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Poetry.

THE CLIME OF BLISS.

BY MRS. 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 seraph's lyre
Celestial paeons 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 unpausing transport join
The song that never dies.

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

O clime of bliss! my soul unspher'd
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 enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my own existence. The whole current of my desire is altered. I am walking quite another way, though I am incessantly stumbling in that way. I had a most 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 conformity to him as the great end of my existence, and my assurance was full. I said, almost in tears,

"Who shall separate me from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—*Henry Martyn.*

Doctrine and Duty.

[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 INGLIS.

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 seen 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 must do to be saved. And we who have 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 the Bible Society, or Christendom,—this is the very Popery of Protestantism; and it is to me a sectarian Bible.

In both of these particulars this movement tends to destroy sects; for it rejects every thing whether royal ordinance, ecclesiastical decree, or denominational prejudice that separates from the immediate authority of God; and it proposes to give God's word to the world, not only without note or com-

ment, but without mutilation, corruption, or concealment. This is God's own remedy for schism. "Content 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 saints—no thing interposed 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 objection 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 a 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 are faithful.

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-day—bound 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 knowledge of the other.

There has been much controversy as to whether the original design of the American and Foreign Bible Society embraced the revision of the English Scriptures. Those who originated it are the best witnesses on that point. But what is that to you or me: if it did not it ought to have done so. Much has been said about the circumstances which led to the formation of the American Bible Union. The thing