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CHRISTIAN OBSERVER.

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Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

UNFULFILLED PROPHECY, No. VI. THE KINGDOM.

Christ is a king, as well as a prophet and a priest; and the Scriptures frequently speak of the power and dominion which shall be given unto him. For the coming of this kingdom, we daily pray, and when we do so, we connect it with the time when God's will shall be done *on earth*, as it is in heaven. This kingdom is to be the grand result of God's dispensations. To this theme of deep and abiding interest to the Church of God, I now ask the reader's serious attention.

That the expressions "kingdom of heaven," "kingdom of God," and "kingdom of Christ," denote one and the same thing, is proved by a comparison of parallel passages in which these phrases are used. Has this kingdom already come? Is it already manifested in the visible church of God? Jesus is even now our king, he exercises all royal dignity, he rules and governs his people, rewards his friends, and punishes his enemies. But the kingdom and the glory is yet veiled from us. Indeed a usurper reigns over this world where the throne of the King of Zion ought to be. Our king is gone into a far country *to receive a kingdom*; but he has not yet returned to take possession.

Jesus Christ has already sat down on the right hand of God, and there he reigns gloriously, wielding his power and his providence on behalf of his people; but there is a special kingdom—**THE VISIBLE KINGDOM OF THIS EARTH**, and there is a special throne **THE THRONE OF HIS FATHER DAVID**, which are promised to him as the Son of Man. This kingdom is still future, and it is for this that we pray when we say, "Thy kingdom come."

This kingdom is that described by the prophet Daniel:—"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13. 14.) We fully and

cheerfully admit that Jesus Christ now reigns over his saints, and that they are his spiritual kingdom. When men are converted to God they are "delivered from the kingdom of darkness, and are translated into the kingdom of God's dear Son." But this is only the seed of that visible and glorious kingdom which Daniel describes. That the saints in the present dispensation do not constitute the kingdom is proved by the following truths:—The saints are spoken of as "the heirs of this kingdom," it is said to be promised to them; they are graciously assured that they shall be preserved unto this heavenly kingdom; and they are exhorted to give diligence to make their calling and election sure "for so an entrance shall be administered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This kingdom is still future; it is not something which the saints do now enjoy, but something for which they are taught to look, and long, and pray. If further proof is needed, we have the express testimony of the Apostle Paul in his Epistle to the Hebrews, where speaking of this kingdom and of the universal dominion promised to Christ in the 8th Psalm, he adds, "But now we see not yet all things put under him." (Heb. 11. 8.)

The establishment of the kingdom then is yet future; Christ's kingdom is not yet come. Even the saints in heaven are still anticipating it, for they sing, "Thou hast made us unto our God kings and priests, and we shall reign on the earth," (Rev. 5. 10.) Let me then ask your attention to the following truths which are taught us in the Word of God, in regard to this future kingdom.

1. *Christ is to reign on the earth visibly and personally.* This is evident from the passage in the prophecies of Daniel, which we have already quoted. This kingdom it is distinctly stated is to be "under the whole heaven," that is over and upon the whole earth. So Jeremiah likewise testifies: "I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute judgment and justice in the earth," (Jer. xiii. 5. 6.) Thus also the prophet Zechariah testifies: "His feet shall stand in that day upon the Mount of Olives. The Lord my God shall come and all his saints with him. And the Lord shall be king over all the earth." (Zech. xiv.) Such is the testimony of the prophets. We

might multiply quotations from the Psalms, and from the New Testament; but as we shall have occasion to quote some of these passages in illustrating other particulars, we leave this part of our subject, with the above distinct and unmistakable proofs, that Christ's kingdom is to be visible, that it is to be on the earth, and that he is to reign personally.

2. *Christ shall sit on the throne of David.* In the promises made to David in 2. Sam. vii. 12-16, it is distinctly promised that the throne of Israel shall be given to David's seed for ever. This is confirmed in Psalm lxxxix. 29, 36, 37. But from Psalms ii and cx, we learn that David's seed is none other than the promised Messiah. During the times of the Gentiles "the diadem is removed," and "the crown is taken off;" there is a suspension of the reign of the princes of the house of David. But has the promise of God failed? No! no! Jehovah says, I will overturn, overturn, and it shall be no more, *until he come whose right it is*; and I will give it him. (Ezek. xxi. 26.) These promises are directly applied to our Lord by the angel, who announced his birth to the Virgin Mary. "The Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. (Luke 1. 32. 33.) Has Christ succeeded to David's throne? Does he now sit upon it? Assuredly not. He is now ascended into heaven, but David's throne was on earth, He is seated on his Father's throne; but he has never yet ascended David's throne: he has never reigned in Mount Zion. Our Lord himself distinguishes clearly between his Father's throne, on which he now sits, and his own throne, on which, as the son of David, he is hereafter to sit. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." (Rev. iii. 21.) And yet men who have a system to defend, do not hesitate to maintain that Christ is already seated on the throne of David, is even now reigning in Mount Zion! What doctrine of Scripture is safe, if men may thus contradict the plain testimony of inspired writers, and even the very words of our Lord himself!

3. *Christ shall reign over the house of Israel.* This is clearly proved by the passages already quoted. To these we may add the following. "The Lord of hosts

shall reign in Mount Zion, and in Jerusalem." (Is. xxiv. 1.) The prophet Jeremiah not only foretells the reign of Christ over the people of Israel, but he connects this event with their final restoration from all the countries where they are now scattered. Jer. xxiii. 1. 8. So also Jer. xxiii. 14. 16. To the same purpose another prophet speaks: Ezekiel xxxvii. 11, to the end. The time is certainly coming when "they shall call Jerusalem the throne of the Lord," when "the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again."

4. *This kingdom is to extend over the whole earth, and is to embrace all nations and kindreds.* The Jews as we have seen are to occupy a peculiar and prominent place in the kingdom. But the kingdom is to extend over the whole earth, and a state of holiness and blessedness shall be every where triumphant. We have several times had occasion, in former papers, to speak of the glowing promises of Scripture, that set before us the animating hope of a time when Satan, the usurper shall be cast out, and Jesus the Prince of Peace, shall have the uttermost parts of the earth given him for a possession—when knowledge, peace and holiness shall bless the whole world, in the happy reign of Jesus and his saints.

In the glories of the kingdom the saints are to share. When Christ comes he will raise or change his saints and make them like unto himself, yea, he will exalt them to sit with him upon his throne. Matt. xix. 28, 2 Tim. ii. 12, Rev. iii. 21. What an animating motive is here set before us? Our king has great and glorious rewards for those who serve him faithfully. Is the pathway to the kingdom one of conflict and tribulation, of shame and contempt, of humiliations and crosses? Well, well; if the Captain of Salvation was himself "made perfect through suffering," his royal saints, who are to share his glory and his throne, may well be patient, "knowing that their light affliction, which is but for a moment, worketh out for them a far more exceeding and eternal weight of glory. Let us be animated, brethren in the Lord, to the patient endurance of suffering, as well as to ardent labors for Christ, knowing that in the blessedness of the kingdom, there are the most glorious and gracious rewards, and that

"No pains, no pangs, no grieving grief,
No woful night is there;
No sigh, no sob, no cry is heard
No wellaway, no fear."

For the coming of this kingdom we long and pray, "Come, Lord Jesus, come quickly."

"Come, then, and added to thy many crowns,
Receive yet one—the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase price,
And overpaid its value with thy blood.
Come, then, and added to thy many crowns,
Receive yet one, as radiant as the rest
Due to thy last, and most effectual work,
Thy word fulfilled, the conquest of a world."

Examination of Doctor Woods's Argument for Infant Baptism from Ecclesiastical History.

BY J. H. RIPLEY, OF NEWTON THEOLOGICAL INSTITUTION, MASS.

In the Works of Dr. Woods, Vol. III., the CXVth Lecture, entitled INFANT BAPTISM PROVED FROM ECCLESIASTICAL HISTORY, contains the following remarkable paragraph: "The testimony of Ecclesiastical History on this subject is just such as we should expect, on the supposition that infant baptism was, from the beginning, universally regarded as a Christian institution. The earliest Christian fathers had little or no occasion to enter on a particular discussion of the subject, or even to make any express mention of it. Accordingly we find in the writers, who next succeeded the Apostles, only allusions to infant baptism. These allusions, however, are of such a nature, that they cannot well be accounted for, without supposing that Infant Baptism was the uniform practice. But the fathers, who wrote in the following ages, were more and more particular and explicit in their testimony."

This paragraph has the air of learned investigation. It seems marked with cautiousness, and appears like the well-measured tread of a considerate and trustworthy guide. It seems, also, stamped with candor, such as well befits a subject acknowledged by able investigators to be at least somewhat obscure. It evidently expresses, moreover, the honest convictions of its author. Its direct, unflinching and positive tone, give it an air of authority.

This historical argument, claiming an unbroken chain of evidence, through the very men "who next succeeded the apostles," and who, it may be added, according to universal belief, were acquainted with apostles and instructed by them, is designed to link infant baptism with the apostles themselves. In point of fact, this historical argument has contributed more than the Scripture argument to the defence of infant baptism; and to not a few, though as to all other subjects they choose to stand on the sure basis of inspiration, the historical view which has been presented of this subject has appeared utterly incompatible with the conclusion that the apostles knew nothing of infant baptism, and thus confirmation has been given to arguments called Scriptural, but too remote and doubtful for satisfaction.

The positions laid down in this paragraph I purpose now to examine. To place my readers in a favorable state for accompanying me in this examination, I must premise that the early Christian writers contemplated in this paragraph are divided into two classes: the first, comprising those who immediately succeeded the apostles, and who are denominated Apostolical Fathers, because they are reputed to have been acquainted with apostles, and, to have been instructed by them. This class contains the following

names: Barnabas, Clement (of Rome,) Irenaeus, Ignatius, Polycarp. The space of time covered by the writings of the Apostolical Fathers is regarded by Hefele, in his valuable edition of their works, as extending to about the year A. D. 150. Next to these, or in the second class, stand the writers who are commonly called the Christian Fathers, commencing with Justin Martyr. The writers belonging to this class, whom my purpose requires me to mention, are Justin Martyr, Irenaeus, Tertullian and Origen. Farther down than the last-named, it is wholly unnecessary, as the sequel will show, for me to proceed.

This distinction, universally made, between the Apostolical Fathers and the succeeding Christian Fathers, is recognised by Dr. Woods in the paragraph before; since he mentions "the writers who next succeeded the apostles" and "the fathers who wrote in the following ages. Respecting the former of these two classes he says, "We find in the writers, who next succeeded the apostles, only allusions to infant baptism. These allusions, however, are of such a nature as to afford satisfactory evidence that it was the uniform practice." Now, the question which I propose to examine is simply and directly this: Do those specified writings contain allusions to infant baptism of such a nature as to prove that it was the uniform practice?

It is a question of fact, and requires me to search the writings which are ascribed to these men. For this purpose, I shall employ the very convenient edition of their works by Hefele, following, for convenience' sake, the order in which he has arranged them.

APOSTOLICAL FATHERS.

I. The first in order is the so-called Epistle of Barnabas. This contains a few notices of baptism. In the eleventh section, the author takes up the inquiry whether the water [*i. e.*, baptism] and the cross had been carefully foreshown in the Old Testament. "Concerning the water," he remarks, "it was written respecting Israel how they would not receive the baptism which leads to remission of sins, but would make [somewhat different] for themselves." He proceeds to quote the first three verses of the first Psalm, and then adds, in applying the passage to his purpose, "Perceive ye how at one and the same time he marked out [*i. e.*, showed or described] the water and the cross? For this it is which he says—Blessed are they who, having trusted to the cross, have gone down into the water; because [they shall receive] the reward in its time." Again, quoting a passage from the Old Testament, in which, according to the quotation, mention is made of a river with beautiful trees growing up out of it, of which whoever should eat would live forever, he proceeds—"This he says. That we descend into the water laden with sins and corrup-

tion, and ascend bearing fruit, having in the heart the fear [towards God,] and in the Spirit the hope towards Jesus;" or, as Archbishop Wake translates, "having in our hearts the fear and hope which is in Jesus by the Spirit."

This epistle contains no other notices of baptism; and these evidently relate to instances of professed believers being baptized on their personal reception of the gospel. No allusion to infant baptism can be found in this epistle.

II. The next in order are the two epistles of Clement. The first of these, to the Corinthians, contains no allusion to baptism, unless a conjectural reading, suggested by Dr. Mill, in the seventh section, be correct, and be rightly interpreted by him. If, however, his conjecture and explanation be correct, it was evidently, from the connection, the baptism of professed believers that was present to the author's mind. The editor, whom I am now following, gives a different reading, and, in all probability, the true one; in which no allusion to baptism need be recognised.

While this epistle contains no recognition of baptism, it is interesting to notice a remarkable passage in the twenty-first section, which gives instruction to the Corinthians respecting their children: "Let your children receive Christian instruction, let them learn of what avail, with God is humility, what pure love can effect with God, how the fear of him is good and great, and saves all those who lead a holy life with a pure mind." In this connection, which would so naturally suggest the thought of infant baptism, if such were "the uniform practice," not the slightest allusion to it occurs. No one, in reading this section, would once think of the children as having been baptized, or as at all externally related to the church, otherwise than is the case in any well ordered Christian family, the children of which are, of course, trained according to the Christian religion. The passage is remarkably similar to that in Eph. vi. 4.—"Train up your children in the nurture and admonition of the Lord."

The second epistle of Clement, so called, is regarded, by competent judges, as more properly a fragment of a homily of a considerably later date. At whatever time it originated, and whoever was its author, it comes into notice here because it has held a place among the writings ascribed to the apostolic fathers. It contains allusions to baptism, all which relate to one point, namely, the unpardonable nature of sins committed after baptism. They are the following. In the sixth section—"How shall we, if we do not preserve our baptism pure and undefiled, enter into the palace of God?" In the seventh section—"What think ye? What shall he suffer who corrupts the contest of incorruption? (i. e., who violates his Christian engagements, the

image of a contest for a crown being employed.) For, not having kept their seal (i. e. baptism,) he (God) says, Their worm shall not die, and their fire shall not be quenched." In the eighth section—"Wherefore, he saith, Keep the flesh pure and the seal (baptism) undefiled, that ye may receive eternal life." The connection throughout, in which these references to baptism occur, indicates a personal recognition, in baptism, of the duty and purpose to lead a righteous life, and by no means the baptism of infants.

III. The Epistles of Ignatius. These are seven: namely, to the churches in Ephesus, Magnesia, Tralee, Rome, Philadelphia, Smyrna, and to Polycarp. In these epistles we find the following references to baptism. To the Ephesians, section eighteenth, the writer says, respecting Jesus, "who was born and was baptized that by his suffering he might purify the water." In the epistle to the church in Smyrna, section first, he speaks of Jesus as having been baptized that he might fulfil all righteousness; and in section eighth, he says, "it is not lawful to baptize in the absence of the bishop." In the epistle to Polycarp, section sixth, addressing Polycarp's church, he says, "Please him for whom you are soldiers, from whom also ye receive your wages. Let no one of you be a deserter. Let your baptism remain as weapons, faith as a helmet, love as a spear, patience as your panoply." In these, which are all the instances furnished by these letters of reference to baptism, no allusion obviously is made to infant baptism.

It is worth while to notice, that in the epistles to the church in Magnesia, sections eighth and tenth, and in that to the church in Philadelphia, section sixth, the writer introduces earnest warnings against the efforts with which some Judaizing teachers sought to corrupt the Christian faith. In such connections, as also in similar ones of the New Testament, had infant baptism been a current Christian practice, the mention of it, as holding a place similar to that of the Jewish circumcision, would have been so natural, that the entire absence of the most remote allusion to it, casts deep suspicion on the historical existence of the practice at that early date.

To the epistles of Ignatius is appended an account of his martyrdom. This contains no allusion to infant baptism.

IV. The epistle of Polycarp to the Philippians. This contains no allusion to baptism at all. Nor does any occur in the epistle appended to this, giving an account of Polycarp's martyrdom.

V. The Shepherd of Hermas, a work divided into three books: the first consisting of four Visions; the second, of twelve Commandments; the third, of ten Similitudes.

Several references to baptism occur in this work, without a solitary allusion to infant baptism. In Book I., Vision III., sec-

tion III., as the church is likened to a tower, the question is proposed, "Wherefore was the tower built on the waters?" In reply it is said, "Hear for what reason the tower was built on the waters. Because your life has been made safe, and will be made so by means of water;" a recognition, no doubt, of the commonly believed necessity of baptism to salvation and to union with the church. In accordance with this belief of the necessity of baptism to entrance into the kingdom of God, is the fignent (minutely expanded in Book III., Similitude IX., section XVI.) that even the righteous men who had died during the Old Testament dispensation could not be admitted into the kingdom of God, unless the apostles and teachers who made known the Son of God had, after their decease, preached to them the gospel and baptized them in Hades. "For," says this sapient writer, "before a man receives the name of the Son of God, he is appointed to death; but when he receives that seal, he is liberated from death and assigned to life. That seal is the water, into which men descend doomed (bound *obligati*) to death; but they ascend assigned to life."

Baptism is also in this work spoken of as the commencement of a holy life. In Book I., Vision III., section VII., as explanatory of an allegorical representation, the question is proposed and answered,—"But the rest, that fell near the waters, and could not be rolled into the waters, who are they? They are those who have heard the word, desiring to be baptized in the name of the Lord; but when the sacredness of the truth comes up to their memory, they draw back and walk again according to their wicked desires."

Baptism is mentioned, also, in Book II., Commandment IV., section III., as procuring remission of sins.

I have now completed the examination of the writings which have been ascribed to the Apostolical Fathers. The result is, that they contain absolutely no recognitions of, or allusions to, infant baptism; but invariably in instances which are at all indicative of the recipients of baptism, such language is employed as excludes the idea of its having been administered to infants. What the great Schleiermacher, that learned and profound theological investigator, said of the New Testament in reference to infant baptism, namely, that those who wish to find infant baptism in it *must first put it into* that book, is also true of the Apostolical Fathers; it must first be put into their writings before it can be found there. The darkness of Egypt was not more destitute of a cheering beam of light than is the historical period embraced by the Apostolical Fathers destitute of evidence that infant baptism then existed.

SUCCEEDING CHRISTIAN FATHERS.

I.—JUSTIN MARTYR.

Dr. Woods proceeds: "But the fathers, who wrote in the following ages, were more

and more particular and explicit in their testimony." Let us also examine this statement. The writers here introduced commence with Justin Martyr.

Justin's First Apology for the Christians presented to the Roman government probably A.D. 138, contains a sentence in which mention is made of certain Christians, sixty and seventy years old, who had been disciples, or had been made disciples from their early youth, or childhood. This is the sentence on which dependence is placed as showing the existence of infant baptism in the time of Justin. Dr. Woods says, "It is, I think, altogether probable and beyond any reasonable doubt, that Justin meant in this place to speak of those who were made disciples, or introduced into the school of Christ by baptism, when they were infants."

Does *επαίδων* here mean *from infancy*? And does *επαθρησθησαν* involve the idea of baptism in the cases referred to? These questions, at least the first, must be affirmatively answered, in order that the passage may testify to the existence of infant baptism. An affirmative answer cannot be sustained. The truth is, the passage ought never to have been pressed to the service. The candor of modern scholars forbids them to regard it as testimony for infant baptism. As I will not even appear to speak at random, I insert here the views which two learned German writers have published. The first is C. Semisch, author of a critical Monograph on the Life and Works of Justin, and withal a Lutheran clergyman. I quote from his second volume, pp. 334, 345. "Whenever Justin refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of an *infant baptism* he knows nothing. The traces of it, which some persons believe they have detected in his writings, are groundless fancies, artificially produced. In the words (Apol. I. 15.)—'Many men and many women, sixty and seventy years old, who, from children, have been disciples of Christ, preserve their continence.' Nothing more is said, than that many individuals of both sexes became disciples of Christ in early life. The idea of *μαθητεύεσθαι* does not necessarily include that of being baptized; it merely brings before our minds a chatechumenate. And even admitting that the baptismal rite was included in *μαθητεύεσθαι*, this by no means is decisive of a reference to infant baptism. *Ἐξ παιδων* contrasted with *ἐξηκουσοντας* and *εἰςδοκονουσας* may well denote the entrance on the period of youth." In a note, Semisch also quotes from Starck, "as a parallel, Lucian's language about the philosopher Demonax, 'that he loved philosophy.'" To this I might add the language of Basil, in his Exhortation to Baptism, as quoted by Matthias, "Thou yet delayest, though thou hast been instructed in the word [the gospel]." In a similar manner the apostle Paul writes to Timothy, 2 Tim.

iii, 15. From a child thou hast known the Holy Scriptures.

The other writer is C. Steph. Matthias, author of a prize essay, entitled *Baptismatis Expositio*, a work of great literary merit. On page 187, he thus says—"In the first two centuries no memorials [monuments] are found, by which it can be evidently established that infants then received baptism: it is rather probable that as far as to the end of the second century only those who had been instructed in the elements of Christian doctrine were admitted to baptism. But certain words of Justin Martyr, which are very often adduced in favour of the antiquity of infant baptism, seem to oppose this opinion. Justin says, that very many of each sex, sixty and seventy years old, who had been taught the doctrine of Christ from their childhood [a *παισιν*] remain continent. Though the formula *μαθητεύεσθαι* undeniably signifies *to be a disciple of such a one*, yet this signification by no means contains the idea that that disciple has been already baptized; for, though he has not yet received baptism, is eagerly learning the doctrine of Christ, and is therefore taught the gospel. It is this that Justin seems to have in mind. For he himself, in another place, giving an account of baptism, relates that only those who believe the things they are taught, so as to be persuaded that they can live in a Christian manner, are brought to baptism. It is thus evident, that in Justin's opinion baptism is to be given after believing in Christ. Nothing else, therefore, is contained in that saying of Justin's, than that many, instructed in the gospel from an early age [ab *incenta etate*] remain continent."

I might now pass to the next writer introduced by Dr. Woods. But as the historical question of baptism has no little interest, I wish here to extract from Justin Martyr the passage alluded to by Matthias. It so directly bears on the subject that it materially contributes to a proper understanding of the sentence which we have been considering, and which has been made a basis for so disproportionate a structure. It is the LXIst chapter, or section, of the same Apology, in which Justin commences his account of Christian practices and worship. I give the chapter entire, without stopping to notice any doctrinal misconceptions of its author. "In what manner we devote ourselves to God, having been made new by Christ, we will explain, lest by omitting this we should seem to give a dishonest account. As many as are persuaded and believe that those things are true which are taught and said by us, and engage to live accordingly, are instructed to pray and ask, with fasting, from God, the forgiveness of the sins they had before committed, we also praying and fasting with them. Then they are led by us [to a place] where is water, and receive the new birth, [are born

again] after the same manner of new birth in which we ourselves have been born again. For, in the name of the Father of all and Lord God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath [have the bathing done to themselves]. For Christ said, Except ye be born again, ye cannot enter into the kingdom of Heaven. But that it is impossible for those who have been once born to enter into their mothers' womb, is evident to all. And by Isaiah the prophet, as we have before written, it is said in what manner those who have sinned and repent shall escape from their sins. It is thus spoken—Wash ye, become clean, take away iniquity from your souls, &c. [Is. i. 16-20.] And in reference to this matter we have learned from the apostles this account. Since, being ignorant of our first birth, we were born by a necessity from the connubial intercourse of our parents, and were in corrupt customs and evil education, in order that we may not remain children of necessity and ignorance, but of choice and knowledge, and may obtain in the water remission of the sins we have formerly committed, the name of the Father of all and Lord God is called over the person who desires to be born again and who repents of his sins, he that leads to the laver the person to be bathed pronouncing over him this name only. For no one is able to mention a name for the ineffable God: should any one dare to say there is [a name], he would be guilty of utter madness. Moreover, this bath is called *illumination*, as those who learn these things are illuminated in their understanding. And the enlightened person is bathed in the name of Jesus Christ who was crucified in the time of Pontius Pilate, and in the name of the Holy Spirit, who, through the prophets, before proclaimed all the things pertaining to Jesus."

On a portion of this extract I am happy in the opportunity of presenting the views of Semisch in his work already mentioned, vol. ii, p. 305. "This passage distinguishes, undeniably, a twofold birth—a birth after the flesh, which results from the union of a child's parents—and a birth after the Spirit, of which baptism is the instrument. The first birth, in reference to the child born, is a matter of pure necessity; we are born physically, without our knowledge or co-operation: the other birth, on the contrary, depends on our individual, self-conscious freedom; we shall be born of the Spirit only if we wish it." Of this spiritual, intelligent, voluntary birth, baptism, according to Justin's representation, is the instrument. Is this consistent with the idea of baptism administered to unconscious infants?

In the other parts of this extract, it is interesting to observe the successive steps presented by Justin. First in order is, being made new by Christ; next, cordially believing the instructions of the Christian

teachers, and avowing the purpose to live accordingly; next, directions to prayer, and fasting for the remission of sins; and then baptism, this last being regarded as the means of the new birth, that is, evidently, of the persons' becoming members of the Christian family; the regeneration, strictly speaking, or spiritual conception, implied in the earlier part of the process, reaching its ultimate point, or becoming consummated, in being born into the family, so as to be recognized as children of God and brethren of Christians.

In subsequent chapters, LXV.—LXVII., Justin continues his account, and describes the reception of the newly baptized person among the brethren, the administering of the Lord's Supper, and the accompanying worship. But through all these chapters, professedly devoted to an account of the Christian observances, not the slightest hint occurs respecting any persons' being baptized, but such as had received the gospel, and professed the purpose of living agreeably to it. Could this have been the case, if infant baptism had been the uniform practice? Should it be said that Justin's design did not require him to mention infant baptism, it must be considered that he professed to give such an account, that the emperor and senate, and people of Rome, might not be ignorant of any of the Christians' proceedings; and infant baptism, if it had been the uniform practice from the time of the apostles, must have been so frequent an observance by the year 138, that it could not have been forgotten, or been passed over, by an intelligent Christian apologist, who wished that nothing might be concealed either from the rulers or from the people. It might also have been so frequent an observance, that the voluntary entrance of a person into the Christian company, and active participation of the Lord's Supper and of worship, could not have been described as taking place in so direct connection with baptism. In case of infant baptism, a long interval must have intervened between the two transactions. In addition, it is well known that among the grounds of the hostile feeling which the populace at that period so extensively and bitterly cherished against the Christians, was the absurd accusation, that, in their assemblies, they were in the habit, among other enormities, of feasting on the bodies of infants. Any solemn, special ceremony in reference to their children, required by their religion, we may venture to say, could not have been omitted in a description of Christian worship and observances, while this foul charge of Thyeanean banquets was so perpetually reiterated.

Looking now at the writings of Justin simply as historical monuments, that is, as memorials of opinions and practices prevalent in his day among the Christians, I am unable to see how a conclusion, different

from that which Semisch has so candidly expressed, can be sustained: namely, "of an infant baptism Justin knows nothing."

DECLARING THE WHOLE COUNSEL OF GOD.

BY ALEXANDER CARSON, LL. D.

"Diminish not a word."—*Jeremiah* xxi. 2.

DIMINISH not a word! Why should a message of the all-wise Jehovah need such a caution? Shall a servant among men dread the consequences of tampering with the contents of a message to the friends or the enemies of his master; and shall the servant of the King of kings, compromise his duty, through fear, affection, or interest? The caution supposes then the temptation, and experience proves that the servants of the Lord are under the strongest solicitations of an evil heart to be unfaithful in declaring without reserve the will of their Lord. When the truth delivered is of a disagreeable nature, it exposes the messenger to the same hatred, as it he himself was the author of the threatened calamity. The messenger of good news is received with favor, but the messenger of evil news is an object of horror.

But the messengers of the Lord are not only exposed to the same displeasure with other messengers of evil, they are charged as malignant persons, who delight in the evil which they denounce as from the Lord. Men do not generally, in words, attack the Almighty, when they are displeased with his message, nor directly bring him to account for what is offensive; they bring the charge directly against those who deliver the message, or who urge them to consider it in all the relations of the children of Israel in the wilderness. They murmured against Moses, and instead of laying the blame of their calamities expressly on Jehovah, they brought them directly in charge against his servant Moses. In this way they gratify their resentment against the evil which they dread or suffer, and hide from themselves their awful guilt in calumniating the Almighty.

The things denounced by Jeremiah were exceedingly disagreeable to the people of Judah. Though mercy was always held out to repentance, yet, as they were wedded to their idolatry and sins, they despised the divine favor, or the way of a return to his service. They must have mercy, and have their own way. When the utter destitution of their temple and cities were presented, they were maddened with rage, and the hatred which they in reality indulged against God, was vented against the deliverers of his message. To encourage the prophet not to falter, Jehovah, here, in the most authoritative tone, charges him to diminish not a word. Neither must a tittle of the threatening be concealed, nor the language in the least softened.

The misconduct against which Jeremiah is here warned, is frequently exemplified in every age, in delivering the message of the Lord from the scriptures.

How many of the professed servants of the Lord, tamper with his message to the children of men! How many of them conceal a part of that which they know to be the will of God, in order to avoid giving offence.

This craft is by some openly avowed and gloried in, as an instance of holy guile, which is supposed to be a great accomplishment in a pastor. Have we never heard of ministers of the gospel, who boast that they dexterously avoid the doctrines of scripture that relate to the sovereignty of God, and the deep things of the divine counsels? How awfully wicked is the presumption! They condemn the wisdom of God as folly, and profess to have discovered a way of dealing with man more likely to be useful. The truths of the divine word are not to be taken out of their proper place. By pressing them in a view in which they are not exhibited in the divine word itself, evil may be done. But to suppose that any thing is revealed in scripture which it is wise to conceal, is an evidence of atheistical profaneness.

No part of the will of the Lord is to be concealed or testified for any purpose, on any account whatever. "Diminish not a word." Is the Lord more jealous with respect to the message to be delivered by Jeremiah, than he is with respect to the truths of the New Testament? Yet in how many moulds has the gospel been put, in order to form it in a manner suitable to the pride of man, so as to make it less offensive to the carnal mind? How many modifications have been given to the doctrines of faith, justification, &c., in order to reconcile the word of God, and the wisdom of man! How many ponderous volumes of commentary have been written, in order to effect what will never be affected—a cordial union between the natural lusts of man, and the statements of the book of God! All the contortions of scripture language, may be traced to the same source. The great bulk of those who are engaged in explaining the Bible, employ their efforts in endeavouring to destroy the features of divine wisdom, and make the book of God a favorite with the world.

The ordinances of the house of God, have experienced the same treatment. By the institutions of the great apostacy, all the ordinances of the New Testament have been either laid aside or modified by human wisdom. There is not one portion of the divine inspiration which has not been tampered with. And the Lord's people, when they have been allowed to return from Babylon, have in many instances, even thought it prudent to bend to circumstances, and by a holy guile, to persevere in those

alterations and modifications which were introduced by the man of sin. How few churches dare take the New Testament in their hand, and go through it with this fearful caution before their eyes! Have not almost all of them, either added or diminished, or modified? While we are bound to rejoice in all who hold the truth, and should receive them in all things in which we are agreed, we should not cease, boldly and loudly, and constantly, to make his charge "tingle in the ears" of all our brethren, "*Diminish not a word.*"

DANCING.

Our most estimable brother, Samuel Rogers, of Kentucky, having called my attention to the subject of promiscuous dancing—a growing fashion in Kentucky and certain other places; not only amongst the sons and daughters of men, but amongst the professing sons and daughters of God—and having conceded a few pages to this interesting subject, I now proceed, in due form of an essayist, to redeem my pledge.

My usual custom, in all such cases, being first to understand the subject myself, before presuming to write upon it, I set myself diligently to inquire into the philosophy of dancing—its origin, history, and design. And to proceed logically and legally in the work, I first consulted Webster, as to the legal meaning of the word. I do not mean the great statesman and constitutional lawyer, the Hon. Daniel Webster; but the learned, the profound, the great American philologist and lexicographer—Noah Webster, L. L. D., member of all the great literary societies of his day.

Not having myself, for more than five and forty years, seen a dance, and but once before that, (having been, by mere accident, precipitated into its midst;) and, still more unfortunate, having, during its progress, fallen most profoundly asleep, I acquired no accurate knowledge of the curious affair. To make amends for this my shameful ignorance of the mystery, I have consulted Webster, and most satisfactorily ascertained that to dance means "to leap or spring with measured steps, regulated by music; to frisk about gracefully" to something called a minuet, waltz, or cotillon, for such is the species of music and dancing in this our day and generation, at the most attractive and fashionable centres of the polite world; such as Paris, London, New York, and New Orleans.

But in this, as in all grave and important subjects, desirous to begin at the beginning, I next took up the oldest book in the world, and searched the oldest part of that—the book of Job.

Job flourished not later than 2130 years before Christ, according to Hales; and in musing upon the saints and sinners of that age of the world, the venerable Patriarch

says: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear; neither is the rod of God upon them. Their bull gendereth and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and *their children dance.* They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, 'Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?'"

"How oft is the lamp of the wicked put out, and how often destruction cometh upon them. God distributeth to them sorrows in his anger: They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure hath he in his family after him, when the number of his months is cut off in the midst?"

From this instructive apostrophe to the manners of that age of the world—not later than early in the third century after the flood—we learn that music and dancing held a conspicuous place amongst the wealthy and honorable sinners of that day. If not venerable from its age, it was, at least, a fashionable amusement. It justly claims, then, we may conclude, a very high antiquity, as well as a very respectable patronage.

In 639 years after this time, the ladies held female dances of a joyful and religious character, on great occasions. We find Miriam, the sister of Moses, on leaving Egypt, leading out the pious ladies, with timbrels in their hands, and skipping in dances to the song of deliverance furnished by her brother Moses. This was, indeed, a very solemn and joyful occasion; for in responses to the female hymns, she said, "Sing to the Lord, for he has triumphed gloriously. The horse and his rider he has thrown into the sea." This is the second allusion to dancing in the antiquities of the world. If ever it was opportune to dance for joy, it was so on the coasts of the Red Sea, when and where Pharaoh and his armies were drowned, and the Israel of God walked through its channel as on dry land. This is the first religious dance in the annals of the world. The third dance in history, like the first dance, was of a promiscuous and profane character, though under pretence of reverence for an idol god. On descending from the mount of communion with God, Moses found the people, whom he had led through the Red Sea, dancing and shouting to a molten calf, made of the golden trinkets

with which the daughters of Israel had adorned themselves. But for this profane and idolatrous dance, there fell, of the tribes of Israel, three thousand men in one day.

But, as we have noted the ancient dances in sacred story, we must read the last dance in New Testament history.

We have Washington balls, on Washington's birth-nights. This is in good keeping with a portion of New Testament story. "For it came to pass when Herod's birth-day was kept, the daughter of Mrs. Herodias danced before them, (the assembled grandees,) and danced so elegantly, (*a la mode Romæ*;) that Herod swore that he would give her whatsoever she would ask." Instigated by one of the sweetest passions in man or woman's breast—the exquisite pleasure of a fiend's revenge—her mother, the unlawful wife of the lustful Herod, the elegantly accomplished Mrs. Herodias, instigated her dancing nymph, Miss Herod, to ask a bason full of the Baptist's head. Herod's false honor overcome every human feeling of his heart, and quenched every remonstrance of his conscience. He ordered the Baptist's head, and he was sacrificed.

In these four dances we have the prototypes of all the dances in all story, sacred or profane. They are, in the philosophy of them, animal and bodily movements, indicative of the passions, emotions, and impulses of the animal soul; not of the spirit, nor of the spiritual nature of man.

True, the spirit of man, in its conceptions and aspirations, occasionally so operates as to influence both soul and body. Even the tongue, when "set on fire of hell, sets all the wheels of animal nature in a blaze;" and, as a torpado sometimes shows the bottoms of lakes and rivers, so it reveals the secrets of a wicked heart, and stimulates to deeds of horror which no one can describe.

So in religion, when it obtains the aid of the Spirit, inspired with its holy aims and heavenly aspirations, it moves both soul and body in harmony with the dictates of the Holy Spirit.

Tongue, hand, and foot, are instruments of righteousness and unrighteousness, as the heart may be. I can, therefore, conceive of a David dancing before the Ark of the Lord, and of the holy virgins praising God in the dance, and of David calling upon the congregations of the saints in such strains as these—

"Let Israel rejoice in him that made him;
Let the children of Israel be joyful in their King;
Let them praise his name *in the dance*;
Let them sing praises to him with the timbrel and the harp."
[Psalm cxlix.]

Again:

"Praise him according to his excellent greatness;
Praise him with the sound of the trumpet;
Praise him with the psaltery and the harp;
Praise him with the timbrel and *the dance*;
Praise him with stringed instruments and organs;
Praise him upon the loud cymbals;

Praise him upon the high sounding cymbals;
Let every thing that hath breath praise the Lord.
Praise ye the Lord!" [Psal. m. c.]

At the feasts of Israel in their palmy days—I mean their religious festivals—the daughters of Shiloh went out to dance, as David did before the Ark. *But they went in companies, to dance by themselves.* For on one occasion, the children of Benjamin seized the virgins of Shiloh at the dance, and took to themselves wives, having been inhibited by all the tribes of Israel from intermarrying with them. Thus, according to the adage, "Extremes beget extremes."

But, in the New Testament age, we read of no religious dances, any more than of religious harps, psalteries, and trumpets. Amongst all the directions and exhortations in the New Testament, I have not found one on the subject of dancing. Yet there was dancing in those times, as well as in the ancient times of the Patriarchs and Jews. Hence, in one of our Lord's parables he represents the Prodigal's father as making a feast, and celebrating the return of his lost son, "with music and dancing." Luke xv. 25. According to Solomon, there is a time for every purpose and for every work; and therefore, he says that there is a time to mourn and a time to dance, as "there is a time of war and a time of peace."

But we live under a wiser, greater, and more glorious Prince than King Solomon, and under a spiritual and anti-typical, not under a worldly and typical institution. Hence, in New Testament manners and customs, in evangelical ordinances and usages, the word, nor the idea of dancing, is not found. "Is any one merry," says the Apostle James, "let him dance." That is an Episcopalian Testament. It is not our version of it. We read it by authority of King James, "Is any merry, let him sing psalms." He does not say let him dance. Still, if I saw a Christian man or woman hymning or singing psalms and dancing, I could not condemn him, because I read of one so joyful in the Lord that he entered into the temple walking, and leaping, and praising God. Besides, the Lord commanded his disciples to "leap for joy;" but the occasion was not one of popular esteem, for it was when their "names were cast out as evil, for the Son of Man's sake."

But why introduce Bible authorities in this case? Who claims precedent in Holy Writ

"For courtly balls and midnight masquerades?"

Surely no disciple of Jesus Christ!! To play the fool at a masquerade, is no very honorable amusement for a saint or sinner. The Shaking Quaker dances to shake the devil out. Vain man, he shakes the devil in.

As idle they who dream of pleasure in what are called the fashionable amusements of the day. Why look to Paris, the metropolis of atheism, sensuality and crime, for

any other fashion or custom than those which drown men in destruction and perdition? I would say, if need there be, to every brother in the land, "Lift up your voice like a trumpet; cry aloud and spare not. Show Israel their transgressions and Jacob their sins;" for because of these things "iniquity abounds—the love of many waxed cold." The gospel is spoken and heard in vain; and "because of these things, the wrath of God comes upon the children of disobedience." "What fellowship has righteousness with unrighteousness? what communion hath light with darkness? what concord hath Christ with Belial? what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols?"—*Millennial Harbinger.*

POPISE ATROCITIES IN ROME.

(From the Times.)

Much horror has been recently excited by the sufferings of a Neapolitan gentleman in the prisons of that State. The story is both circumstantial and authentic: it is related by an eye-witness, and told of a particular individual. What we are now going to subjoin is destitute in part of these special attractions, but, although the subject instead of being particular is general, the statements may be received as undoubtedly true, and their details, we think, will startle some of those who imagine that we have outlived the days of political savagery.

Rome is at present governed by a bishop and priests who derive their material power from French bayonets and Austrian guarantees. Into the several departments of this administration we forbear from entering at present, as our narrative applies solely to one of them—the distribution of justice. Arrests are made at Rome, as in other countries, upon information, and the accused person is allowed to defend himself by counsel, but the advocate must be approved by the judge, who may substitute at pleasure a non-accuser of his own. The prisoner is served with what we term a copy of the indictment, but he is not confronted either with his accuser or with the impeaching witnesses, and the case is dispatched in secret. Under these conditions of trial it may be reasonably expected that convictions frequently ensue, and the convict undergoes or awaits his sentence in abodes of the description following:—

The Roman gaols are divided into cells of 7 and 8 feet square, or, as it may be desirable to state the exact proportions, of 9ft. 11in. in length, 7ft. 7in. in breadth, and 7ft. 11in. in height. In each of these are shut two prisoners, who are thus placed on an allowance of air little greater than that required for the consumption of one. But this separate incarceration is a privilege to be earned only by formidable guilt or purchased by considerable bribes. For the common class of prisoners there is one common room, where they lie day and night, like negroes in a slave ship, on straw too foul for a stable. On provocation given or assumed the jailor has the power of inflicting severe flogging, or of attaching to the legs of his victims a weight of iron so great as almost to incapacitate them from moving. Besides these apartments there are others designed to hold ten prisoners each, but for which twenty is now considered a fitter complement, and in these the single window is so high from the ground that the inmates can only obtain a breath of air by mounting on each other's shoulders in turn. Once a month only is any visit allowed from friends or relatives, and then in the presence of the jailors, and with a double iron grating intervening. We have confined ourselves to a simple statement of facts without any comment, but the reader will

probably not be surprised when we add, that within the space of a few days, as credibly reported, six prisoners had died of starvation, two had been put in irons for attempting suicide, and two had been carried raving to a madhouse. Even this, however, is but an imperfect sketch of the horrors prevailing. So frightful are the practices of these rooms, where the very vilest of desperadoes are herded together without any effectual supervision, that the political prisoners are glad to provoke solitary confinement by any breach of discipline as an eager escape from inexpressible pollution. Those who remember the stories of convict life which almost terrified our Government from the system of transportation, will be able to imagine the enormities of these infamous abodes, and to conclude how completely even all that we have described is outdone by that which is indescribable.

Such in one of its most essential departments, is the administration of a Government which is violently imposed by foreign arms upon a reluctant people. Such is the Government of a Court which is endeavouring by subtlety and scheming to engraft the fundamental principles of its own policy on the constitutions of other lands. It is no matter of wonder that there should be criminals at Rome, or that extraordinary severity should be exercised by rulers who within the last few months have been fugitives and exiles. But it is precisely under such circumstances that the capacity of a Government for its duties is most clearly shown; and when we find the subjects of a political Restoration indulging in vindictive cruelties, and unable either to moderate their own passions or to control the proceedings of their servants, we may assume them as convicted by their own misdeeds. We are inclined, indeed, to attribute those monstrous barbarities no less to the inherent vices of an ecclesiastical regime than the deliberate emotions of tyranny and malice; for it is impossible to doubt that what was always bad in the Roman States has now become much worse under the aggravation of rebellion and the temptations of impunity. The Papal Government, like others in those parts, always combined a practical disregard of human sufferings with an ostensible respect for human life. Executions are spectacles of rare occurrence, but punishments compared with which executions would be a mercy, are adjudged without scruple, inflicted without pity, and protracted without remorse, through all the stages of such torture as we have described. We sicken involuntarily at the sight of blood, but capital penalties are not always the most severe. When prisons are like Abbaye and the Conciergerie the guillotine is rather a relief than a climax, and the sacrifice of life indeed is often far sharper under the horrors of a gaol than under the merciful axe of the headsman.

Those who have ever breathed the atmosphere of Rome will be able to appreciate the suffocation of a prison at such a season as this, when appliances of even luxury are needed to make the noon and night endurable. Yet in one gaol there are 450 and in another 200 victims now incarcerated, over and above the ordinary contingent of malefactors, who, never rare in these ill governed States, have naturally multiplied under the favorable conditions of insurrections and anarchy. What renders these abominations the more revolting is the fact that they are perpetrated under a spiritual rule—under a Government professing to be regulated in all its functions by the precepts of Christianity, and actually administered by preachers of the gospel. The Directors of the prisons are two prelates of the Church, who are personally cognizant of the proceedings related, and who are responsible to other prelates for the due performance of their functions. Such, however, is the spirit now animating these councillors that, if we may believe what is distinctly reported, the Christian duty of visiting and succouring all prisoners, and captives has been suspended by an order of State, and the alms bequeathed in perpetuity for the relief of those unfortunate creatures have been diverted from their destination and transferred to the service of the Propaganda.

It would be strange if a Government whose whole pretensions to existence is derived from opinion, and whose authority is said to reside in the conclusions rather than the obligations of men, should be exempt from the operation of that influence which sways even the absolute of despots. The Pope has attracted the eyes of all Europe to himself and his doings. He claims infallibility as the actual Vicar of God, and obedience as the immediate exponent of Divine law. Yet under this saintly rule we behold such barbarities in daily practice as would never be tolerated at Constanti- nople, and could not have been surpassed at Algiers. The tree must be judged by its fruits, nor can the judgment be doubtful. If it is necessary for the sake of public tranquillity that a band of demagogues should be controlled, it cannot be necessary that the course of justice should be systematically per- verted and the most horrible miseries engendered through the imbecility and vindictiveness of Chris- tian priests. The Papal rule is now upheld by the arms and for the purposes of the foreign Courts, and it concerns these Courts, as they value the in- terests of humanity and their own repute, to exer- cise effectually the office they have assumed.

(How Roman Catholics themselves can be so infatuated as to try to build up the power and wealth of their priests, seeing the results to which priestly domination tends, is to us incomprehen- sible.—ED. MONTREAL WIT.)

The Christian Observer.

TORONTO, NOVEMBER, 1851.

THE CHRISTIAN OBSERVER.

Prospectus of Volume II.

Another number will close the present volume of the *Observer*; so that the time is at hand for all who desire to maintain a denominational periodical amongst us, to endeavour to extend its circulation. We have received several letters from brethren, urging us to bring out a *weekly*. We should be happy to accede to such a request were it with us practicable; but we have neither the means nor the time at our disposal, which such a work would demand; and had we both, with the recent fate of two ably conducted *weeklies* staring us in the face, we should hesitate to embark in such an enterprise. A paper having an editor to sustain, and a proprietor to remunerate for his capital and toil, must, in order to success, have a greater amount of available support rendered to it than it has been the fortune of any Baptist paper hitherto published in the Province to enjoy. The *Observer* has simply to pay the expenses connected with its publication in order to secure its existence; and it will certainly do; hence while a *weekly* would land us in bankruptcy and leave our subscribers in disappointment; with a monthly, we, and our subscribers, are alike secure. There is no danger of a sudden and unexpected explosion. Nevertheless, should any responsible party wish to commence amongst us a *weekly*, we shall most cheerfully give him the field. Such an arrange- ment, however, is not likely to be consummated for at least another year; we shall therefore continue (*D. V.*) to issue *The Christian Observer* as heretofore on the first of each month in 1852. We shall endeav- our to scatter such truth amongst the churches as

shall tend to encourage their hearts, strengthen their faith, excite their zeal, and promote peace and harmony in the denomination. We fully endorse that declaration which has long held the first place in the accredited faith of our churches, "That the Bible is the Word of God, and an all-sufficient rule of faith and practice for his people." We can never, therefore, suffer the *Observer* to be laced up in the strait-jacket of a human system. We shall continue to wield an unfettered pen, and shall give to our correspondents a fair opportunity of express- ing their views of the mind of God as revealed to man. We do not, of course, mean that we shall insert every thing that may be sent to us as an ex- position of Scripture; but we do mean that those who write in the spirit of our Lord, who are "kindly affectioned" one toward another, who seek not their own, but the things of Christ, such shall be permitted to speak; we shall thus lend our aid in convincing the world, and the slaves of hierarchical systems, that the highest union and the most unspontaneous love, are best promoted by a *free press*.

We hope never to be called upon to speak of *individuals*, except where it becomes our pleasing duty to chronicle their labours of love. It can rarely be the duty of a public journal to interfere with private character. The church is the proper tribu- nal before which to bring such matters, and if a church deems it right in the sight of God to apprise the world of its decisions, let it do so officially.

We shall publish the proceedings of our Associa- tions and Conventions; also, such revival and other intelligence from the churches, east and west, as may be forwarded by responsible parties for publication.

We shall regard it as a sacred duty to defend our civil rights and religious equality. The cir- cumstances transpiring around us, demand of us vigilance here; but, in discussing such subjects, we shall studiously stand aloof from mere party politics. Political and social changes transpiring at home and abroad will be noticed as news.

With the above platform, and with one year's experience of our course before the churches, we leave our brethren to say, whether an effort ought not to be made to place the *Observer* in every Baptist family in the Province. Let this be done and we shall be able either to enlarge our sheet, or reduce the subscription price of the paper.

✍ We have received a letter from Rev. T. L. Davidson, in which he frankly apologizes for his course in publishing such a letter as that which we in our last number extracted from the *New York Recorder*. He has sent a corrective to the *Recorder* itself. We ask nothing more—let the matter drop. Our brethren who have written to us from all quarters on this matter, have our warmest thanks for their expressions of kindness toward us personally, and of confidence in the *Observer*.

✍ The communication of a doubting sister will receive attention in our next; in the mean time we would recommend her to read the second article in the July number of the *Observer*, entitled "Faith—self-application of Gospel Truth."

AMERICAN BIBLE UNION.

The Anniversary of this young but vastly im- portant institution has passed over happily, and even with considerable *eclat*. There was a fresh- ness and vigour in the speaking which not only gave interest to the meeting, but afforded a pleasing assurance of a nascent energy equal to the greatness of the enterprise. So far as we can gather either from the opinions of the press or the report of those who were present impressions have been made which will not soon be effaced. The friends of the enterprise are cheered, some of its opponents are won over, many of its revilers are silenced, and general attention and inquiry are excited.

By the politeness of a friend we have had the privilege of perusing the N. Y. City papers, and have been gratified alike with their reports of the meeting and their editorial comments upon the speeches and speakers. We observe that with one voice they speak of the effort of brother Inglis as the speech of the occasion. The following from the *New York Herald* is a specimen of the whole on this point:—

"The President then introduced Rev. J. S. INGLIS, of Detroit, who made an able address, advocating the principles and objects of the Union. His argument was of greater power than any other of the day, and was clothed in fervent and expressive language. In the course of his observations, he stated that the work in which this Union was en- gaged was the greatest that had ever been under- taken since John closed his Revelation."

The remark has been made by many that the Baptists never held a meeting in the city of New York which was so generally and respectfully noticed by the secular press. Already we can perceive the effects in the altered tone of our con- temporaries, and we can with some confidence anticipate the verdict of the Baptist denomination at large in favour of the enterprise.

We deem it unnecessary to give even an abstract of the proceedings of the Union in the *Observer*, as copies of the *Chronicle* containing a very full report of the whole have been scattered throughout our churches. We would simply request those who have received such copies to *read and circulate*. A perusal of the speeches will serve to confirm the churches in their determination to co-operate with those who seek to give the mind of the spirit to every creature, and as true as possible to his own gracious utterances.

GREAT EXHIBITION.—This world's wonder closed on the 11th of last month. According to the official returns furnished by the police, no less than six millions two hundred thousand persons visited the building while it was open. The building cost £170,743, the receipts to the close amounted to £469,115, allowing £100,000 for ex- penses, the balance in the hands of the Royal Commissioners will be about £200,000.

✍ We are glad to hear that Mr. Gough is again to visit Toronto, and give lectures on the subject of total abstinence. His first lecture is to take place on the 15th instant.

THE NEW YORK RECORDER ON CANADIAN AFFAIRS.

The *Recorder* has recently manifested a most parental tenderness towards the Baptists of Canada, and in view of some huge heresies by which our faith, it seems, is on the verge of being subverted, he magnanimously holds over our heads the shield of his protection. A few weeks ago he lent his columns to the work of damaging the reputation of the *Observer*. Without enquiry into the truth or falsehood of the statements which were sent to him (in a private note, as we are now informed,) regarding our course and the feelings of our brethren toward us—in utter defiance of those principles of courtesy which ought ever to have weight with editors, gentlemen, and christians, he readily laid before his readers the letter which we inserted in our last issue, taken from his columns; the contents of which even its author has been constrained to repudiate.

In a more recent number of the *Recorder* the editor notices and fully endorses the sentiments of the circular letter of the Grand River Association, lauds our strong men to the skies for their bravery and orthodoxy, rebukes the *Toronto Examiner* for its "gross attack" on the circular, and in a somewhat gentle way calls the *Observer* to an account for hitherto failing to throw some light upon the matter. In connection with all this we find the agent of the *Recorder* busily engaged in canvassing the churches within the limits of the Grand River Association for new subscribers. We would not for our right hand, knowingly, wrong any man on the face of the earth; but with such circumstances before our eyes we must be excused for not being able to give the *Recorder* credit for other, than motives the most sinister.

As to our silence with reference to the circular letter in question, we would inform the *Recorder* that, at this period when Puseyism with an unblushing arrogance is seeking to establish its monstrous pretensions amongst us—seeking to convince the people that from Paul, by way of Timothy or Titus, or better yet, from St. Peter, by way of St. Gregory, and St. Austin, down to the living Saints in Oxford and Exeter, has flowed from head to head, and from fingers to fingers, a genuine apostolic unction, which secures to the priesthood those keys of the kingdom of heaven the "sacraments" seeking, to introduce by the aid of the state purse their bombastic foolery unto our young nation, and tread to the earth voluntarism and religious freedom—at such a period, we felt ashamed to think that such "aid and comfort" should be afforded them by any one calling himself a Baptist, as that which is furnished by the following extracts from the letter which the *Recorder* endorses:—

"When Timothy was set apart to the ministry of the word, and as an Elder in the church of God, it was by the imposition of hands. Says Paul to him (1. Tim. iv. 14) "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and again, (2 Tim. ii. 6) "wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." The gift here spoken of, doubtless means simply, the gift of being an Elder in the church of Jesus, to which office he had been appointed by the laying on of hands. In his charge Paul tells him (1. Tim. v. 22-25) how to ordain; and in so doing to act with

discretion and not ordain every man that desires to be, till he is proved, and, therefore, says he, "lay hands suddenly on no man," i. e. until you know him, that thus you may not be forced to defend him should he prove unfit for his office. Again he says to him, (2 Tim. ii. 2) "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Now all this shows clearly how Paul wished him to proceed in the ordination of others. He first appoints Timothy by the imposition of hands; he next tells him to commit the same power of ruling the church to faithful men, who would be able to teach or do the same things to others. Timothy, therefore, was to ordain others as he himself had been, which was by laying on of hands. Paul instructed Titus also (ch. i. 5 to) ordain Elders in the cities of Crete as he had been appointed; and it is but a fair conclusion that Paul ordained Titus as he ordained Timothy.

"In this connection it only remains to inquire, "whose hands are to be imposed." I answer, "by the laying on of the hands of the presbytery." Whatever importance has been attached to this term, and whatever power has been claimed for the body so designated, the simple meaning of it is, "the eldership." It has been supposed and advocated, that, "a Presbytery is a council of Elders and brethren," but we simply say, this is a meaning the term will not allow. If there is but one Elder in a church, he constitutes the Eldership of that church, and if there are two or more, then they constitute the Eldership. This truth is clearly borne out by referring to Timothy's ordination. In 1 Tim. iv. 14, it is declared that he was appointed by the laying on of the hands of the Presbytery; and in 2 Tim. i. 6, it is affirmed that it was done by the laying on of Paul's hands,—showing conclusively that Paul was the Presbytery or Eldership by whom he was ordained. In any church of this Body the Pastor is the Eldership, and if that church sees fit to call one of her number to the work of the ministry, that pastor has all power to ordain the one so called. Such a step might be a very unwise and indiscreet one as I think it would in the present state of things, but it is not of this I speak, it is only of the power invested in the church with her Eldership.

"I hesitate not to say, that he who, without the hands of the Eldership laid upon him, takes the place and assumes the duties of an Elder is pursuing a course not sustained by the Scriptures, and is in fact not Scripturally an Elder. He has only been chosen by the church to be an Elder, but he is not such till he has been Scripturally appointed thereto."

Now we ask in all earnestness, is this Baptist sentiment? Are we to regard it, as being as far above the sphere of controversy as "the doctrine of regeneration, the Trinity, or the atonement." We are taught, *First*—that the source of clerical grace, or priestly authority is found in the inspired Apostles of Christ. *Second*—that 2. Tim. ii, 2, shews that this authority, at least as far as "ruling the church" is concerned, descended to Timothy and Titus by the imposition of the hands of the Apostle! *Third*—that the current of power thus set in motion, flowed from the hands of these primitive sons of the regular succession down to others, and again from them to yet others, and so, on and on, until it broke on the head of the editor of the *New York Recorder*! *Fourth*—that one man may form a (*Presbuterion*) Presbytery, and sitting in his episcopal chair, add to the regular succession as many new ministers as the church may call to the work! In full view of such order the circular declares,—"I hesitate not to say, that he who, without the hands of the eldership laid upon him, takes the place and assumes the duties of an elder, is pursuing a course not sustained by the Scriptures,

and is in fact not Scripturally an elder." We agree with the circular in the opinion that, in such matters, what is done without the authority of the Word of God is invalid, and if the statements of the circular as given above be authentic, then woe be to us as churches! we are we fear minus an eldership, for if one link be broken between us and Paul the loss is irreparable—the defect fundamental—the consecrated band are *not elders*! Strange, that at this exhibition of illegitimate Puseyism the *New York Recorder* should thus speak: "We are free to say, that we find in it, no statements or conclusions that would not be adopted heartily, by any and every Baptist church with which we are acquainted, either in the United States, or in the Provinces of the British Empire." With all deference to the *Recorder's* superior information, we hazzard the opinion that there is not a Baptist church on either side of the lines that believes any such nonsense.

The *Toronto Examiner* is represented as having made an "attack" upon the circular. We would inform the *Recorder* that the editor of the *Examiner* was the assailed, and not the assailant. The *Examiner* is one of the most vigorous opponents of clerical assumption, and one of the most uncompromising advocates of civil and religious freedom on this, or any other, continent. Its editor is not what the *Recorder* would call a "Campbellite," he is a Scotch Baptist. A gentleman whose moral integrity is equal to his unswerving fidelity to what he considers the teachings of God's word. The circular in question, was forwarded by mail to him and his scrutiny specially invited. He at a glance, detected the horn of that beast, whose encroachments he has so stoutly resisted for a quarter of a century; and, true to his principles, rebuked it without ceremony. The *Recorder* is not in a position to appreciate the feelings of the Canadian people on such subjects. He has never felt upon his neck the iron heel of an arrogant and corrupt hierarchy. No State-Church, swelling in the pride of lordly pretention, has ever extorted money from his pocket for the purpose of sustaining its glory and giving authority to its domination; and he has never been instructed in the degrading lesson, that his very existence, as a "dissenter," was one of simple toleration. Had he understood these things, and watched the unscrupulous attempts which have long been made by the boasted successors of St. Peter and St. Timothy, to fasten their system securely upon the people of our noble Province, he would more fully have comprehended the attitude taken by the *Examiner* in reference to the said circular letter.

But the most astonishing part of the *Recorder's* article, is that which refers to the weekly celebration of the Lord's Supper. He is not satisfied with the position taken by his brethren around him, that the frequency of the observance of the ordinance is left to the option of the churches; but because it shared, "with the repudiation of an ordained ministry, and baptismal regeneration, the advocacy of Alexander Campbell," it is classed with these as an innovation, having a disorganizing tendency, and not sanctioned by the Word of God! And, pray Mr. Editor, if weekly communion be not sanctioned by the Word of God, what are the teachings of the Word on this subject? please in-

form us; for a large number of the strongest churches in Canada, from Quebec to Sarnia, fancy that the apostolic churches came together on the first day of the week to break bread; and believing apostolic precedent to be as binding as apostolic precept, they practise accordingly. To speak of celebrating the death of our ascended Lord as often as we do his resurrection, as a leaven of a most destructive character to the peace of Zion, is, in our opinion, to seek to keep from the churches the most endearing bond of union, and the strongest instrument of harmony which Christ has left behind him upon earth. To call such a practice "Campbellism," is to overlook Bibleism—to overlook early ecclesiastical history—to overlook the sentiments of the Baptists of Scotland and Ireland—to overlook the fact that some of the most learned and able writers amongst the Congregationalists of England at the present day, contend for the practice, as apostolic. Campbellism, indeed! We hope and pray that the churches of the saints everywhere, may soon return to this primitive practice. The devoted Onken has led the way in Germany. In England it has many earnest advocates, and amongst them, Dr. Campbell, of the *British Banner*. In Scotland and in Ireland, it is the practice; Dr. Brown (United Presbyterian) has introduced it into his church in Edinburgh; and in Canada, our strongest churches have adopted it. What church will first step out into the light in New York? Of which will it first be said, that they come together not on the *first Sabbath of the month*, but on the *first day of the week* to break bread? The hue and cry of Campbellism we suspect has a hidden meaning in New York. It might have a telling effect upon the Baptists of this Continent to convince them that the principles of the Bible Union share, with all the horrors of Campbellism, the advocacy of Alexander Campbell. In this Province we trust, that with God's Word in our hands, and Christ's love in our hearts, we shall go forward, contending only "for the faith once delivered to the saints."

Since the above was in type we have received the following letter from brother Inglis, which speaks for itself:—

DETROIT, October 21, 1851.

MY DEAR BROTHER,—I need not repeat to you the expression of my deep interest in the progress of the efforts which you and many faithful brethren are making for the promotion of truth and righteousness in Canada, nor my congratulations on the results of your recent meeting at Hamilton. During a visit to New York, I read with feelings of indignation and contempt the unprovoked attack upon yourself, the *Observer* and its friends, in the columns of the *New York Recorder*; and when in connection with this I learned that a correspondence had passed between certain parties in Canada and the Editor of the *Recorder*, the Secretary of the Home Mission Society, and two or three ministers in New York, the aim of which was to defeat your efforts to build up and harmonize Baptists in Canada, I hastened along with the venerable Dr. Maclay to express our own sympathy with the friends at Hamilton, and to convey to you assurance of the confidence and friendship of many other brethren

and fathers in Christ. The accounts we received of the proceedings of the convention reconciled us to the providence which frustrated our design of being present. And now I can but bid you God's speed, and rejoice with you in the prospect of a united and efficient effort to aid the feeble churches and supply the destitute places in the province. Permit me to add a word to your readers regarding the course of the *New York Recorder*. We can all pity, and you can well afford to forgive the unhappy author of the letter published in that journal. But whether it was designed for publication, or, as its author claims, was marked "private," the course of the Editor in publishing it, exceeds in meanness and discourtesy all that I have known in the course of ten year's connection with the press on either side of the Atlantic. My views of that baseness were complete when I learned that upon the back of its publication, an agent of that paper was sent into Canada, who, under the patronage of certain parties begun to canvass the Province for subscribers. Why Sir, such conduct on the part of a political editor, would have drawn down upon him such a storm of contempt and disclaim as would have made him ashamed ever again to shew his face where any person or thing connected with the press was visible! Surely the standard of editorial propriety should be at least as elevated amongst the professed followers of Christ as among political partisans, and I do believe that in this instance the *New York Recorder* will meet with such a rebuke as his course merits.

There is probably but one form of rebuke to which such men are sensible. The mission of the canvasser seems to intimate that it is altogether a mercenary enterprise, and the appropriate rebuke is, to stop the paper. Let them feel that the publication of calumny is a losing business. And that the Baptists of Canada have no sympathy with men who can slander for the hope of gain.

Let me at the same time recommend as a substitute for the journal which has so disgraced itself, a New York paper which will fully meet the wants of your readers. I allude to the *New York Weekly Chronicle*, which "was called into existence by the exclusiveness of other journals in abridging the legitimate freedom of the press, and by the demand for a cheap religious family newspaper."

The course of its editors thus far has been manly, enlightened, and Christian; and their enterprise has been rewarded by a success unparalleled in the history of the religious press. It has averaged one hundred additional subscribers every week for the last six months, and promises speedily to outstrip all its rivals. It is published by Holman and Gray, 146, William Street, New York, for ONE DOLLAR a year, payable in advance, (parties in Canada must pay postage from N. Y.—Ed. Ob.) I have no doubt the agents of the *Observer* will receive and forward subscriptions for it. And I may add that any one forwarding a list of four subscribers with the cash will receive a fifth copy gratis.

Do me the favour to publish this letter whatever may be your own feelings on the subject.

Yours, fraternally,

JAMES INGLIS.

THE HAMILTON MEETING.

We publish in the present number the minutes of the Hamilton meeting. The Constitution of the new society will appear in our next. It must be a cheering reflection to every lover of Christ, of the brethren, and of the souls of impenitent men, to think that there is at length a good prospect of our doing something toward supplying the spiritual necessities of our brethren in various parts of the Province. We have ever, as a denomination, steadfastly maintained that the voluntary principle is the most effective that can be employed in the dissemination of gospel truth. That, while it is heaven's appointed way of cultivating the grace of liberality in the hearts of Christians, and thus is a rich source of blessing to themselves, its honest development will bless others also, and, in carrying forward the interests of the Redeemer, is as far superior to any human system, as divine is to human wisdom. Believing all this, we cannot as Christians say that we are about to institute a practical test of the efficiency of the system; for this would be impious. A divine arrangement is to be fully trusted from the beginning. God's people, with the most unshrinking confidence must commit themselves to it, and unhesitatingly go forward. Wisdom and discretion, and piety, are indeed needed to carry out this, or any other arrangement of heaven successfully; but with so many prying brethren as have now expressed their determination to move together in the domestic missionary work in the Province, are we not warranted in believing that as sure as there is a prayer-hearing, and prayer-answering God, so sure will our humble and honest efforts to promote the everlasting welfare of men, and exalt Christ's love in the earth, lead to blessings the most precious, and results the most glorious.

Our meeting was one of deep interest. There was a full and unhesitating exchange of thoughts on various topics, relevant and irrelevant; but the most pleasing feature of the whole was the harmony which marked the close of our deliberations. Few could doubt but that a wave was set in motion, that will flow onward when we shall have all passed away from the earth, bearing with it peace and salvation to multitudes. We feel assured that the part which our brethren took on that day at Hamilton, in earnestly endeavouring to draw more closely together, in order to benefit their fellow men, will be a theme of rejoicing in the judgment of the great day.

We must now, leaning upon the Beloved, press vigorously forward. A small contribution from each member of our churches, will place funds enough at the disposal of the Board, to bestow the Province with missionary stations. Is there a disciple of Him, "who, though he was rich, yet for our sakes became poor," who in our present circumstances, would refuse even to strain a point, and lay past one penny a week for missionary purposes? We are said to be about forty thousand strong: supposing that one-half that number should scrupulously lay by them for the general interests of Zion, even one cent a week, and the result would be that we should have over ten thousand dollars with which to give the gospel to the back

settlements. We may smile at such calculations, but while God knows them to be accurate, our responsibility as a denomination is most fearful.

But the question is asked, Where shall we find ministers to send amongst the people? We cannot get them from England—they have none to spare! We cannot get them from the United States—for they number their destitute churches by thousands! What is to be done? The Convention, we are happy to say, did not overlook this difficulty; but, on the contrary, made provision to meet it as speedily as possible. We have young men enough in the Province, who love the Redeemer, and who only need a course of appropriate study to enable them to enter the ministry, and thus supply our lack.

A committee has been empowered to take up subscriptions in order to the engaging of a Theological Professor to attend to the instructing of pious and naturally talented young men. The Committee have succeeded in raising on subscription over \$50 in Toronto alone; this sum to be continued for four years. Surely it will not burden the rest of the churches to raise the balance. Whether this necessary arrangement will be immediately carried into effect or not, depends entirely upon the manner in which our brethren treat the project. The Committee are not at liberty to move faster nor further than they have the means on hand, or guaranteed, to carry them. By adhering to this rule, they will avoid embarrassment, and perform their work with safety. The question then is, will the churches liberally sustain a work in which one man is just as much interested as another? Will they stand by those who are willing to shoulder the responsibility, and endure the toil connected with the management of such an institution? An opportunity will soon be given to the brethren to declare their feelings on this matter.

The Board appointed brother Wilkinson, of Drummondville, as their General Agent; but we learn, with regret, that he cannot leave his present field of labour. This will retard our work for a season—we hope a short one. In the mean time, it has been suggested that the various pastors of the churches go heartily into the work, exchange pulpits, take up collections all around them, and forward the amounts collected, for missionary purposes, to the Treasurer of the society. Will brethren do this, until such time as the Board shall be able to find a suitable Agent?

The Corresponding Secretary has already received applications for aid from feeble churches. Our brethren in the back settlements must have patience until the society gets under way.

THE NEW CAIBNET.

The following are the names and offices of the new Ministry:—

President—Malcolm Cameron.
Inspector General—F. Hincks.
Commissioner of Crown Lands—Dr. Rolph,
Post Master General—J. Morris.
Attorney General West—W. B. Richards.
Provincial Secretary—A. N. Morin.
Chief Commissioner of Public Works—John Young.
Attorney General East—L. T. Drummond.

The above Ministry is condemned by the Tory

press because it is not Tory, and by the *Globe* and some other Liberal journals, because it is declared to be unsound on ecclesiastical questions. The Liberal press generally, however, speak of it as the best that could, in the circumstances, be formed; and such is their confidence in the integrity of some of its members, that they hesitate not to affirm their belief that it will fairly carry out the wishes of the people.

We think that the true course for electors to pursue, is to ask each of the above gentlemen, at the hustings, to pledge himself to liberal measures, such as Oxford has prestated to the consideration of Mr. Hincks. See that they are sound on all important questions as individuals, and there is little danger of their erring as a ministry.

Communications.

PROGRESS IN THE TOWNSHIPS NORTH OF TORONTO.

To the Editor of the Christian Observer.

BROXIE, 13th October, 1851.

DEAR BROTHER,—Having, in the 7th No. of your excellent Publication, given a brief statement of the religious destitution of our brethren and others who have been trained up under Baptist principles, residing in the townships where I have travelled as Missionary Colporteur of the Young Men's Missionary Society; and also of the encouraging prospects that appeared in those places where I had labored; and supposing that many of your readers would be gratified in receiving further information respecting the progress of the good cause in those parts, I beg leave to state, that since the publication of that letter I have baptised six other penitent believers, (1 in Oro, 1 in Innisfil, and 4 in Uxbridge village,) and that both in Oro and in Uxbridge village, the brethren whom I baptised and others who had been previously members of Baptist churches (in all, about 15 in each place) have united together in church-fellowship, and meet together in each place every Lord's Day for mutual edification: and although most of them are very poor, and none of them wealthy, yet in each place they have determined to contribute, at least, £10 towards the support of a Missionary, for a share of his services among them.

The tracts, published by the Baptist Tract Society, and "Pyper's Animalversions," which I have very extensively circulated wherever I have travelled, and especially where I have preached, have been very useful in enlightening the minds of the people on the subject of Baptism; and the investigation of that subject has had such an effect in the township of Oro, that Eight members of a Congregational Society, (2 of whom were their Deacons) came out simultaneously from among them, and I baptised 5 of them, (1 the last time I visited them, and 4 before.)

In Innisfil, where I baptised a brother's wife, it was the first baptism that had ever taken place in that township, and has caused great excitement, and has induced many to investigate the subject, and which, (notwithstanding the hostile feelings

manifested there, as well as in Oro,) has already resulted (as I have been informed) of several others having expressed a desire to be baptised, the next opportunity, and I have reason to suppose that the same may also be said of several in Oro; and I am persuaded, that there are also persons residing in Uxbridge, Scott, and Brock, whom the "love of Christ will constrain," before long, to dedicate themselves to his service in that solemnly significant ordinance.

Every time I have travelled through those parts, I have met with additional brethren who are scattered through those townships as sheep having no shepherd, and who have not met with a Baptist minister for many years before.

The Young Men's Missionary Society, to have set a noble example to the young men, and other members, of other churches in carrying out the Apostolic command, viz., "As ye have opportunity do good unto all men, especially unto the household of faith;" for it may be truly said of them that "the blessing of him that was ready to perish has fell upon them, and that they have caused the widow's heart to leap for joy."

I have also the satisfaction of stating that the brethren in East Gwillimbury (where I laboured many days last Autumn) and whose recognition as a Church has been published in a late No. of the *Observer*, although consisting of only about 35 members, and many of them poor, and none of them wealthy, yet their zeal for the cause of Christ is such, that they have not only employed a minister to serve them (brother Howd), and secured a competency for his support, and have hired a house for his residence, but have also determined to build both a meeting house and a parsonage. Surely their example is worthy the consideration of some older, and wealthier, churches.

Yours, in Christian bonds,

JOHN OAKLEY.

CHRISTIAN LIBERALITY.

To the Editor of the Christian Observer.

MR. EDITOR.—There appeared in the *Christian Observer*, a month or two ago, a valuable paper on the subject of Christian liberality. It struck me on reading the paper that it embraces the most of the passages which bore upon the subject, and commended itself very much to my judgment. I consider it a subject of high importance, and one I fear not much studied by many Christians. Now if the rule of Christian liberality contained in the New Testament was compressed in that pamphlet, the sooner it is adopted the better. The writer states the rule generally, and declares its efficiency as tried on a small scale in his own church. I have thought on the subject; but some difficulties in the way of its general application have occurred to me, and to which I should like much to see the writer turn his attention. The proposing of them is with no intention to discredit the view, but to elicit remark on a subject which has been too much neglected, but which is of great importance in the support and promotion of the cause of Christ in the world. It would preserve us from the ungracious task of dunning men for money, and shew the

work that Christ can carry on his cause through the hierarchy of his people, so far as pecuniary support is concerned. The difficulties which have occurred to me may be classed as follows:—

1. The writer states it as the rule laid down in the New Testament. Permit me then to ask, is it the only rule? Is there no other way of raising money? and is it exclusively authoritative on the subject?

2. Is it a general rule, capable of varied special applications, or did it merely apply to the more particular case the Apostle had in view, viz. making contributions for the poor saints at Jerusalem? or does the writer think the special application implies the general rule, and the periodicity of 1 Cor. vi. 1, 2, always applies to our liberality?

3. How is it possible for men engaged in avocations whose income cannot be ascertained, but at distant intervals, much more protracted than a week, give each week as God has prospered them? for instance a class, of the community produces, but how distant is seed-time from harvest. A class transforms, and a class transfers, and in many cases returns can be made and ascertained only at distant periods. Now Christians are found among all these classes, and the question is, How shall they in their respective spheres give weekly as the Lord has prospered them? This appears to me the chief difficulty, the others I state to bring out enlarged remark.

4. Is any proportion of the income to be given? Such as a tenth; or is the matter left to the prompting of the individual's Christian generosity, or the passing calls made upon them?

5. Does the Apostle mean the sum to be given is to be laid by in store, privately, or handed over to the treasury of the church, to meet the various demands upon it? The writer refers to this, I should like to see it more severely tested. Does it not supersede individual and private calls?

The subject of Christian liberality, I fear, has not been duly weighed. The resources of the church are very ample, but the rule of giving is not well understood. I should like to see this subject so presented as to make it as binding on conscience, as attention to the Lord's day, and the Lord's Supper, so that should a person fail to give as the Lord has prospered him, he should feel his guilt, and render his standing in the church suspicious. I hope the writer of the pamphlet will be induced to resume his pen and enlarge on the subject, the field is unoccupied.

October, 1851.

G.

BIBLE CLASSES.

To the Editor of the Christian Observer.

DEAR BROTHER,—I am firmly convinced that Bible Classes are one of the most important instruments in the hand of the minister of the gospel, whether considered in reference to the intelligence of the community around him, or as regards the vigorous and manly piety of his flock. Many ministers preside over their churches, it is true, without devoting any special attention to their scriptural training, but I doubt whether their connection will be permanent and useful.

The alarming ignorance which prevails among our church members in regard to the doctrines and practices of the New Testament is to be laid at the door of the ministry more than any where else. We acknowledge that the Baptists are generally well established on the one point of Baptism, but beyond that how few are able to give "a reason of the hope that is in them," or in any way present a clearly defined view of the truth as held by Baptists; this weakness in the membership springs from gross neglect in the ministry, who fail to teach to their people the "all things whatsoever I have commanded you." Some are excusable I suppose for ecclesiastical councils, like State-endowed prelates; have been found who would lay their hands "on skulls which cannot teach and will not learn;" but certainly all ministers who are capable ought to devote much attention to the scriptural training of those placed under their charge. As I have not seen any thing in the *Observer* having special reference to the subject of Bible Classes, I beg to submit to you a few hints concerning the mode of conducting them, so as to be profitable; and should be glad if you would give them an insertion, for I think they may aid some in making their classes interesting and useful; and others having some simple hints to guide them, may be induced to establish classes that may prove eminently beneficial, I extract these hints from the lectures on Pastoral Theology, delivered by Dr. Cramp, to the graduating classes from the Baptist College, Montreal.

I am, fraternally yours,
ZIFF.

HINTS ON BIBLE CLASSES.

1. Endeavour, (if practicable) to have two classes, one for males, and one for females—on different days or at different times of the same day.
2. Fix upon such a time as will least interfere with other arrangements, and always be punctual in attendance to the class.
3. Let devotional exercises form a part of the order, both at the opening and closing of the class.
4. The best plan is to choose a book or a connected series of events, as the Life of Christ, History and Travels of St. Paul, &c.
5. Always give notice of the lesson before hand, so that all may study it.
6. Be thoroughly prepared for a lesson yourself, spare no pains to be perfect.
7. Let the class read the lesson verse by verse, then obtain their sentiments and opinions by asking questions, then let the class ask questions of you on any matter connected with the lesson, close by giving your own views upon it, and always make the lesson practical and useful.
8. Guard against partiality or favoritism, bear with the ignorant, encourage the diffident, and check the bold.
9. Do not let the lesson become wearisome give something entirely new occasionally, by taking some historical part.
10. Encourage the use and purchase of proper books and maps by the class.
11. Never let the class become a scene of disputation and wrangling.
12. Watch every indication of seriousness in any member of the class, and seek a private opportunity for conversation.
13. Gain the confidence of your class, let them know that you are their sincere friend, and seek only their welfare, present and eternal.

14. Sometimes give lectures on proper subjects before your class; generally on such subjects as stand connected with the lessons; and let those lectures be open to all others who may wish to attend.

15. Be diligent in the acquisition of knowledge of every useful kind, that you may be able, and always prepared to impart fresh knowledge, when asked for information.

MONTREAL BAPTIST ASSOCIATION.

To the Editor of the Christian Observer.

MR. EDITOR—The Montreal Baptist Association met at St. Armands, C. E., September 26th and 27th. The Associational sermon was preached by Rev. Mr. Gillies of Eaton, Rev. F. N. Jersey of St. Armands, was chosen Moderator. The claims of the Montreal Bible Society, Auxiliary to the British and Foreign Bible Society, were presented and advocated by Rev. J. Green, late of Barnston Agent. Impressive and able addresses in behalf of the recent organization for the support of a Home Missionary in the Eastern Townships, were made by both ministers and laymen. Rev. E. Deacon, late of Vt., is already in its employ, and has entered upon the work. Fervent prayers are ascending for the success of this instrumentality, that churches now extinct or rapidly losing their visibility, may be restored, and that a mighty host from the young and the middle-aged may be raised for conflict, upon these dark confines of Romanism.

But 33 baptisms were reported in connexion with the Association and most of these from a single church! November 13 was appointed as a day for united humiliation and prayer, in view of the inactivity of the churches, and of their little dependence upon God for a blessing. Prayer meetings were held in connexion with the business meetings of the Association, a spirit of harmony prevailed, and the delegates were received with kindness and hospitality by the church at St. Armands. Besides the introductory sermon, discourses were delivered during the progress of the Association by Rev. Messrs. Gillies, Merriman of Potton, Chase of Vt., and Spalding of Montreal. The churches of the Grande Ligne Mission were invited to join the Association at its next, the tenth Anniversary, which will be held with the church in Montreal.

Some of your few subscribers in this city have no sympathy with the recent exceptions taken to the *Observer* in the columns of the *New York Recorder*. The editor of a religious periodical who, in the fear of God, seeks to know and to do his duty, should, least of all men, be controlled in the free expression of his opinion. The liberty of the press should be intact; and there is but little difference as respects the controlling power, whether it be a Bishop, a Presbytery, or a larger body of ministers and laymen. Perfect agreement upon the Bible question and other topics of the day cannot be expected, nor is it to be desired. "The sacrifice of everything but principle for peace," is ever demanded, but especially now, in such a contest between establishments and forms on the one hand, and a pure Gospel Christianity on the other. For whatever of the Spirit of Christ it exhibits in this contest and in other articles which fill its columns,

the *Observer* demands, and it will have, a hearty and cordial co-operation and support from the followers of "one Lord, one Faith, one Baptism."

A. F. S.

Montreal, October 15, 1851.

WOODSTOCK CHURCH.

Agreeably to our announcement in our prospectus to the present volume of the *Observer*, that we would publish such intelligence from the churches as might be forwarded to us by responsible parties, we cheerfully insert the following official document from the church at Woodstock.—Ed. Obs'r.

Woodstock, August, 30th 1851.

At the regular Monthly Church Meeting, Elder Winterbotham was requested to state the result of the Conference with the Deputation from the Grand River Association.

Upon which it was moved by brother McColl, and seconded by brother Blake,

That this Church did, at its regular Church Meeting in May last, resolve to send Messengers and a letter to the Grand River Association of Baptist churches, with a view of joining the same.

That our Pastor, J. Winterbotham, and our brethren A. Burch, J. Martin, J. Hotch, W. Hoile, and W. J. Goble, were at the same meeting appointed by the unanimous voice of the church, its messengers to present said letters and give all required information in respect to the church.

That the said messengers, or the major part of them, attended the meeting of the Association in June last, presented the said letter, and tendered information.

That the Association not being satisfied with the representation of our said messengers, appointed a deputation to visit the church and enquire further into its faith and practice.

That the Church, upon being informed of this arrangement, at its regular meeting in July, desirous of expressing its continued confidence in the faithful brethren who had been appointed its messengers to the Association, further appointed them a Committee, to meet, and confer with the deputation, on behalf of the Church.

That the said Committee met the deputation of the association here on the 13th inst., when after a lengthened conversation, it was understood that the members of the deputation were equally divided in opinion, two of them being prepared to report in favor of receiving the church, while the other two took an opposite view.

And moreover,—That the said Association at the same meeting aforesaid, adopted a document which has since been published in its name, by which we learn that that body holds and teaches the doctrine that Christ's ministers receive their authority to preach his word and to administer his ordinance from one another; that the ministrations of a minister are unlawful and invalid, unless he shall have been previously ordained by the imposition of the hands of some other ministers professing the same faith, who had been similarly ordained and who stand in an unbroken series of similar ordination from the time of the Apostles.—a dogma which this church holds to be both false as a matter of fact, and of corrupt doctrinal tendency, as it is adverse to the Headship of Christ over his own Church, and to the spiritual nature of his Kingdom.

That this Church nevertheless admits that the scriptures furnish precedents for the ceremony of the impositions of hands in setting apart ministers previously appointed as such, to a particular work, Acts xiii. 3; in inducting Deacons to their office, Acts vi. 6. and also upon or shortly after the bap-

tism and admission of private members into the Church Acts viii. 17. and xvii. 6, but they deny that any new character is impressed, or in modern times any gift imparted, by such ceremony.

That in the opinion of this Church, all true ministers have authority directly from Christ to preach his word and administer his ordinances in the church generally, and that the unanimous consent of any particular Church, in whatsoever form that consent may be expressed furnishes them with all necessary authority to administer therein.

And it is further Resolved, that for the present, we do not renew our application to join the said Association.

At the adjourned Church meeting for September last, the above resolutions were brought up for final consideration and unanimously adopted, and Elder Winterbotham was requested, if he thought proper, to furnish a copy to the Editor of the *Christian Observer* for publication in that paper.

INTERESTING FROM JAMAICA.

To the Editor of the *Christian Observer*.

Str.—I have just received an interesting and cheering letter from our brother Philippo, of Spanishtown, Jamaica; and not doubting that many of your readers will rejoice with us in the intimation it contains of God's merciful remembrance of his languishing churches in that island of the sea; and especially of his persecuted church at Spanishtown; I hasten to furnish you with an extract for publication.

I may observe for the information of your readers, that the first of August is a day dear to all Jamaicans, as the anniversary of their emancipation from slavery, and that it is uniformly observed in the most solemn and religious manner by all the churches. Prayer meetings are held on the evening of the 31st July, which continue till 12 o'clock, the hour when the last link of their servile fetters were broken, when the whole assembly join in a song of loud thanksgiving to God for that, and all his benefits, and disperse, to meet again next morning, to devote the whole day to religious exercises.

Passage Fort is an out-station of the Spanishtown mission situated on the shore of the spacious bay of Port Royal, at the mouth of the River Cobie, about six miles from Spanishtown. The chapel at this place, would, in this country, be considered spacious, being capable of containing from 800 to 1000 people.

A letter from Miss Philippo, to her brother here, of the same date, contains some additional particulars connected with the interesting occasion, which I am permitted to subjoin.

Speaking of the evening of the 31st, Miss P. says:—

"The chapel was crowded in every part with a more numerous congregation than I ever saw in it before. Miss Carr," (a valued teacher, a coloured young lady, of Spanishtown,) "was there, with nearly all her class; also . . . of Sligo-ville, . . . &c. The prayer meeting continued as usual till 12 o'clock, when we sought a little rest. Papa arrived about 3 o'clock. The people now began to assemble. The baptisms took place in the mouth of the river, just opposite the house. The people covered the sea shore, while many

beats full y along on the sea and river, among whom were many of the overseers and gentlemen of the neighbourhood, all of whom behaved themselves with the utmost decorum."

Praying that this may prove the dawn of a day of glorious revival which shall soon spread light and joy over the whole island and all the world,

I remain, dear Sir,

Yours in the kingdom and patience of Christ.

W. H. LANDON.

Woodstock, October 10, 1851.

ADDITIONS BY BAPTISM TO THE BAPTIST CHURCH AT SPANISHTOWN, JAMAICA.

SPANISHTOWN, 21th August, 1851.

EXTRACT.

"You will be gratified to learn that peace seems thoroughly restored to Spanishtown again; and that everything in relation to the progress of the cause of God among us, is encouraging. On the morning of the first of August, it was my happiness to baptize fifty-six persons, chiefly youth of pious parents, who were educated in our school; and that on the following Sabbath, I received them into the church here. The ordinance was administered in the river, at Passage Fort, in the presence of a greater number of spectators than I ever before saw present on a similar occasion, many of whom were among the most respectable individuals and families in the neighbourhood. All conducted themselves with the greatest possible decorum throughout the whole ceremony; and, altogether, the occasion was of deeper interest than any I had previously witnessed. I fully expected a large attendance at the chapel in town, on the following Sabbath when they were to be taken into the church, nor was I disappointed. The spacious building was literally crammed, while the interest created by the solemnities of the occasion will, I flatter myself, have the happiest influence on the town and the surrounding country. The persons baptized were only a part of those that offered themselves for this sacred ordinance, and for the fellowship of the church; the residue consented, for prudential considerations, to remain on probation a short time longer. All those received, as far as it was possible to ascertain, had led a life becoming the gospel for a considerable time—some of them for years. Regarding a minute investigation of their religious knowledge, experience, and character as more than ever important and necessary, I accordingly paid special attention to this object; and feel satisfied that I could not have done otherwise in duty to God and to themselves, than to admit them, as I have done, to the privileges and fellowship of the Christian church.

"Another Sabbath has since passed away; and I am happy to add, that the salutary influence of the late public occasion is yet apparent. God grant that my cherished hopes may be abundantly realised, and to him be all the glory.

"J. M. PHILIPPO.

"Rev. W. H. LANDON."

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

To the Editor of the *Christian Observer*.

BEAMSVILLE, October 14, 1851.

MR. EDITOR,

In the third number of the *Christian Observer* there appeared an article on the subject of Baptism, by Mr. Jukes. In connection with that article, was a note which seemed to oppose the idea that the baptism of John was Christian baptism. The following thoughts on that subject were penned

immediately on reading that article, and would have been sent to you long before this time; but I have not till now had an opportunity of transcribing them. I hope you will give them insertion in your valuable paper, for I consider them of importance at this time, when so many insidious influences are brought to bear against "the faith once delivered to the saints."

Was John's baptism Christian baptism? We answer unhesitatingly, yes;—and shall attempt to prove it to be so; *first*,—by considering the object which John was sent to accomplish. To announce the advent of Christ's kingdom, and prepare a people for the Messiah; hence Mark commences his gospel by this emphatic declaration, "that the beginning of the gospel of Jesus Christ the Son of God." was when John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 1—4. And the Evangelist John says, "there was a man sent from God, whose name was John; the same came for a witness, to bear witness of that light, that all men through him might believe—John i. 6, 7. Again, Matthew xi. 13, 14, we are told all the prophets and law prophesied until John; and if ye will receive it, this is that Elias which was for to come. By reference to Mal. iv. 6. we find the object of this messenger was, to turn the hearts of the fathers to the children, and the heart of the children to their fathers; this he did by preaching "repent for the kingdom of heaven is at hand." In accordance with this statement, Luke tells us, "that the law and the prophets were until John, since that time the kingdom of God is preached and all men press into it—Luke xvi. 16. These passages, we think, prove conclusively that the object of John was to prepare a people for Christ.

2nd. We shall prove our assertion by showing *how* John accomplished his work. 1. By preaching faith and repentance, which when the people heard, i. e., cordially believed. Then 2nd, he baptized them in the name of the Lord Jesus. To establish this last assertion it will be necessary that we attend to the narrative which Paul gives of John's ministry, as recorded in Acts xix. 1. 7. It is there stated that Paul found certain disciples, and said unto them, "have ye received the Holy Ghost since ye believed (no doubt meaning the gift of tongues and the power to work miracles)? they say unto him we have not so much as heard whether there be any Holy Ghost." (i. e., as I understand, they had not heard of its being given as yet). Then Paul asks, "Unto what then were ye baptized?" and they said "unto John's baptism." Paul, doubtless, asks this question because if they had been baptised by any of the apostles they would most surely have heard of the Holy Ghost, and have received the gift of miracles. Paul then proceeds to inform them of the object and manner of John's baptism (verse 4) he recognizes the validity of John's ordinance by employing the term verily as applied to it: shows them that John required of his converts repentance of sins and a belief in the Lord Jesus Christ; which requirement having been complied with, then he, i. e., John, baptized them in the name of the very Being in whom he had commanded them to believe. Paul having given them this exposi-

tion of the subject, and being satisfied that they had been properly baptized, then laid his hands upon them, and they received the Holy Ghost, and spoke with tongues, and prophesied. It thus appears that all those who were the subjects of John's baptism had been received as fit subjects of Christ's kingdom, by being baptized in the name of Jesus. And farther, we have the authority of an inspired apostle "Paul," for the recognition of John's baptism as Christian baptism, or else he would have again administered the ordinance ere he had laid his hands upon them.

3rd. We prove our assertion from a reference to the conduct of Christ himself, when he submitted to the ordinance. It was, that he might fulfil all righteousness; thus recognizing not only the mission of John, as his forerunner, but really the righteous obedience of all those also who submitted to it. And he pronounces condemnation, or reproof, against the Scribes and Pharisees for not submitting themselves to his baptism, i. e., John's.

If, then, we have the very object and genius of John's mission, the recognition of the Apostle Paul, and the high and unimpeachable sanction of Christ himself, for believing that John's baptism was truly Christian baptism, we feel safe in making the assertion, and cherishing the doctrine as one of great importance.

If there are errors, however, in our arguments or conclusions as above recorded, we should be glad to have them pointed out; and I should be glad if after 45 years connection with the same church of Christ, I could be set right on this or any other subject upon which I may have been, and am yet liable to err.

Cordially approving of your valuable periodical, and regretting only that it does not visit us weekly, instead of monthly,

I am, Dear Mr. Editor,

Yours in the faith and patience of the gospel,

JACOB BEAM.

Minutes of the Convention at Hamilton.

HAMILTON, October 8, 1851.

A meeting of delegates from Baptist churches, called together by a circular issued by A. T. McCord, Esq., of Toronto, assembled in the John Street Baptist Chapel, to take into consideration the best course to be adopted for spreading the gospel of Christ in Canada.

The Rev. W. Wilkinson was called to the chair, and Rev. W. Hewson appointed Secretary. Singing, and prayer by the Rev. J. Winterbotham.

Delegates then presented themselves as follows:

Beamsville.—Rev. W. Hewson, R. Kilborn, T. S. Hill, J. Woolverton, S. Kitchen.
Bayham.—Rev. S. Rouse.
Beverley.—Rev. J. Clutton.
First Brantford.—Rev. T. L. Davidson, John Evans, J. Broughton.
Brockville.—Rev. James Cooper.

Bond Street, Toronto.—Rev. James Pyper, John Carter, D. Buchan, A. T. McCord, David Maitland.

First Charlotteville.—Rev. A. Duncan, O. Mabee, D. Shearer, Wm. Hewitt, A. Teeple.

Chatham.—Rev. A. Campbell.

Cheltenham.—Rev. H. Reid.

Dundas.—Deacons Head and Joyce, and T. Pollard.

Drummondville.—Rev. W. Wilkinson, W. Robinson.

Fonthill and Lawrenceville.—Rev. G. Wilson.

John Street, Hamilton.—Rev. S. T. Griswold, A. Hamilton, D. Bell, J. Curtis, T. A. Haines, J. B. Dayfoot, Jos. Sulborough.

London.—Rev. R. Boyd, W. Hall, M. Seger.

Markham.—Rev. A. M. Facey, Dea. Miller.

Norwich.—T. Wilcox.

Paris.—Rev. A. Cieghoru, John French, H. Moyle, Jr.

Park Street, Hamilton.—Rev. A. Booker, W. Fell, J. Dryan.

St. Catharines.—Rev. J. E. Ryerson, J. R. Cooke, J. Yokum, E. Berry.

First Simcoe.—Rev. A. Austin.

St. George.—Rev. E. Clarke, C. C. Smith, F. Dayton, W. P. Gibson.

Second Simcoe and Second Townsend.—Rev. J. Grundy.

Scotland and Waterford.—Rev. A. Slaght.

First Townsend.—Rev. J. VanLoon, Jr.

Smith.—Rev. J. Gilmour.

Walsingham.—Rev. H. Fitch, M. Troyer.

Woodstock.—Rev. J. Winterbotham, Rev. W. H. Landon.

The following visiting brethren then took seats with the Convention, viz., Revs. W. Cook, J. P. Hall, John Harris, J. Oakley, and W. Haviland.

The Convention then determined the times of adjournment to be from 1½ o'clock till 3, and from 5½ o'clock till 7, P.M.

Moved by Rev. James Pyper, seconded by Rev. Robt. Boyd,

That in view of the destitute state of the Province of Canada, especially in the remoter districts, in regard to the means of grace, in connection with our denomination; and in view, also, of the absence of any effective organization for the purpose of relieving this destitution, we do hereby form ourselves into a society to be called THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA. Carried unanimously.

Resolved. That a committee of five be appointed to draft a Constitution by which this Society shall be carried on; to report immediately after adjournment; and that the following members be that Committee, viz., Revs. James Pyper, A. Duncan, R. Boyd, J. Gilmour, and J. E. Ryerson.

Resolved. That in all discussions during this Convention, no member shall speak more than once on any subject, and not longer than five minutes, except by leave of the Convention.

Adjourned. Benediction by Rev. W. Hewson.

AFTERNOON SESSION.

3 o'clock.

Prayer by Rev. E. Clarke.

The Committee appointed to draft a Constitution, made their report, which was received and adopted article by article.

On a motion to adopt the first article, it was moved, in amendment, by Rev. A. Booker, and seconded by Rev. T. L. Davidson,

That the following words be added, viz., "and further, that no church shall be considered a Regular Baptist Church that practises open communion, or that breaks bread in the ordinance of the Lord's Supper without ordained elders."

After a warm and protracted discussion, the amendment was lost, by a vote of 17 to 37.

The following brethren were appointed a committee to nominate the officers of this society for the ensuing year, viz., Rev. J. Gilmour, Rev. H. Fitch, and A. Hamilton.

A committee of three was appointed to recommend a suitable Agent.

Rev. George Wilson gave notice, that at the next annual meeting motions would be made—*First*—To alter the time of the annual meetings to a more suitable day; and *Secondly*—To so modify our Constitution so as to admit of church representation in our annual meetings.

A committee was then appointed to fix the place of the annual meeting, and appoint the preacher for the introductory sermon.

Moved by Rev. W. Hewson, seconded by Rev. W. H. Landon, and

Resolved, That as a Convention of Regular Baptists, we express our entire approbation of the course pursued by the *Christian Observer*, of Toronto, and hereby declare our undiminished confidence in the principles and course of its Editor, and our cordial sympathy with him in his self-denying and arduous labours.

Adjourned. Benediction by Rev. R. Boyd.

EVENING SESSION.

7 o'clock.

Singing: prayer by Rev. James Cooper.

The Committee to decide upon the place of meeting, &c., reported, That our next annual meeting be held in Toronto, with the Bond Street Church: Rev. S. T. Griswold preach the sermon, and that Rev. W. Hewson be his alternate.

The report of the committee to recommend an Agent, was referred to the Executive Board for final action.

The Committee to nominate officers reported the following:—

President.—Rowley Kilborn, Esq.

Vice-Presidents.—Rev. H. Fitch, Rev. S. T. Griswold, and D. Maitland, Esq.

Recording Secretary.—Rev. Wm. Hewson.

Corresponding Secretary.—Rev. James Pyper.

Treasurer.—A. T. McCord, Esq.

Directors.—Rev. A. Slaght, Rev. J. E. Ryerson, Messrs. M. Seger, J. R. Cook, M. Troyer, H. Moyle, Jr., Wm. Robinson, A. Carroll, C. C. Smith, T. A. Haines, D. Shearer, A. Barber, T. Lailey, A. Burtch, Deacon W. Miller, and all Regular Baptist Ministers, who make an annual collection for the funds of this society.

Moved by Mr. A. T. McCord, seconded by Mr. T. A. Haines, and

Resolved, That a committee be formed to organize an Institute for the education of young men for the Gospel ministry; and to appoint a Divinity Tutor to said Institute, so soon as a satisfactory subscription list be procured for the support

of the same; and that the said Institute be located at Toronto or such other place as the said committee may consider most advantageous.

The committee consists of Revs. Jas. Pyper, J. Gilmour, Robt. Boyd, Wm. Wilkinson, and A. T. McCord, Esq.

Resolved, That the minutes of this Convention be sent for publication to the *New York Recorder* and *Christian Observer*, Toronto.

Resolved, That the thanks of this Convention be tendered to the friends who have so kindly furnished entertainment for its members, and especially to the ladies, for their assiduous attention to all our comforts.

Resolved, That the thanks of this Convention be given to the Rev. W. Wilkinson for his courteous and efficient conduct in the chair.

The minutes being read and approved, the Convention then adjourned *sine die*.

Benediction by the Chairman.

W. WILKINSON, Chairman.

WILLIAM HEWSON, Secretary.

[FOR THE CHRISTIAN OBSERVER.]

THE FINAL JUDGMENT.

Approving, in the main of the sentiments advanced in the serious of papers on unfulfilled prophecy, not excepting the last on "the Judgment," we cannot avoid the conclusion that what is there styled "the last act of judgment," is a much more extensive and comprehensive work than the resurrection of the unjust, and their being cast into the lake of fire. Without marring the solemnity or directness of the inquiry by any thing like controversy, we proceed to elucidate what seems to be the scriptural view of that awful assize, when the dead, small and great, shall stand before God. It is not something different from, but in addition to, the judgment of the wicked and the deliverance of believers at the coming of the Lord. The point at which it opens is beyond the period of millennial bliss; and it seems that until that period has elapsed, the affairs of this world are not ripe for a final adjudication. In an important sense the millennium may be styled probationary. This indeed seems to be its object in the economy of redemption, that there may be a full test and trial of the completeness of Christ's triumph in his people. This test takes place first in the absence of the arch-tempter while he is bound. Our first parents dwelt secure in their loving allegiance until Satan beguiled them; and were the devil that deceived them to be cast at once into the lake of fire and brimstone, the triumph of Christ might be liable to the hypothetical objection, that if the ransomed were again exposed to his wiles, they would again become his prey; accordingly he is only temporarily restrained, and before the final retribution he is loosed out of prison for a season in order that the confirmed loyalty of the saints may be demonstrated. Then foiled and overthrown, he is driven away to his own place for ever.

Upon this discomfiture of the enemy, opens the scene which is described towards the close of the twentieth chapter of the Revelation to John: "and I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them, and they were judged every man according to their works."

I. There is seen a *great white throne*. The throne is the official seat of a king, where he receives the homage of his subjects, and exercises the high prerogatives of his station. Christ speaks of his throne, the throne of David on which he shall sit a crowned and triumphant king; as it is written, "Thy throne, O God, is for ever and ever." In the present case, the throne is set for judgment, but as we shall see more fully when we come to speak of "him that sat thereon," it is none other than Christ's own throne. He tells us in Matt. 23rd, that he shall sit on the throne of his glory, and before him shall be gathered all nations. Of the material and structure of this throne we have no knowledge, but we must not on that account spiritualize it into a mere emblem of judgment. The judge is a risen Saviour, with a real though glorified body; the judged are actual and living men, who in their flesh shall see him, who with their own eyes shall behold him. We deal not in shadows and symbols; the throne is a visible and an actual judgment seat. Appropriate to the dignity of the judge, and the importance of the occasion, it will be of surpassing splendour and majesty. It is described as a *great throne*. Whiteness is always the impression made upon the senses by any display of heavenly glory. Thus when our Lord was transfigured on the mount, his raiment became shining, exceeding white, as snow, so as no fuller on earth can white them. And the angel who sat on the stone at the mouth of the new sepulchre is thus described: "His countenance was like lightning and his raiment white as snow." So also it is described as a *great white throne*: white with the radiance of heaven; corresponding with the holiness and equity of the judgment; no injustice or impurity can cast a stain upon it.

II. There was seen "*him that sat thereon*." He is not named, nor is it necessary that he should be. It was enough to describe him; as him "before whose face the earth and the heavens fled away." In the Old Testament the descending Lord is thus described: "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlighteneth the world; the earth saw and trembled: the hills melted like wax before the presence of the Lord, at the presence of the Lord of the whole earth." In the New Testament we are told, "The day of the Lord so cometh as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up." It was then a most emphatic designation of the judge "before whose face the earth and the heaven fled away." "*The Son of Man* shall sit on the throne of his glory, and before *him* shall be gathered all nations."

That he should be the judge is in accordance with the general scheme of redemption.—"All things are delivered unto me of the Father." It is indeed a part of the general scheme that the Father judgeth no man, but hath committed all judgment unto the Son. It is an appropriate tribute to his work, and a suitable reversal of the world's condemnation, that he should judge the world. "God" says Peter to the Jews, "hath made that same Jesus whom ye crucified, both Lord and Christ." "The Father hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father." So far as believers are concerned, who should bestow the crown and pronounce the welcome but Christ. So far as the unbelieving are concerned, it is meet that the sentence of him whom they have rejected should cover them with confusion. In one way or the other, subdued by his grace, or by his power, every tongue shall confess that he is Lord to the glory of God the Father.

III. "There were seen the dead, small and great, standing before God." This seems to include all mankind. A thousand years before, the earth and the deep gave back, at God's bidding, those who slept in Jesus,—Adam and Abel, Enoch and

Noah, Abraham, Moses, David, Isaiah, John the Baptist, Peter, and John, and Paul. A mighty multitude of every nation and country, kindred, people, and tongue. They shall stand before God, though they have been accepted, and have reigned with Christ a thousand years, there shall now be a final and formal declaration of their acceptance.

As Adam and Enoch, over whose graves the waters of the flood rolled, came forth at the first resurrection, so now those who have been ashes under the feet of the victorious saints, shall come forth to shame and everlasting contempt. Again, there shall be a stir amongst the clouds of the valley, and in the depths of the ocean, and a ghostly multitude shall be started from an awful sleep to an awful consciousness. They shall all stand before God; Cain, with the mark on his brow; the millions of scoffers who knew not till the flood came and took them all away; the polluted wretches on whom the Lord rained fire and brimstone from heaven; Pharaoh and his host from the sands of the Red Sea; Cora, Dathan, and Abiram, from the pit to which they went down quick; Judas from the Potter's Field; Herod and Pontius Pilate, and Ananias the high priest; Nero and Caligula; all monsters of cruelty. The unjust judge, and the blood-stained criminal. The hireling priest, and the hoary hypocrite; the seducer, and his victim; the drunkard, and him who gave his neighbour drink. None too high to obey the summons; none so insignificant as to escape his notice. The infidel who cried "down with the wretch," shall start up and behold the crucified on the throne. The bold blasphemer who daily invoked damnation, shall find his only prayer answered at last. The gospel hearer, who for years and years heard unmoved that voice crying "come unto me," shall at last hear and obey. Reader shall be there: "we must all appear before the judgment seat of Christ."

IV. *The books were opened.* The proceedings of the great day are not random or arbitrary.—The purpose for which they are opened may lead us to a certain knowledge of the books here intended, "The dead were judged out of those things which were written in the books"—that is the record of their deeds, and the law according to which they are to be judged—there is—

1. The record of men's works—although we have no knowledge of the form in which it is kept we have information that such a record is preserved accurately and indelibly—the psalmist speaking of his sorrow says "are they not in thy book?"—and the prophet Malachi informs us that when they that feared the Lord spoke often one to another, a book of remembrance was made for them before God. Since then it is according to our works we shall be judged, we cannot hesitate in speaking of this as one of the books that shall be opened—the book of God's remembrance, we must not suppose that it is our more flagrant sins and more noticeable acts only that are recorded there. In the two instances above, that book is not mentioned in connection with deeds that would make a great figure in the book of earthly history—and the deeds that elsewhere are mentioned in connection with judgment, are not splendid acts of virtue nor crimes that make the flesh creep, but giving a cup of cold water to a disciple—or offending one of the little ones who believe on Christ. It is a solemn thought that in our most unguarded moments there is an ear listening, and an iron pen making the record—for every idle word men shall give an account, and in that day the secrets of all hearts shall be revealed—there shall be opened a minute record of words and works.

2. The law or rule according to which these works shall be tried. Cursed is every one that continueth not in all things written in the book of the law to do them—the book of the law shall be opened that every mouth may be stopped and all the world become guilty before God—but if this were all, then no flesh living should be justified—there is therefore—

3. The gospel—the record which God has given us concerning his son—with this gracious and awful sanction "he that believeth and is baptized shall be saved, he that believeth not shall be damned."

Here then are the materials for judgment—the record minute and faithful, the law and the gospel. No man need be taken unawares—wise men will anticipate the great assizes and bring their lives and characters to the test of that law—and their faith and obedience to the test of this gospel—but another book was opened—

V. The book of life; we find this book frequently mentioned in Scripture, Moses speaks of his name being in the book which God has written, David speaks of the book of the living—Isaiah Daniel, and the writers of the New Testament make similar allusions—we may notice regarding this book, *First*—that there is no record of deeds or titles or claims there: it is simply a book of names, *Second*—it is styled the Lamb's book—it is a record kept by the mediator and intercessor, and this explains why there is no record of deeds; It is not by works of righteousness which we have done, but according to his mercy he hath saved us. And now we are prepared to ask whose names are there? we answer the names of believers—thus our Lord comforted his disciples, "rejoice because your names are written in heaven;" and Paul writing of certain saints at Philippi, describes them as those "whose names are in the book of life"—upon the pages of that book mortal eye may not gaze—yet each of us with a knowledge of the character of those whose names are inscribed there may ask "is my name in the Lamb's book of life. It is to be remembered however that 'an awful threat held over apostates and tamperers with Divine truth, "I will blot his name out of the book of life?" And it is a joyful assurance to another class, "he that overcometh the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels."

The conclusion of the whole matter, overburthened with all, laden with terrible import is, and *whosoever was not found written in the book of life was cast into the lake of fire.*

MARRIED.

In Pennfield, Monroe Co., N. Y., Sept. 24, by the Rev. Spencer S. Ainsworth, the Rev. Isaac E. Howd, of East Guilmbury, C. W., to Miss Emily H. Fuller, of Pennfield.

DIED.

At the residence of her husband, in Toronto, Martha Louisa, wife of Mr. Samuel Heakes, merchant, King Street, in the 37th year of her age. Mrs. Heakes was a much respected member of the Bond Street Baptist Church—a mild and lovely disciple of our Lord, and one of the best of wives and mothers. Death, for her, had no terrors; calm, resigned, and leaning on the Beloved, she fell asleep in Jesus, on Lord's Day, the 19th of October. She has left behind her an afflicted companion, and five young children; but they sorrow not as those who have no hope.

In February last, in the 28th year of his age, in the town of Grenada, in Central America, Jasper Edmund Oakley, M. D., son of Elder John Oakley. The deceased was baptized into Jesus Christ, when about 15 years of age, at Rochester, and became a member of the Baptist church in that city, which was at that time under the oversight of Dr. Church. About 4 years since, he was obliged, (in consequence of frequent and increasingly severe attacks of inflammation of the lungs), to fly to a warmer climate, in order to prolong his existence; and settled in Hawkinsville, in the State of Georgia; where he united with the church in that town, and continued to practice medicine, (having graduated two years previously at a medical college). But the disease, although, for a while impeded in its progress by the change of climate, continuing

to increase, he was obliged to seek a warmer climate for the winter season, and spent the winter of 49-50 in the town of Tampa, in East Florida; and, last November, he left his eldest and only surviving brother (who had been residing with him for two years), in charge of his business, and proceeded to New Orleans, with the intention of spending the last winter in the West Indies; but whilst waiting some time there for a conveyance thither, he was persuaded to go to Juan de Nicaragua, intending to return to Hawkinsville in May, as he had done from Florida last year; but after remaining some time in that place, where the salubrity of that lovely climate had a very beneficial effect upon his health, in appearance at least, he travelled to the little town of Grenada, situated on the western side of Lake Nicaragua, where, a few days after his arrival, he died.

This is the third brother of that family (all promising young men), who have died within a few years of that insidious malady, pulmonary disease; two of whom, with their brother, who died (at the age of 17 years) from another cause, are lying by the side of their mother, (who also died of the same disease) in the grave yard of Bronte.

"So teach us to number our days that we may apply our hearts unto wisdom."—Ps. xc. 12.

At Montreal, of apoplexy, Mr. Buchanan, the late British Consul at New York. Those who knew him best speak of him as having been a devotedly pious man. It is a pleasing circumstance, that he was returning from a place of private devotion when he was attacked by the disease which terminated his earthly existence. He was 81 years of age.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, *Editor.*

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