

THE ROCKS OF CALVARY

In Fleming's *Christology*, it is stated that an unbeliever visiting the sacred places of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow traveller and said, "I have long been a student of nature, and I am sure the clefts and tents in 'his rock were never done by nature, or any ordinary earthquake; for, by such a concussion, the rock must have split according to the veins and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake, and reason tells me it must always be so. But it is quite otherwise here, for the rocks are split athwart and across the veins in a most strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monuments of a miraculous power by which God gives evidence to this day of the divinity of Christ."

HOW TO MEET AN INFIDEL.

In the year 1827, a devoted young man then studying for the ministry, was requested to preach in a town in this state, and the meeting was held in the evening at a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's word. The president of an infidel club arose, and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you."—When the services closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour forth his contempt for the Bible. "Stop, sir, stop," said the student. "Let us commence right, and then we shall end well.—Do you believe there is a God who made all things? that there is a God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"I certainly do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe, to direct us to the rejection of that Bible if it be false, and, if it is true, to receive it. We do not want to be deceived."

The man hesitated, and said, "I never pray; I do not believe in prayer."

"Never pray, do not believe in prayer when your God has done so much for you!—never thank him for his goodness! Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, compare right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions, and asked them to pray, and they both declined. With indissoluble feelings he knelt, and with great freedom poured out his whole heart to God.

As soon as he had finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said—"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had disbanded.—*Louisville Herald.*

NEVER SHOP LATE.

READER! have you ever seriously considered the sad privations endured by the assistant shopkeepers of various trades? Employed, as thousands of them are, in an impure atmosphere, and always upon their legs from six or seven o'clock in the morning till nine, ten or eleven o'clock at night; a moment's reflection must show that their condition is one seriously opposed to their health, to their moral and intellectual improvement, to their usefulness, and to their happiness.

Do you desire to remedy this crying evil, and ask how it is to be done? The answer is a very plain one—Resolve never again to be seen in any shop after six o'clock in the evening; and protect (by patronising) those tradespeople who now close at an early hour.

Do this, and induce all whom you can influence to follow your example, and you will have done your part towards the removal of a system which is a scourge to humanity, and being in addition wholly unnecessary, is a foul stain upon the country in which it exists.

SALTING PORK

It is important to have the pork well cooled before salting. And it should not remain unsalted very long after cooling. It should never be allowed to freeze. It should always have a great supply of salt, and of the strongest quality, and brine should be made and poured into the barrel. For if nothing but water is put in with the salt, the pork may be injured before the salt is melted enough to make good brine.

The meat should have a weight upon it to keep it under the brine; for if pieces of meat are permitted to rise above the brine, and remain there for any considerable time; they will be tainted, and will not taste sweet as salted meat always will.

A wooden cover is often used to keep the meat under the brine, but a stone cover is better. A hole may be drilled in a stone cover, and a handle inserted at a very small cost.

In regard to the scum that our correspondent speaks of, we say that standing pools of water, either salt or fresh, will have a scum on them. Agitation is the remedy which nature provides. The ocean is agitated to keep it pure, and agitation, coupled with salt, is effectual.

Ponds have impure water—and why? Ponds of small dimensions are not agitated enough. As a general rule, the larger the pond or lake, the purer will be the water, and more free from scum. Running brooks have purer water than ponds, because in running, the water mingles with the atmosphere—the grand purifier of all things.

Motion, in streams of water, brings all the full or riley matter in contact with other matter on the bank that has an affinity for it—so that a long brook may run itself pure though it may have been affected with filthy matter near its source.

Agitation of the pork barrel daily, will have the effect of preventing the accumulation of scum on the surface—but if this is not convenient, the white surface may be skimmed off as often as it rises.

It is quite important to every family to have good salt pork. It is the very cheapest meat that we can procure—and for cooking vegetables it is the best that is used. It needs no butter to enrich it—but it enriches all with which it comes in contact. Farmers should not fail to have a supply of pork in the cellar. Then, if the butcher forgets to come, there will be something for dinner.

LEGACIES FROM THE LATE ROBERT KETTLE.—The late Robert Kettle, Esq., Glasgow, has left upwards of £3000 to the Baptist Mission Scheme, the same sum to the Baptist Mission Scheme in the Highlands and Islands, a like sum to the Glasgow City Mission, and the same amount to the Scottish Temperance League, of which he was President at his death.

BAPTISMS IN GREAT BRITAIN.

ROCHDALE.—On Lord's-day evening, Oct. 1, at the Baptist meeting, West-street, Mr. W. F. Burchell, pastor, baptized two young persons on a profession of their faith in the Lord Jesus, after a discourse on Rom. iv. 3, "What saith the Scripture?" On the following Lord's-day morning, Oct. 8th, at Ogden, a rural, quiet, and retired place about four miles south-east of Rochdale, three young men were baptized on a profession of their repentance toward God, and faith in the Lord Jesus Christ.

NEW PARK-STREET, LONDON.—On the last Sabbath in October, Mr. Walters, after a discourse on "Baptism for the dead," baptized five persons, on a profession of their faith in the Lord Jesus Christ, in the presence of a large congregation. Others are waiting for baptism. May the Lord continue to bless us!

EDINBURGH: LEITH-WALK.—Three professed believers in the Lord Jesus were baptized by the pastor, Mr. H. J. Betts, on Wednesday evening, 22nd instant.

BAPTIST CHAPEL, MILL STREET, BEDFORD.—On Lord's day morning, November 23, 1852, our little church experienced a time of special refreshing from the presence of the Lord. Our pastor preached a very solemn and appropriate sermon on baptism from the words, "What mean ye by this service?" to a large and attentive congregation, after which he immersed six disciples, one male and five females, most of whom the fruits of the ministry in this place. There are several others under deep concern about the salvation of their immortal souls.

SUNNYSIDE, LANCASHIRE.—On Lord's day, Nov. 23, 1852, the ordinance of believers' baptism was administered by Mr. A. Nichols, in the new Baptist Chapel, Sunnyside, to three young men; one of whom was one of the trustees of the chapel, and two from the young men's Bible class; and on Sunday morning, Dec. 5, 1852, Mr. Nichols baptized another young man.

MARRIED.

On the 1st ultimo, at the residence of the bride's father, by the Rev. J. Baird, Baptist minister, of Port Hope, Mr. Samuel Heakes, King Street, Toronto, to Elizabeth, only daughter of Mr. Robert Ryley, Earsham Cottage, Port Newcastle.

On the 29th December, by R. L. Tucker, at the residence of the bride's father, Mr. Wm. Smith, Merchant and Postmaster of the Uxbridge village, to Miss Martha Kensey, teacher, of the township of Scott.

On the 12th ult., by the Rev. J. Winterbotham, Mr. P. A. Simmons, of Paris, to Miss N. Stackhouse, of Blandford.

On the 16th ult., at the Baptist parsonage, in Barnston, Mr. Michael Heath, of Georgeville, to Miss Susan Buckland, of Barnston.

In Toronto, on the 27th ultimo, by the Rev. Dr. Pyper, Mr. Thomas Ramage, of the Gore of Toronto, to Miss Maria Mercer, of Etobicoke.

DIED.

At her son's residence, Church Street, Toronto, on Thursday, 27th January, aged 81, Margaret Ewing, relict of James Buchan, Esq., merchant in Glasgow.

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