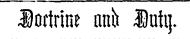
O clime of bliss ! my soul unspherid Would soar in haste to thee, Would bathe in rivers of repose Be ever with a smile enclosed Of him, I long to see.

There with the victors wave my palm, And midst the blood-bought crowns, Which strew the footstool of His throne, Mine in the lowest place alone, I'll cast forever down.

Worthy the Lamb ! that strain on earth How dissonant and low, Worthy the Lamb! that strain on high Wakes all the music of the sky, And shakes the realms below.

CHRISTIAN PEACE .- LET me praise God for having turned me from a life of woe to the enjoy-ment of peace and hope. The work is real. I can no more doubt it than I can doubt my own ex-

"Who shall separate me from the love of God? ment, but without mutilation, corruption; Shall tribulation, or distress, or persecution, or fa-mine, or nakedness, or peril, or sword ?"-Henry Marlyn.



[FOR THE CHRISTIAN OBSERVER.]

A PURE BIBLE :

THE MEANS OF SEPARATING, SEALING, AND CEMENTING TRUE BELIEVERS.

An Address before the Tabernacle Baptist Church, Detroit, April 18, 1852.

BY JAMES INOLIS.

Concluded.

But let us state more particularly what we mean by a sectarian Bible. A version of the Scriptures-1. If it conceals or perverts the truth to favour a sect. Thus, when in the Douay version, metanoia is rendered penance, to favour a papal dogma; and in the received version, when pascha is rendered Easter, to save an Episcopal observance; so far, either of them is a sectarian Bible. But-2. A version of the Scriptures is sectarian if it is imposed upon the people on human authority. We have scen what was the consequence in the Corinthian church, of misplacing Paul the apostle of Jesus Christ. It is claimed in favour of the received version, that with all its twenty or thirty thousand errors, an honest enquirer may learn there what he arc faithful. must do to be saved. And we who have It is to be learned there the way of life and salvation should be the last to question it. But the same may safely be said of the Douay version. And that does not make those who receive it on the authority of the Pope, and use it by his permission, one whit the less Papists. If I am forbidden to go past the received version to the authority of God,if I must receive it, and retain it on the authority of King James, or the Bishops, or ledge of the other. the Bible Society, or Christendom,-this is the very Popery of Protestantism; and it is to me a sectarian Bible.

or concealment. This is God's own remedy for schism. "Contend earnestly for the faith once delivered to the saints,"-for the faith, not as it is held by the denomination, -not as it was taught by the fathers,-not as it was held by the saints,-but as it was delivered to the suints-no thing interpos.d between us and the divine authority.

But it may be objected, that when we have revised the English version, it will only exchange the authority of the Union for the authority of King James. The ob-jection would be valid, if the Bible Union were an ecclesiastical council convened to accomplish a revision, and send it forth to the world, with its authoritative seal and sanction. But we possess no such character; and here I perceive the wisdom of. those who organized the Union, in taking care that it should be altogether free even. from the appearance of such a character.. This more than reconciles me to the manner and circumstances of its organization,. which, at one time, I confess, I did not approve. The Union is simply s voluntary association of Christians seeking to obtain for ourselves, and to communicate to mankind the Word of God-the sincere milk of the word. We cannot enforce our versions upon a single human being. We can but use our best endeavours to procure and circulate the most faithful versions. No man will receive or respect them because they are ours; but only in as far as they.

It is to be kept in mind also, that if our revised version were complete to morrow, the Union would remain what it is to-daybound to the same principle and purpose. In this Union I am committed to nothing to which, as a disciple of Christ, I am not already bound-to the authority of Jesus, as the one Lord-to his word, as the one faith-and to use my best endeavours to extend the rule of the one, and the know-

There has been much controversy as to whether the original design of the American no more doubt it than I can doubt my own ex-istence. The whole current of my desire is altered. I am walking quite another way, though I an in-cessantly stumbling in that way. I had a mos-blessed view of God and of divine things. O how great is his excellence! I find my heart pained for want of words to praise him according to his excellent greatness. I looked forward to complete of God; and it proposes to give God's word can and Foreign Bible Society embraced conformity to him as the great end of my existence. of God; and it proposes to give God's word circumstances which led to the formation and my assurance was full. I said, almost in tears, to the world, not only without note or com- of the American Bible Union. The 'thing of God; and it proposes to give God's word circumstances which led to the formation