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# CHRISTIAN OBSERVER.

VOL. I.

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No. 2.

## Poetry.

### THERE LIVED A MAN.

Once in the flight of ages past,  
There lived a man—and who was he?  
Mortal! howe'er thy lot be cast,  
That man resembled thee.

And joy and grief, and hope and fear,  
Alternate triumphed in his breast:  
His bliss and wo—a smile, a tear!  
Oblivion hides the rest.

The bounding pulse, the languid limb,  
The changing spirit's rise and fall,  
We know that these were felt by him,  
For these are felt by all.

The annals of the human race—  
Their ruins since the world began,  
Of him afford no other trace  
Than this—THERE LIVED A MAN.

## Doctrine and Duty.

### MISTAKES ON CONVERSION.

BY THE REV. JAMES LISTER.

A Christian church is a society of Christians; and as we cannot search the heart, and have no right to search it, we are to believe them to be Christians, who give evidence of being renewed in heart. "If any man be in Christ, he is a new creature, old things are passed away; all things are become new." If churches receive into their number persons who do not show by their experience and conduct that they are "born again," the glory is departed, and a door opened for declension in doctrine, in order, and moral conduct. But what is conversion? Let me advert to some common errors and mistakes on the subject. I shall state them as briefly, yet as perspicuously, as I can.

1. An infidel may be led to renounce his unbelief and embrace the truth of christianity. This is a great and most beneficial change, and may be eventually a step to his eternal welfare. But a belief of the truth of christianity does not involve either a knowledge of wherein vital godliness lies, nor a cordial submission to evangelical truth.

Some superior defences of revelation have been made by writers who have given no proof of personal religion.

2. A man may change his religious views, and remain unconverted. He may quit one department of the visible church and join another. The Churchman may become a Dissenter; the Wesleyan become a Calvinist; the Independent become a Baptist, the Papist become a Protestant: such changes, in perfect sincerity, are not unfrequent, and are beneficial as far as they go, but they do not, in themselves, involve a change of heart, and may be experienced by such as afford no proof of godly fear or love to Jesus Christ.

3. Terrors of conscience are not conversion. They often, indeed generally, more or less attend it. No man can be changed savingly who does not repent of sin, and no repentance can exist without some degree of distress from an awakened conscience. But terrors with great alarm and overwhelming fears often spring only from a clear view of the results of sin and its true wages in the eternal world. Many have been occasionally alarmed by dangerous sickness, or a rousing sermon, or an imminent danger, or a faithful reproof, who have never entered the narrow gate of sincere application to the Saviour.

4. Reform in conduct is not conversion. Conversion does necessarily produce morality, but morality may be found in much loveliness where religion is wanting, nay, where it is neglected, or even rejected. Experimental christians would not readily admit the personal godliness of decided Socinians, while it cannot be questioned that among them, and among those Quakers who are anti-evangelical, fine specimens of correct and high-toned morality abound. Nor is it uncommon (and let us rejoice in the fact) that Temperance Societies have operated in many instances to reform the life, though they have not renovated the inward man.

5. Delusive experiences have been taken for conversion. One or two specimens may suffice. A person may be deeply impressed with the danger of his state as a sinner, and may be much employed in the use of the means for obtaining relief, he reads, prays, attends sermons, meets with serious persons, and devotes time to self-examination and reflection. On some oc-

casions, when alone and depressed in spirits, and fearing his unfitness to stand before God's bar, he is anxiously looking round for some gleam of hope. In this state he hears or thinks he hears, a voice saying to him, "Be of good cheer, thy sins are forgiven." His distress vanishes, and he concludes that he is now in safety with God.

Another obtains relief from doubts by a dream. If scripture authority be admitted, dreams have been employed by Him who knows best how to work on the human heart, to alarm and teach, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job xxxiii 15, 17). The lives of some most eminent servants of the Lord bear ample testimony to the fact, that dreams have been sent to promote their highest interests. John Bunyan and Colonel Gardner are instances. But the abuse to which I refer arises from ignorance or presumption. A man who knows not the method of a sinner's justification before God, a stranger to the wickedness and deceitfulness of his own heart, is concerned for his salvation, and looking after some prop of confidence. He dreams that he has been in heaven and seen its beauty and grandeur; or that he has beheld the Lord on a cross, looking at him affectionately; he awakes, and concludes that the dream is a message from above to assure him of his safe condition.

Another obtains peace by the application of some part of the Holy Scripture to his own circumstances. He opens the sacred volume and his eye fixes on the words "I am he who blotteth out your sins," or "Come, though your sins be as scarlet, they shall be as wool." It is not the view here given of the character of the God of salvation, or any impulse by the words whereby the reader is led to Jesus, which becomes the spring of eventual comfort. No, it is the fact that the words have presented themselves to the mind and laid hold of it. This is the ground of hope.

6. Excited feelings may be put for a saving change. A revival has taken place. The gospel is preached faithfully and earnestly, providences are sanctified, the chapel or church is crowded, many are constantly affected, and sinners are drawn

to Christ from different classes, and probably from the relatives and friends of the individual. His feelings being strongly roused, and having found no satisfaction in the ways of sin, or folly, or irreligion, and believing these converts to have attained true comfort in their surrender to God and his ways, he decides to follow their example, and unite with the people of Christ. He does so he is received, and conceives that all is right. But alas, he has never been brought off from self-dependence, and built exclusively on the Redeemer. His joys soon vanish, and he withereth away.

7. False foundations may be laid, on which a man may repose his trust, and neglect genuine conversion. Many who have the scriptures in their hands, and who should know at least the elements of Gospel truth are so far mistaken as to ascribe a saving efficacy to the participation of christian ordinances—Baptism and the Lord's Supper.

No substitute can be provided for conversion, or, in other words, for repentance towards God on account of sin, for faith in Christ for his salvation, and for a surrender, on these grounds, to the service of the Redeemer.

#### BROKEN THINGS.

BY THE REV. J. JENKINSON.

What a world of broken things is this in which we live! We daily walk over broken stones, feed on broken grain, and are warmed with broken fuel; whilst every lumber room probably contains broken toys, broken working tools, broken articles of household furniture, and other broken things besides. Every coachmaker's yard exhibits broken vehicles, with broken axletrees, broken springs, broken shafts, or broken wheels; and every infirmary is occupied by patients with broken thighs, broken legs, broken ribs, or broken constitutions.

Yes, verily, this is a world of broken things. And, alas, this is true in more solemn and important respects than these we have enumerated.

*The law of God has been broken.* The substance of that law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself" (Matt. xxii. 37—40). This law, like its Author, is "holy, just, and good,"—holy in its nature, just in its requirements, benevolent in its tendency. Yet, holy, just, and good as it is, it has been broken universally, constantly, fatally. Hence the certainty that by the deeds of the law no man living can be justified. Hence our guilty, lost, and ruined state. Hence our need of divine mercy. Hence the suitability and preciousness of the work of Christ who was made a curse for us that he might

redeem us from the fearful, but righteous, sentence of the law which we have broken.

*The covenant of works has been broken.* Reluctant as we should be to hold ourselves responsible for every thing which has been said on this subject, we think it cannot be reasonably controverted, that the relative position in which the father of mankind was originally placed, was substantially that of a representative of his posterity; nor, that this necessarily involved an engagement or covenant that obedience on his part should ensure his blessedness and theirs, disobedience entail upon himself and them terrific retribution. Sad, unutterably sad, is the reflection, that the latter of these alternatives has befallen us. The covenant has been broken; its advantages abandoned; its penalties incurred! Thus "by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. v. 12).

"Bless'd with the joys of innocence,  
Adam, our father, stood,  
Till he debas'd his soul to sense,  
And ate the unlawful food.

"Now we are born a sensual race,  
To sinful joys inclin'd;  
Reason has lost its native place,  
And flesh enslaves the mind."

This covenant and its infraction seems to be intentionally illustrated by that which was made with the Israelites at Sinai, concerning which we read, "If . . . ye break my covenants: I also will do this unto you: I will even appoint over you terror, . . . and I will set my face against you," &c. (Lev. xxvi. 15—17). Yet in this case, as in that of our first father, regard neither to the divine Author of the covenant, nor to its promises or its threatenings, was sufficient to induce compliance with its requirements; for thus saith the Lord, "Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they break, although I was a husband unto them), saith the Lord" (Jer. xxxi. 31, 32).

*The bonds of divine authority have been broken.* The language of unregenerate men in reference to Jehovah and his anointed, virtually is, "Let us break their bands assunder, and cast away their cords from us" (Ps. ii. 3). And, alas, though not fully, they too fearfully succeed. In their infatuation they break through the fence with which God in his goodness had encompassed them, reject his controul, abuse his benevolence, despise his authority, defy his omnipotence, provoke his justice, and arouse his wrath!

*The sceptre of peace has been broken.* Peace ever follows in the train of purity

(James iii. 17), and flies from the transgressor, as the timid partridge flies from the sportsman. No wonder, therefore, that amongst beings so sinful as man her influence has been broken. The peace of the world has been broken. War,

"The direst scourge off'nded Heaven e'er sent  
From hell's abyss for human punishment."

is at once the fruit and the penalty of sin. The peace of nations has been broken. Sin makes every man selfish; and thus excites anger, strife, envy, discontent, hatred, and a thousand other evils inimical to national prosperity and peace. The peace of families has been broken. How frequently is discord found where religion, reason, natural affection, and true self-interest might be expected to ensure uninterrupted harmony and love. Peace of conscience has been broken. This is the natural, the inevitable result of enmity to God: for where peace with God is absent, lasting peace of mind must necessarily be wanting.

The limits within which it is requisite to restrict our remarks, prevent our specifying other things whose fracture furnishes occasion for unmingled regret. We may, however, notice one or two of a somewhat different character.

*The body of Christ has been broken.* That body which was prepared expressly by God himself as the meet associate of his divine nature, was lacerated by scourges, tortured by crucifixion, and pierced by the spear. Still we question whether either of these is the chief thing denoted by our Lord's reference to his broken body. His heart was broken! not merely in a figurative sense, but literally. An eminent physician has recently shown that, great as are the pains of crucifixion, it is highly improbable that these alone would have occasioned the Saviour's death within the space of six hours. He, therefore, infers that he died of a literally broken heart; a fact which appears to be amply evidenced and designedly indicated by the statement of the evangelist, that "one of the soldiers pierced his side, and forthwith there came out blood and water" (John xix 34); his heart being ruptured by excessive agony, its contents had flowed out into the pericardium (or heart-bag), and had there naturally separated into crassamentum and serum, which in common language may, without impropriety, be termed blood and water.\* Nothing can present a more striking proof of the intense and overwhelming anguish which our Redeemer suffered; nothing more forceably demonstrates the desert of our transgressions; nothing, therefore, more deserves to be borne in mind in the ordinance which he expressly instituted for the perpetual commemoration of his death. Hence the pro-

\*Dr. Stroud on "The Physical Cause of the death of Christ."

piety and force of his injunction, "Take eat, this is my body which is broken, for you: this do ye in remembrance of me."

*The sinner's heart has, in many instances been broken by divine grace.* "The services of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17). In this and similar passages, the phrase, "a broken heart," is, of course, to be understood figuratively. It denotes nearly the same thing as repentance. It essentially includes sorrow for sin and hatred to it; and is, therefore, indispensable to salvation; for the faithful and true witness has said, "Except ye repent ye shall all likewise perish" (Luke xiii. 5). But to all who feel this brokenness of heart the greatest encouragement is given, for "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Ps. xxxiv. 18). "He healeth the broken in heart, and bindeth up their wounds" (Ps. cxlvii. 3).

These things have been broken, others will be so.

*Wicked men will be broken.* "The adversaries of the Lord shall be broken in pieces" (1 Sam. ii. 10). "He shall save the children of the needy, and shall break in pieces the oppressor" (Ps. lxxii. 4).

*All the kingdoms of earth must be broken.* Where is now the kingdom of the Pharaohs, or that founded by Nimrod? Where the empire of Alexander, or the more mighty and durable one of Rome? All of them have been broken to pieces. And even thus will it be with those now existing; not excepting even that of our own beloved land: for the supreme ruler has said, "As the vessels of a potter shall they be broken to shivers" (Rev. ii. 27).

But amidst the broken things which meet us on every hand, and the more terrific breakings which will hereafter be exhibited, there are happily some things which never can be broken.

The covenant of grace cannot be broken, for it is "an everlasting covenant, ordered in all things and sure." The promises of God cannot be broken, for "they are all yea and amen in Christ Jesus, to the glory of God by us." The chain with which He binds his enemies cannot be broken, for it is the power of the Almighty. The kingdom of Christ cannot be broken, for though all other kingdoms, whether resembling iron, clay, brass, silver, or gold, are destined to be broken in pieces, and to become like chaff of the summer threshing-floor, yet the kingdom which the God of heaven has set up can never be destroyed. "That kingdom shall not be left to other people. It shall break and consume all these kingdoms, and it shall stand for ever, even for ever and ever" (Dan. ii. 35, 44).

Idleness renders us unfit for everything.

### SECULARIZING THE CHURCH.

*From the Millennium Harbinger.*

The introduction of the world into the church, by christening infants in the name of the Godhead, is no trivial affair. The door into the church is, in all nations where this Papal rite obtains, thus made as wide as the door into the world. Indeed, there are not wanting those who argue, that if the parent be a member of the church, for that same reason his offspring, male and female, are born in the church. Hence some of our Protestant ministry assume, in open day and before the world, that infants are not to be baptized to make them members of Christ's church or kingdom, but because they are so already by natural generation. They argue from an analogy which they first assume, viz., that baptism is but Christian circumcision, standing in the same place and covering the same ground; and, therefore, as Abraham's male offspring were circumcised, not to make them his children, but because they were already his children, therefore Christians should baptize their sons and daughters, not to make them Christians, or members of Christ's church, but because they are born members of that church, in virtue of the covenant which God made with Abraham. And when any one is so sceptical as to ask them why they baptize female infants, inasmuch as none but Abraham's male descendants were circumcised, a very popular and much approved response is, "That Christ came to enlarge our privileges rather than to intrench upon them, and he demonstrates his superior magnanimity and generosity in taking our girls as well as our boys into his spiritual kingdom."

Of the two schools, those who baptize infants because they are born Christians, and those who baptize them to make them Christians, I am not able to say which is the wiser or more magnanimous. I will only say, that so long as the practice wants a divine precept, or an approved example from Jesus Christ or his Apostles, we must regard it as a waste of genius, or learning, and of time, to attempt to decide, where doctors so pious and profound are constrained to differ. We baptize those first taught and constrained to believe, merely because Jesus Christ did not say, according to the common version, baptize them first and then teach them; but because he did say, teach the nations, then baptize them, &c.

If this be not to carnalize and secularize the church, and so far as a nominal Christianity obtains, to bring the whole world into the church without illumination, faith or penitence, I ask how can this thing be done? To how little purpose, in this view of the matter, did the great Teacher say—"My kingdom is not of this world," if the

whole world, wherever his kingdom exists, be brought into it by virtue of natural birth and baptism into the name of Father, Son, and Holy Spirit.

These churches by law established, and those of the same faith and order with them, not by law, but by assumption established, to be the church of Jesus Christ, divide their members into two classes, technically called "communicants" and "non-communicants," with reference to one institution, although really all communicants in their theory and practice of infant baptism.

This, according to the apostolic style, is an unanswerable argument against their theory of church organization, provided only that Christianity is fully taught in the Christian scriptures. For who does not read, in the New Testament, as much about "Purgatory" and "Peter Pence," as about "communicants and non-communicants," in the Church of Christ?

A change of names is always necessary when a change of things occurs. A "vicar of Christ," an "arch bishop," a "prebendary of St. Paul's" or St. Peter's" are not, indeed, more foreign to the language of inspiration than "infant baptism," "church communicants," and "church non-communicants." But such new coin from the ecclesiastic mint is indispensable. They have new institutions, new ordinances, new manners and customs, and must have a new nomenclature.

Having, then, seen that infant baptism is not only a door into the church, but the great door into all secular and national churches, and all other communities called by whatever name: Papistical, Prelatical, Presbyterian, Congregational, or Methodist, let us carefully glance at its tendencies.

These all receive into the church the infants born of the flesh, and put upon them the awful and glorious names of Father, Son, and Holy Spirit, with sanctified water and prayer; and then, in some form or other, teach those baptized, sprinkled, or aspersed babies, as soon as they can learn the Lord's prayer and the ten commandments, to answer certain initiatory questions in such a way as to cause them to believe that they were in good faith, and by divine authority, initiated into all the rights, immunities and honours of the true church and kingdom of Jesus Christ, by the efficacy of a few drops of water, sprinkled on them when speechless babies; and, of course, without their knowledge or consent.

The most prominent of the Protestant churches teaches its offspring that the benefits conferred upon them by this affusion are such as to constitute them "members of Christ, children of God, and inheritors of the kingdom of Heaven." And not only this, but that they did vow three things in their baptism—1. That they should "re-

nounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2. That they should believe all the articles of the Christian faith. 3. That they should keep God's whole word and commandments, and walk in the same to their life's end."

It is not true that their god-fathers did thus vow for them severally in their individual names. Yet they are taught to regard themselves as thus obliged, by their spiritual representatives, and at confirmation are in duty bound to take upon themselves formally, in their own individual persons, to do those things in consequence of said obligations assumed for them by their spiritual fathers, not one of whom for the most part, has either faith, or hope, or love, in the Christian sense.

Other Pedobaptist communities virtually, if not to the same extent, follow their example. Now, as the great majority of all Protestant Pedobaptist societies are children sprinkled in infancy, what can we think of such institutions as constituting the church of Jesus Christ? Can such communities, of fathers and sons sprinkled without faith and repentance, be essentially, or substantially, the same as those to whom the holy Apostles addressed their letters? Can we address them as "a chosen generation, a royal priesthood, an holy nation, a peculiar people?" Could we exhort such "to shew forth the praises of him who hath called them out of darkness into his marvellous light?" Could we congratulate them as those "who in time past were not a people of God, but are now the people of God;" as those "who had not obtained mercy, but now have obtained mercy?" Could we address them as "by one Spirit, all baptized into one body, whether Jews or Gentiles, and made to drink into one Spirit?" Could we say of such a people, that having been baptized into Christ, they have put on Christ! Who could, with any respect to truth, so regard or represent them in virtue of their infant church membership!

Now, if such be the condition of all Pedobaptist churches—assemblies of persons, the great majority of whom are "christened" babies and striplings, and "non-communicating" adults, can we regard them in any other light than masses of carnality, differing only in some of the forms of a reflected civilization from those who are yet regarded in the light of unconverted pagans? Their sins and follies,—their pride, avarice, and cupidity, are more genteel and fashionable, than the rough and uncourteous vices of the rude barbarian.

They occasionally display the vices of the Pagan world, but with more polished manners and more polished weapons than with the war-whoop, club, and tomahawk of the wild Indian and ferocious savage. But still the baby-sprinkled duelist, the courteous land pirate, and the smiling, cheating,

swindling trader, are alike prompted by the same spirit, and impelled by the same motives.

True, indeed, that in these communities there are pious and virtuous persons who are bewailing the apathy and indifference, or the positive and flagrant vices of some, nay, of many of their non-communicating brethren. But I am not speaking of the communicating class of the secular churches. These are but a very small portion of the church, and of that small portion there are not a few that give no clear indications of spiritual life. In a church of one hundred families, averaging five persons each, there are seldom more than one hundred communicants. But the four hundred so-called baptized non-communicants, though in virtue of their "infant baptism," as much members of the church as the others, give no symptom of a new heart or a new life. They are as dead in trespasses and sins, as the wild man of the woods.

Not long since, Italy and Spain, as well as Geneva, Scotland, and Holland, were almost all "christened," i.e. "sprinkled into the name of the Trinity," and constituted members of secular churches, both Romanist and Protestant. Of these, not more than one in five partook of the symbolic loaf, or tasted the mystic cup. But there remain, in all these, four-fifths of non-professing christened men and women. Almost all the crimes of every malignant hue, are perpetrated by these non-communicating baptized infidels—members of Christ's mystic body, the church: baptized, but not communicating members. These always give character to the profession. If three or four in every five baptized persons are, to all intents and purposes, men of the world, whether polished or unpolished sinners, the community that has owned them by baptism, is morally chargeable with all their sins, and must bear the infamy and the guilt. There is no apology for them. They must excommunicate them, declare them unbaptized pagans, or sprinkled infidels, and never as constitutional subjects of an institution indicating a death unto sin, a burial with Christ, and a resurrection to a new life.

#### A MOTHER'S INFLUENCE.

The influence of a mother upon the manners and salvation of her children, especially the latter, is probably greater than that of all other created beings united. On you chiefly depends, under God, what your children shall be in both worlds. If you lose your authority over them, you lose, of course, the chief part of your influence, and then your children lose the choicest means which God has appointed for their happiness here and hereafter. If you once form such habits of management as to lose your authority, you never can regain it; for not

only your own habits will stand in the way, but the confirmed habits of depraved and untamed children, who will no longer brook restraint. The present is your forming period. Two or three years will settle the question unchangeably, (especially if the habits are wrong,) whether you are to have a government which will form your children to honour, and glory, and immortality; or one which will leave their own corruptions to take their natural course. God will certainly hold you answerable for those young immortals. Make the management of your children the object of your most anxious exertions, and the subject of your agonizing and unceasing prayers.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning: but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish and when the child is not subdued by the first threat, repeats it half-a-dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and indicating only the heedlessness of children, and perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity and even the gravity of authority should be reserved exclusively for cases of disobedience or depravity, or for the prevention of serious evil. A perpetual fretting at children for little things will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, and seldom performed, that had a particle of efficient government.

4. Establish the unchanging habit of commanding a child but once. Cost what it may, break the child down to obedience to the first command, and when this is once done, if you are careful never to let disobedience escape punishment of some kind or other, and punishment that shall be effectual and triumphant, you will find it not difficult to maintain your absolute authority. —E. D. Griffin.

THE CHRISTIAN MINISTER.—Study not only to preach exactly, but to live exactly: let the misplacing of one action in your lives trouble you more than misplacing of words in your discourses. This is the way to succeed in your embassy, and give your account with joy.—F'level.

## DESIGN OF THE ORDINANCE OF BAPTISM.

It should never be forgotten, that our Lord has not enjoined a single duty on his disciples, without connecting that duty with an especial design; and it is highly probable that a due regard to the design of baptism would go further than all the learning and ingenuity that have been employed to point out the nature of the institution, the manner in which it should be attended to, and the character of those on whom the obligation of being baptized immediately devolves. And since it is only in proportion as a correct view of the design of an institution is maintained, that a consistent and scriptural service can be rendered unto God, it is exceedingly desirable that we should examine his will respecting the object for which baptism should be submitted to by his servants and friends.

From the sacred volume, it appears that baptism was that act by which those who heard the gospel avowed their faith, and by which they professed to be dead and buried to former habits, and to arise to a new scene of action and employment; hence it invariably stood as the commencement of a Christian profession in the conduct of primitive believers, when no profession of Christianity could have been considered complete without it. The object of John the Baptist was to prepare a people for the coming of the Lord, when those who listened to his doctrine and complied with his direction were baptized as a manifestation of that change which they professed on this subject, and by which they were professedly introduced into a new state of things relative to the approaching kingdom of God.

Our Lord was born under the Jewish dispensation, and remained in a state of privacy and comparative obscurity till he began to be about thirty years of age, when he came to Jordan unto John to be baptized of him, as the means of assuming a new and public character, and being buried in baptism, he gave believers an example that they should all imitate. In the commission which our Lord gave to his disciples, he commanded them to preach the gospel to every creature, and to baptize them that believed it, as the appointed means of manifesting the surrender of themselves to his cause, and of their engaging in his service. On this principle, Saul of Tarsus was exhorted to "arise and be baptized, and to (professedly) wash away his sins." So Peter, alluding to the ark, says, "The like figure whereunto baptism doth now save us, being the answer, or profession of a good conscience." And Paul, when writing to the Galatians, says, "As many of you as have been baptized into Christ, have put on Christ." As a person enlisting into the service of his country, puts off his usual habits, and puts on those of a soldier. And as no man has

a right to claim the honour and privileges of a soldier till he has put on his regimentals, so the claims of a person to the honour and privileges of a Christian are defective, till he has put on Christ by being baptized in his name.

In his epistles to the Romans, Paul says, "We are buried with him by baptism unto death, that, like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." And then, writing to the Christians at Colosse, he reminded them of their being buried with him by baptism, in which they were also risen together with him, when he adds, "If ye then be risen with Christ, seek those things which are above;" that is, not consistently with the profession you have thus made. And to those in Rome, who had been baptized, he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord;" thus invariably supporting the principle, that those who were made disciples by conversion, should shew their discipleship by being baptized, and that so professing and avowing themselves to be the disciples of Christ, they were bound to observe all things whatsoever he commanded them, and to expect to enjoy all things whatsoever he had promised them.

1. This view of the subject is calculated to mark the nature of Christian baptism; for if baptism be designed to represent the washing away of sin,—a complete surrender to the service of God—a being dead unto sin, but alive unto God—a being buried to former habits, and arising to newness of life, no form can so completely represent these ideas as that of immersion.

2. This view of the institution is equally calculated to point out the proper subjects for Christian baptism, which, being both a token and expression of personal dedication to the service of the Lord and Saviour, marks the subjects as rational, responsible, and voluntary agents. And baptism is an avowal of faith in the Redeemer, and the answer of a good conscience toward God; then it makes the subjects as converted characters, professing themselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ; and thus believers' baptism, like every other act of acceptable service, is the result of instruction, conviction, and faith, in the truth and importance of Christianity, and is a reasonable service, which can only be performed by rational beings.

3. This view of the subject is calculated to mark the relative situation which baptism occupies in the Christian scheme. If it be a putting on Christ, as the means of professing Christianity, or of engaging in the service of Christ, then the design of the institution places it at the commencement of a Christian profession, being the appointed means of making such a profession, and of

the believer making a personal and visible surrender of himself as a living sacrifice, holy and acceptable unto God, through our Lord Jesus Christ.—*Primitive Church Magazine.*

## THE SIMPLICITY AND DIFFICULTY OF BELIEVING.

The act by which the soul casts itself upon Christ for life and salvation is most simple, and yet most difficult. It may be thus illustrated: Suppose a person standing upon a high precipice, from which there was no method of descent but one. He must step from the edge of the precipice upon a board, and seat himself on a chair placed thereon; and then he is assured that he will, by the means of hidden machinery, descend in safety. He is told hundreds have done so before him, that the method is perfectly safe, and that nothing can be more simple and easy. He has only to venture on the board, seat himself, and descend. We can imagine that such a person would say, "Yes, but the gulf beneath; how dreadful is the thought of being suspended over it!" In reply, it is argued, there is no other way; the wind is howling round you; in a moment you may be swept down; the means have never failed yet; it is only to go forward a step or two and sit down." At last, after long hesitation, and with much trembling, the step is taken; all is found to be true, and surely nothing could be more easy and simple. This illustration has another side. Imagine some one persuading the person on the precipice to try to slide down it, trusting to his hands and feet. His true friend warns him of the attempt; tells him all have failed who have tried; shows him the bones of those who have perished in the attempt; and yet he ventures and perishes also. The first case exhibits faith, the second unbelief; the former shows us the safety of those who believe on Jesus, and the other the certain and eternal ruin of all who reject him, and try to save themselves. Sinner,

"Venture on him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good,"

—J. Coz.

When weak arguments are adduced to sustain a good cause, and are refuted; it is a common error for men to suppose that the contrary side of the question is established. The point at issue is yet untouched. To show the inconclusiveness of an argument is not to adduce one upon the opposite side of the question. \* \* \* \* It is very important in debate to introduce but few arguments and sustain them well. In war, Philip of Macedon and Alexander the Great owed their success

to the introduction of the *phalanx*, Napoleon gained his victories by concentrating his forces upon a single point.—*Newton*.

### WHAT IS YOUR LIFE ?

“What is your life?”—*James iv. 4.*

If God ask a question, we should listen to it, think of it, and prepare an answer. Here the Lord puts a question to us; it refers to the brevity of our mortal existence; he asks each one of us, “What is your life?” We think much of it. We make great provision for it. We spend much thought upon it. We are very careful to preserve it. *But what is it?* Let us ponder this question. Let us give it the attention it deserves. It is especially suitable to us when shut up in our sick chamber, when afflicted and tried with losses and crosses, or at the commencement of a new year. Our sufferings may be great, our trials may be many, but they must be short, for what is our life? Let us look

*At its duration.* It is exceedingly brief. No one figure can set forth its brevity, or sufficiently affect our minds with it, and therefore many are employed. It is like a flower which springs up under the influence of an eastern sun, which blossoms for an hour, and then fades and dies. It is like a shadow, which lessens and lessens until in a few minutes it is gone. It is like the shuttle which flies from the weaver's hand, and passes before the eye so swiftly, that one can but just see it and say, it is gone. It is like the wind which rushes by us; we hear it, we feel it, and it is no more. It is like the dried leaf, or the thistle down, which is made the sport of the breeze, and soon carried out of sight. In one passage in the book of Job, we have figures taken from three elements, to represent its rapid flight. It is swifter than a post, which travels with the greatest speed and makes no delay. It is like the swiftships, with all their sails spread, which, with the canvass crowded, glide along the watery way. It is like the eagle hastening to its prey, compelled by hunger; with strong pinions it cuts the air, and is soon at the point where it would be (*Job ix. 25, 26*). What, then, is your life? “It is even a vapour, that appeareth for a little time, and then vanisheth away.” What is it in *retrospect*? Look back over the past ten or twenty years; how swiftly they have passed away; and every year appears to pass more quickly than the last. What is it in *comparison*? What are your thirty, or forty, or even seventy years, if compared with the age of the antediluvian patriarchs,—*Methuselah* for instance? But what are they in comparison with eternity? Think of endless duration, of interminable ages; and while you think of the n, “What is my life?” Ah, what?

No comparison can be drawn, but the thought may be improved. May the Lord help us to improve it.

This naturally leads us to enquire,

*What is its design?* Why was life given us? Why is it continued to us? It has reference to three parties. First, *to ourselves*; and the design is to prepare us for eternity. We must live for ever; but *how* depends upon the present. If we live in sin here, we must live in suffering for ever. If time is spent in folly, eternity will be spent in bitter, unavailing remorse and sorrow. If we believe in Jesus, exercise repentance toward God, are renewed in the spirit of our minds, and devote our lives to God's service, then eternity will to us be an endless existence in pleasure, satisfaction, and unspeakable delight. In reference *to God*; the design of our life is to glorify him, which we can only do by believing his promises, embracing his Son, observing his precepts, and consecrating our time and all our talents to his praise. Here we should live *for God*, and then in eternity we shall live *with God*. Here we should aim in all things to honour God, and then in eternity God will honour us. In reference *to our fellow-men*; the design of our life is to benefit and to do them good. No one is created for himself. Each one is bound to his fellow, and every one should aim to benefit the whole. We should serve our generation by the will of God. And life is misapplied, it is squandered, it is wasted in folly, if we do not use it to secure our eternal salvation, to promote God's glory, and to advance the holiness and happiness of our fellow-men.

*What is its character?* Looking at its *natural* character, it is a gift conferred upon us by our beneficent Creator. A gift which, if rightly used, will prove invaluable; but which, if abused, will be an occasion of eternal regret. God gave us life; he placed us high in the scale of his creatures; he made us capable of serving, enjoying, and glorifying him for ever; he has given us also the means of grace, set before us the way of salvation, and promised his Holy Spirit unto them that ask him. Having given us life, he has crowned that life with loving kindness and tender mercies, and has pointed out the way by which we may obtain everlasting blessedness. But let us look at its *moral* character, what is our life in reference *to others*? Is it exemplary? Is it convincing? Is it useful? Is it likely to make a good impression? What is our life in reference *to ourselves*? Is it holy or profane? Is it godly or ungodly? Is it becoming an immortal being, one who *must* live for ever? This view of the subject is not sufficiently attended to by many. Is it by us?

*What is the importance of our life?*

Ah, who shall say? Who can describe, what language can set forth, the importance of our present life? It is the bud of being; the flower will not open on this side the grave. It is the youth of existence; we shall not be full-grown in this world. It is the seed time of eternity; what it sown now will be reaped in a changeless state. It is the introduction to immortality. What then is its importance? Ask the dying sinner, whose eyes are just opened, whose soul is just awakened to the solemnities of the eternal world. What reply will he give? Look at his death-struck countenance, mark the expression of his half-glazed eye, hear the accents of his tremulous voice; but he fails, he tries in vain to set forth the importance of the present life. He exclaims, “O that I had my time over again! O that I had one year, one month, one week, of the time I have squandered! But wishing is in vain. ‘The harvest is past, the summer is ended, and I am not saved.’ The importance of life I cannot describe. The value of time I can never declare.” Ask the lost soul. The soul which, like the rich man lifts up its eyes in hell, being in torment. Despair now rules over the immortal spirit. Agonies, beyond description, torture the never dying intellect. What is its estimate of the importance of life? But it would require a new language to describe, unearthly figures to illustrate, and a voice such as we have never heard, to set forth its estimate of the precious gift. Only in the depths of hell, or in the highest heavens, is the value of life really known. The glorified saint, while he tunes his golden harp, sings his never dying song, and drinks in pure and celestial pleasure, can estimate, but not fully describe, the importance of this present life.

Sinner, what is your life? Is it sin? Time spent in opposing God? Time squandered upon folly? Time dreamed away to no useful purpose? Is it trifling? Oh, how many trifle away their precious time! They despise their own souls. They live as if existence were bounded by time, and all beyond were annihilation. Is it folly? How many live fools? They provide for the body, but they neglect the soul. They live for time; but they lose sight of eternity. The accepted time passes away unheeded. The day of salvation is spent in sin. They only lay a foundation for everlasting self-condemnation, and open in their own hearts a source of never ceasing agony. Believer, what is your life? Is it Christ? Can you say with Paul, “For me to live is Christ?” Does Christ live in you? Are you spiritually minded, and do you find it life and peace? Is it a wise preparation for eternity? Are you living now as you will wish you had lived by and bye? Life is

at best but short; let us improve it. Life is uncertain; let us make sure work for eternity. Life, if rightly viewed is very solemn; let us spend it as intelligent and accountable creatures should. And when tempted to trifle, when inclined to squander away a day or an hour, let the question influence our decision, "What is your life?" If it is brief, should it be spent thus? And let the Saviour's question be seriously considered by all who make gain the end of life, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37). Reader, the time is short, eternity is near, salvation is of infinite importance; let us therefore decide, and accept the Saviour's glorious invitation at once, and so shall we be saved for ever.

## For the Young.

STORY OF JOHN B.

Addressed to Sabbath Scholars.

MY YOUNG FRIENDS,—Let me impress upon you the duty of reflecting on the truths taught you by your Sabbath-school teachers. All the benefit to be derived from sermons and addresses, depends upon the improvement made of them afterwards; and if you go away, and think no more of what you have heard about the value of the Gospel, and the importance of your spiritual privileges, you might as well, or perhaps better, have been at home. In your prayers at night entreat that what you have heard may be blessed to you; and that you may be led to improve your distinguishing privileges, and live to the glory of God. It is certain that all who read this article, will not live to be men and women. Some of you will die in childhood. This is a serious consideration: and would it not, I ask, be well for all to be prepared to die? Even though you were assured of living to old age, you would not be the less happy because you sought the Lord in early life. The less happy! You would be all the happier. Indeed you cannot enjoy true happiness till you become religious. I would, therefore, urge you to attend to religion now; for "now is the accepted time, and now is the day of salvation."

I was reading a story, the other day, about a little boy, that struck me very forcibly, the particulars of which I will relate to you:—

There was a person in Edinburgh, that taught a Sabbath-school, which was attended by children who dwelt in one of the poorest districts of that city. One Sabbath afternoon, while he was engaged

in teaching, a little ragged boy, about eight years of age, presented himself at the school door, and asked the teacher's permission to become a scholar. He told his name, and also the street and the number of the house in which he dwelt. He was at once admitted; and that same afternoon, the teacher could not help noticing the eager interest and anxious look of intelligence with which the little fellow listened, for the first time in his life, to the good news of salvation through a crucified Saviour. Hitherto he had never heard the name of Jesus, and he felt deeply impressed with what the teacher told him of the Saviour's matchless love. Next Sabbath the little boy was a-wanting, much to the regret of the teacher, who resolved to call during the week and inquire after him. However he had much to mind during the week, and he forgot all about it till next Sabbath, when he again missed the boy; and with many upbraidings of conscience for his neglect, he resolved once more to call at his dwelling before another Sabbath returned. He did so early in the week, and inquired at the house if John B— lived there. A woman, who answered the door, said he did; and, in a tone of despair, added, "There he is," pointing at the same time to a dark corner of the desolate and comfortless apartment, where lay extended the lifeless body of the little boy. A day or two after he had been at school for the first, and, as it proved, the last time in his life, little John was seized with scarlet fever, and died after a fortnight's illness. The little he had heard that evening at the school, respecting the love of Jesus, had been blessed to his conversion. The Holy Spirit had impressed the truth with saving power upon his heart, and he died in peace, confiding in his Saviour's love. During his illness he talked much about what he had heard that evening in the Sabbath-school, and he often expressed a wish to see his teacher; but he had a wicked, careless, drunken mother, and she would not take the trouble of sending to let the teacher know.

My young readers, would you not like to meet that little boy in heaven? He is happy there now. See that you follow him thither. Would it not be an awful thing for you to have attended the Sabbath-school for months or years, and yet never believe in Jesus, and perish at last? How this little boy, who was only one night at the Sabbath-school, and on that one night sought and found a Saviour, will rise up in judgment and condemn you. Oh, then, listen to the voice of Jesus! and when he says unto you, "Suffer little children to come unto me, and forbid them not," let your answer be in reply, "To whom, Lord, can we go but unto thee? Thou only hast the words of eternal life."—*Christian Penny Magazine.*

## A SAILOR BOY.

The *Cornelia* was a good ship (said one of the West India chaplains of the American Seamen's Friend Society; but at one time we feared she was on her last voyage. We were but a few days out from New York, when a severe storm, of five days continuance, overtook us. Like a noble charger between two contending armies, did the ship quiver in all her joints, and struggle to escape from the fury of the winds and the waves. At the height of the storm, one of the boys on board performed a most daring feat. He was literally a boy, and far better fitted for thumbing Webster's Spelling-Book, than sailing a sail in a storm. But his mother was a widow, and who could the boy earn a living for himself and his mother better than at sea? The ship was rolling fearfully; twice I saw the Captain lose his centre of gravity—though he kept his temper well—and measure his length on the deck. Some of the rigging got foul at the mainmast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate, and heard him order that boy aloft to do it! He lifted his cap and glanced at the swinging mast, the boiling wrathful sea, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then, rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes when he returned, laid his hands on the ratlines, and went up with a will. My eye followed him till my head was dizzy, when I turned and remonstrated with the mate for sending that boy aloft. He could not come down alive! Why did you send him? "I did it," replied the mate, "to save life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful. He'll come down safe, I ho-o-p-e."

Again I looked, till a tear dimmed my eye, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes, having finished the job, he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day, I took occasion to speak with him, and asked him why he hesitated when ordered aloft,—why he went down into the fore-castle?

"I went, sir," said the boy, "to pray."

"Do you pray?"

"Yes, sir, I thought I might not come down alive, and I went to commit my soul to God."

"Where did you learn to pray?"

"At home. My mother wanted me to go to the Sabbath school, and my teacher

urged me to pray to God to keep me, and I do."

"What was that you had in your jacket pocket?"

"My Testament, which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart."—*Seamen's Magazine.*

## THE OBSERVER.

TORONTO, FEBRUARY, 1851.

It has been suggested to us, that if we would give subscribers two or three months credit, we might easily double, and perhaps treble their numbers. We do not doubt, for a moment, but that we might, by such means, greatly swell our list; but justice to the publishers, and to those who have paid in advance, forbids our taking such a course. Let it be remembered, that an increase of subscribers is an increase of expense to the publishers; so that the more subscribers we have the worse are we off, unless they pay in advance. The paper is secure enough on the prepayment system—on the credit system, it would soon sink to the grave of its predecessors. This ought to be satisfactory to all who have at heart the dissemination of truth.

We have not as yet had returns from a number of our subscribers. Have they forgotten our terms?

The Rev. Dr. Cramp, of Montreal, has received an invitation to the Presidency of Acadia College, Nova Scotia. We learn that he will accept the invitation.

**AMERICAN BIBLE UNION.**—We learn that this body, whose object is to give the word of God, faithfully translated, to all the nations of the earth, have appointed Rev. I. I. Fulton as their Agent for Michigan and Canada. The Union has been peculiarly fortunate in securing the labours of such a brother. His experience, piety, and talent, fit him in an eminent degree for such a work.

**BAPTISMS.**—The ordinance of Christian baptism was administered, in the Baptist Chapel, Bond Street, Toronto, on the first Lord's day evening in the new year, to three individuals—one male and two females—on a profession of their faith in the Lord Jesus Christ.

We learn, with much pleasure, that additions by baptism, have also been made to the churches in London, Brantford, Gwillimbury, and Montreal. We should be happy, if other churches have been blessed in a similar manner, to receive intelligence from them.

### PROGRESS, AND ITS OBSTACLES.

A reflecting mind can scarcely fail to perceive, in the advance of liberal principles, the mighty influence of the Bible. That book is sapping the foundations of despotism in all its multifarious modifications.

To fight against human freedom is to fight against God; a work in which fallen man has long been too successfully engaged. Human councils and stratagems, however, must all be overthrown, and righteousness and truth must prevail over oppression and error. The believer, resting with confidence on the promises of God, sees a day approaching, when selfishness shall be restrained, and when vassallage, mental and physical, shall cease. The signs of the times seem to indicate the rapid approach of this state of things. Every expression of popular feeling which we are called upon to mark, develops the fact, that the masses, so long deemed brutish, and vulgar, and ignorant, are nevertheless, in advance of their leaders, on many points; and in matters civil and sacred are merely tolerating what they see not how to alter, but what in their hearts they despise. What, in enlightened lands, at the present day, is the power of the priesthood? It may indeed, in its external aspect, seem imposing and mighty, but it lacks authority in the minds of men. Teachers may seat themselves in the temple of God, and arrogate to themselves divine honours, they may sit in Moses' seat, or by virtue of some mysterious, invisible current of apostolic grace, flowing on from generation to generation, through prelatical fingers, they may seize the keys of the kingdom of heaven, and open and shut the gates at discretion; still the intelligent, sneer at such vain assumptions, and the pious heart is moved with piety. Such pretensions are tolerated, in some instances, because there are many hallowed reminiscences associated with the systems to which such pretensions belong; while in other instances, they are tolerated simply because men shrink back from a contest with the powers by which they are sustained. Men know not how to obtain that deliverance from the toils and trammels of proud ecclesiastics, after which their souls pant. They perceive the evil, but do not perceive the remedy. Their fear of burying what is right with what is wrong in a common grave, the dread of being denounced as heretics or proscribed as wanderers from the old paths of hoary headed orthodoxy, seals many lips, and we listen to ill-suppressed murmurs, from thousands who only seem to await a fitting occasion to separate the wheat from the chaff, and take their stand upon the broad basis of everlasting truth. Every noble

feeling of their natures, every free thought of their intelligences, and every enlightened decision of their consciences, is adverse to priestly power, and yet they are held in its grip, like a bird in the fowler's snare. Men can not long continue, thus to think, and feel, and desire in one direction, and at the same time will, and act in an opposite direction. Here a rational being is seen to be at war with himself, and the conflict is intolerable. It has begun to develop itself in the midst of the hierarchies of the earth, and as Bible knowledge increases, as the work of God's Spirit in the hearts of men progresses, the conflict must become more and more intense, until human ecclesiastical systems are utterly abandoned, and those whom Christ has made free are free indeed.

But we perceive a desperate effort on the part of the priesthood, to retain its power and authority. Fire and sword are not at the present day, in enlightened lands, the instruments of ecclesiastical rulers to enforce their laws and compel obedience to their mummeries; but a resistance of their authority is heresy, and proscription is the lot of him who dares to question their infallibility. From all this, poor flesh and blood shrinks back. And we must not suppose that this merely refers to the efforts of the minions of Rome. They indeed, forge thunderbolts more terrific, than do protestants, while their system holds out but little hope, that salvation will reach many of those who are entangled in their net; but they are not alone in seeking to centralize power in the hands of the priesthood. We have, Prelates, Conferences, Synods, and ecclesiastical Councils, all looking with more or less earnestness in the same direction. Resist the authority of an Episcopal Bishop, and you are a dissenter, or an infidel or perhaps both! Resist the authority of the Annual Conference, and you will be excluded as a rebel from the connection! Resist the Synod, and you are stript of your authority to preach to the people, and are branded as an heretic! Question the legality, and resist the assumed authority of certain ecclesiastical councils, amongst Congregationalists and Baptists, and you will be cast out of the sympathies of these denominations. Against such efforts by professed ministers of the gospel, to bring or to keep God's people in a state of subserviency to themselves, and to trench on hallowed ground, to subvert the indepen-

dence of the churches; against such efforts, the piety and intelligence of enlightened minds cry out; and sooner or later the Churches must, acting upon their deep seated convictions, repudiate all such assumptions of power, and leave behind them, far in the distance, the very men, who now coolly wield the weapons of proscription, and seek to steady the ark of God.

It has long been a favourite idea amongst certain classes of men, that the common people are unfit to be trusted with any share in the government of Christ's house. Yet such an idea is a miserable fallacy. God's people are not required to guide the ponderous machinery of civil government, to adjust the jarring interests of sovereign nations, and to arrest the impetuous onslaughts of belligerent powers. They are not required to make astronomical calculations, or geological surveys, no work beyond their information or their strength is assigned to them; on the contrary, heaven has given to them a few plain laws, which the least gifted amongst them can comprehend. Courts of appeal, and other elements of human government may be necessary to controul unsanctified hearts, and to magnify oligarchical importance in the eyes of men; but the true disciples of Christ, however quietly they may submit to them, must feel, that they are subversive of those rights which belong to them as Christ's freemen. A lurking veneration for systems that are associated with much that is good amid their earliest memories, not unfrequently binds men as with a strong cord, and lends them to sustain such systems, while their intelligence, and every free emotion of their hearts pull in another direction. To be convinced of the truth of this, we have only to look at the many scenes of rebellion, and of consequent wholesale exclusions, which have occurred of late years, amongst ecclesiastical oligarchies, on both sides of the Atlantic. Arbitrary power has, by simply stepping a little too far, developed its nature to the people. Their veneration has given way, and what has been their course? They have not fallen back into a condition of more torturing servitude; but following impulses which light has superinduced in their souls, they have moved forward, if not from underneath the yoke, at least to a position of more enlarged liberty. And it is a notable and significant fact, that the sympathies of the world, are with those, who resist attempts to trifle with their freedom, and to withhold from them those rights, which the Son of God has conferred upon his people. In all this we clearly perceive progress, in defiance of many obstacles.

Again, we everywhere observe a decreasing confidence in human creeds and standards. There is a world-wide murmur of indignation, when men are tried, judged, and condemned by these, instead of being brought to the word of God. Against writing and printing a synopsis of the faith and practice

of any church, or writing and printing in detail its entire belief, there can be but little objection. Let such books be employed as other denominational works are employed, and they would cease to be what in many cases they now are, the bulwarks of error, mingled with some truth,—the relentless instruments of persecution in some cases, and in others of proscription. The famous Gorham case, in England, is instructive on this point; as it has evolved the true feelings of millions who are themselves under creeds, as to the authority of such documents. The Bishop of Exeter has been condemned by all parties, while Mr. Gorham has been sustained by the sympathies of an enlightened world. So strong, so resistless has been this condemnation on the one hand, and sympathy on the other, that the politico-ecclesiastical courts of England, have decided the case in palpable opposition to the Episcopal creed. In the light of the Bible, we firmly believe that the Bishop was wrong, but, in the light of his creed, he was certainly right. He fought earnestly for his creed, and was defeated; but the creed was defeated, as well as the Bishop. The voice of the millions that has condemned his course and his sentiments, has uttered a sentence of condemnation against his creed. There was a time, when such standards had sufficient authority to drive a refractory subject to the dungeon or gibbet; but those days are past; Ichabod is inscribed upon their musty forms, and to seek to enforce their authority, is to go abreast of the intelligence of the pious, Bible-loving disciples of our Lord in all lands. We have heard of many church trials of late years, where men have not been permitted to defend themselves by God's word, but have been required to harmonize their sentiments with human standards; but we have known no case where this course has been pursued in which the devotedly pious have not joined in a hearty condemnation of the course. In all this, progress is perceptible, even amid the toils of the most formidable obstacles.

Baptist churches are not by any means out of the reach of danger, in reference to such subjects as those glanced at above. In their missionary operations, they may, by some exclusive life-membership scheme, effectually establish a proud oligarchy; and thus deprive the churches of a voice in the distribution of their funds for missionary purposes. And in our intercourse with each other, as churches, we may put us, as in the place of a creed; and censure with Popish authority, while we are discarding the employment of Popish weapons. We may elevate our advisory councils into Presbyteries, and give to their results as much authority as is given to the decrees of the Council of Trent. We, too, have our obstacles to encounter; but, with God's word in our hands, and Christ's love in our hearts, let us, in humble dependence on the promised grace of the Spirit, go forward!

## REVIVALS.

We notice in several United States papers, cheering accounts of religious awakenings in various quarters. Those revivals have generally been the fruit of protracted efforts in connection with the labours of some evangelist, experienced in the science of religious agitation. We have witnessed such revivals, and our experience neutralizes much of the joy which we would otherwise feel, on reading of the conversion of multitudes. We have lived in the somewhat anxious pleasure of protracted meetings in their progress; and we have passed through the torturing pains which afflict a pastor's heart in their reaction, and hence our fears as to their results. During seasons of protracted effort, churches are all energy; they pray with earnestness; they labour with burning zeal; they are ready to compass sea and land to bring souls to Christ; and they do not labour without success; but let a few weeks pass over their heads, and the zeal of the majority is exhausted, their efforts to save souls cease; they visit the prayer-meeting regularly for a time, but it seems to have lost its interest to them: next they either absent themselves from such seasons of worship altogether, or attend only when it is *perjéctly convenient*; and the pastor, with feelings which none but a pastor so circumstanced can comprehend, sees his flock straying away into forbidden pastures, and only finds his hands held up by a faithful few, who are filled with joy and love in view of the fact that they are permitted to follow the Lamb 365 days in the year. In such remarks we make no indiscriminate thrust at extraordinary effort. It may, in some circumstances, be both proper and profitable: as a general rule we think it to be neither. The fact that souls are truly converted to God, in such seasons, instead of leading to the belief that such seasons are necessary, ought, we think, to produce just an opposite conviction. If the churches have practical proof that the means of grace faithfully employed, meets with the Divine blessing, and results in the salvation of men, is it not fearful to see a church deliberately step down from such a position—cease to be in earnest in the employment of heaven's instrumentalities, and leave thousands of impenitent mortals around them to their fate, until another protracted meeting! It is not necessary for churches to live in the excitement of such seasons, in order to meet the approval of heaven, and instrumentally to lead souls to Christ. Confidence in the promises of the Spirit—dependence upon his power, with a calm but earnest use of the means which he has given, will secure to any church a continual revival. With Christ's order and Christ's doctrine, we are fully equipped for the race and warfare which we are commanded to run and fight. If we want revivals, let us maintain fully this order, and present faithfully those doctrines.

## Canadian.

## THE SCHOOL LAW.

This law, principally owing to one of its provisions, which confers on Romanists the right of having separate schools at the public expense, is likely to create a most undesirable state of feeling throughout our social relations. Already has it brought religious parties, as such, to the poll. Popery and Protestantism have tried their strength, in several wards of our city, in the election of school trustees, and Popery has been defeated.

In the ward in which we reside, Mr. James Leslie, in the face of an opposition which exhausted its strength, was elected by a majority of 182 votes over his Popish antagonist, in a poll of 450. We do not notice this for the purpose of exulting over a defeated sect; but to express our regret that an Act of Parliament should thus throw a firebrand amongst those who have heretofore lived together in peace. Such a collision ought never to have been made possible. How long will it be before Legislators make the discovery that they have no right to recognize those for whom they legislate, in any other light than that of citizens or subjects. They are bound on principles of justice and equity to protect all in the full enjoyment of their civil and religious rights; but the moment that they attempt the work of fostering or granting peculiar privileges to particular sects, that moment they leave the legitimate sphere of civil legislation, assume a power which does not belong to them, and, by doing violence to the principle of justice to all without partiality, they shake the foundations of a most conservative element in the social compact. The more that human governments legislate for favoured sects—the more that they assume a guardianship over Christ's house, so much the more do they interrupt the peace of society, impart splendour and imposing importance to error, and retard the progress of the simple gospel. All we ask of human governments in behalf of religion is, that they undo, as speedily as possible, all that they have done for the advantage of particular sects, and henceforth, and forever, let religion alone.

Protestants desire to see Romanists enjoying the privilege of worshipping God according to the dictates of their consciences; although the granting of such a privilege (a right simply) in a nation where they are but a small minority of the people, is directly at variance with Popish principles. Let Protestant nations carry out the spirit of Rome, and Popish churches would be closed; while Popish priests would be constrained to seek some private dwelling in which, noiselessly, to instruct their people. But Protestants cannot see them thus robbed of their rights as rational beings. They concede to them liberty of conscience, in spite of the spirit and teachings of the Romish hierarchy. They throw around them a mantle of freedom, in spite of their principles, which are adverse to such a course. But it seems, that (like some other sects calling themselves Protestants,) they are not contented to enjoy equal rights with their neighbours, they must, even here, have the money of the people put into their hands by legislative enact-

ment, to enable them to disseminate their religious principles among the young. This demand must be resisted. The separate school clause, in the school Law, must be repealed immediately—else bitterness, and strife, and ill-will, must divide those who ought to live together as citizens in peace.

The *Examiner* closes an article on this subject, in the following pithy manner:—

"If there be common ground on which all classes of society should meet it is surely in our common interests in secular education. The Roman Catholic and Protestant youth, without any prejudice to their religious interests, might happily co-mingle and sit side by side in the same schools for all the benefits of a common education, while the objections arising from a difference of religious creed, would, in their future life, be forgotten, if not destroyed. The religious instruction of both classes might be left entirely to parents or religious teachers.

If, however, our Roman Catholic fellow citizens, under a mistaken zeal for the interests of religion, continue to demand, as they now do, a division of the school fund as a matter of right, in order to the establishment of schools to teach the dogmas of the Romish Church, we should meet this demand fairly, not by a division of the general fund, but by a separate assessment. If the Roman Catholics decline to sustain a general system of Common School education, devoid of sectarianism, and are still determined to have schools wherein the dogmas of their sect shall be taught, let their demand be met by a rigid classification of the assessed into Romanist and Protestant, and let the Romanist fund be given for Romanist Schools, and the Protestant be given for non-sectarian schools. If a division of the school monies be demanded, let no part of a general fund be prostituted to any sectarian purposes whatever, but let the funds be kept distinct. The result, in our opinion, would teach the wisdom of a generous cooperation with Protestants, in maintaining a system of secular education in which all would benefit equally."

MAYOR OF TORONTO.—Our City Council have elected Alderman Bowes to the Mayoralty of Toronto. In closing an address to the council, the new Mayor, "trusting that they would now aid him in promoting Temperance, Order, and Peace, the great characteristics of that righteousness which exalteth a city as well as a nation." We sincerely hope that the council will respond heartily to this call from the Mayor; and, we trust, that the citizens will sustain the Council. If we have Peace, we must have Order;—if we have Order, we must have Temperance: but we hope that the Mayor and Council have discovered that we can never have total Peace, nor total Order, until we have total Temperance. There is but one opinion amongst the respectable portion of our citizens as to the ruinous influence of the many low grog shops in our city, but the same harmony does not exist as to the destructive character of our genteel grogeries, neither are we agreed as to the blighting evils brought upon society by social drinkings and fireside tipplings. Respectable people must come up higher. If the fire side continues to feed the tavern, the tavern will continue to feed the low grogery, and our Temperance Order and Peace will share a common fate.

UNIVERSITY OF TORONTO.—The Senate of the University of Toronto have passed a statute relative to the chair of agriculture and the establishment of an experimental farm. A portion of the Univer-

sity grounds (not less than fifty acres) within the city of Toronto, are to be selected by a committee of the Senate, appointed for that purpose, and set apart forthwith for the experimental farm, six acres of which are to be appropriated to a botanical garden. When the chair shall have been filled, and the grounds selected and set apart, the latter are to be placed at the disposal of the Board of Agriculture for Upper Canada, free of rent, for the purpose of establishing on the same an experimental farm, for a term of not less than ten years, in connexion with the said Chair of Agriculture. The Solicitor has been instructed to prepare and see executed an agreement on the part of the said Board of Agriculture and the University, in accordance with the provisions of the statute.

The Steamer *Maid of the Mist*, sunk at her moorings at the wharf at Bellevue, Niagara Falls, in twenty feet of water; and it is very doubtful whether she can be raised. She was owned by the Niagara Falls Association, and the loss is estimated between \$5 and \$7,000—no insurance.

## PRESENTATION.

To the Rev. JAMES PYPER, Pastor of the Bond Street Baptist Church.

DEAR SIR,—We, the undersigned, members of the church and congregation under your pastoral charge, have much pleasure in presenting this GOLD WATCH to you, as a token of affection and respect, for the faithfulness with which you have discharged the duties devolving on you, as a minister of Christ.

Earnestly hoping and fervently praying that the great Head of the Church may long spare your useful life, and continue to make you an honoured instrument of turning many from darkness to light, and from the power of Satan unto God.

We are very sincerely yours,

JOHN BOYD,  
WM. McMASTER,  
D. PATERSON,  
D. MAITLAND,  
RICH'D KNEESHAW,  
A. T. McCORD,  
THOS. LAILEY,  
JAS. WATSON,  
JOHN ROSE,  
JOSEPH LESSLIE.

Toronto, January 18, 1851.

## REPLY.

GENTLEMEN.—There are circumstances in which we are made to feel the inadequacy of the most significant words to express our inward emotions, and when we are fain to retire within the depths of our hearts, and leave those emotions unexpressed. In such circumstances, Gentlemen, have you placed me this evening; your valuable presence, accompanied as it is, with such warm expressions of interest in my work, and for my welfare, creates feelings in my heart, which defy utterance; I can inform you of this much, that most sincerely do I appreciate your kindness, and from the bottom of my heart return you my thanks.

Your approval of my humble labours, as a Minister of Christ, is as grateful to my heart as it is encouraging—conscious as I am of my own weakness, and of my many short-comings. I cannot but appreciate that kindness in you, Gentlemen, which overlooking my defects, seeks to strengthen my hands, in my important work.

Your present is, in every sense of the word, a valuable one, composed, as it chiefly is, of one of

the most imperishable of the precious metals, it will with care, exert, and continue to perform its functions, after my labours on earth have ceased.

Your present is also a significant one; it is, as if you said to me, Watchman! mark well the flight of time, and improve it assiduously! As you look upon that little hand which moves on the dial-plate, like a thing of life, and tells of each passing moment, think of each moment's value! A few of these improved, may lead a Soul to Christ—a few neglected, may leave some Soul to perish. A limited number of the revolutions of that small hand, will bring you to the grave, every beat makes the number less, therefore be in earnest.

And now, gentlemen, praying that God may bless you, with your families, and all your relations, and beseeching for myself a continued interest in your sympathies and prayers,

I am your most obedient servant,

JAMES PYPER.

RELIGIOUS STATISTICS OF CANADA.

From the Pilot.

At the commencement of the century which has run through half its course, the population of all Canada was estimated at 400,000, of which number, 70,000 only, were reported as residents in the upper part of the Province. The present population is about 1,500,000, which may be regarded as nearly equally divided between Upper and Lower Canada.

There are more ministers than churches, especially in Upper Canada, where the school house is often used for worship on the Sabbath; and there are more stations than ministers.

The number of clergymen of all denominations is stated to be 1432. They are thus distributed:

Clergymen.	L. Canada.	U. Canada.
Roman Catholic	464	79
Church of England	84	140
Wesleyan Methodist	20	177
Baptist	13	109
Methodist Episcopal	—	98
Church of Scotland	17	52
Free Church	6	59
Congregationalist	12	35
United Presbyterian	5	40
New Connexion Methodist	6	39
Primitive Methodist	—	19
Bible Christian	—	15
American Presbyterian	1	—
Unitarian	1	1
Jewish Synagogue	1	—
	630	862
		630
Total		1432

The proportion of clergymen to the population, in Lower Canada, is as 1 to 1190—in Upper Canada, 1 to 870.

In addition to those above enumerated, there are many occasional or local preachers, particularly among the Wesleyan Methodists.

One hundred and twenty-four stations are reported as vacant, or destitute of regular ministers, viz., Free Church, 53; Church of Scotland, 39; Congregationalist, 10; United Presbyterian Synod, 9; Baptist, 7; Wesleyan Methodist, 6.

The Province is divided by the Roman Catholics into five dioceses, viz:

Quebec (Archbishop)	215 Clergymen.
Montreal	249 "
Bytown	17 "
Kingston (with a Coadjutor)	26 "
Toronto	25 "

The Province is also divided by the Church of England into three dioceses, viz:

Quebec	36 Clergymen.
Montreal	48 "
Toronto	148 "

The Province is further divided by the Wesleyan Methodist into eleven Districts; by the N. W. Connexion and Episcopal Methodists into six each; and by the various Presbyterian Churches into Presbyteries as follows, viz: Church of Scotland, six, Free Church, eight; United Presbyterian Synod, five.

In connexion with many of the congregations there are Sabbath schools. The number of those institutions is about 600.

Communications.

SOLEMNITY OF PROFESSING CHRIST.

An Address delivered to Young Converts on their being received into the fellowship of the Church.

BY THE REV. R. BOYD, LONDON, C.W.

(Concluded.)

My heart's desire and prayer for you is, that you may be bold for the truth, and that a double portion of the Spirit of Elijah's God may be given you, that when the storms of opposition begin to rage around you, you may feel the pleasant light of the Sun of Righteousness shining upon your soul, and stand—

"Like some tall cliff that lifts its awful form,  
Swell from the vale, and midway leaves the storm;  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

That is the picture of a "great heart" rising superior to detraction, and fixing a single eye upon the Saviour, while sore beset by the world's opposition. It is the picture of the first martyr—the devoted Stephen. Think of what that God-like man saw, ere he forgave his enemies, and "fell asleep;" "Behold," said he, "behold, I see the heavens opened, and the Son of man standing at the right hand of God!" He saw Jesus, not sitting, but standing. Now, it is said, that "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high;" and when he ascended, the Father said to him, as an evidence that his work was finished and accepted, "Sit on my right hand, till I make thine enemies thy footstool." But when Jesus looked, and saw the dauntless Stephen, defending his cause single-handed, in the midst of bloody men, he could not sit—he stood up. Like Joseph, with his brethren, he could no longer refrain himself. Oh, who can tell with what intense interest the Prince of martyrs stood and gazed upon his servant proving faithful unto death. Glorious sight! Well might Stephen "rejoice in spirit," when he saw that almighty gush of tenderness toward him. Then he saw a Saviour who could have died a thousand deaths for him—that did more than die a thousand for him, and whose sounding bowels, longing for his embrace, parted the sky asunder, and made the way to Heaven ready, ere he was ready to enter. Well may he strike now, with a bolder hand, the celestial lyre, and roll his deathless songs over the hills of Paradise. Who may now forbid him to tell of Immanuel's love, or pluck the laurels from the sacred brow of the martyr? He can now roll on his immortal members in praise of Jesus, and none can taunt him with singing too loud or too

long of his excellencies. And what should hinder us from catching up the chorus? Is the "Lamb slain," less worthy now, than he will be hereafter? What although we hear around us the hissing of the serpent? Let us drown his loud hissing, by our louder praises. Those who work hardest now, and are least ashamed now, will, like Stephen, shout loudest in glory. Is vice to be permitted to walk forth boldly, and reign rampant, and shame virtue into lanes and corners? Oh, for the coming of the millennial glory, when Christians shall call themselves Christians, not in secret places, but in the face of day; not in whispers, (Oh, shame that any, from fear of man, should whisper the name of Jesus), not in crucifying whispers; but in tones loud enough to convince sinners that we are in downright earnest, and that we fear their eternal destruction, more than the reproaches they cast on us! Dear friends,—my soul kindles within me, when I think of the time when the placeman will not be ashamed to stop his steed to speak to a passer-by about his soul; or to bend his knee to pour out his soul to Jehovah, under his own wide temple, and under the splendour of a meridian sun. And why should he be ashamed to do so? Would God be angry with him? And if not, who but God has he to care for? He might, indeed, expose himself to the frowns of some ungodly neighbour, or the sneers of his friends; but woe to that friend or neighbour who would dare to violate the sanctity of such an exercise, and rob God of the glory which he was receiving at his servant's hand. And blessed would be the man who, in violation of older and sinful usages, would be the first to introduce the customs of the millennial age. Highly honoured would be the man who would dare thus to break down the iron walls of Satan's mighty empire, and tell the world that the day belongs to the Lord as well as the night. Time was, when Christians rose with the sun, and boldly sung the praises of the Lord; but the god of this world, not liking such proceedings, raised a storm, and drove them into "dens and caves of the earth." Satan can ill endure the thought that Christians should be as bold for Christ, as sinners are for him; and rather than allow them to be so, he will move earth and hell to accomplish their downfall. Or, if he cannot drive them from the field, if they will persist in speaking about the love of Jesus, if neither artifices nor allurements will cause them to let go their hold of the "strength of rocks," then persecution of one kind or another will be raised. He fears to see Christians stand up for God in the open day. He knows, indeed, the power of secret prayer; but he knows, also, that God will not own prayer, unless it be seconded by action. When this is not the case, the prayer is insincere, and, therefore, cannot be heard. Let your prayers, then, be accompanied by bold action, the bolder the better, unless it be inconsiderate and rash. For while I pray that you may never become one of those cold pieces of breathing marble, without zeal or feeling, who crowd our churches, I also pray that you may never become one of those wild enthusiasts, whose zeal without knowledge, produces nothing but noisy bustle.

Oh, what a God of love we have to do with!

He not only gives us the cup of life, but promises a reward, if we help it round to others. He offers a premium proportioned to the activity of those who become co-workers with him in pleading with others to receive the cup of salvation. Be it yours constantly to aim at bringing souls to Jesus, and to leave, when you die, the world happier and better than you found it.

#### EXTRACTS FROM THE SECRETARY'S REPORT

To the Teachers of the Bond Street Baptist Sabbath School, Toronto, for the half-year ending December 31, 1850.

We have been called upon to rejoice during the past six months, inasmuch as one teacher and two scholars have been translated from the kingdom of darkness into the kingdom of God's dear Son, and have been baptized and added to the church.

But we have had occasion to mourn, yet not as "those who have no hope." Death has entered our midst, and removed one of the female scholars. Her clay form now mingles with the dust, but her spirit is with God who gave it. She died in a hope full of immortality.

The average attendance of scholars has been 132; and that of the teachers, 26.

In the early part of the past half-year, the Rev. Mr. Woolsey, Agent of the American and Foreign Bible Society, visited Toronto, and presented the claims of that institution to the church and congregation; and alluded to the fact that there were then *eleven thousand* Karens who had been converted from heathenism to the faith of the gospel, destitute of a copy of the Word of Life. In view of this fact, and in order to assist in supplying this deplorable lack of that blessed Book to so great a number of Karen Christians, the Sabbath School missionary box was opened, and its contents, amounting to £1 6s. 3d., was handed over to Mr. Woolsey, to be applied to that purpose. Thus much has been done in helping on the missionary enterprise: little as it seems, yet, by the blessing of God, some good will be effected thereby.

JOHN CARTER, Secretary.

We give the following extract from a letter which we have received from an esteemed brother, as a specimen of the encouragement which we have afforded us to proceed in our responsible work:

"Permit me to congratulate you and the denomination at large, on the timely appearance of this long wished for and truly desirable journal. It is all I could have wished for, as a monthly; and I humbly trust that it may receive that warm, active and united support, which it deserves. I shall do all in my power to increase the number of subscribers, and feel confident that if a general effort were made by all who are truly interested in the prosperity and onward increasing influence of our denomination, this journal will not only be efficiently and successfully sustained, but a permanent foundation will be laid for a weekly. I think it incumbent on all lovers of the truth to labour for this end. As a denomination we never can prosper, until our interest in the progress and triumph of the truth

manifests itself beyond the limits of individual churches. Until we are prepared to act heartily and unitedly for the interest of the whole, and effectively support every institution that will be for the general benefit of the cause at large. May that day speedily arrive, and for its dawn and noon day glory, may we with undefatigable diligence and perseverance labour."

#### ORDINATION.

On Lord's Day, January 19, the Rev. Wm. Kay Anderson, formerly a student in the Baptist College, Montreal, was ordained pastor of the Baptist Church at Broadbalkane, over which the Rev. Wm. Fraser presided many years with much ability and success.

There were two services, and on each occasion the place of worship was completely filled. All present appeared deeply interested.

In the morning, the Rev. A. F. Spaulding, now supplying at St. Helen Street, Montreal, delivered an introductory discourse on the nature and constitution of a Christian Church, in which he set forth the New Testament teaching, on these points, in a very lucid manner. In answer to questions proposed by the Rev. J. Dempsey, of St. Andrew's, Mr. J. Stewart, one of the deacons, gave an account of the proceedings of the Church, after the departure of Mr. Fraser, and which issued in giving the invitation to Mr. Anderson to become their pastor; and Mr. Anderson briefly stated the views entertained by him respecting the prominent doctrines of Christianity. Mr. Dempsey then offered up the ordination prayer, with imposition of hands, and gave the new pastor the right hand of fellowship. The Rev. Dr. Cramp, late President of the Baptist College, addressed the pastor in a lengthened charge, founded on 1 Tim. iv. 16.

In the evening, the Rev. Mr. Anderson, of Hawkesbury (Congregational), delivered an appropriate and impressive discourse to the church, from 1 Thess. v. 12, 13; after which Dr. Cramp gave an account of the present state of the Grande Ligne Mission, and Mr. Dempsey closed the services of the day by an animated address.

On Monday morning, the congregation reassembled, in considerable number, and two sermons were preached: one by Mr. Spaulding, from 1 Cor. xv. 10, and the other by Dr. Cramp, from Rom. xii. 11.

Mr. Anderson's prospects are pleasing. May his success be great!

### Missionary.

#### HALF CENTURY'S MISSIONARY WORK.

From the *Macedonian*.

The era of missionary efforts commenced in America in the year 1810—just forty years ago—in most other countries, still later. But during that auspicious half-century, every evangelical denomination in the United States, if not in the world, have become engaged in the field. By different portions of the Christian host, almost every kingdom and kindred of the earth has been visited—various parts of China, Siberia, Burmah, Assam,

Siam, the Katens, Orissa, the Teloozeos, Madras, Bombay, Northern Central and Southern India, Ceylon, Borneo, Sumatra, Java, Aboyna, Syria, Palestine, Amamio, Turkey, Persia, Greece and its Islands, Africa on the south, east and west, Madagascar, Mauritius, Germany, France, Austria Russia and the West India Islands, the Ciceles, Cherokees, Choctaws, Delawares, Ojibwas, Flatheads and other tribes of North American Indians, the Friendly Society, and Sandwich Islands, New Zealand, the Marquesas, the Hervey Islands, and other portions of the South Seas. The Bible, or portions of it, and Christian instruction have been given to all the nations and tribes. Christian churches are organized in them all, and the gospel is preached every Sabbath-day. In them all are hopeful disciples of Christ.

The Sandwich Islanders, from having been among the most disgraceful idolaters, have become a Christian nation. They are beginning to sustain the ordinances of Christianity among themselves, and contemplate carrying the gospel to heathen islands beyond them. Thirty years have made all things new. In other missions the period of entire dependence is past. The Karen churches are growing strong enough, in several cases, to support their own pastors. Some of the statistical tables of every year exhibit the steady contributions of the native converts to the cause of Christ. They are building their own churches, sustaining their own schools, and, in the absence of missionary helpers, conducting their religious services. This progress has all been made during the period of which we speak. It is something created out of nothing. God spake, and it was done—No half-century since the world began, exhibits such evident traces of the hand of a wonder-working God.

Most of the translations of the Bible into the language of the heathen have been made during the half-century under review. The Bengalee, alone of all versions of the English Baptist missionaries, dates six years earlier. The Serampore brethren finished twenty versions of the New Testament, between the years 1802 and 1817, and commenced ten others. Within this period, versions have been made, of the whole or of parts of the Scriptures, in at least forty other languages and dialects. During the same period have arisen the British and Foreign Bible Society (1804) the American Bible Society (1825) the English Bible Translation Society (1841) the American and Foreign Bible Society (1837) and other Associations through which the translations of the Scriptures or portions of them, have been put in circulation; and also all the missionary organizations in the world, with a very small number of exceptions.

The number of Christian missionaries now employed in heathen countries, cannot be less than 1,500. Including the various assistants, male and female, native and foreign, it swells to more than 7,800. The number of missionary churches and converts cannot be ascertained with certainty. The statistics within our reach fix the number at not less than 200,000. Millions of pages of Christian books have been scattered everywhere, as on the wings of the wind, and often carried far into the interior of heathen countries, where no missionary has ever trod. Tens of thousands of children and youth from among the heathen, have been gathered into Christian schools. Innumerable Christian influences have been brought into effective operation, and they are silently and with a tendency which no human power can resist, to secure the dominion of the world to Jesus Christ.

#### MISSIONARY INTELLIGENCE.

From the *Macedonian*.

SIAM.—Mr. Dean writes on board H. B. M. steamer Sphinx, in the Gulf of Siam, Oct. 1, that he left Bangkok three days previous, and was on his return to China via Singapore. The members of the mission of Bangkok were engaged as usual. Mr. Jones needed a temporary change of climate,

and was awaiting the arrival of some one to take charge of the Chinese church, then under the supervision of Kioh Cheng, an intelligent native preacher, and Mrs. Jones. There were some hopeful Chinese candidates for baptism. The state of political affairs was unsettled; both the English and American embassies having failed, the Siamese authorities seemed inclined to adopt a more exclusive policy towards foreigners, than for some years past.

**ASSAM.**—Mr. Stoddart writes from Newgong, Sept. 18, that he was troubled with bronchitis to such a degree that he was compelled to suspend public speaking and teaching, leaving the school under the charge of Mr. Dauble. The school numbered 52 pupils—three being absent at the time—33 boys and 11 girls. Mr. Dauble writes, same date, acknowledging with gratitude his appointment by the committee, and professing his earnest desire to proclaim the gospel in that region.

**MULMAIN.**—Mrs. Judson, in a letter dated Sep. 22, says, with reference to the question of her return to this country:—"It was the wish of my late husband that I should return to America, collect his scattered family, and assume the guardianship of his children; but I conceive that, without disregarding his wishes, I might remain here a few years longer; that is if it should be the will of God to preserve my health to such a degree that I could be useful. The thought of leaving the mission is very painful to me; I can use the Burmese language some; the native Christian women entreat me to stay, and the missionaries approve and encourage, though they do not like to advise. If I have health, I can do good in my small way, while a more competent person would be obliged to spend a long time in learning the language. However, as I said before, God will decide. My health is improving very slowly."

**ARRACAN.**—Mr. Campbell in a letter dated Akyab, Sept. 25, says: "I have just been interrupted by the coming in of our 'learned assistant,' who has just returned from a preaching visit of a few weeks to Kyonk Phyo. He says he is tired out, but yet is full of hope, and tells his story with a joyful countenance. Formerly when he went there, they refused to listen, and vexed him very much, but now they gave him food, clothes and lodging, and crowded around him to hear the Gospel, till he had no time to eat or sleep. They said, 'Let the missionary come,' 'Let the missionary come!' We had only yesterday heard definitely of our destination to Kyonk Phyo, and you can imagine whether this was not gratifying intelligence. We can but thank God that he has thus given the desire to hear; and we pray and ask your prayers, that we may be able to tell the blessed mystery of Christ 'in the power and demonstration of the Spirit.'"

**MERCUR.**—Mr. Brayton, in a communication dated Mergui, Aug. 1, states that the schools had been much interrupted by the prevalence of measles; but though the number under instruction was lessened, yet their work was of an interesting and solemn character, having two families of professed inquirers; also a family of Silongs, from the western coast of Siam. He regards the Salongs as a deeply interesting people, and proposes to visit them.

**CHINA.**—So far as the missionaries in the free ports of China have enjoyed opportunities for penetrating into the interior, they have observed a high degree of kindness and affability on the part of the natives, and an almost total absence of the jealousy manifested by the inhabitants of the seaports. Mr. Gillilan, of the London Missionary Society, in a letter dated Amoy, June 29, relates a visit to Chang-chew, a great city in the interior, of which Amoy is only the seaport. He met with no rudeness, and little annoyance. Unable to converse in the local dialect with ease, he confined himself mainly to the distribution of books, which were well received. On a second visit he was much applied to for books and for information respecting the "new religion." Some of the visitors

expressed themselves as glad that a foreign teacher had come among them, and on his proposing to hire a house and reside there, several were shown him on very moderate terms.

**INDIA.**—The English Baptist Mission continues to receive tokens of success amid the many obstacles that resist the evangelization of India. Six persons were baptized in Calcutta, upon profession of their faith, on the last Lord's Day in June, and the progress of Christian sentiments is said to be very noticeable at this time. At Caintara there was an evident moving of the waters, and the mission hoped to see richer proofs of the divine presence. The gospel was preached in the surrounding villages, and the missionaries were received with marked kindness by the people, yet their native hostility to divine truth was manifested very decisively, on the conversion of any to Christianity. Mr. Smith writes, that he had the privilege of baptizing three native disciples in April, and two more in May, and there were several more candidates for the sacred ordinance.

## Miscellaneous.

### THE POWER OF THE CROSS.

Let us now for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves, then, in imagination, amid the multitude that, swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows and wet with the spewings of the mob, is threading, slowly and painfully his way through that exasperated crowd, who are all athirst and ravening for his blood. He has reached the spot selected for his death. There he stands, faint, but uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is raised on high, how utterly friendless and abject to the eye of man, for even the thieves upbraid him, that hang and writhe beside him.

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, beside and above that howling rabble, a more august gathering. Legions, whose feeblest warrior would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose. Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man, and abandoned of God, is my Maker. In that lowly form is veiled the incarnate Godhead. The angels that smote Sennacherib's host and slew the first-born of Egypt, dispeopling a camp and decimating a nation in a night, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him, to justify their enmity. There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice! Do men look with interest on greatness in misery? It is here: the King of Glory, dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish even of his patient spirit, when he cried out, invoking a Father who had hidden his face! Should

wisdom attract, here was the great Teacher, whom all Judea had admired, speaking as never man spake—the heavenly Teacher, for whom Socrates had taught himself and his scholars to hope. He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That sacrifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken, while heaven stoops to behold its King, incarnate and dying, that he may reconquer to his allegiance a revolted province of his empire, in the same act indulging his mercy, and satisfying his justice, whilst his expiring breath together magnifies his law and enunciates his gospel. That sacrifice may well have power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine Majesty that might well overawe the haughtiest, with a winning gentleness that would reassure the most desponding. It may well be, at the same time, a theme for the mind of an angel to study, without grasping all its vastness; and a motive for the mind of the Sabbath-school child to feel, without being repelled by its loftiness. It has power—practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influences of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found enveloping either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate it in the life, or rather let the renewing grace of God's Spirit so transfer it into the soul of man; let me be enabled to believe in this Divine Sufferer as my Saviour—to feel that with him I am dying to the world, and with him, too, I shall rise again from the grave, see him on the judgment throne, and follow him to the gates of Paradise; and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its cords have perished at the touch of ethereal fire. Disengaged from its entanglements, its bonds shattered, and its snares parted, I soar aloft, to sit in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, and in the awful language of Peter, I, the heir of corruption, and once the bondsman of death, am made 'a partaker of the divine nature.' Here is power.—*Rev. W. R. Williams, D. D.*

### CAN GOD LOVE A SINNER?

The generality of men never trouble themselves about the love of God, or they take it for granted that a few tears and prayers will procure it; but there are some who either from ignorance of God's character, or a very vivid view of the nature of sin, think that God can never love sinners; at least, such sinners as they are. God can never love sin. He can never tolerate it. It is the object of his infinite, eternal, unqualified hatred. Yet God does love sinners, and because he loved them, he sent his only begotten Son into the world to save them. For sinners God became incarnate, for sinners Immanuel obeyed the law, and suffered the cruel, shameful, painful death of the cross. Yes, "it is a faithful saying, that Jesus Christ came into the world to save sinners." It is a fact, that may well fill angels with astonishment and wonder, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." God so loved sinners that he punished his own Son in time, and visited on him the sins of believers, that he might not punish them in eternity. And because he loves sinners, he sends his glorious gospel to them, in which he invites the poorest, the vilest,

to come unto him through Jesus, and promises to pardon, justify, and save every one that comes. Reader, are you a sinner, a very great sinner; and do you question whether a pure and holy God can love such a sinner as you? Why, if you had all the sins of every sinner in the world laid to your charge, if mountains of guilt lay on your conscience, if rivers of spiritual filthiness were running through your soul, and you were to go to God in the name of Jesus, pleading his precious blood, and seeking salvation only through his finished work; God would cheerfully forgive you, the blood of Christ would cleanse you from all sin, and the Holy Spirit would soon sanctify you, and shed abroad the love of God in your heart. God loves sinners! Why, he loves every sinner who believes in Jesus, as he loves Jesus himself! He loves sinners of Adam's race more than he loves angels; some of them fell but he did not give his Son for them; yet he gave him for us. Do not doubt his word, do not question his love, but go to him in prayer, and you will soon prove that no earthly parent ever loved his son, as God loves praying sinners. Call upon him, for he will hear you in love; trust in him, for he will bless you in love; obey him, for it gratifies his love; follow on to know him, and you shall eternally enjoy his love.—James Smith.

#### ASPIRATIONS.

A youth with flashing eye and haughty mien, gazed upon the battle scene. He listened not to the groans of the dying, but, catching the sound of victory, he waved his sword above his head, and said "May mine be a career of military glory—may my name be inscribed on history's page, among those who have conquered; and with no shroud or useless coffin, but with a martial cloak around me, may I, at last lie down in the soldier's grave."

"The glory of the warrior shines dimly when compared with the statesman's," said a young aspirant. "Let me be versed in the affairs of state—let me revel in the halls of nations, and be my voice heard when lords shall listen."

A student, with pale brow and sunken cheek, raised his eye, glowing with ambition's fire, and said—"Though the hill of science is steep and rugged, and thorns and briars are in the way—though pain and weariness he shall find who ascends it, yet I can endure the toil with ease, yea with pleasure, so I but at last in the Temple of Fame."

A maiden, with flushed cheek and sparkling eye, stood before her mirror, and murmured—"They call me beautiful; but I scorn the beauty that is set only in the features. Let me excel in intellectual power—let me be among those who have investigated the fields of thought—let my eye speak a soul pure and noble, and let me be to all a model of true greatness."

A humble cottager, attired in simple white, raised her eyes to heaven, and whispered—

"Father, whatever of earthly good  
Thy sovereign will denies,  
Accepted at thy throne of grace  
Let this petition rise:  
Give me a calm, a thankful heart  
From every murmur free;  
The blessings of thy grace impart,  
And make me like to thee."

Years had passed. The youth who asked for warlike honours had lived threescore years and ten. Fame had blown for him her martial trumpet; and echo, catching the sound, bore it with swiftest wing through the whole earth. But now his form was bent beneath the weight of years—age had snowed his locks with the almond tree's bloom; and weary of life, he laid him down to die. "In early life,"

he said, "I asked to have my name inscribed on the page of history, and thought, could be granted, that I should die in peace. Oh, had I asked to have my name written in the Book of Life, then should I have rested in peace when the days of my pilgrimage had passed away!"

Youth had long faded from the brow of him who sought to be a statesman. Consumption's fire burned on his cheek, and he was fast passing away as he said:—"In life's gay morn, when hope was bright, I asked to sit in the hall of state, and to speak when learned men listened. Often have those halls echoed my voice, and my willing ear has caught the whispered praise. But it avails nought now. Oh! had I asked to learn the laws of Him who governs all, and, at his feet to be taught the way of life, I now would enter that unknown abode with joy."

The pale-browed student raised his hand, palsied by age, and said:—"Through patient toil I reached the temple on the hill. 'Twas well to ask this boon; but far better had I asked also, that, while ascending Science's rugged hill, I might not forget Mount Zion; for then at last might I have reached that temple not made with hands."

Time, too, had breathed on the beautiful maiden. The rosy hue had fled from her cheek, and her eye, now dim and lustreless, was closing in death. "I have been," she said, "in the field of strife, when the contest was mind with mind, and have borne the palm of victory. I asked for this, but had I sought also the power that cometh from above, I might have borne a palm of greater worth, and worn upon my head a crown of glory bright."

Fast gathered the dew of death on the brow of the cottager, and the light of life burned dimly, as she said:—"Father, in early youth I asked that thy grace might guide me over the changy sea of life. Though dark have been the clouds, and thick the tempest, yet thou hast safely piloted my bark over its raging waves: and now I thank thee, that after so long a storm, thou bring'st me gently into port."

—Burritt's Christian Citizen.

#### SETTLING ACCOUNTS!

A scoffer was once introduced to a minister in the following manner:—"This is Mr. A—, an acquaintance of mine, and I am sorry to add, though young and healthy, he never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbour." "By no means," said the infidel, "he speaks the truth about me, for I always spend my Sundays in settling accounts." "You will find, sir," replied the minister, "that the DAY OF JUDGMENT WILL BE SPENT IN PRECISELY THE SAME MANNER!" Will my friend permit me to invite his attention to this subject for one minute.

THERE WILL BE A JUDGMENT! We feel it. Whenever we think of our sins, it is with reticence to some future scene. Conscience seems ever impelling us onward to the day of final trial! Reason acknowledges it. There are many wrong acts of a man in this world, which human law does not reach, and for which conscience is not much troubled. Am I an ungrateful man? Have you heaped favours upon me? saved my credit—my property—my life, and do I requite you with coldness or abuse? Where is justice? "After death, the judgment!" The Bible assures us that such a day will come. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "We must all appear before the judgment seat of Christ." "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." By these assurances, God asserts his claim to the preservation of law, and shows that men are not to think Him less wise in his administration, than they are in theirs.

That judgment will be a time for settling accounts! "Give an account of thy stewardship," will be the stern command. The minister of the gospel and the hearer, the believer and the infidel, the parent and the child, the teacher and the learner, the master, and the servant, the old and the young, the king and the peasant, the sailor and the landsman, the profane, the intemperate, the licentious, all must be judged! Those who are found faithful to God, and trusting gratefully in Christ, and obedient even unto death, shall be acquitted, and received into heaven; "but there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie."

I wish you to realize the presence of the judgment! I would have you imagine, what must soon be true, that the time that shall intervene between the present moment and that solemn day, is now annihilated! That the trumpet is blown, the dead are raised, and you are there! before the great white throne! where the judge sits, and where the books are opened! The excitements of eternity are upon you! the beings of eternity encompass you! The dreadful novelties of eternity meet you every where! The ages of eternity roll up in awful, boundless prospective before you! What will you do? Will you plead innocence? But your own heart condemns you, and there is one greater than your heart and knoweth all things. Will you plead ignorance? The light of nature, conscience, and the bible are against you. "Ye knew your duty but ye did it not." "If I had not spoken unto the man," said Christ, with regard to the Jews, "they had not sinned, but now they have to cloak for their sin." Christ has spoken to you. You are not ignorant. Will you plead want of time? But what have you done with the opportunities—the Sabbaths of ten, twenty, fifty years! You have found time to sin! You have had time to seek the world, and to indulge in pleasures! Ah, you have killed time, and, by a double stroke, the soul has fallen too!

Will you plead inability? But that is your sin. "It is accepted according to that a man hath, and not according to that he hath not." Such is the rule not only of benevolence, but of every moral action. There can be but one law for the obligation of a creature of God. And think you he would command you to love him, without giving you the power! Can he who "is love," be such a tyrant as to impose upon you an impossibility? When the man with the withered hand was commanded to stretch it forth, he might have pleaded inability, and remained in his misery for life. But he made no excuse. He felt his want, stretched forth his hand, and it was made whole.

Will you bribe the judge? What can you offer to the proprietor of all things? "No man can by any means redeem his brother." You have not the power to bribe, and God can be affected by no motive. The cattle upon a thousand hills are his; and if he needed anything, he would not ask sinful worms like you and me.

Will you hide? "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shall as the day: the darkness and the light are both alike to thee." Thus does the Psalmist express the sense of God's everlasting notice. Says Jehovah of the wicked—"Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down! And though they hide themselves in the top of Carmel, I will search and take them out thence. And though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Will you contend with God? "Woe unto him that striveth with his maker." "Who would set the briars and thorns before me in battle? I would go through them, I would burn them together."

Will you pray then? It will be useless. "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer." You must live on, think on, suffer on, sin on, for ever! Remorse and self-reproach will be your portion. "Thou hast destroyed thyself."

But, my dear friend, one thing remains for you, remember that you are *not yet at the judgment*, though you may be in an hour. Loose no time therefore in coming to Christ. "Acquaint now thyself with him, and be at peace. God is in Christ reconciling the world unto himself. We beseech you in Christ's stead, be ye reconciled to God."

**Increase of Baptists in Wales.**

We find in the *Christian Chronicle* the following extract from a Welsh Magazine, called *The Baptist*, showing the increase of the Baptists in Wales during the year ending June, 1830:

"With peculiar pleasure we look back on the increase of our denomination, during the last associational year. The Lord has prospered the labours of his servants in an especial manner; so that the number of those who follow the Lamb have been unusually increased. This we record not to boast, but to show what great things the Lord has done for us.

The following table shows the number of those baptized, and also the net increase of the churches composing the various associations.

	Baptized.	Nett increase
North Wales	1045	1063
The Old Association	516	531
Glamorganshire	3937	3425
Monmouthshire	2728	2884
Caermarthenshire and Cardiganshire	1299	1344
Pembrokeshire	615	533
	9240	9821

If to this we add the increase of the churches unassociated, the number, no doubt, would reach ten thousand, if not exceed that number."

**MEETING-HOUSE DESTROYED BY FIRE.**—The house of worship of the Baptist church at Piscataway, N. J., was entirely consumed on the morning of the 1st Jan. The fire was communicated to the gallery by the heat of the stove pipe. The church hold a policy of insurance of \$2,000 upon the building in one of the New-Brunswick Insurance Companies. Some particulars connected with this afflictive providence, related to us by the pastor, Rev. H. V. Jones, are truly affecting. The house took fire just before the time of the morning service appointed for New Year's day, and when the audience was already assembling. And as member after member arrived upon the spot, and witnessed the destruction of the sanctuary wherein they had so often and sweetly worshipped God, tears streamed down many cheeks, and many hearts were sad. But when the complete prostration of the building rendered their efforts and presence unnecessary, they adjourned to a private house, and heard an appeal from one of our missionary agents and responded to it, while the members of their meeting-house were yet burning, in a subscription amounting to nearly one hundred dollars. That church will not be long without a meeting-house.

**Result of Identifying Religion with the State.**

If a state church were pure to day, yet the children of its present members would be born in sin, and must be transformed before they could become fit subjects of the reign of Christ; so that wherever there is a state religion, it must be brought down to a level with man's state by nature; and

thus you establish a system which requires the corruption of the whole body of Christ.—*C. Stouel.*

**IN A WORRY.**

Some people seem to worry out existence. They have external means of enjoyment, yet they are never at ease. A lady of this character, whose ability to procure every outward enjoyment was fully within her reach, was lately congratulated upon her freedom from all vexatious and annoying trials. "Why," said she, "I am full of trouble. I am always in a worry about Sam; when he returns from sea. I can enjoy nothing, because I know he is going again; when he is at sea, I am always expecting to hear he is dead, or cast away on some desolate island." Yet "Sam" was not her husband, but an adopted nephew, upon whom so much sympathy was lavished. Another friend I could name is always tried or "worried" with her domestic troubles. "Bridget got up late," or "Sally goes out too often," or "Ned is becoming a careless driver." And between seeking comfort, and finding it, life becomes a very wearisome affair, and is entirely fretted away in relating troubles that have been lived over.

What a pity it is that we are so forgetful of the great laws of inward peace, as to brood over the past, talk about its evils, and thus make them ever present to our thoughts. There was much in the philosophy of a divine, who said: "When I have lived over a trouble, I try to use it aright, and then to forget it. When my domestics plague my wife, I always pat her on the shoulder and turn the conversation; for surely the trial of *enduring* was enough at the time; I want no omnipresent troubles."

Then there is another class who are always "worried" about what no human foresight can prevent, An easterly wind, a hot day, a sudden shower, a dense fog, or a heavy dew, all alike vex them. Allowing such things to prey upon the spirits, makes us very disagreeable companions. Who would select such an one for a travelling friend!—who would take such an *one for life!*—When a man considers how much his comfort is concerned with his wife's temper, how she lends him through life's rough places with violent or gentle hand, before he chooses his future destiny, let him consider. The embryo of a woman is often seen in the child; petulant ungovernable, indulged children do not always rise above the natural propensity of early years when they arrive at womanhood; neither does the surly, rough lad often become the agreeable gentleman. Yet upon the disposition to meet the every day discipline of life depends all our enjoyments. A calm trusting spirit, forbearing, hopeful temper, a countenance where smiles predominate; who would fear to unite with such an one? The happiest effect upon a whole life often follows a well matched pair. The mild and amiable graces will blunt the rough edges and awkward manners of one nearest our heart, for the magic influence of sympathy is electric, and assimilation often produces the admirable traits we come in contact with, and a likeness is imperceptibly stamped upon the character. It has been said—I know not how truly—that gazing upon the benign expression of the portrait of a deceased and beloved friend, will in time produce a calm and serene expression upon the gaze—so intellible is the stamp, that the soul of our friend becomes mirrored in our own. Away then with "worrying" trifles—they mar the beauty of the human countenance, and eat like cauter into the soul.

**LOVE YOUR ENEMIES.**

Mr. Phillippe, in his "Jamaica," relates the following striking anecdote as an accurate description of the spirit and conduct of the generality of negro christians.

"A slave in one of the islands of the West Indies, originally from Africa, having been brought under

the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct; so much so that his master raised him to a situation of some importance in the management of his estate. This owner, on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who were strong and likely to make good workmen. The man went to the slave-market, and commenced his search. He had not long surveyed the multitudes offered for sale, before he fixed his eye intently upon an old and decrepid slave, and told his master that he must be one. The master seemed greatly surprised, and remonstrated against it; the poor fellow begged that he might be indulged; when the dealer remarked that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon some did the selector bestow half the attention he did upon the poor, old, decrepid African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine, and when he was hot he placed him under the shade of the coconut tree. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, 'You could not take so intense an interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?' 'No, massa,' answered the poor fellow, 'he no my fader.' 'He is then an elder brother?' 'No, massa, he be no my broder.' 'Then he is an uncle, or some other relation?' 'No, massa, he be no of my kindred at all, nor even my friend.' 'Then,' asked the master, 'on what account does he excite your interest?' 'He my enemy, massa,' replied the slave; 'he sold me to the slave-dealer, and my bible tell me when my enemy hunger, feed him, and when he thirst, give him drink, for in so doing I shall heap coals of fire on his head.'

**Ardent Desires for Holiness produced by a sense of Divine Love.**

When I consider that Jesus is the everlasting God, the high and lofty One that inhabiteth eternity,—whose name is holy;—who dwelleth in the high and holy place, exalted in his own eternal excellence, infinitely above all the blessing and praise that seraphic powers can raise to his name;—who humbleth himself to behold the purest and the brightest things that are in heaven, and before whom the whole creation is nothing, less than nothing, and vanity;—and when I believe that this high and mighty Lord, infinite in majesty and grandeur, loves me, a worm, an atom, and compared with him nothing, less than nothing,—a sinner, a rebel, a traitor, a wretch laden with guilt, in my flesh replete with evil, utterly unworthy of the smallest mercy from his hand, and deserving the utmost possible destruction,—I wonder with amazement,—I blush and am ashamed,—I fall down into the dust before the feet of my infinitely glorious and condescending lover, covered with shame, and filled with self-abasement and self-abhorrence. I grieve and mourn that sin, which he cannot love, should dwell in me, whom he does love;—I am ashamed that I love him so little, who loves me so much, and that I can do scarcely anything to honour him, who has done, yea, and suffered too, every thing requisite for my complete salvation from eternal disgrace and misery, and is doing everything needful to raise me to everlasting honour and felicity. I long to be entirely free not only from the commission of sin, but also from the being of that hateful and accursed thing,—to love my gracious redeeming Lord without intermission, without weakness, without the least imperfection, and to be devoted to his honour and praise in body, soul, and spirit, every day, every hour, every moment of my future life.

While I was under the law, and its devouring flame scorched and tormented my guilty conscience and filled me with horrors which no language can possibly express;—when my views of God, of judgment, and eternity, were such that deprived me of rest, and filled me with nightly agony;—when my apprehension of certain future misery, without intermission and without end, not only sunk my spirits, but caused me to tremble upon my bed till I have been bathed in my own sweat;—nay, when I have expected that the vengeance of insulted majesty would instantly seize me and send me quickly down into the deep and dismal gulf of eternal despair,—the love and the power of sin both reigned in my desperately wicked heart: and although I sometimes, in the act of gratifying my unlawful desires, have expected the lightning down of Jehovah's arm, with all the furious indignation of his wrath, upon my guilty head,—I have, in the hardness and stubbornness of my impenitent heart, and with a kind of desperate madness, persisted in the fulfilment of my horrid purpose. The love and power of sin were still predominant!!

But when, in the midst of all this terror and dread, hardness and obstinacy, desperate rebellion and nefarious conduct, the kindness and love of God our Saviour towards man were manifested to my understanding in the light of the glorious gospel, and shed abroad in my heart by the Holy Ghost, a most amazing change instantly ensued. The horrors of my affrighted mind, and the anguish of my tormented conscience ceased;—the peace of God flowed freely into my soul, and my heart rejoiced in God my Saviour;—the love of sin was dethroned, and its dominion taken away;—the haunts of dissipation were forsaken, not only as ruinous, but disgusting;—former associates were shunned, as both dangerous and unsuitable;—sin, both internal and external, was abhorred;—the time past sufficed for me to have wrought the will of the Gentiles, and to have walked according to the course of this world;—former beloved pursuits were all cheerfully relinquished;—and the language of my heart was, "What have I to do any more with idols?" My longing soul panted, and blessed be my God, it still pants, after the most complete conformity to the beautiful image of my immaculate Redeemer, and the utmost enjoyment of his love, that a creature can possibly possess. I feel that I was not formed for earth nor sin, nor can I live on things so vile. My soul often cries, "Woe is me that I sojourn in Meshech, and dwell in the tents of Kedar;" so far from him whom my soul loveth. My God has made the beauties of his Son my soul's eternal food; nor do I think it possible for me to be satisfied until I wake with his likeness, and behold him as he is, in all his loveliness and glory, in the world invisible and eternal, and feast upon his infinite fulness.

—*Letter to a friend by Job Hurron.*

#### LORD ASHLEY ON POPEYISM.

*From the New York Recorder.*

The English papers are filled with reports of meetings on the Roman Catholic assumption of power in establishing the new hierarchy in England. Occasion has been taken in almost all quarters to rebuke the Puseyites for their Papal tendencies and hypocrisy in remaining members of the English Church, and receiving its revenues, while they promulgate Romanist doctrines. The following is from a speech of Lord Ashley. After giving some attention to the Roman aspects of the matter, he turns to the discussion of the state of things in the Church itself:—

But enough of the outside mischief; let us turn our eyes to that which is within—from Popery in flower to Popery in the bud—from the open enemy to the concealed traitor—from the menace that is hurled at our Church to the doctrine that is preached from our pulpit—from the foreign assailant to the foes that are of a man's household. What has invited this aggression? What has induced the Court of Rome (so wily, cautious, and penetrating) to

throw aside the sheath and openly attack the Capitol? One may say one thing, and one another. One may say the encouragement given by successive administrations to Papal pride or Papal endowments, the precedents the annuities, the marks of honour; all, no doubt, have had their share, and no one more deeply deplored them than myself; yet they are all secondary causes, and this is not the place nor the time to discuss them. But what are they to the great and master temptation—the manifest tendency in many of our clergy, in faith and practice, to the faith and practice of the Church of Rome; the erroneous perversion to that unscriptural creed, the adoption of rites, ceremonies, and language fitted only to a Papish meridian? need I enumerate them? You know them well; and when to this they add the teaching of false and heretical doctrines, when they add the practice of auricular confession—the most monstrous perhaps of all the monstrous practices of the Roman system—who can wonder that the appetite of the Pope was whetted, that his eyes were blinded, and that he believed his time was come for once more subjecting this Protestant land to his odious domination? Now we insist on these details, not only because they are histrionic arrangements adapted only to the theatre, and impeding all worship in spirit and in truth; but because they are the symptoms of a deep-seated corruption of faith and doctrine, enticing and intended to entice the people from the simplicity of the gospel, and leading them to submit to the sacerdotal forgery of a sacrificing priesthood, and the necessary and inevitable train of abominable superstitions. Here is your daily, hourly, imminent peril. It is for the sons of the Church to protest against these enormities in all their length and breadth. What else can be done? Do not some of the bishops tell you they are powerless; that they speak, exhort, command, but the rebellious Tractarians will not obey? Have they not nearly all declared the extent of this festering mischief? What other course can we take to obtain a general and united expression of feeling? The laity love their church, its decency, its simplicity of truth, its gospel character, and they will maintain it in all its efficacy. But that church must continue to be scriptural. If it change its character, and cease to be such, why then they will lie under the same duties, and they will entertain the same feelings as their fore-fathers, when disregarding every thing but the confession of the truth and the honour of Almighty God, they broke at all hazards from the unscriptural and unholy church of Rome. I speak here for myself—I doubt not I speak the sentiments of thousands in this realm—that if we be driven to this necessity (which God in his mercy avert), I had rather worship with Lydia on the banks of the river than with a hundred surpliced priests in the temple of St. Barnabas. This, then, is our course. We propose to invoke the aid of Her Majesty to investigate these evils, and do by way of remedy, whatever the law enables her to do. We ask no more. It is a simple and safe proposition—simple, because we seek only what is warranted by precedent; and safe because we keep within our existing laws, and combine in one common movement the jarring and discontented efforts of many who are labouring for an effective reform; and in addressing our Royal Mistress, we will say that by God's grace, we will not abate one jot or tittle of what our fore-fathers won at the glorious Reformation—that we bless his Holy name for those his servants, the immortal martyrs, who departed this life in his faith and fear; that we accept the work they have transmitted to us; that, while others flee to the Virgin for aid, we will betake ourselves to none but Christ—remembering the dying and almost inspired words of Bishop Latimer, that noble servant of the Lord, "Be of good cheer Master Ridley, for we have to day lighted such a candle in England as, by God's blessing, shall never be put out."

My principal method of defeating heresy, is by establishing the truth.—*Newton.*

#### MARRIED.

On the 8th instant, by the Rev. J. E. Ryerson, pastor of the Regular Baptist Church, St. Catharines, Mr. Lewis H. Bessy, to Miss Charity Havens, daughter of Richard Havens, Esq., all of Grantham.

On the 9th instant by the same, Mr. Wm. Havens to Miss Julia S. Bessy, daughter of—Bessy Esq.

By the Rev. Thomas L. Davidson, in Brantford, on New-Years day, Mr. Jacob Saylor, of Waterford, to Miss Mary B. aly, of Windham.

By the same, in Brantford, on the 9th of January, Mr. Jas. R. Monroe, to Miss Catherine Mulholland, both of Brantford Township.

By the same in Brantford, on the 12th of January, Mr. Benjamin Farris, to Miss Susan Laupman, both of the Township of Burford.

On the 25th Dec., by the Rev. W. Leech, Geo. Batman, to Helen Harn, both of Norwich, C. W.

By the same, on the 1st Jan., Mr. Alex. Grant, to Arnilla Massacre, both of Townsend.

#### DIED.

On Wednesday afternoon, Nov. 13th, at 3 o'clock, George Riches, of Cincinnati, aged about 35 years.

#### TORONTO MARKETS.

Flour, per bbl. 15s a 20s; Wheat, per bush. 4s a 4s 2d; Barley, 2s 10d a 3s 3d; Rye, 2s 3d a 2s 6d; Oats, 1s 2d a 1s 5d; Potatoes, 2s a 2s 6d; Beef, per 100 lbs, 15s a 20s; Pork, 17s 6d a 23s 9d; Fresh Butter, per lb, 7½d a 10d; Lard, 3½d a 4½d; Apples, per bush. 1s 3d a 2s 6d; Hay, per ton, 50s a 65s.

#### NOTICES.

☞ A large number of extra copies of this and the first No., have been struck off, in order that parties, hereafter subscribing, may have the paper from its commencement.

☞ Brother Ryerson, of St. Catharines, has remitted \$10, with the following names:—John R. Cook, J. Dolbeer, W. C. Hopkins, J. Berryman, Wm. Gibbons, Thos. Morrison, Geo. H. Denison, J. E. Ryerson, W. H. Carter. There are here only nine Subscribers, so that the remittance is 5s. over. It is probable some name has been omitted.

☞ All remittance, on account of the *Observer*, will be acknowledged in the next number.

TO EDITORS IN THE UNITED STATES.—Exchange papers must be post-paid to the lines, else they will not reach us. Those of our cotemporaries, to whom we send this No. of our paper, and who cannot afford us an exchange, will please forward their bills with their papers, and we will satisfy their demand immediately.

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Toronto, February 1, 1851.

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