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JESUS CHRIST.

THERE is an important distinction to be made between believing in the doctrines of or concerning Christ, and believing in Christ. The first relates simply to that which is taught or revealed concerning things beyond the attainment of human reason or intellect; the latter concerns the person of Christ alone. It may not be deuied, that it is one portion of his mission to reveal more clearly certain important facts or truths relating to the Divine Being, or his manifestations—to emancipate mosality from the bonds and ligaments of a ritual economy-and to draw aside, to some extent, the veil which conceals the past and present from the future. But these were only subsidiary matters : they were incidental to his personal manifestations of God: results, rather than the sause or purpose of his

Hence, the usual form of Scripture exhortation runs; Believe on the Lord Jesus Christ-Believe on him whom God hath sent-How shall they believe in him of whom they have not heard .-The Lord Jesus is everywhere, in extremely varied forms of expression, set before us as the object of faith; not his words, nor this doctrines, uor his thoughts, precious as they are; but his person. Him the Son of God, the Prince of Peace, the Saviour, the Christ are we to receive. Beautiful and pure was the morality he taught : solemn and impressive were the scenes of the future life which he depicted; profound and spiritual his utterances of eternal truth; he taught as one having authority; but it is in his person concentre faith, hope, and love. In him was life and that life was the light of men. His revelations, his deeds, his patience, his toil, his sufferings unto death, were manifestations of divine compassion-precious memorials of his being -noble examples of his love; but human redemption rests upon his life, upon his real, per-

sonal, enduring, undying existence.
Salvation depends not upon doctrine, nor upon any system of belief, but upon the life, the embodied love, and the power of the Lamb once slain. Man requires not instruction so much as aslvation. His moral nature can and does teach him those great laws of individual and social being without which human existence were impossible: his longings and traditions point to a fu ture life and immortality ! his intellectual perceptions are sufficient to search out the secrets mature, and to apply them to his uses and advantage; and the universe which encloses him teaches him the being, the almightiness, the beneficence, and the goodness of God. Moreover, in ancient days, the communings of angelic beings with man brought him into contact with the spiritual world, and opened up visions of the unscen state.

But man's knowledge became perverted. Sin spread its mist before his eyes, guilt darkened the bright hue of natures's light; and God was concenled behind the thunder-clouds of justice and of wrath. Man's moral perceptions were distorted, his social relations disturbed, his longings for the future quenched in dark forebodings : and creation ceased to tell him its wondrous tale of benevolence, good, and love. Then earth beeame an arena for crime, desolation, and death to sport themselves with man's destiny. Erom sin flowed every sorrow, every pain, every trial, and evil that afflicts our common humanity. Misery, woe, wretchedness, spread their dark and turbid waters over his earthly lot, and death swallowed up his last lingering hope. The idea of the Supreme Being ceased to be one of gratitude and affection; it became dark as man's own guilty imaginings; every attribute was regarded as vengeful and full of terror to the creature God had made.

Jesus had proclaimed that God is love-recovered for man the idea of almighty beneficence, but not by a simple or bare enunciation of the truth, but by becoming its incarnation. God is love; for Christ, who was and is God, is love. It breathed from his lips; it spoke in his actions of power; it healed the sick, raised up the dead, and proved itself to be the conqueror of man's most powerful foe; it entered into the lowiest and most degraded habitations of human society, and shed bright rays of life and immertality on the darkest hours of human existence; the bro-ken-hearted were healed by its word—the diseased by its touch; it applied itself to every part of our lost and ruined nature, and gave foretastes of a period when the curse shall be no more, and sorrow and sighing for ever flee away.

But all this was effected not by teaching, but by the exertion of power-by the operation of life -by the word of one who, in the beginning, had said. Let there be light, and light was. idea of God's love was taught, not by the bare proposition or statement that he is love; but by its exemplification in the only way in which any idea can be fully stamped upon the human mind; by its manifestation as an historical reality; and by its exercise in circumstances where its blessedness and sweetness could be felt .--It thus became a living truth-an abiding fact in human consciousness—the ground of hope upon which man's suffering spirit sould rest.— We are assured that he, who in lowliness and hamility entered into the woes of life, who himself drank deep of the bitter springs of sorrow more bitter than the waters of Marah, whose sympathies were fully exercised amid scenes of human guilt and wretchedness, and who finally fell a victim to human passion and crime, (yet, in the midst of all, manifesting intensest piety, untiring benevolence, forgiving grace, unutteracompassion, in a word, the love of God,) will, in the time appointed in the Counsels of the Everlasting Mind, come forth to conquer and to save; to turn back the flood of iniquity, injustice, and sin; to rescue the prey from the spoiler; and to break the chains of death and

the grave. Hence the gospel is the announcement of a series of facts connected with the advent, the life, the death, the rising again, and the coming glory of the Saviour. As salvation depended and continues to depend, upon the actions of one who is mighty to save, it could not be the subject of dogmatic teaching, of systematic instruc-tion, of formal theological systems. Salvation is above and beyond all that; it is the exercise of life and power on behalf of man. And he, the Man Christ Jesus, to whom all power in heaven system of gospel doctrine confirms this grace, and and earth belongs, is and must be the sole agent of its accomplishment. In him, therefore, faith may confide, hope gather its anticipations of relief, and love find its nutriment. The personal being, the everlasting existence of our Lord are the essential basis of redemption. No truths, no share of learning and fine parts, a retentive

The state of the s

its pure and heavenly morality, nor to gather

forgiveness; and hereafter at the resurrection

of the just, in complete redemption from every

physical, moral, and intellectual imperfection.

Brethren, we must preach Christ; not an ab-

straction, but life and power; not a doctrine, but

a fact; not a theology, but a living truth. The

salvation of humanity rests upon his real and un-

in the flesh till he come to accomplish the pro-

mighty energy which called all things into being.

There are multitudes around us who are content to think of Him as a great teacher of pure morals

reject him as the Saviour of men. They ima-

gine that he can do, and has done, no more than

any other of the noble spirits who have sought

ished. There shall be no more curse.

Men have arisen during various periods of the

world's history, who, by the wisdom of their counsels, by the erergy of their character, and

by the nobleness of their nature, having rescued

a people from degradation, their fellow-men from

extinction, and the society to which they belonged

from dissolution. Such men have been called

the good, the lenefactors of their race, the sa-

viours of their country; their memory has been

held in honorable estimation, their virtues in

admiration, their example as worthy of imitation;

but with them the glory has departed. Their instructiors could not produce such men as them selves, and often the peril which had been re-

strained by their powerful hand, has been accel-

erated at their decease. It is not by the wise

sayings of the past that nations can be recovered

from political decay; it is not by the systems of philosophy or social economy that the downward progress of society ean be stayed; it is not

even by pure truth that the human heart can be

recovered from its aberrations and its evil tend-

given among men, whereby we must be saved.

the Conqueror of sin, the bright and morning

CHRIST THE WISDOM OF GOD .- Baptist Record.

CHIEF DESIGN OF REVELATION.

revelation was given is to determine the question,

whether infinite goodness will save sinners, and

by what means redemption is effected. From a

simple knowledge that God is good, though it be

on the greatest evidence, we cannot determine

sinners will be reclaimed, forgiven and made

ces eternal punishment, was ordained in good-

be released from this condemnation and punish-ment. Reason could not say but sin and misery

must be eternal in every instance where they

commence. No discovery could be made of

any means, for glorifying God and advancing the happiness of his kingdom by the pardon of

wicked creatures. For this knowledge we are

it is said that by Jesus Christ, life and immortal-

wholly indebted to the scriptures, and therefore

ity are brought to light, that is, a holy and glori

ous life and immortality. God, in his word, has

assured us some sinners shall be saved from their

The law which forbids sin and denoun-

"But the most important purpose for which a

lessons of wisdom from the holy lips of the Great Teacher; it is to preach him, the Christ cruci-"NEVER DESPAIR." So ejaculated Bruce, when, having sought fied, as the conqueror of sin and death, and to lead men to trust in the reality of divine love; a shelter for a night in a shed, fleeing from foes in his own land, he saw a spider attach his thread love realized even now, in the believer's exemp-tion from the power of sin—in its free and frank to the beam he had seven times vainly attempt-

the spirit, fills the heart with melancholy, blinds the eye to every promise, repels sympathy, shuts the ear against encouragement, and makes exis-

dying existence. And must show forth his death mises of his word, in redeeming the wold from Its degradation, its ruin, its death, by the same the richest burst of sunshine. The most hopeless the richest burst of sunshine. The most hopeless night the Israelites ever passed, was that which settled over the sen, and left behind it a deliver-sifed as Negroes (formerly slaves). Hottentots, ing miracle. The most terrible trial of the Pat--as a bright example of a divine life; but who riarch's faith, was that which brought an angel at his feet with an everlasting blessing. The last and sad office of crushed affection at the Saviour's tomb was not yet fulfilled, when a voice of gladto benefit their race might do; that, in a word, with his teaching ends his utility and his power. You believe that teaching to be all that is said of it, but you believe much more—you believe in ness announced, "He is not here, he is risen." - of Count Zinzendorf's servants. This awakened Toil on, then, for triumph may be even now arraying herself gloriously to greet thee.

the Man, Christ Jesus; you believe in the One Toil amid difficulty, will bless you with strength. Battling with obstacles is the condition of true power. Every effort to conquer opposing who alone can cure our diseases and infirmities, root the seeds of sin, reorganize human society as he first framed it, as having power over the elements of being, to rebuild the waste places and cause desolations to cease, and finally to lift up man from death, "no more to die." Beautiful circumstances adds energy to the moral arm, and gives the soul an attitude of defiance even in the face of disaster. Though the specific blessing thou seekest be witholden, despite all thy strugas were his lessons of piety, more beatiful still gles for its attainment, yet the toil itself may bring thee another of triple value, and which thou shall be the works of his hand, when regenerated mayest hereafter use to summon a multitude more man shall stand amid the erections of a regenerto thy side. Paul's thrice-urged prayer did not ated world. By that which he has already done. deliver him from the thorn of his fleshly weakness. when he tabernacled among men, and since his abode at the right hand of God, we know what but it did what was infinitely better, it brought down a heavenly help that enabled him to "glory he will do when the mystery of God shall be finin infirmity.

Despair is a criminal distrust in Providence and God. Does not the Lord reign in rigteousness? Is not his arm mighty, his love infinite, and his wisdom perfect? Are not his tender mercies over all his works? Doth he not see the sparrow when it falleth? and open his hand at the plaintive cry of the young raven? And doth he not count thee above the fowls? Are not thy very hairs numbered? And thy going out and thy coming in, are they not marked by his vigilance? Doth he not promise that all things shall work together for good to them that love him? that he will withhold no good thing from them that walk uprightly? Dare not to despair while thou hast his word in thy hands and the accents of supplication on thy lips. He bids thee trust in him, till from

> "Behind a frowning Providence, He shows a smiling face."

A CHEERFUL RELIGION.

encies. None or all of these can effect an indiwidual's, or a nation's happiness, until they be that he should wear a perpetual from . Is there good, apart from superstitious asceticism, and ambedied in some living form and sustained by a less of sincerity in nature during her gambols in self-righteous labouring after salvation, ex opere vigorous spirit of life.

But the evils that afflict viversal humanity, and that require redress, demand a mightier than human power for their extinction. The entire framework of society needs reorganization. The then, altogether impossible to take up one,s are suffered to make void the commandments of whale head is sick, and the whole heart faint .- abode with truth, and to let all sweet homely God, but the Bible is taken as the singular author-From the sole of the foot even unto the head there feelings grow about it and cluster around it; and itative standard of doctrine, and faith in Christ is no soundness in it. Neither have our kings, to smile upon it as a kind father or mother; our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and talk with it, as with a loved brother or sister; and thy testimonies, wherewith thou didst testify against to fondle it, and play with it, as with a child? them. Individually and socially, man is over- No, otherwise did Socrates and Plato commune whelmed with sin, guilt, and death. Who shall with truth; no, otherwise Cervantes and Shakrestore him? Can any one but He who is mighty speare. This playfulness of truth is beautifully represented by Landor, in the conversation to save ?- There is no other name under heaven between Marcus Cicero and his brother, an allegory which has the voice and the spirit of no doubt that the ideal is realized in a good So then, brethren, Christ must be preached as

the Saviour of the soul, the Redeemer of man, Star of lost humanity, the Restorer of the waste exclaim against every sound more lively than a quench the fires of inordinate affection and unholy places, the Framer of the new heavens and new bray or a bleat, as derogatory to truth, are often passion, but, after making large allowance for earth, in which righteousness shall dwell. This prompted, not so much by their deep feeling of was his mission—it is his mission still. It is ours the dignity of the truth in question, as of the Moravian colony a lovely exemplification of the to point men to him, to echo the glorious saying dignity of the person by whom that truth is power of the grace of God, standing in solitary, Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

For this we may well lay aside our questionings and interfusion of the lighter, so that "the sable of the sable of the grace of God, standing in solitary, which that the is power of the grace of God, standing in solitary, yet influential dignity, amidst the prostrate and savage misery of the most degraded portions of mankind; outposts, as I have called them, of our and disputings, and divisions and strifes; they but hinder the proclamation of the wondrous fact the night; while our lighter thoughts require the far within the kingdom of darkness, holding oc--To us is born a Saviour, which is Christ the grave to substantiate them, and keep them cupation until other detachments of the Lord's from evaporating. When your feelings tell you hosts follow up, more aggressively, the advanta-Lord. Jesus is the sole instrument of its regeneration. To beget this faith is the purport of the auything, and your understanding contradicts ges secured by those prudent tac icians. Yet them, more especially should your understandgospel ministry : it can only be strong in success ing be merely echoing the verdict of another without severe conflicts, assailed often by the as it preaches CHRIST THE POWER OF GOD, AND man's, be not over hasty in sacrificing what you malign ferocity of enemies, not always cannibals feel to what you fancy you understand. You or sorcerers, but sometimes white men, so calcannot do it in real life; a running stream is not | led by the catachresis which distinguishes vato be gagged with paper .- Archdeacon Hare.

"A greater work than your Lordship's History of the Reformation," answered the son. 'Aye! what is that ?" asked the father.

ness; and human reason, from natural evidence. never could be certain only transgressors would

A REBUKE FOR MAN-FLOGGERS .- Dr. Channing had through life an utter contempt and horror for every arbitrary infliction of bodily pain; and once, when conversing with a person who advo-cated the use of the lash in the army, navy, and a him an entirely new sense of the dignity of a Times. human being .- Memoir of W. E. Channing.

sins, and consequently from the miseries of the world to come. He hath taught us the method of redemption, by the life, obedience and death PLATO. - Several anecdotes of Plato are preserved, which reflect honour on his moral princiof his Son; by a satisfying atonement, and the ples and character. Having raised his hand in sancification of his Holy Spirit; by a gracious anger to correct a servant, he kept his arm fixed in that posture for a considerable time. To a friend coming in, and inquiring the reason of his singular conduct, he replied: 'I am punishing a passionate man!' At another time, he said to one of his slaves : 'I would chastise you if I were not angry.'

American Baptist Mission Union was held at Lowell last week, This Society has now under of free churches is 701.

MISSIONS OF THE UNITED BRETHREN

Among our Churches of Christendom that of the United Brethren exhibits a remarkable inde-pendence both of system and operation. It is not formed to be universal. It could not posed to reach. And it was a good motto, though it was learned from so humble an instructor.

It will do no good to despiar. It will not attain the desired object or end. It paralyzes all effort, destroys all resolution, weighs down among the most barbarous and even singular portions of mankind. With self-denial beyond compare, some of their earliest missionaries fol-Success may be very near. That is said to be the darkest hour which just precedes the dawn. From behind the blackest clouds there come out the righest have for making the control of their earnest missionaries followed the wagrant gipsies in their haunts, and sought to minister to Ghuebres in Persia, and to slaves in Algiers. The lepers at the Cape of Good Hape have now Moravien postore. Good Hope have now Moravian pastors. In the Tambookies, Fingoos, American Indians, Esqui-maux, and Greerlanders. The brethren who bethe compassion of some of the humbler emigrants at Herrnuhut, yielding to a holy impulse, offered themselves to God and to the Church for a service in which the prospect was bondage, and the reward perceptible only to the eye of heaven-imparted faith. Leonard Dober went to the island of St. Thomas, intending to sell himself for a slave, in order that he might have access to the gangs of negroes, repeating, because actua-ted by the same spirit of primitive Christianity, the devotedness of those who in earlier ages sold themselves to heretics and heathens in order to bring them over to the faith of Christ. He began his evangelical labors on that island in the capacity of a hired servant, and then for the sake of greater liberty to act, become watchman on a plantation. Another. Dachne, built a hut for himself in the depths of a wilderness in South America, where for the space of two years, he braved alike the wild beast and the savage, often depending for sustenance on the casual charity of wandering Indians, who soon fancied him to be possessed of supernatural powers, were drawn by reverential admiration of his piety, and gradually attached themselves to his society. Thus, a Moravian settlement arose, like many others, beyond the boundaries of the civilized world and became an outpost of religion and humanity In short the Moravian missionaries have equalled if not surpassed, the most heroic members of the Society of Jesus in patience, courage, self-denial, and perseverance even unto death, not in the cause of an earthly chief, but in the service of our crucified Redeemer. The United Brethren have a martyrology not less impressive than that of the first centuries of Christian history.

Their settlements are intended to be models of religious order. Industry in temporal duties is A CHEERFUL RELIGION.

It cannot be requisite to a man's being in earnest,

The discipline of conventual life in what is really is always taught—and no doubt, enjoyed—by a large proportion of the fraternity. Each Missionary settlement is, in fact, a little colony of Christians, at first established in a land where no light was a living exhibition of the truth and holiness of Christianity, a city set on a hill, distinguished by the industry, purity and heavenly mindedness of its inhabitants. I understand this to be the ideal of such a community, and have Plato.

On the other hand, the outcries of those who much to expect that any discipline, per se, should human infirmity, enough is found to make the rieties of our species, merely by the color of the

And in characterizing the bright spots which JUDGE BURNET.-Judge Burnet, son of the fa- have flourished, perhaps for a century, in some mous Bishop of Salisbury, when young, is said to have been of a wild and dissipated turn. Bestrict our commendation to the industry and ing one day found by his father in a very seri- sanctity of their founders. The pioneers, indeed, ous humour, "What is the matter of you, were hardy men, whose work was to clear the Tom," said the Bishop; what are you ruminating on?"—

ground, bivouac among night-fires, destroy the haunts of brutes, and build habitations for themselves. But mental, as well as moral excellence has distinguished many of their successors. Educational institutions have been carefully "The reformation of myself, my lord," replied and successfully established, and scholars of no mean attainment have devoted inestimable talents to the promotion of sound learning and evangelical theology. There have they toiled unseen in the reduction of rude dialects to written form, and not only enlarged the stores of grammar by devoloping their structure, but made them the vehicle of Divine Revelation. The prisons, broke forth with-" What strike a Arwak, Calmuc, Esquimaux, Chippeway, and man?" with such a thrilling tone, that it com- Greenlandic versions of the Scriptures are the pletely overwhelmed his hearer, and awakened fruit of their exertions.-London Christian

A monument, consisting of a massive centre tablet, eighteen feet broad, and supported on either side by smaller ones, is about to be erected in the Southern Cemetery, Edinburgh, on

the grave of Dr. Chalmers.

Sixteen Thousand Persons belonging to lords persisting in their determination to prevent forth. the erection of churches.

The Free Church of Scotland has creased its income last year by £20,000. A'l BAPTIST MISSIONS .- The anniversary of the its churches are free from debt. The total raised

> Roasted coffee is said by its powerful vapor completely to render harmless most vegetable and animal effluria.

Lord what wilt thou have me to King of England,

Tharisees, on his Cyril sent as a present to Charles

ation bassador to the Sultan. Through this gentlem

met with Sir Thomas Roe, the British Am-

mg removed to Constantino-

THE REFORMED CHURCHES OF FRANCE.

THE Synod of the Reformed Churches of France has been lately in session at Paris, under an enlargement of privileges secured by the late Revolution. These churches are variously composed of Orthodox and Rationalists, and are weded to the State. The friends of evangelical religion entertained no great hopes from their late der date Paris, Oct. 11, says :--

and grounding their strength on their very weakthe foundation and the top-stone."

declining to vote. and not one voting against | will cover all expenses. Dear brother, give this

those Churches.

" Paris, Sept. 27, 1848. "Dear and well-beloved Brethren in Jesus Christ our Lord,-From the beginning of their labours, your Deputies have satisfied the most sacred of all duties, and the prime want of their own hearts, by prostrating themselves before the Author of all grace, to give him thanks for havng repaid the chain of traditions, and called our Church, after an interruption of more than eighty years, to deliberate, through her representatives, upon her dearest interests. At the same time, we have besought him to bless the work to which we have set our hands, that it may be productive of abundant and lasting fruits; and, if it is true, as the Divine Word declares, that 'the fruit of righteousness is sown in peace, we have will provide. confidence towards God that our prayer hath already been heard, for we have been kept in peace. You yourselves laid down the course of peace. You yourselves laid down the course of our proceedings; and we have but obeyed your wishes, in taking our stand more especially upon the ground of the Climber of the course of the c the ground of the Christian life and ecclesiastical

organization. But, thanks be to God, we have not contented ourselves with the attainment of a negative peace; we have happily, met each other upon the only foundation that can be laid;' that is, Jesus Christ and him crucified, our adorable Redeemer. In him we have found, for every faithful member, as well as for the Church collective ly, the true source of life, and at the same time, the most perfect of bonds. Without denying the glorious past of our Churches, their eminent doctors, their pious martyrs, and the venerable monuments of their faith, we have had no demakes free and delivers; and the bulwark of the aith, since he is its author and finisher. We, herefore, unite with true Christians of all ages who have confessed his name : we acknowledge him, with joy and love, as only Muster, our only Saviour, our only hope in beaven and on earth, where, 'to him every knee must bow, and every tongue confess that he is Lord, to the glory of God the Father.' We desire no other Mediator than he, no other rule than his Word, no other guide than his Spirit, no other salvation than that of which he is the author; and we bless God, with overflowing hearts, for having 'so loved the world as to give his only Son, that whosoever believeth in him might not perish but have

everlasting life "With these sentiments it is, dear and wellbeloved brethren, that we have put our hands to the work of ecclesiastical reorganization which you have confided to us; and with like sentiments ance of many difficulties; may he finish among you the work so happily begun, 'till we all come in the unity of the faith and of the know-ledge of the Son of God, to a perfect man, to

reconstruct and improve, is, after all, but the ex- Buffalo and Sandusky. You may purchase a ternal covering of the Kingdom of God upon through ticket from Albany to Buffalo by railearth,-that Kingdom of which the Saviour bath said, 'it is within us.' In our religious society. ficet lake steamers, and from Sandusky to Cinthere will ever be the spots and imperfections cinnati by railway; you go over this route at a inseparable from our sinful humanity: let it be recognized, at least, in the spirit which animates it, and in the fruits of righteousness, peace, completion of the Now York and Albany railand joy, which its divine head caused it to bring | way will make Cincinnati a mere environ of the

"Let us unite in imploring that our humble labours, made fruitful by the blessing of Him live and die in a hurry.

who in all things giveth the increase, may contrible to Buffalo who in all things giveth the increase, may contri-

of the Apostle, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. Amen.'

THE CLAIMS OF AUSTRIA.

One of my fellow helpers in the Gospel, brother Julius Kobner, our most gifted preacher, I am compelled to send off to Stettin, in order that the brother laboring in a flourishing church of attempts at ro-organization, and will probably realize no more than they anticipated. A correalize no more than they anticipated. A correspondent of the London Christian Times, unfield in the capital of Austria, and I deem, in The sittings of the Synod were closed on Sa-turday last, the 7th inst, after four weeks of till the above resolution was formed. In about very ardous labour, of which, as far as I can two weeks we shall have a witness, (God willvery ardous labour, of which, as far as I can judge, the only beneficial result will be a wholesome agitation excited through all the churches; a spirit of enquiry awakened; and the eventual laying of a foundation—the only foundation that is laid, which is Jesus Christ—upon which, through the blessing of a powerful and merciful God, a faithful Reformed Church may be built up again to the glory of the Lord, and for the salvation of souls. It appears more and more clearly, that the worldly edifice constructed forty, seven years ago by Napoleon is beyond repair, and that the only thing to do is to leave it to its fate, and to set up a new one on the good old fate, and to set up a new one on the good old heart swells, my soul rejoices, dear brother, foundation. Many excellent and faithful minis- when I look on what God has wrought. It was ters and laymen, who cannot yet make up their a great thing when China was opened for the Son mind to leave the building which they have so of God; but greater still when Austria was comlong inhabited, because they hope to be able to repair it, will I am confident, sooner or later, see that this is a delusion, and join those who, cannot tell what I felt, when I preached this sumnow very few in number, but looking up in faith, mer at Vienna to the Catholics, who listened with the most ardent attention. My dear brothness, are setting to work to build up a Church, er, I venture, in reference to Austria, a bold sugof which Christ, and him crucified, will be both | gestion-but not too bold to be carried out by the American and foreign Bible Society. It is this: The following "Declaration" was adopted by the Synod,—73 votes being in its favour, 7 tria. and to set about it without delay. £1000 important subject your thought—your prayer. Christ gare all he had to save a ruined world; The General Assembly of Deputies of the Re-formed Chnrches of France to the Members of will not the American and Foreign Bible Society give £1000 for the millions in Austris, who have no Word of God to read of Christ's

Our brethren who were compelled to fight against the Danes-twelve in number, but only three from the church here, have all been gra-ciously preserved, and the Spirit of the Lord preserved in the midst of the war, their missionary spirit, so that their labor has been blessed to many precious souls. In one regiment alone, there were sixteen praying men at the close of the war.

I have just now engaged four additional breth-ren to labor as colporteurs and missionaries, though as yet, I do not know where the money will come from. But it is God's work and he

I am now printing for the American and For-Now, dear brother, farewell, May Christ'

finished work be increasingly precious to us, and may we have an abiding sense of his free, so-vereign, and unalterable love and grace, that so we may be constrained to love Him who first loved us.

Yours, in the best of bonds, J. G. ONCKEN.

ALBANY, Nov. 2, 1848. The Great Western Railway from Albany, to Buffalo and Cincinnati.

The great Western railway from Albany to Buffalo is, at present, in most excellent condition, sire to diminish the no less glorious liberty of the the entire line from Albany to Rochester, a dischildren of God asserted by our fathers, or to tance of 252 miles, having been relaid with the proclaim any other authority than that of the heavy T rail. The residue of the line from Re-Eternal Word. To us, Jesus Christ is, at once chester to Buffalo, will shortly be completed, when the bulwark of true liberty, since he it is who this magnificent work, it is believed, will compare favorably with any railway in the world. It has, in fact, been determined that, in point of speed and safty, as well as in the luxurious arrangement of the passenger cars, this line of railway shall be equal to any other line in the It has been my purpose to speak at length of the system upon which this road is conducted-of its capacity since its completion -of its indomitable officers, and of the various obstacles and discouragements which the com panies have encountered and overcome, particularly since the passage of the act of May 12, 1847, compelling them to substitute the heavy rail for the flat rail.

The location of the road is highly advantageous to the inhabitants of the interior. In the location, the companies were anxious to consult the convenience of the citizens residing in the large interior towns, among which are Syracuse, Auburn, Seneca Falls, Waterloo, Geneva, Cananit is for you to receive it, in order that it may be daigus, Vienns, &c., all of which are towns of effectual and fruitful. The times in which we considerable size; it was with the view of interlive are difficult; society totters on all sides up- secting these towns, that the Auburn and Syon its shaken foundations: all is passing, all is racuse and Auburn and Rochester companies changing, all being renovated around us; but deviated from a straight line in locating the road the Word of God abideth firm, and Jesus Christ It is folly to say that they have not succeeded is still the 'same yesterday, to-day, and for ever; in him dwelleth all the fullness of the Godhead bodily, and he is ever able to save them it is the central link in the great iron road, which that come unto God by him.' Let us cleave to will sooner or later unite the valley of the Misthis Divine Deliverer; and, embracing him by sissippi with the great commercial metropolis of the world—New York. The importance of this image. Already under his blessed influence, we road is incalculable and inestimable, and the price have, in the course of our labours, experienced of its shares will increase with the increas of pothe dispersion of many clouds, the disappear- pulation and wealth. The New York and Erie road, and the parallel road in course of constructhe fullness of the measure of the stature of The business of this line has been greatly im-"The visible Church, which it is our object to econstruct and improve in the construct and improve in the construction and interest and interest and interest and interest and interest and interest and inte way; from thence to Sandusky in one of the metropolis, and it will be a happy event to eloped lovers, and off-hand men of business, who love to

bute to this happy result, and be rendered subservient to the progress of truth and charity, to the advancement of the Gospel's reign, to the union of the churches and their members, to the sanctification and salvation of every soul.

"In this hope, dear and well-beloved brethren, we offer you in conclusion, the cordial salvation laid down one track with the heavy rail, are

n Arnold , Rev P. Wilson ev. D. Way RevT L Davidson Mr. McAlpin ia, Mr. McAlpun n.Mr H. Kilmaster rne, Mr. Kinnarp W. Hurlburt Y. W. R. Stren Geo. Watson Rev. W. Smith Mr. H. Black nes. Mr. Bright Mr G. Newcomb Mr. Abr. Barber, Rev. G. J. Ryerse

. J. Crellin quareJFreeman, lamilton Burch Ir A. Smith Mr John Ellison Rev CMc Dermond

INGLIS. DASSTREET.

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