

## The Christian Observer.

TORONTO, SEPTEMBER, 1851.

**ASSOCIATIONS.**—We have received the minutes of the Halton, Eastern, Western, and Grand River Associations. The number of churches connected with the first, is 18; number of members, 1081: the next meeting of the Association will be with the Second Church in Markham. The Eastern numbers 18 churches, with 860 members: next meeting with the church in Beamsville. The Western numbers 34 churches, 1816 members: next meeting with the church in Malahide. The Grand River numbers 38 churches, 2190 members: next meeting with the Second Church in Towns- end. While many of the churches are in exceedingly low condition, it is pleasing to notice that others are prosperous. Our leanness ought to bring us all down into the dust before God. We need more conformity to Christ, more simple and earnest exhibitions of the way of salvation to dying men, and a more hearty submission to apostolic teaching and practice.

**T. MACLAY.**—We are gratified in being able to announce that this venerable and earnest advocate of the Bible Union—yea of the Bible itself, is once more in Canada. He preached in Bond Street, Toronto, on Lord's day evening, August 24, and led his audience to see the value of the Bible, by exhibiting in a most lucid and touching manner, the salvation which it reveals, through a simple faith in Christ. He has, at present, gone east, but will, next week, visit some of the western churches, and probably reach Detroit in season to accompany brethren there to the meeting of the Union in New York.

It will be observed by an advertisement of the Upper Canada Tract Society, that a Colporteur is wanted, to be employed by the year, to dispose of religious publications. He must be a pious man, and a person of business habits; one who can hold prayer-meetings, and converse on religious subjects with the families he visits. The remuneration is not large—\$150 for his services, and \$50 for a horse and waggon, per annum, besides his expenses, which are expected to be very small. A person having a horse and waggon of his own, would secure a preference, as the society desires to avoid that expense if possible. Application to be addressed to A. T. McCord, Esq., Toronto, one of the Secretaries of the Tract Society.

**EDUCATIONAL.**—We publish, another column, by request, the minutes of the late meeting of the New York Baptist Union for Ministerial Education, together with a notice of the commencement of the fall term of the Rochester University. Our brethren in Rochester offer our young men all the advantages of Ministerial Education which they have to bestow, on precisely the same terms with students from the State of New York. Whatever may be our ultimate arrangements, as a denomination in the Province—whatever educational appliances we may originate in the future, one thing is evident, we cannot at present do better than to pa-

tronise the Rochester Institution. Its location renders it as easy of access to Canada as it is to the greater part of New York; and our young men can pursue just such a course of study as they may desire at reasonable charges. We hope that young men who contemplate studying for the ministry will start forthwith, to be present at the commencement of the term.

In the United States, our denomination has under its control, 9 theological seminaries, with 19 professors, and 123 students; 19 colleges, 90 professors, and 1005 students. When shall the denomination, in Canada, have one theological seminary?

**MEMOIR OF DR. COTE.**—We are glad to inform our friends that a short memoir of our late brother Cote has been prepared by one of the ministers of the Grande-Ligne Mission, and will shortly be issued by the American Baptist Publication Society.

## RELIGION AND POLITICS.

We hear much at the present time of the impropriety of Religious Journals interfering in matters political, while on the other hand Political Journals are sagely admonished not to enter the arena of religious discussion. In our present circumstances as a nation, the simple English of all this, is, let our Legislature do violence to the Christian system, by introducing foreign and discordant elements into the government of the churches—let them mingle together things heavenly and things earthly—let them exalt, by means of class legislation, the most corrupt sects of professed Christians on the face of the earth, and keep in a position of subordination to our Right Reverend Priests and paper Lords, those who deny the right of mortals to lord it over God's heritage—let them legalize the swindlings, and guard by acts of Parliament the pilferings of those high ecclesiastical functionaries who cannot now directly, as in former days, accomplish this work for themselves—in a word, let them deal with Christianity and the rights of Christians as they please; they are a political body—their acts are political and Christians may not mingle themselves up with politics—the legitimate logical corollary from such premises is, that Christians, therefore, ought not to labour to overthrow state churchism in any or in all of its modifications. Any thing short of profound silence on such subjects is unprincipled interference; and discussion, is "godless agitation."

On the other hand our Political Journals must not meddle with any question having a religious aspect. This means, where lordly priests, sustained by their submissive subalterns seek to put, or to keep their hands in the public purse—when the offshoots of hoary hierarchies seek the legal right of maintaining the status maintained, and of practising the usurpations practised by their illustrious progenitors in Europe—when ecclesiastical corporations seek unlimited power wherewith to be tyrannical at will—or government grants to bolster up a ridged sectarianism—in a word when such men or such corporations, trample upon civil rights or civil equality without compunction or ceremony; when they ask what they desire, and demand from the State what they please, their thoughts, words and actions being religious, let those wicked sinners who drive the quill political

beware how they intrude within the sacred precincts of such holy matters—let them remember that the brand of "godlessness" is instamped upon every line which they pen, especially against clerical usurpations or sectarian demands.

It would doubtless prove very satisfactory to the friends of State endowments could they succeed, by any means in gagging the press—but this, in this age and in this country, must be a hopeless task. Positively they cannot be accommodated. If the State will interfere with religion, religious people, who prize the simple gospel as delivered to man by holy men of old, must, as they love truth and the souls of men, correct in a lawful manner, the wanderings of the State. And if men under the garb and in the name of Christianity will cast themselves into the arms of the State, and authoritatively, or coaxingly, seek the destruction of civil and religious equality, and furthermore seek to possess themselves of public property—the political press is recreant to its trust, if it fails to defend the interest of the mass, and expose and rebuke the arrogant and avaricious claims of the few. Politicians can only be entitled to exemption from the rebukes of the religious press, by undoing that mischief that legislation on religious questions has effected in Canada, and henceforth and forever, as legislators, leaving Christianity to take care of itself. On the other hand ecclesiastics can only hope to escape the rebukes of the political press by taking their hands from the public treasury and repudiating State interference in religious matters. So long as a vestige of church and stateism remains in the land, so long must religion be mixed up with political questions, and as a matter of necessity, so long must such questions be discussed by religious men. *Sever the unholy alliance and the agitation will cease.*

These are not the times now ours the circumstances in which an innocent silence can be preserved. We are on the brink of an election, big with untold consequences; which, must effect for weal or woe, the highest interests of unborn generations. State churchism, or voluntarism; religious inferiority or religious equality; endowed sectarianism or an untrammelled gospel, are issues which are before us; issues depending upon the votes of freemen. What a fearful responsibility is it for men in such circumstances to possess the elective franchise? What a trust is, in the providence of God, committed to them, and what guilt must rest upon their souls if they abuse that trust. Many who will vote at the coming election, will never vote again; it may be, the reader will be amongst the number; it therefore becomes every man to act in the fear of God, and do what he can, to save the gospel from the corrupting alliances which worldly wisdom seeks to establish.

Anti-state-churchmen are at present brought to a stand by the announcement of certain new arrangements into which certain parties in and out of this city have entered, for the purpose of harmonizing reformers at the polls. The *Globe* demands that light be immediately given to the country as to the precise nature of those arrangements. In this we entirely sympathize with the *Globe*, and the more so, that we have heard the "high contracting parties" maugre their union with anti-state-churchmen, recently, speak and vote in the Legislative Assembly, in direct opposition to the long cherished principles of their constituents on ecclesiastical questions. The *Examiner*, however, informs us that there is to be no compromise of principles, and having full confidence in the integrity of that veteran journal, we shall expect when the mist has cleared away to find a plan by which the people will be enabled harmoniously to rid themselves of those representatives who have betrayed their interests. In the mean time, let the friends of civil and religious liberty be on their guard, scrutinize the conduct of those who offer themselves as candidates for their suffrages; and as soon as we ascertain the names of the parties so offering themselves, we shall deem it our duty to place their votes on ecclesiastical matters fairly and fully before our readers.