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THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, MAY, 1853.

No. 5.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

PROPHETIC ORACLES, No. II.

THE PROMISES TO ABRAHAM.

The Bible opens up to us the great plan of salvation by the Messiah—the way of pardon and of reconciliation for sinners of mankind. It holds forth also the prospect of a time when the world shall be restored from the disastrous effects of the curse, and a reign of righteousness, peace, and joy in the Holy Ghost shall ensue.

The first intimation of these things is the first prophecy, (Gen. iii. 15,) which foreshows the destruction of the devil and his works. The next intimation was the prophecy of Enoch, the seventh from Adam, which existed only as a tradition, until an inspired apostle recorded it; and it thus became a portion of the sure word of prophecy. Next to this we have the covenant made with Abraham, while he yet dwelt in Ur of the Chaldees, amplified at various important epochs in his history, and renewed after he slept in the cave of Macpelah, to Isaac and to Jacob.

This covenant was made with Abraham when God first called him to leave his country, his kindred, and his father's house; again the Lord appeared unto him at Moreh; again, after his separation from Lot; again, when God took him out beneath the starry canopy, and shewed that though as yet he had no son, yet should his seed be as these innumerable stars for multitude; and on the same day, after the sacrifice of the divided heifer and the she goat, and of the birds, when a deep sleep fell upon Abraham, and, lo, a horror of great darkness fell upon him; and yet again, when Abraham was ninety years old and nine, and God changed his name from Abram to Abraham; and last of all, God renewed this covenant on mount Moriah, after that most touching event when God so mercifully interposed, taking the yvill for the deed, and accepting the ram for the son, the only son Isaac—then the angel of the Lord called out of heaven the second time, and said, By myself have I sworn, saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed. Gen. xii. 1—3: 7: xiii. 14—16: xv: 17: xx. 13—18.

What was the covenant thus made with Abra-

ham? Was it a legal or national covenant? No: it was the New Covenant, the Covenant with Promise; the covenant that was confirmed before of God in Christ, and the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect—the inheritance is not of the law, but of promise. Gal. iii. 14—16. The instrument was, as it were, drawn up, sealed, and signed, in the days of Abraham, though not published and carried into effect until after the death of the Testator. Heb. ix. 17, 18. The covenant made with Abraham is that very covenant of grace, under which we live; and is carefully to be distinguished from the national covenant made with the Israelites at Sinai.

In the covenant we have three things—1. the seed. 2. the inheritance. 3. the blessing.

1. The seed. This primarily refers to Isaac the child of promise. But a greater than Isaac is here. When God appeared to Isaac himself at Gerar, he renewed to him the very promise which he here makes to Abraham: and in thy seed shall all nations of the earth be blessed. Gen. xxvi. 4. And yet again the same promise is given to Jacob at Bethel—thus pointing the faith of God's people forward to the woman's seed, and the seed of Abraham, Isaac, and Jacob—to the Messiah that was to come, and that seed is Christ. Gal. iii. 16. Isaac was a pledge that in Abraham's seed all nations shall be blessed. In Isaac God established his promise. The birth of Isaac was a token that in God's set time, Immanuel should be born. But Christ, and not Isaac, is emphatically the seed in which all the nations are to be blessed.

But God in this covenant speaks not only of a seed, which is Christ, but also of seeds, like the stars of heaven, and the sand upon the sea shore, and the covenant is established with Abraham and his seed after him in their generations. Gen. xvii. 7. This evidently refers to the natural posterity of Abraham, Isaac, and Jacob. And moreover, the apostle teacheth us that all who are Christ's are Abraham's seed, and heirs according to the promise. Gen. iii. 29.

Thus we find that where the promise speaks as of one, that the seed is Christ; and where it speaks as of many, the reference is to Abraham's posterity, and to all who are mystically members of Christ.

II. The Inheritance. This inheritance is more fully described in chap. xv. 15 to the end. The inheritance is Palestine in its fullest extent. Who are the parties who shall inherit this land? First of all this promise is given to Abraham personally and individually, I WILL GIVE UNTO THEE, and to thy seed after thee, the land wherein thou art a

stranger, all the land of Canaan for an everlasting possession. Gen. xvii. 8; chap. xii. 14, 15; xv. 7.

Next it is given to Isaac: unto thee and unto thy seed I will give all these countries. xxvi. 3. Next, and in like manner, to Jacob, when Jehovah spoke to him from the top of the ladder, at Padan Aram. xxviii. 13. Notice in each the careful repetition of the words "to thee," in connection with the seed. Thus did Jehovah establish his covenant with Abraham, with Isaac, and with Jacob, to give them the land of their pilgrimage. (Exod. vi. 3, 4.

Again it is promised to the seed of these patriarchs in its full extent, and as an everlasting possession.

Lastly, this promise has respect to Christ, who is permanently Abraham's seed; hence Palestine is called Immanuel's land. Isaiah viii. 8.

Has this promise then ever been fulfilled? We think not. The inheritance is still to be possessed. It is true that the Israelites under Joshua, did get possession of a large portion of Palestine. But notice that in this case Abraham, Isaac, and Jacob did not inherit the land personally; and even their posterity never possessed it in all its extent, as promised to Abraham. Moreover, it has not yet been given to them for an everlasting possession, for they are now driven out of it, and dispersed. We look therefore for a future fulfilment of this promise, to which the possession of Canaan under Joshua bears the same relation as Isaac bears to Christ—it is a token and pledge of the future and complete fulfilment of the promise of the inheritance.

The Patriarchs are invariably spoken of as having been only pilgrims and strangers, without inheritance in Canaan. How touchingly Stephen brings out this truth! "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." Acts vii. 3. That the Patriarchs themselves looked forward to the fulfilment of that promise, we learn from the words of the apostle Paul, where he tells us that Abraham, Isaac, and Jacob all died in faith, not having received the promises; but having seen them afar off they were persuaded of them. Heb. xi. 13. The same apostle when he pleaded before Agrippa, said, "And now I stand and am judged by the law for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake King Agrippa I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6—8. In this

last verse Paul answers the objection which has probably already arisen in the minds of some readers, viz. that Abraham, Isaac, and Jacob in very deed cannot personally and individually inherit this land. But that God who gave the promise can raise the dead and give to Abraham, Isaac, and Jacob in the resurrection that very inheritance which they died yet hoping for. There is no reason at all why this earth, renovated and freed from the curse of sin, should not be the final abode of the righteous. Nay more, there is every reason to believe that such it will be; and that Palestine shall be not only during the millennium the inheritance of the Patriarchs and their seed, but that it shall be to them an everlasting inheritance.

Then, as to the posterity of Abraham, this promise has respect to that future occupation of Palestine, spoken of by the prophet Amos, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God."

It is through Christ that all this is to be brought about. He is to restore again the kingdom to Israel. Christ is to reign in Jerusalem, gloriously. He is to inherit the earth. He is to reign over the Gentiles. He is the head of the world. God has given him the heathen for an heritage, and the uttermost parts of the earth for a possession. But Judea is to be the place of peculiar manifestation—the capital, as it were, of a vast inheritance.

III. The Blessing. God promises emphatically that in blessing Abraham he will bless him; and not only Abraham, but in his seed God promises to bless all the families of the earth. Out of Christ's fullness all believers even now receive this covenant blessing; and all Gentiles who are mystically united with Christ, are of the seed of Abraham, and sharers of this blessing. Comprehended herein are pardon, reconciliation, justification, adoption, sanctification, deliverance from enemies, assurance of victory, a place in Christ's kingdom, and the enjoyment of God to all eternity. The offers of the gospel bring these covenant blessings near to every one of us. In accepting Christ we receive these blessings. In rejecting Christ we put them from us. If you remain a stranger to Abraham's faith, you will be a stranger also to Abraham's exceeding great reward. If ye are content to remain now uncircumcised in heart, ye cannot enter into the heavenly kingdom; for without holiness no man shall see the Lord—without the obedience of faith ye are aliens from Abraham's blessing. The inheritance of the land is inseparably connected with meekness of spirit to delight in it.

That there is to be a millennium; a time of universal conversion and subjection to Christ's sway, is evident from the promise that in Abraham's seed all creation shall be blessed. The great and only real source of happiness to the creature, is the enjoyment of God's blessing; it is a truth most glorious that this blessing is to spread over all the earth—is to be universal. That in Christ, and under his millennial reign all nations are to be sanctified and saved. The exulting faith and hope of the believer cannot repress the cry, Come Lord Jesus, come quickly.

We would sum up the whole view of the Abrahamic promises under the following heads:—

I. The dispersed of Israel are to be converted and restored to the full and final possession of the land. The circumcision and regeneration of the hearts of the Jews are, throughout the prophecies, connected with their return to Palestine.

II. In connection with the restoration of the Jews, we are taught to expect the millennial reign of Christ, the seed of Abraham, who is to be personally revealed, and to reign on earth. The tabernacle of God is to be with men.

III. In connection with Christ's visible reign, we have the renovation of the earth, the resurrection of Abraham, Isaac, and Jacob, and not the patriarchs only, but their pious posterity, and the elect Gentiles, who, without any distinction of nation, are shown to be the sons of faithful Abraham, and heirs of these promises. Not only have we an account of the first resurrection in the book of Revelations, but we are told that they who wait on the Lord shall inherit the land; the meek shall inherit the earth; such as be blessed of God shall inherit the earth. The righteous shall inherit the earth, and dwell therein for ever. And again we are thus admonished: Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. Psalms xxxvii.

These truths are clearly revealed, and though in connection with them there are difficulties and obscurities, verily the advent of Christ shall clear them all away.

Interest in the Jews is a Christian duty. Now they are scattered and peeled; but

God will not quench, nor slay them quite,
But lifts them like a beacon of light,

The apostate church to scare.

Or like pale ghosts that darkly roam;
Hov'ring around their ancient home,

But find no refuge there.

There is not one spark of generous, Christ-like feeling in that heart that has a sympathy with our outcast, unbelieving brethren of the house of Israel; and so closely are they connected with the future glory of Christ's church, that we cannot cry from the heart, "Thy kingdom come," without praying for the Jews.

[FOR THE CHRISTIAN OBSERVER.]

In reading the Holy Scriptures, we are often struck with the clear and decided manner in which many of the servants of God have been called to the discharge of a certain department of religious duty: the evidence of the call, has set aside all doubt in their minds respecting the duty devolving upon them; and they have entered upon it, in the full persuasion that they were doing the will of God. The legation of Moses; the appointment of David to the throne; the call of Jeremiah to the prophetic office, and that of Paul to the apostleship; were of such a character as to set aside all cause of anxiety, and uncertainty, respecting the path of duty. These holy men were consequently inspired with a

spirit of confidence, to which other must necessarily be strangers. They knew that their appointment was Divine; that their sufficiency was of God; and, that however formidable the allotted task, and great the opposition they might encounter, yet God would not fail to accomplish His purposes by them. Their work was with the Lord; and their recompense was with their God.

It is, however, often maintained, that such indications of the Divine will, respecting individuals, are not to be expected in the present day; and that it would be presumptuous to profess, or expect anything of the kind. And, indeed, it must be confessed that there is some ground for this objection. The visible symbols of the Divine presence in the earth are suspended; the mode of Divine intercourse, common to the pious patriarchs and Jewish prophets, is not now known; and the faithful servants of God are required, in a peculiar way, to live by faith; by faith in the testimony which He has graciously given them in the Scriptures. But we must not forget that the Holy Spirit is given to believers in the Lord Jesus Christ. He dwells with them, and in them, and is appointed to be with them for ever. This heavenly agent is not merely a passive agent, but He works actively in, and upon, the subjects of mercy and grace. He distributes His gifts according to His own will; and directs the servants of the Son of God to those employments, and to those spheres of usefulness, in which they shall most glorify God, and accomplish His gracious purposes concerning them. And if we were more faithful in the improvement of the grace which He has mercifully bestowed upon us; more careful not to grieve and quench the Spirit; and more given up to the exercise of faith and prayer; we should have abundant proof of His presence, and of His constant controul and direction. Of the truth of this statement, there can be no doubt; and facts now and then transpire, which give proof, that the secret of the Lord is still with them that fear him. The following narrative contains one of these facts:—

In the years 1822 and 1823, the writer, employed in the work of the Christian ministry, was stationed in the west of England, at Holsworthy, on the borders of Cornwall and Devonshire. It was during the winter of the latter year, that he was visited by the Rev. Henry Cheverton, of Launceston, who, in the course of conversation, related the following story. This story Mr. Cheverton had received from a brother minister, the late Rev. Robert Wood, who had just visited Ireland on a missionary Deputation.

Not long after the last Rebellion in that country, a zealous and devoted minister was employed in a town, within a short distance of which, was a village, inhabited

solely by Roman Catholics, of the most bigoted and violent character, and who had been very active in the late Rebellion. Their hatred to the Protestants was so great, that it was not thought safe for one of the hated party to go near the place. But notwithstanding this, the minister, whose name was John Smith, was impressed with the fact, that it was his duty to go to the village, and preach the gospel to its benighted inhabitants. He was not in haste to act in accordance with the impression, but pondered the subject in his mind for some time, with earnest and constant prayer. Meanwhile, the impression became more deep and painful; and he was at length led to conclude, that it was no other than a dictate of the Divine Spirit, and that the Lord had assuredly called him to preach the gospel to the people.

One evening after preaching at his accustomed place, a small meeting was held by the minister and a few of the principal members of the church, for the dispatch of some little temporal affairs connected with the church. At the close of this meeting, Mr. Smith informed the friends present of his design of going to the village in question, and of preaching to the people; and wished to know if any of them would go with him to assist in singing. They were startled at the announcement, and entreated him to abandon his design; for if he did not, his temerity would most assuredly cost him his life. He mildly told them, that he did not wish to advise with them upon the question; his mind was made up respecting it; and it was his settled purpose to go and preach, whatever might be the consequences: all that he wanted to learn from them was, would any of them go with him? They assured him, that they must decline all participation in such a dangerous undertaking; they were satisfied, that if they went into that village, on such a purpose, they would not be permitted to come away alive; and they did not feel it a duty to throw away their lives in such a manner. Mr. Smith, therefore, concluded that he must go alone, and do the best he could. Before they separated, however, one of the friends, being struck with the thought that there might be something in the case, in which a greater than man was concerned, consented to go, and to hazard his life with that of his minister. Accordingly they made their arrangement for the intended visit on the following evening; they then separated for the night.

Next morning, Mr. Smith thought that he should walk over to the village, before the evening, and make some arrangement for the service then to be held. He did so; and as he went along, he lifted his soul in fervent prayer for Divine direction and preservation, in the dangerous enterprise. Being a stranger in the place, he knew not an individual, to whom he could speak on

the subject for advice or information. But he concluded, on entering into the village, that he would go into the first house, on the left hand side of the street, where the door of the house happened to stand open. He did so; and found the master of the house at home. Mr. Smith told him that he was a Protestant dissenting minister, who intended preaching in the village that evening; and had called for the purpose of asking where he could find a suitable place for the evening service. The man started with astonishment, and replied, "If you value your life, get out of my house, and get out of the village, or you will not be long alive." Mr. Smith meekly replied, that there was no occasion for haste or flight; and that he had called for the sole purpose of learning where he was to preach that evening. "Begone," cried the other, "for if it is known that you are here, the whole village will rise upon you; and I do not want to see my door stones stained with your blood." Mr. Smith assured him that there was no reason for alarm; and added, "I want you to tell me how I can obtain a place, in which I can preach this evening." Subdued at length by the calm boldness of his visitor, the man replied, "Well: I believe that I can tell you that. The Esquire of the parish has a barn empty: he will let you have it: for he and the priest have quarrelled. If you get it, and attempt to preach, you will be murdered, and that will make up the quarrel between the esquire and the priest." Mr. Smith thanked the man for the information, and went immediately to the esquire, who received him kindly; unhesitatingly granted him the use of the barn; and, if the writer recollects rightly, engaged to light it up, and make it ready for the occasion. Mr. Smith then took his leave, and on his way homeward through the village, called upon the inhabitants to inform them that Divine worship would be conducted in the evening by a Protestant minister. In the evening, he, accompanied by his friend, returned to the village according to appointment. On coming to the barn, they found it lighted up, and every thing ready for their reception. But when they entered, they were startled at the appearance of the congregation. The barn was filled with the most ferocious set of men they had ever seen. The most deadly determination seemed depicted in every countenance. All were armed with either muskets, pistols, swords, pikes, bay forks, or other instruments of cruelty and death. Every face frowned indignation, and every eye scowled defiance and death. In the remote corners of the barn, Mr. Smith noticed two herculean, ruffian, looking men, who seemed to be the chieftains of the clan; to these he found his attention especially directed. After a momentary tremor, he commenced the service; sang and prayed and began the sermon. He had not proceeded far in his discourse, when

a stir took place in the congregation, an intimation to the preacher, that his last moment was come. "Be still," growled one of the men, whom Mr. Smith had taken for the chiefs of the party. Silence being restored, the minister proceeded with his discourse to some length, when another rush was indicated; upon which the same chieftain vociferated, "Be still, I say, till orders are given." He then proceeded with the service, and concluded his discourse in peace, when he published for preaching in the same place on the following evening. But while singing the concluding hymn, beginning with the words, "Come ye sinners poor and needy," Mr. Smith thought the face of the chieftain, who had twice commanded silence, betrayed strong agitation and excited feeling. Nothing further, however, transpired and they left the place in peace.

On the following evening, Mr. Smith attended his appointment, agreeably to the announcement on the previous night. On going into the village he called at the house, into which he first entered on the previous day. Addressing the master of the house, he said, "You see that I am still alive." "Yes," replied the other, "but you will not escape so well to night. The priest heard of your preaching; and he has been round the village, and made the people promise, that you shall not again leave the place alive." At that moment, the ferocious chieftain, who attracted the notice of Mr. Smith the night before, happened to pass by. On learning his name, Mr. Smith stepped out quickly after him, and stopping him, and looking him full and earnestly in the face, spoke kindly and respectfully to him, and then added, "Mr. —, Will you have the goodness to answer me one question? Was not the Holy Spirit striving powerfully with you last night, to save you? The chieftain burst into tears, and said, "We hate you and your religion; and should be glad to see both destroyed. But we love courage, and admire bravery wherever we see it; and the fact of a Protestant Minister coming here to preach unarmed and almost alone, was considered by us an act of courage and bravery of the highest and most daring character. We expected a lecture upon the duty of loyalty to King George; and had you named such a thing, I should have laid you breathless at my feet. My pistols were loaded, and we all came armed for that purpose. It was well that you said nothing about politics, and preached as you did. your sermon might be right enough for anything I know to the contrary; I dare say it was: but when you began to sing that hymn after the sermon, something like a load rolled over my mind, which was more than I could bear, and I can not shake it off. It is true, that the priest is offended, and has told the people that they must kill you; but they will not act without my orders. But I will go with

you, and stand by you, and protect you as long as you say nothing about politics."

They walked together to the preaching place, and found the crowd assembled; and apparently more furious, and bent upon deeds of blood, than on the night before. They frowned upon the minister, and seemed ready to take his life in a moment. But how surprised and confounded were they to see him followed by their leader and chieftain, who took his place at his side, and continued there until the service was concluded. The minister then gave notice that, the Lord permitting, he should preach there again that night fortnight; and affectionately and earnestly exhorted his hearers to continue their attendance upon the preaching, as his sole motive for coming among them was love to their souls, and desire to do them good. He repeated his visits, and continued to do so while he remained on the station. And God was with him. Many of the rebels were melted down into dutiful and loyal subjects of the King of kings. A Protestant christian church was formed, established, and it prospered; and, upon trial, proved one of the most steady, pious, and faithful of the churches, which are found in the Emerald Isle. "I will work and who shall turn it back!" Isa. xliii, 13.

MAKING FRIENDS BY THE MAMMON OF UNRIGHTIOUSNESS.

BY MRS. HARRIET BEECHER STOWE.

It was four o'clock in the afternoon of a dull winter day, that John — sat in his counting room. The sun had nearly gone down, and, in fact, it was already twilight beneath the shadows of the tall, dusky stores, and the close, crooked streets of that quarter of Boston. Hardly light enough struggled through the dusky panes of the counting house for John to read the entries in a much thumbed memorandum-book, which he held in his hand.

A small, thin boy, with a pale face and anxious expression, significant of delicacy of constitution and a too early acquaintance with want and sorrow, was standing by him, earnestly watching his motions.

"Ah, yes, my boy," said John, as he at last shut up the memorandum-book. "Yes, I've got the place now; I'm apt to be forgetful about these things; come now, let's go. How is it? haven't you brought the basket?"

"No, sir," said the boy, timidly. "The grocer said he'd let mother have a quarter for it, and she thought she'd sell it."

"That's bad," said John, as he went on, tugging his throat with a long comforter of some yards in extent, and as he continued this operation he abstractedly repeated, "That's bad, that's bad," till the poor little

boy looked quite dismayed, and began to think that somehow his mother had been dreadfully out of the way.

"She didn't want to send for help so long as she had anything she could sell," said the little boy, in a deprecating tone.

"Oh, yes, quite right," said John, taking from a pigeon-hole in the desk a large pocket-book, and beginning to turn it over; and, as before, abstractedly repeating, "Quite right! quite right!" till the little boy became reassured, and began to think, although he didn't know why, that his mother had done something quite meritorious.

"Well," said John, after he had taken several bills from the pocket-book, and transferred them to a wallet which he put into his pocket, "now, we're ready, my boy." But first he stopped to lock up his desk, and then he said abstractedly to himself, "I wonder if I hadn't better take a few tracts."

Now, it is to be confessed that this John —, whom we have introduced to our reader, was in his way quite an oddity. He had a number of singular little peculiarities and peculiarities quite his own—such as a passion for poking among dark alleys, at all sorts of seasonable and unseasonable hours; fishing out troops of dirty, neglected children; and fussing about generally in the community, till he could get them into schools, or otherwise provided for. He always had in his pocket-book a note of some dozen poor widows who wanted tea, sugar, or candles, or other things, such as poor widows always will be wanting. And then he had a most extraordinary talent for finding out all the sick strangers that lay in out-of-the-way upper rooms in hotels, who, everybody knows, have no business to get sick in such places, unless they have money enough to pay their expenses, which they never do.

Besides this, all John's kinsmen and cousins, to the third, fourth, and fortieth remove, were always writing him letters, which, among other pleasing items, generally contained the intelligence that a few hundred dollars were just then exceedingly necessary to save them from utter ruin, and they know of nobody else to whom to look for it.

And then John was up to his throat in subscriptions to every charitable society—had a hand in building all the churches within a hundred miles; occasionally gave four or five thousand dollars to a college; offered to be one of six to raise ten thousand dollars for some benevolent purpose; and when four of the six backed out, quietly paid the balance himself, and said no more about it. Another of his innocent fancies was, to keep about him any quantity of tracts and good books, little and big, for children and grown-up people, which he

generally diffused in a kind of gentle shower about him wherever he moved.

So great was his monomania for benevolence, that it could not at all confine itself to the streets of Boston, the circle of his relatives, or even the United States of America. John — was fully posted up in the affairs of India, Burmah, China, and all those odd, out-of-the-way places, which no sensible man ever thinks of with any interest, unless he can make some money there; and money it is to be confessed, John didn't make there, though he spent an abundance. For getting up printing presses in Ceylon, for Chinese type, for boxes of clothing and what-not to be sent to the Sandwich Islands, and for school-books for the Greeks, John was without parallel. No wonder his rich brother-merchants sometimes thought him something of a bore, since his heart being full of all these matters, he was rather apt to talk about them, and sometimes to endeavour to draw them into fellowship, to an extent that was not to be thought of.

So it came to pass often, that though John was a thriving business man, with some ten thousand a-year, he often wore a pretty threadbare coat, the seams whereof would be trimmed with lines of white, and he would sometimes need several pretty plain hints on the subject of a new hat, before he would think he could afford one. Now, it is to be confessed, the world is not always grateful to those who thus devote themselves to its interests, and John had as much occasion to know this as many another man. People got so used to John's giving, that his bounty became as common and as necessary as that of a higher Benefactor, "who maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust;" and so it came to pass that people took them as they do the sunshine and the rain, quite as matters of course,—not thinking much about them when they came, but particularly apt to scold when they did not.

But John never cared for that. He didn't give for gratitude; he did not give for thanks, nor to have his name published in the papers as one of six who had given fifty thousand to do so and so; but he gave because it was in his heart to give; and we all know that it is an old rule in medicine as well as morals, that what is in a man must be brought out. Then, again, John had heard it reported that there had been One of distinguished authority who had expressed the opinion that it was "more blessed to give than receive," and he very much believed it—believed it, because the One who said it must have known, since for man's sake He once gave away ALL.

And so when some thriftless, distant relative, whose debts John had paid a dozen times over, gave him an overhauling on the subject of liberality, and seemed inclined

to take him by the throat for further charity, John calmed himself by a chapter or two from the New Testament, and then sent him a good brotherly letter of admonition and counsel, with a bank-note to enforce it; and when some querulous old woman, who had had a tenement of him rent free for three or four years, sent him word that if he didn't send and mend the water-pipes she would move right out, John sent and mended them. People said that he was foolish, and that it didn't do any good to do for ungrateful people, but John knew that it did *him* good; he loved to do it, and he thought also on some words that ran to this effect, "Do good and lend, *hoping for nothing again.*" John literally hoped for nothing again in the way of reward, either in this world or in heaven, beyond the present pleasure of the deed; for he had abundant occasion to see how favours are forgotten in this world; and as for another, he had in his own soul a standard of benevolence so high, so pure, so ethereal, that but One of mortal birth ever reached it. John felt that, do what he might, he fell ever so far below the life of that *spotless One*, that his crown in heaven must come to him at last, not as a reward, but as a free, eternal gift.

But all this while our friend and his little companion have been pattering along the wet streets, in the rain and sleet of a bitter cold evening, till they stopped before a grocery. Here a large cross-handled basket was first bought, and then filled with sundry packages of tea, sugar, candles, soap, starch and various other matters; a barrel of flour was ordered to be sent after him on a dray. John next stopped at the dry goods store, and bought a pair of blankets with which he loaded down the boy, who was happy enough to be so loaded; and then, turning gradually from the more frequented streets, the two were soon lost to view in one of the dimmest alleys of the city.

The cheerful fire was blazing in John's parlour, as, returned from his long, wet walk, he was sitting by it with his feet comfortably incased in slippers. The astral was burning brightly on the centre table, and a group of children were around it, studying their lessons.

"Papa," said a little boy, "what does this verse mean? 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.'" "You ought to have asked your teacher, my son."

"But he said he didn't know exactly what it meant. He wanted me look this week and see if I could find it out."

John's standing resource in all exegetical difficulties was Dr. Scott's Family Bible. Therefore he now got up, and, putting on his spectacles, walked to the glass book-case, and took down a volume of that

worthy commentator, and, opening it, read aloud the whole exposition of the passage, together with the practical reflections upon it; and, by the time he had done, found his young auditor fast asleep in the chair.

"Mother," said John, "this child plays too bad. He can't keep his eyes open evenings. It's time he was in bed."

"I wasn't asleep, pa," said Master Henry, starting up with that air of injured innocence with which gentlemen of his age generally treat an imputation of this kind.

"Then can you tell me now what the passage means that I have been reading to you?"

"There's so much of it," said Henry, hopelessly, "I wish you'd just tell me in short order, father."

"Oh, read it for yourself," said John, as he pushed the book towards the boy; for it was to be confessed that John perceived at this moment that he had not received any particular luminous impression, though of course he thought it was owing to his own want of comprehension.

John leaned back in his rocking-chair, and began to speculate a little as to what he really should think the verse might mean, supposing he was at all competent to decide upon it. "Make to yourselves friends of the mammon of unrighteousness," says John, "that's money, very clear. How am I to make friends with it or of it? Receive me into everlasting habitations! that's a singular kind of expression—I wonder what it means. Dr. Scott makes some very good remarks about it, but somehow I'm not exactly clear." It must be remarked that this was not an uncommon result of John's critical investigations in this quarter. Well, thoughts will wander, and as John lay with his head on the back of his rocking-chair, and his eyes fixed on the flickering blaze of the coal, visions of his wet tramp in the city, and of the lonely garret he had been visiting, and of the poor woman with the pale, discouraged face, to whom he had carried warmth and comfort, all blended themselves together. He felt, too, a little indefinite, creeping chill, and some uneasy sensations in his head like a commencing cold, for John was not a strong man, and it is probable his long wet walk was likely to cause him some inconvenience in this way. At last he was fast asleep, nodding in his chair.

He dreamed that he was very sick in bed, that the doctor came and went and that he grew sicker and sicker. He was going to die. He saw his wife sitting weeping by his pillow—his children standing by with pale and frightened faces—all things in his room began to swim, and waver, and fade, and voices that called his name, and sobs and lamentations that rose

around him, seemed far off and distant in his ear. "Oh, eternity! eternity! I am going," he thought, and in that hour, strange to tell, not one of his good deeds seemed good enough to lean on; all bore some taint or tinge, to his purified eye, of mortal selfishness, and seemed unholy before the ALL PURE. "I am going," he thought; "there is no time to stay, no time to alter, to balance accounts; and I know not what I am, but I know, O Jesus, what Thou art. I have trusted in thee, and shall never be confounded." And with that last breath of prayer, earth was past.

A soft and solemn breathing, as of music, awakened him. As an infant child, not yet fully awake, hears the holy warblings of his mother's hymn, and smiles half-conscious, so the heaven-born became aware of sweet voices and loving faces around him, ere yet he fully woke to the new immortal LIFE.

"Ah, he has come at last; how long we have waited for him—here he is among us—now for ever—welcome! welcome!" said the voices.

Who shall speak the joy of that latest birth, the birth from death to life! The sweet, calm, inbreathing consciousness of purity and rest, the certainty that all sin, all weakness and error, are at last gone for ever—the deep, immortal rapture to repose—felt to be but begun—never to end!

So the eyes of heaven-born opened on the new heavens and the new earth, and wondered at the crowd of loving faces that thronged about him. Fair, godlike forms of beauty, such as earth never knew, pressed round him with blessings, thanks, and welcome.

The man spoke not, but he wondered in his heart who they were, and whence it came that they knew him—and soon as the inquiry formed itself in his soul, it was read at once by his heavenly friends. "I," said one bright spirit, "was a poor boy whom you found in the streets; you sought me out, you sent me school, you watched over me, and led to the house of God, and now here I am." "And we," said other voices, "are other neglected children whom he rescued, we also thank you." "And I," said another, "was a lost hopeless girl—sold to sin and shame; nobody thought I could be saved, everybody passed me by till you came. You built home, a refuge for such poor wretches as me, and there I and many like me heard of Jesus, and here we are." "And I," said another, was once a clerk in your store. I came to the city innocent, but I was betrayed by the tempter. I forgot my mother, and my mother's God. I went to the gaming-table and the theatre, and at last I robbed your drawer. You might have justly cast me off, but you bore with me, you watched over me, you saved me. I am here, through you, this day." "And I," said

another, "was a poor slave girl—doomed to be sold on the auction-block to a life of infamy and ruin of soul and body. Had you not been willing to give so largely for my ransom, no one had thought to buy me. You stimulated others to give, and I was redeemed. I lived a Christian mother to bring my children up for Christ; they are all here with me to bless you this day; and their children on earth, and their children's children, are growing up to bless you." "And I," said another, "was an unbeliever. In the pride of my intellect, I thought I could demonstrate the absurdity of Christianity. I thought I could answer the argument from miracle and prophecy; but your patient, self-denying life was an argument I never could answer. When I saw you spending all your time and all your money in efforts for your fellow-men, undiscouraged by ingratitude, and careless of praise, then I thought 'there is something divine in that man's life,' and that thought brought me here."

The man looked around on the gathering congregation, and he saw that there was no one whom he had drawn heavenward, that had not also drawn thither myriads of others. In his lifetime he had been scattering seeds of good around from hour to hour, almost unconsciously, and now he saw every seed springing up into a widening forest of immortal beauty and glory. It seemed to him that there was to be no end of the numbers that flocked to claim him as their long-expected soul friend. His heart was full, and his face became as that of an angel as he looked up to One who seemed nearer than all, and said, "This is thy love for me unworthy, O Jesus! Of Thee, and to Thee, and through Thee are all things. Amen."

Amen, as with chorus of many waters and mighty thunderings the sound swept onward, and died far off in chiming echoes among the distant stars; and the man awoke.

We have called his name simply *John*; but this man hath long since been called to receive that "new name" which the Lord giveth to him that overcometh. Let us follow in his steps.

"He who marks from day to day
With generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God."

CREEDS AND CONFESSIONS.

The following article, from the *Canada Evangelist* may be read with profit by Baptists, as well as Presbyterians:—

It is a singular but significant fact, and strikingly illustrative of the truth—that human creeds cannot unite churches or christians—that the established and free churches of Scotland and in this Province, which profess to adhere to the same eccle-

sistical standard, have nevertheless, no fraternal sympathy or co-operation, but acting on principle of antagonism or building up separate or rival organizations. To any one who has paid attention to the "confession of faith" as held by these churches, it cannot but be apparent, that that formulary was designed and intended for a church in close alliance with the State—for an established church, and it therefore follows that the established church is the one whose adherence to it is in consonance with strict honesty and consistency. Indeed, the present position of the Free church when regarded in connection with this feature in her own standard, is a very anomalous one, and one too which we verily believe she will be yet compelled to abandon. Having become dis severed from the State, and at the same time professing to recognize the same standard which gives the civil magistrate a power of interfering in ecclesiastical matters, she feels herself at a loss to steer clear of the Scylla of Erastianism on the one hand, and the Charybdis of voluntarism on the other. An established church in her standards, she is voluntary in her practice. It is thus we find her attempting to put constructions on certain clauses of the "confession" to suit herself, and instead of modifying or changing them in order to be more honestly the exponents of her views, we see her retaining these and append notes or explanations that will give them a construction to answer her own false position. She knows very well that if any one clause were to be changed, or the slightest emendation made, it would tend to destroy its *infallibility*, in the view of the people, and would be putting "a new piece of cloth to an old garment, so that the rent would be made worse." The people might think and perhaps say, if one clause may be changed, so may another, if scriptural authority seemed to call for a more faithful *fac simile* of doctrine, and thus she might find that it might be better to make a new one in toto, or do without it and come back to the Bible alone.

It is a well known fact, in connection with these human standards, that though not professedly, they assume a position equal to or higher than the Bible.—When a doctrine is to be tested, the appeal is not to the divine word; but to the human standard. We are aware of this from our own observation and experience. There is a great deal of professed protestantism that has this element of popery in it. The cry is, "the Bible alone is the religion of protestants," but when you look into their ecclesiastical decretals and councils and standards, you find that these do in many cases assume that injurious position whereby the authority what is *divine* is often concealed behind an authority which is merely *human*. It is said of the two horned beast of the sea in Revelation, that though like a lamb, (that is more *Christ like*, more *evangelical* than

the ten horned beast, which represents popery) yet it made an *image* of the beast to be worshipped. Now we believe that is one of the things in which protestantism though more *lamb-like* or evangelical than popery, has imitated Rome instead of carrying out the great principle, *the Bible alone, the religion of protestants*, she has made an *image* of the beast, in setting up her own decretals and councils, and ecclesiastical authority as supreme, and issued her anathemas and excommunications against all who will not bow to this human authority. This is the essence of popery, and the first step in apostacy. Protestants in this particular, need more thoroughly to be protestantized.

We refer with pleasure to the following observations bearing on this topic from the pen of the late eminent Dr. Chalmers, in a publication on the *Evangelical Alliance*. And here we cannot forbear remarking how far ahead this theologian was over his cotemporaries of the same church in liberality of sentiment and gospel clearness. The Dr. thus expresses himself:—

"Let us hope that some method may be devised, by which the supremacy of the Bible [supremacy over creeds and confessions] might again be unfolded in the sight of all Christendom, and become the rallying standard around which to subordinate and harmonize its denominations, so as at length to overstep all the party-colored bridges of distinction between one church and another, and cast them into the shade of oblivion. . . . Confessions will then be superseded, having fulfilled their temporary purpose, and so served out their day; after which the Bible will become the great central and presiding luminary of all the churches, and in whose blessed radiance all the nations of the earth will alike rejoice."

"In as far, then, as the object of confessions is to exhibit a series of counter-propositions in the form of safeguard articles, framed against the respective heresies which made their appearance from time to time in the church, it will be found, that between the orthodoxy in these documents, and the orthodoxy in scripture, though both should be substantially the same, there is this peculiarity by which to distinguish them. Scripture which delivers God's own truth, in God's own language, sets forth the sayings of God. A confession may deliver the same truths, but delivers them in a different language, because framed with a special object, which is to put down the gainsayings of men. It is thus that the very same truth may be differently set, as it were, it may convey a very different aspect to the mind of the observer. When an apostle stands forth in Scripture in the character of an ambassador from heaven, and tells us of God or Christ, beseeching the world to be reconciled, we feel as if breathing in a more kindly and genial atmosphere than when we read in the formulary of the church that salvation is altogether of grace, and that the opposite doctrine is damnable and detestable heresy. We know not how others are affected, but we confess that with us it is a different kind of sensation, when we view the truth first as it beams upon us in direct radiance from heaven; and then, though the very same truth, as it glares upon us from the decretals of an ecclesiastical council, with a certain air and countenance of human authority, and not seldom in fiery character of wrath—that of man which worketh not the righteousness of God. Were an article of faith presented to us in Scriptural phrase it would simply set forth to us the sayings of God. But there is an accession of other feelings and other influences altogether, when the same article is pre-

anted to us in scholastic phrase—and more especially in conjunction with the anathema by which it is often accompanied.”

The above lucid and liberal sentiments are deserving of strong appreciation, and it is evident that when the church moves in the direction pointed out by the Dr., it will be making onward progress towards a greater state of spiritual harmony and efficiency.

For the Young.

SAFE TO OBEY GOD.

A TALE FOR YOUNG PEOPLE.

In a small, neatly furnished room, in a loft over the wood-shed, knelt a little boy, about ten years of age. It was Saturday evening. Before the child lay an open Bible, as if he had been reading it on his knees; but he was not reading now. His hands pressed back the curls which usually fell on his forehead, his eyes were closed, and he seemed to be attempting to pray. But there was a troubled look upon that sweet young face, as if peace had not yet been found; and once in a while a tear would steal from under the closed eyelid and run slowly down his cheek. That young boy was trying to settle a case of conscience.

Presently the door opened, and a pale, delicate-looking girl, upon whose countenance there was a look of great anxiety, came quietly in, and going up to the boy's side, she knelt down by him, and put her arms around his neck. They remained in this attitude for some little time, and then rose from their knees and sat down upon a chest in the room, with their arms around each other. At length the sister said,

“Have you decided what to do, Henry?”

“No, Mary, not yet,” the boy answered. “I cannot find the text I wish to. I wish I had some one to help me. Oh, I wish I had mother. She used to tell me just what it was right to do.”

“But you know, Henry, it would be very hard for mother, if she were here, to tell you to disobey father.”

“Yes, I know, Mary, but mother had such a way of getting round father; she could persuade him almost to do anything. I think father is harder than ever to please, since mother died. Now, Mary, here is the command, ‘Honour thy father and mother.’ That means, obey them in all things, don't it?”

“Does it mean, Obey them if their commands are opposed to the commands of God?”

“I don't believe it does, Mary. And look here, it says, distinctly, ‘We ought to obey God rather than man.’ Now I am

perfectly satisfied that where God commands one thing, and man another, we are to obey God; but the thing that troubles me is, to find out whether it is so much my duty to go to Sunday-school, that I ought to disobey father to do it. Now, if father had forbidden my praying, or reading the Bible, I should not hesitate a moment, because I should know what was my duty then.”

“Did mother actually tell you that you must never go to Sunday-school again?”

“No, not in these words; but he meant that. He said, if I was ever out of the way again when he wanted me, after nine o'clock on Sunday morning, he would thrash me till I could not stand.”

“Why does he object, do you suppose, to your going to Sunday-school?”

“I know, Mary, but I have never liked to speak to you about it. He hates our superintendent, because he has talked to him about one of his bad habits, and tried to persuade him to give it up. Now I know that, no matter how hard I may try to do every thing right before I go, yet if I do go to Sunday-school to-morrow, father will be sure to find something he wants me for after I am gone, and I shall have to suffer for it.”

“Oh, Henry, what will you do? father does whip so hard,” said Mary, crying.

“I know it, dear Mary; but God will help me to do right, no matter what the consequences may be. Don't you know what dreadful sufferings people have had strength given them to endure for the name of Christ; and shall I flinch for a whipping? Now go away, dear Mary, and leave me a little while alone, and I will call you when I have decided what to do.” Mary kissed him tenderly and left him, and again the boy was alone with his Bible and God.

In about an hour, Mary, who was sitting alone in the kitchen, heard him gently calling her name. She ran up to his room, and found him looking very peaceful and happy, as he kissed her and said,

“Mary, I have decided what to do, and I believe I am right. I shall get up very early to-morrow morning, and do all that I think is right to do on Sunday. I am going down now to black father's boots and put them by his door, and to do every thing else to night, to prepare for Sunday; and at nine o'clock I shall go to Sunday-school, and trust in God for the result.”

Mary trembled and turned pale.

“I have thought all over, Mary,” continued Henry. “I never told you before, because it looked like praising myself, but my teacher has often told me, that he thinks my influence so good in the school, that I have been the means of bringing a good many others into the school; and that my example in coming so regularly and

punctually, has led others to do so. Now, if I leave off, I cannot bring my mind to tell him that father will not let me come; and I think my leaving would have a bad influence on the school. Besides, I think it is wrong and unjust in father to forbid my going, and something here tells me I am right in my determination.”

The next morning, long before it was light, Henry was up attending to the cattle and other necessary duties; and everything he could possibly think of being done, he dressed himself, and at nine o'clock he started off for Sunday-school, with his Bible under his arm.

His father, who always slept late on Sunday morning, was not yet down. How little did those who sat beside him in the class, know of the struggle through which that boy had passed.

When Henry returned home after church his father met him at the door. One look at his face, white with passion, and at the figure of his sister Mary, weeping in the corner, told him what he might expect.

“You have disobeyed me, sir. Go up to your room.”

Henry obeyed, reverely stopping to kiss his sister's wet cheek while his father went to the barn for the rawhide. Henry had but a moment to kneel and pray for strength, when he heard his father quickly ascending the stairs. ‘Take off your coat, sir.’

Henry obeyed. His arm was tightly grasped, the rawhide was raised for the first blow, when Henry, lifting his mild blue eyes to his father's face, said gently, “Father!” The rawhide remained suspended in the air. That appealing look was so like his mother. “Father,” said Henry, “mother is looking at us now. Do you think I have done differently from what she would have advised?” The arm that held the rawhide dropped. “Father,” continued Henry, “I have prayed over and over again that I might do right to-day; I tried to have everything done, so that you would not miss me. I do believe it was my duty to go to Sunday-school. I don't care so much for the whipping myself, father; but it almost kills poor Mary, and she is so sickly. I will obey you whenever I can father, but must obey God first.”

Who was sobbing in the room? Why it was that father, with the rawhide yet in his hand.

“Henry, will you pray with your poor, wicked father?” were the first words he spoke.

Oh, what a prayer-meeting and what a Sabbath was that, when Mary joined them, and with many, many tears, they thanked God that he had given Henry strength to do his duty.—*American Paper.*

“They that seek me early shall find me.”

The Christian Observer.

TORONTO, MAY, 1853.

[BY THE EDITOR.]

MONTHLY REVIEW.

THE QUEEN'S SUPREMACY.

Victoria is the head of the Anglican Church; and until the laws of Britain are materially changed, must so remain. This fact seems greatly to annoy some of the State Bishops who, we fancy, would gladly exchange Her Majesty of England for His Holiness of Rome. The Queen's supremacy is not positively repudiated by semi-Romanists; but they seek to cut from underneath it the basis on which alone it can rest securely, namely, the law of the land; and they seek to place it upon the Articles and canons of the church.

It appears that the Anglican prelates of Australia have, in a declaration which they have made, denied the legal supremacy of the Queen in matters ecclesiastical. This has called forth from certain members of the Church of England and Ireland, residing in the diocese of Sydney, New South Wales, a petition, "deprecating the assumption of ecclesiastical supremacy which now threatened their religious freedoms,"—and this petition, having been presented by Lord Monteagle in the House of Lords, has drawn out the indomitable Bishop of Exeter in his place in Parliament, against the legal supremacy of Victoria. The Bishop defended the Australian prelates, and challenged the House of Lords to contradict him in the statement, that there was not in England any other authoritative legal assertion of the supremacy of the crown, than what was contained in the Articles and canons of the church. The Lord Chancellor corrected the Puseyite prelate, and informed the house that the supremacy of the Queen rested not upon the Articles of the Church of England or of any other church, but upon the law of the land. The Bishop, whose stubborn attachment to his own opinions is proverbial, admitted that by the Common Law the Queen was supreme in all cases and over all persons, ecclesiastical as well as civil; but did not know of any act of Parliament now in force, upon which the supremacy of the Crown rested. Lord Monteagle expressed his surprise that in that house doubts should be cast upon the supremacy of the Queen. (No, no, from the Bishop) "Yes," said his Lordship, "the Right Rev. Prelate asserted that, that supremacy rested only upon the Articles and Canons of the Church. But upon what did these rest? They had no effect except so far as they had been confirmed by the law of the land." The petition was laid upon the table, and thus ended a precious little squabble amongst the Lords of England, with reference to a dogma of the man of sin.

Human supremacy in the church is a bold usurpation of Christ's authority; and any body practically carrying out such a dogma, has departed grievously from the order of the gospel. It was unknown in the days of the apostles. It was a

fiction of after ages when reason was tottering on her throne, when Christianity was dragged down from its own place of commanding simplicity, perverted, corrupted, and dressed in the tinsel habiliments of the court and the camp; when the intelligence which graced and dignified the golden age had waned; when truth and virtue were whelmed beneath the black tide of corruption which flowed from a society dead to every thing save pomp, pride, licentiousness, and debauchery in every form. It was at such a time, when an instrument of power was needed to sustain the arrogance of unholy leaders in a political religion, that human supremacy vested in one man, was concocted and matured. Then were the masses enslaved; then did priestcraft exert its strength to crush beneath its heel the human mind, and most admirably did the plot against Christian freemen succeed. Superstition and bigotry soon spread their dark wings over the souls of men; every power of the mind was enthralled save the malignant passions and the imagination; and urged on by these to rage and to adore, to fight and to worship, they plunged headlong into the unrelieved gloom of the dark ages.

It must be mortifying, one would imagine, to a virtuous Sovereign of England, to reflect upon the circumstances which resulted in transferring ecclesiastical supremacy from Rome to England. Had the Pope gracefully permitted Henry VIII. to put away his wife, Katherine of Arragon, and allowed him to marry Anne Boleyn, his supremacy would not have been assumed by Henry; but the Pope could not be induced to ignore a previous bull, and sanction the intended divorce, and the consequence was, that Henry abjured the Pope's authority, and became Pope himself. Since that period several acts of Parliament have asserted the ecclesiastical supremacy of Anglican monarchs; but he of Exeter could much easier find an act, or make one if he could not find it, in favour of clerical than of kingly power in the church. Christ is the head of his own church; and those who take their stand upon the teachings of the word of God, can never acknowledge an earthly head; but the advocates of human standards and canons, and of politico-ecclesiastical organizations, ought to be satisfied with Queen Victoria. They could not get a better.

DEBATE.

The London papers notice an oral debate, which has taken place between a Rev. Brewer Grant and a Mr. Holyoake, on the truth of Christianity. Infidelity has no fixed principles; it is a system, if system it may be called, of negatives. A controversy about the colour of a camelion would be about as sensible an affair as a discussion about the principles of scepticism. It is one thing to-day, another thing to-morrow, and yet something else the day following. It one period it appears in the garb of atheism, among men of literature and science; and O, how it struts and swells like the frog in the fable, as it seeks to deify human reason and prove that the faculties of a finite being are the all-sufficient directors of human conduct. At another time it is shocked at atheism and, admitting the existence of a god fashioned to suit its own caprice, it adds the light of nature to the so-called

inductions of reason as a guide to depraved man. Now, it admits the truth of the Bible; but with a puff of its neological breath, or a stroke of its transcendental wand, it reduces revelation to a mythological array of specious trites, or it transmutes the spiritual into the natural, and the miraculous into the common. Again, it takes from our race a divine Saviour and seeks to change, and in some instances annihilate the penalty of God's law. Some individuals have thought that the beast with seven heads and ten horns referred to infidelity; but this can hardly be: for it is possessed of vastly more heads and horns than all that comes too.

After looking carefully over the history of infidelity, and noticing the various endeavours which have been put forth to neutralize its poison, and save men from its effects, we are not prepared with some, to treat lightly those cool philosophic efforts which have met and withered infidelity on its own ground. Sceptics have seized science, and employed it to stab Christianity; but the true man of science has wrested the weapon from the sceptic's hand, and plunged it into the heart of unbelief. They have had recourse to reasoning; but the Boyles and Butlers of the last age, have stripped their reasoning of its gloss and its glory, and left it in its unmasked hideousness. They have employed logic; but the Fabers, Lesslies, and Campbells, &c., have, by the most irresistible syllogisms, routed them completely. Driven from such dignified haunts, infidelity has sought a place amongst the lower classes of society. It has sought with some effect by taking advantage of the smattering of knowledge, which an intellectually advancing age has imparted to the masses, so to arouse the natural pride of the human heart, and so to inflate ignorance, as to convince some that they have no superiors on earth or in heaven, and that living in a godless world they may with impunity live godless lives. A pure gospel most earnestly preached, is the only remedy which can be brought to bear upon this class—indeed the gospel is sin's remedy in any class; but in this, let a slipshod infidel meet in debate the more gifted Christian, and the mere fact that the former will sustain the pride of human aspiring, while the latter will humble it, will be ground sufficient for rejecting the Christian advocate and his teachings, and for loving the infidel and his blasphemous utterances. The simple truth is the hope and the only hope that we have for the recovery of such. In the debate between Messrs. Grant and Holyoake, the friends of Christianity claim a complete triumph yet of the whole exhibition the *London Patriot* thus speaks:

"For our own part, we have formed our opinion, and have strong feeling, that Mr. BREWIN GRANT has performed his onerous, delicate, and, we will add, perilous task, in a manner of which those who sympathize with him have no cause to be either ashamed or afraid. Nor have we any doubt that such will be the general conviction of the most competent judges, when a fuller report of the arguments on both sides, than we could make room for, shall have been given to the public, in a form allowing of complete review and deliberate judgment. It admits, however, of considerable question, whether debates of this kind are the most expedient method of establishing truth. While in no fear as to the main result, we confess that there have been several things connected with the recent discussions, on which we are unable to

reflect with complacency. We have not liked to see the columns of the *Patriot* filled with the godless utterances of Mr. HOLYOAKE; and we have been led to ask ourselves, whether, after all, the meetings; and the importance attributed to them by the religious public and the religious Press, may not have done more to give the infidel orator a prestige and an importance which he could have gained by no other means, than to neutralise his influence, and to stop the diffusion of his pernicious notions. With Mr. BREWIN GRANT'S conduct of his argument, we repeat, his fellow-believers have every reason to be satisfied; and he deserves well of all whose cause, as Christians, he has maintained. But we should be inclined to pause before repeating the exhibition."

The Queen has given birth to another son at Buckingham Palace. Mother and child are well.

THE IRISH EXODUS.

A correspondent of the *Dublin Daily Express*, writing upon the 6th instant, says:—"Whether for good or for evil emigration from this and the adjoining counties continues to flow on without any material abatement. The Foam left our quays last week, the Falcon yesterday, each ship bound for New York, and carrying nearly 300 passengers, chiefly young men and girls of the farming classes. The Jessy and the Primrose leave this day for Quebec, with upwards of 500 passengers, mostly Tipperary men, with their families, many of whom appear of the better class of landholders of from twenty to forty acres. Despairing of the speedy revival of prosperity, almost all who possess the means of leaving the country are about to do so. The Jane Black leaves also for Quebec about the 12th. All the vessels from this port are well found, and most comfortable as to accommodation, &c. The owners of the vessels are Limerick merchants."

The Mayo *Constitution* remarks:—"The vessels at present lying at the quays of our seaports have already had applications for the full number of their berths. The class of emigrants at present leaving this country are, in very many cases, persons whose friends, having before emigrated, were enabled to send funds to bring out their remaining relatives. Very many persons of a superior class are leaving this county for Australia, attracted thither by the vision of a golden harvest."

The Wexford *Guardian* says:—"The exodus here seems to have assumed a steady, increasing current, and emigration is the frequent topic of conversation in most parts of the county. The States appear the favorite land, very few speaking of the Canadas or other British Colonies."

The *Limerick Chronicle* of the 5th instant, says:—"From the railway stations from Limerick to Clonmel, from Limerick and Galway to Dublin, and elsewhere throughout the country, the people are flying in crowds to the ports of Waterford and Liverpool, to take shipping for the New World; whilst in Limerick we believe we are correct in stating, that the ships already announced for sailing are filled, and other ships are eagerly looked for by applicants every day. The rural districts and the smaller towns are the destination of remittances to an almost incredible amount from America and Australia; and those remittances are sent to enable those to bear their voyage expenses to whom they are directed. We have been informed by a respectable clergyman within the last few days, such is the scarcity of men in his extensive parishes, that

he is obliged to send to a neighbouring town for laborers to till his fields. Another clergyman informs us that he is daily receiving remittances from persons in America to pay passages for their remittances in his parish. It is apprehended in the neighbourhood of the slate quarries, that the enterprising proprietor will be compelled to curtail the works or to abandon them to some extent, such is the rage for emigration among the laborers he has been employing for some years. Altogether the exodus is alarming."

FRANCE.

In France the tumult created in passing from a Kingdom to a despotic Republic, and from a Republic to an Empire, has dwindled to a calm, and the vacillating or oscillating nation enjoys a temporary peace politically. The Emperor seems, at least, to take no special interest in either the Turkish or Sardegnian questions. And although the peace of Europe has been threatened by the demands made upon Turkey in relation to giving the Greek Church some authority over the "sacred places" as of yore; and upon Austria relative to political refugees, although armies have been mustering, and navies sailing from one sea to another, still the newly-sledged Emperor has been enjoying himself by driving his young wife about the streets of Paris, and calling and receiving calls. This state of things cannot continue in France. Religious liberty is such as may be found in other popish nations.

PERSECUTION IN TUSCANY.—The correspondent of the *London Christian Times*, after giving an account of the liberation of the *Madiai*, says:—"And whilst your readers rejoice in the liberation of the prisoners (best known and longest confined,) I trust they will not dismiss from their minds the prisons of Tuscany; for Guarducci, and about thirty other brethren, still languish there for the same cause, viz., the reading of God's Word, and having left the Roman Catholic Apostolic Church! By letting off those who have attracted most attention, the Grand Ducal Government possibly hope to get their own way undisturbed, with those less known to fame. Let British Christians then, still watch and pray for the Tuscans who are prisoners of Christ."

Before leaving the subject of Tuscan prisons, I must inform your readers that *Guerrazzi's* trial has, at last, come to a conclusion, and that the sentence passed upon him and one of his colleagues is imprisonment for life in the *Ergastolo*!! while others have escaped with imprisonment for a minor term of years, according to their degrees of revolutionary guilt!

THE *MADIAI*.—"The *Madiai* will probably remain in the south of France, or at Nice, until *Francesco's* health is re-established. They will then, if it please God, proceed to Geneva. They are both so weak as to require nursing care, with much repose and no excitement. They have been twice or thrice to the French Protestant Church, but have been compelled to discontinue their attendance in consequence of the effect of their appearance in the midst of a large congregation. They are under the care of a judicious doctor, who has merely placed them under a certain regimen

of diet, &c. Much as their friends would wish to see them in England, their going there now is wholly out of the question. They must first recruit their strength, and allow time to lessen public observation. The blessing which abounded in prison continues to rest upon them.

PERSECUTION OF PROTESTANTS IN PRUSSIA.

—Although Prussia is a Protestant country, yet it seems there is no freedom of speech on the subject of Popery. Pastor Heinrich, of Langerfeld, a clergyman of the established Church of Prussia, preached in his parish church, on the last yearly anniversary of the Reformation, a sermon, his subject being, a "Biblical Examination of the Chief Catholic Doctrines," which was afterwards printed. In this sermon, the chief characteristic differences between the Protestant and Catholic Churches were tried by the Word of God. Pastor Heinrich was accused on the ground of paragraph 135 of the penal law, which says: "Whoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian Churches, or a religious party possessing corporate right, or the subject of their veneration, doctrines, organization, or customs, or refers to them in any way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years." After an able defence of himself, he was sentenced to fourteen days' imprisonment, and his printer to seven days. Nor is this the only case of the kind that has taken place in Prussia. Pastor Beischlag, of Treves, was recently sentenced to four weeks' imprisonment, on account of what he had said of Popery, in his answer to the attacks of the Roman Catholic General Radowicz, in his last work on the Protestant Church.

THE POPE IN HOLLAND.—Efforts to propagate the Romish faith, which we may characterize as desperate, are making in all lands. The Pope, through his faithful nuncio Cardinal Wiseman, a short time ago, coolly established a Roman hierarchy in England, instead of the system of apostolic vicars by means of which the faithful had long been governed or drilled; and having to an extent sufficient for all practical purposes, succeeded in introducing his pompous deception amongst his deluded adherents in the British Isles; he has played the same game in Holland, under, according to his Holiness, the sanction of the King. In a recent harangue to the sacred College, *Pio Nono* says:—

"By the increase of the number of Catholics in Holland, the removal of many hindrances, the favourable disposition of the King, and at the express supplication of a number of most distinguished laymen, he has been induced to re-establish the Catholic hierarchy in that country, according to the ordinary rules of the Church, erecting, as before, the see of Utrecht to metropolitan dignity, with four subordinate episcopal sees."

The movements of Popery are incomprehensible at all times. The grand conservators of signs and lying wonders, delight to work in the dark; and to carry their purposes by plot and intrigue, is in harmony with the true papal doctrine, that, "the end sanctifies the means." It is difficult, say, to the uninitiated, impossible, to understand this manoeuvre in Holland, by which the Pope's preroga-

tive, by the sanction of the King, is stretched over the nation. Besides, has the see of Utrecht made its peace with the Pope? There has been a quarrel of some one hundred and fifty years standing, between this See and the See of Rome. In 1763, Mendaarts, Archbishop of Utrecht, convoked a provincial synod, which rejected the doctrines, alike, of the infallibility of the Pope, and of the church; for which audacity, Bishops, clergy, and people were excommunicated. In 1823, an attempt was made to heal the breach, which proved an utter failure, owing to the rigorous and despotic demands of the Pope. In 1826, the Archbishop of Utrecht, with the Bishops of Deventer and Haarlem, in an address to all the clergy, high and low, of Catholic Christendom, boldly maintained the fallibility of the Pope, and, amongst other strong things, affirmed that by the See of Rome, *Christ was too often condemned, and Barbaras set at liberty. Since that time we have heard of no reconciliation between the belligerent parties, and yet all of a sudden, Utrecht has been constituted the metropolis of Popery in Holland. Time will probably reveal the stratagem which has succeeded, or won over, the Archbishop of Utrecht. May we not expect some of these days to learn that Toronto has been raised to metropolitan dignity.*

INDIA.

Great Earthquake in the Indian Archipelago.

The Singapore Free Press of the 4th February gives an account of a terrible commotion of nature, which commenced on the 16th, or probably the 26th of November, and lasted until the 22d of December last. At the first shock of the earthquake, nearly all the houses were thrown or very much shattered. The Government buildings, the church, the officers' houses suffered the greatest injury; the Chinese quarter was a heap of ruins—the native village on the Zounegat was laid waste.

About Six o'clock a disturbance of the sea occurred. In quick succession the bay filled and emptied, and at times appeared to be only a little river. The seaquake increased in a frightful manner, and thrice overwhelmed Great Banda and Neira with the largest rollers; on the last place they reached several feet high in the houses, and burst the doors open. These huge waves formed in the Zounegat and in the channel of Lanthoir, and ran so high that they beat over Fort Nassar, and reached the foot of the hill on which Fort Belgica is built, carrying every thing with them in their reflux, but at the same time leaving behind them a quantity of fishes.

Miserable was the condition of the inhabitants, who saw the waves, 20 feet high, rolling so irresistibly towards them threatening to engulf them; the ground continually rocking under their feet; the atmosphere colouring with loud reports like cannon shots, filling their hearts with fear; and this all-destructive, unrescribable state of things, lasted not merely for five minutes—an hour—a day—but for successive days; while all that time scarcely an hour passed that the ground did not heave and shake, now in the heaviest manner, and then lighter, but always so that distrust and fear remained imprinted in the hearts of the inhabitants, who, partly or wholly ruined, without habitations, shel-

tering in little bamboo huts, looked forward to the gloomiest future, and will perhaps never be able to recover the blow which they have received.

The accounts from the island of Rossengein and Ai were even more tragical, and the destruction there not less great.

The same disastrous accounts had been received from Ceram. An earth and sea quake had also occurred there on the 26th of November, and caused great damage.

Many lives were lost during these terrible convulsions of nature."

UNITED STATES.

SCHOOL QUESTION.—Popery will oppose any school system which gives light unmingled with a darkness, whose shadows when once cast upon the human mind, can scarcely ever be dissipated. In Canada our Legislators have yielded to the demands of Romanism, and by granting them public money wherewith to establish sectarian schools, have struck a blow at the vitals of our common school system. How very different has been the course pursued by our neighbours across the lines. All honour to the United States for her noble resistance of a concerted attempt to break down one of the bulwarks of her freedom, her Common School system. Popery has made strenuous efforts every where in the Union to obtain separate schools, and everywhere the calm but determined voice of the people, has rebuked the anti-republican demands of Rome. The following, from the *Michigan Christian Herald*, and from the *New York Baptist Register*, will give our readers a glance at what they are doing in the States on this subject:—

THE SCHOOL QUESTION.—Popery has commenced rolling a pretty heavy ball, and the beauty of the operation, thus far, is that the ball, like the stone of Sisyphus, comes rolling perpetually upon the power that set it in motion. The recent municipal elections show the impotency of the Pope and his Bishops to cope with the strong popular sentiment of this country in favor of free schools. In Detroit, a democratic city, the ticket sustained as friendly to free schools was elected by 1800 majority. In Auburn, N. Y., a strong whig city, the whig ticket, with the exception of Mayor, was elected by some 200 majority; but the late popular whig Mayor was known to be in favor of the Catholic demand for separate schools, sustained by a *pro rata* share of school money, and was defeated by some 300 majority. Last week the same issue was tried in Cincinnati, and with like results. There were four candidates for the Mayoralty, and all were committed in favor of the free school system, Mr. Snellbaker, the successful candidate, strongly so. The Pope's party were utterly routed. In every Ward in the city the Free School candidates were triumphantly elected to the School Board.—*Mich. Christian Herald.*

THE PAPAL ASSAULT ON OUR COMMON SCHOOLS.—Never, perhaps, was there a more determined and extensive assault on the system of common schools adopted by this State and other members of our great Republic, than has been exhibited the past and present year by the Papal hierarchy and the Papal press. The combination seems to have been thoroughly organized from Maine to New Orleans; Bishop Hughes and his organ beginning the onset and the prelates of Pittsburg, Detroit, Chicago, Cincinnati, Baltimore and New Orleans, following up with their simultaneous fires. But in every one of these places, without an exception, the resistance has been determined and formidable beyond all their anticipations; and the defeats they have met with, must have been, judiciously mortifying. Artful attempts were

made by them with several Legislatures, supposing that the strength of their votes would be too great for the more corrupt and time-serving to withstand! but they found the school system surrounded with a kind of impregnable sanctity, and that suffrages purchased by its subversion, would be at the sacrifice of the palladium of our civil and religious freedom, and altogether too dear. They have made trials also in the elections in Detroit, Auburn, Pittsburg, Cincinnati, Baltimore, and other cities, to secure men of their choice, and the overwhelming opposition they have encountered, has shown them beyond all question, that the common school system is so strongly entrenched in the hearts of our citizens throughout the length and breadth of the land, that the entire combination of the Papal priesthood can never move it from its moorings the width of a straw.

In New Orleans and Baltimore, where the Papacy has long held an imposing control, the Jesuitical project has been met with firm resistance, and the Legislature at Annapolis has hardly treated it with common respect. In Cincinnati, where Archbishop Purcell has a more potent sway than even John Hughes in this State, and Papal influence is strongly felt, a tremendous electioneering effort has been recently made on this subject, and all Purcell's intrigue and power brought out at the city election to prostrate the noble system, and the defeat he has met with, has been of a Waterloo character, and must seemingly put a quietus on any future effort. The recent report also of the committee appointed by our own Legislature on this subject, we should think would serve to put the matter at rest in the Empire State; but perhaps while so subtle a Jesuit as John Hughes is at the head of this diocese, and a tool so ready to do his bidding as McMaster's, the present editor of the Freeman's Journal,—who calls our schools "Godless and atheistic," and says the children of Papists had better remain in ignorance, and "never learn to read or write," than to receive instruction in them,—the only security is in unslumbering vigilance.—*N. Y. Bap. Register.*

CANADIAN.

Our Home Missionary Society met, pursuant to notice, on the 13th of last month, in Hamilton. The state of the weather prevented many of the members of the Board from meeting together; but those who were present felt that they were engaged in the Master's work, and had the blessed satisfaction of knowing that they were doing what they could to furnish destitute regions with the privileges of the gospel.

We had laid before us by the Corresponding Secretary, the reports of our missionaries, which were quite encouraging. We venture to say that no Society on the Continent has been more blessed in its attempts to do good, than has been the Regular Baptist Missionary Society. During the year and three quarters which we have been in existence as a Society, although our means have been limited and our labourers comparatively few: still, over conversions have been reported as having taken place in connection with the labours of our Missionaries. Who that have contributed their mites, or that have lent their aid in any shape to further the ends of this Society, will be able to repress an emotion of gratitude to God for the salvation which he has wrought; and who will refuse to double their endeavours to carry on this work, until all our little churches are supplied with pastors, and the destitute regions of our country with gospel privileges. Surely in a work like this, where we simply seek the good of others; where, by contributing of our substance, and toiling mentally, we endeavour to comfort the hearts of our

Lord's little ones, scattered like sheep without a shepherd throughout this so-called Christian nation; and where we send heaven's appointed means of salvation to the guilty; surely in such a work those who love Christ should not be disunited.

At the late meeting of the Board, the requests for aid were so urgent that the Board felt constrained to vote appropriations, the sum of which will amount to some £270. per annum. Small as this sum is, it was as far as we dared to proceed at the present time; and we were constrained to let some applications lie over for three months, not knowing whether or no we could find a General Agent to go out into the field and collect the needed amount to meet such liabilities. We hope soon to obtain an Agent, and we ask our brethren in advance to sustain the mission with a liberality worthy of the greatness of the work in which we are engaged.

THE REVISION.

Many of our readers are aware that some months ago, the American Bible Union issued the "Second Epistle of Peter, and the Epistles of John and Jude, translated from the Greek on the basis of the Common Version." It is printed in three columns, having the Greek in the centre column, and on either side the Received Version and the New Translation, with copious notes. And it is presented for criticism and remark, in accordance with the plan of the Union, that the work of each of the revisors must be subjected to the critical examination of the rest, and of such other scholars as have expressed a willingness to assist. We have already expressed our admiration of the work; and it may be satisfactory to the friends of the Union to learn that it receives the unqualified approbation of the best scholars on this continent.

We find the following remarks on it in *The Theological and Literary Journal*, an able Quarterly published in New York,—the editor of which is a Presbyterian:—

"The Translation and Notes in this volume are the work of one manifestly well qualified by learning, and industry, and judgment, for the task. It will compare favourably either in respect to critical skill or acquaintance with authorities with any work on the New Testament, that has appeared in our country."

The learned President of an American College, says of the same work, in a private letter recently received:—

"It will tell on English Christendom."

We are betraying no secret, but stating a fact which ought to be published to the world, that the scholar by whom the revision in question has been made, is, Rev. John Lillie, of New York,—a name which spite of the retiring disposition of the man who bears it, the learned world is bound to know and honour ere long.

The Rev. Dr. Maclay may be expected in Canada, in the course of the present month, to prosecute the enterprise to which he has already lent such an impulse—our Theological Institute, well named "Maclay College."

ROCHESTER COLLEGE AGENT.—We have

received a letter from brother Olcott, the sum and substance of which is, that he never, either publicly or privately, made any such contract with Canadian Subscribers to the Rochester Institute as that which we published in our two last issues. We will leave others to notice this.

PROGRESS OF THE GOOD WORK.—In a private letter which we have received from bro. Slaght, of Waterford, we are informed that—

"The First Baptist Church in Simcoe has enjoyed a revival under the joint labours of Messrs. Wilson and Austin, in a protracted service. About 40 have been added by baptism. Mr. Gundry sustains a healthy and vigorous church in the same town. The Scotland church has also been blessed: 15 have lately been baptised there; and I expect again, next Saturday evening, to administer the ordinance.—April 12, 1853."

We learn from Bro. Snider, that the Lord has blessed them in Sydney. 47 have been baptized at various times since January.

The Post Office address of the Rev. Israel Marsh is Belmont, C.W. Correspondents will please address him accordingly.

TORONTO ELECTION.—Our Toronto election of member of Parliament, resulted in the return of the Hon. Henry Sherwood. No Liberal candidate was run, consequently the contest was between two "Conservatives," as they call themselves. It is said that the gentleman chosen is the better man of the two.

The Temperance Bill of the Hon. Malcolm Cameron has been lost by a small majority in our Provincial Parliament. Let the people make it a test question next general election, and the work, we think, will be done. The Cities will sustain it; but we have confidence in the integrity of the country.

THE LIFE BOAT.—We have received the 1st No. of the second volume of this Juvenile Temperance Magazine. It is printed and published by F. W. Campbell, Place D'Armes, Montreal. From the specimen before us we can most cheerfully recommend this advocate of temperance to our young readers. It is superior to any one of its rivals in the Province.

TEMPERANCE MOVEMENTS IN MONTREAL.—We have received No. 1, of a series of tracts to be issued by the Montreal Temperance Society, entitled, "A Question for Merchants and Employers." It is as obviously the work of an earnest heart, as it is the effort of a vigorous pen. We would recommend to individuals and societies to send to J. C. Becket, Great St. James St. for a full supply of these Tracts.

Brother Slaght is informed that the Observer is sent regularly to Frelighsburg.

By advices from Baltimore, April 19, we learn that the managers of the Mechanics' Institute refused Father Gavazzi the use of their hall for the delivery of his lectures.

Communications.

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

To the Editor of the Christian Observer.

DEAR BROTHER.—It is a matter of much gratitude to God, and of rejoicing, that the Regular Baptist Missionary Society of Canada is being appreciated, and that its aid is sought for in so many directions in the Province. Many churches in a fainting condition, having received the timely, though very limited aid of the Society, have revived, and now feel encouraged to prosecute the work of the Lord with renewed vigour.

No one, (I mean of the Baptists) can contemplate the Society, and the work which the Lord is honouring it in doing, but must feel constrained to aid it in a pecuniary point of view. There are at least 8000 Baptists in full communion in the Province. Now, all these can become members of the Regular Baptist Missionary Society, by the payment of one dollar a year, and by so doing the treasury of the Society would be in the receipt of £2000, or \$8000 a year; and it will be a very easy thing for each subscriber to remit a dollar bill through the Post Office, postage paid, and it will come quite safe to the Treasurer, A. T. McCord, Esq., in Toronto. Or, if they prefer it, as many as will may become life members, by the payment at once of \$30;—if they cannot pay the whole amount, they may pay it by instalments of \$10 a year, or \$6, or \$5, until paid.

Praying that the Lord may bless the Society, and make it permanently useful in aiding his cause in this Province,

I remain yours, &c.,

DELTA.

Canada West, April 18, 1853.

ORDINATION.

FREDERICKSBURG, March 30, 1853.

In compliance with a call from the Fredericksburg Baptist Church, a conference convened on Wednesday, the 30th instant, for the purpose of considering the propriety of setting apart brother William Zake to the work of the Gospel ministry. Delegates were in attendance from the following churches:—First Norwich, First Charlottetown, Second Charlottetown, First Brantford, First Simcoe, Second Simcoe, Second Townsend, Second Bayham, Windham, and Fredericksburg. The council organised by appointing Rev. G. J. Ryerse, Moderator, and Rev. A. Austin, Clerk.

Brother Zake preached before the council, from 1 Tim. i. 11. After which he related his Christian experience, call to the ministry, views of Bible doctrine, church government, &c. After a thorough explanation of these matters, it was unanimously—

Resolved, That this conference is entirely satisfied with the experience, call, and gifts, of brother Zake, and that we do proceed to set him apart to the work of the ministry by the usual services this evening.

The following is the order of services —

The Rev. A. Duncan preached the ordination sermon, from Acts xx. 28; Rev. J. Harris, offered the ordination prayer; Rev. J. Gundry gave the charge to the candidate; Rev. G. J. Ryerse gave the charge to the church; Rev. A. Austin gave the bond of fellowship; Rev. A. Smith, concluding prayer.

Resolved, That the minutes be published in the *Christian Observer* and *New York Recorder*.

G. J. RYERSE,
Moderator.

ABRAHAM AUSTIN, Clerk.

REVIVAL IN EAST ZORRA.

To the Editor of the *Christian Observer*.

MR. EDITOR.—You will oblige some of your friends by giving the following a place in the *Observer*. I think a number of your readers are aware that the cause of Christ in connection with the Regular Baptists, has been in a declining, I might almost say, in an expiring condition in this place; and they will doubtless be glad to learn that a change has been effected for the better.

The Rev. W. Haviland visited this place in the month of February, and with the assistance of a brother, who preaches by permission of the church here, commenced a series of religious exercises for the production of a revival of religion, which continued, with occasional intermissions to suit Mr. H.'s convenience, till the 27th of March, up to which time 15 had been added to the church, as follows:—8 baptized, one of whom had for several years been a consistent member of the Wesleyan Methodist Church, 3 by letter, 2 restored, and 2 received from the Free-will Baptists. Though there are several obstacles still to be removed before all can be obtained that would be desirable, yet it is believed that a great step has been taken in the right direction.

Perhaps it will not be out of place to add, that the church in Woodstock has been favoured with a refreshing season. Though it has been brought about without any extraordinary or protracted effort, which is most desirable. Several have been baptized, a number added by letter, and the interest continues.

I am gratified to learn also, through the *Observer* and otherwise, that many of our churches are being revived. What a striking contrast there is between the state of our churches now, and what they were two years ago, both individually and collectively; and I think it right to say that much praise is due to the indefatigable efforts of the *Christian Observer*, and the unyielding perseverance of its devoted editor, for our present felicity.

I remain, with respect, yours,

H. E. FORD.

East Zorra, April 16, 1853.

REVIVAL IN MIDDLETON.

To the Editor of the *Christian Observer*.

MIDDLETON, April 19, 1853.

DEAR BROTHER,—Knowing that God's people are always glad to hear of the prosperity of the

Church of God and the salvation of sinners, I give you a brief account of a blessed revival in the First Baptist Church of Norwich, which, if you think proper, you may publish in the *Observer*. The writer has been preaching to this church part of the time once in five weeks, with some degree of success; but nothing very special had taken place in the church till this spring. The writer assisted by Deacon Mann (a Missionary of the Regular Baptist Missionary Society of Canada), and Elder Ephraim Smith of Norwich, and Brother Robert Smith, a Licentiate in the church, commenced a series of meetings with this church on the 4th March, which continued for six weeks and two days. The Lord most graciously blessed our labors. Sinners were constrained to cry for mercy. The work was general. Many Christian parents were made to rejoice, seeing their children converted. The principal part of those converted are young. One little girl, but ten years old, was baptized, who gave good evidence of genuine conversion. 56 in all have been baptized; 5 more are received for Baptism. About 90, or more probably, have been truly converted; and many are still anxious and seeking the Lord and the probability is, that many more will be added to the church. There was no wild excitement in the meeting—good order was strictly observed.

Yours in the bonds of the Gospel,
W. McCLELLAN.

[FOR THE CHRISTIAN OBSERVER.]

FAMILY GOVERNMENT.

No. I.

"I am astonished," said a person to me the other day; to see Mrs. —, who is on the whole a very sensible woman, so utterly destitute of the power of commanding her children. Why it is disgusting to see her make the attempt to chastise them. She seems afraid to commence the work. I suppose from the consciousness that she cannot master the child; and she is ashamed of sustaining a defeat in the presence of a stranger. During the time I was in the house, it was nearly impossible to have any conversation. The noise was intolerable. Mrs. — seemed ashamed of it herself, and several times tried to put a stop to it, but all in vain. "Be quiet my child, be quiet, and I will give you something," was again and again repeated; but this only encouraged the little fellow to toss the chairs, beat the stove with the poker, or kick the dust-pan with his feet; and his poor mother sat actually afraid to lay her hand on him, lest she should put both herself and me to shame. Oh if professing parents only knew to what degree they sink their influence by such childish trifling with their most sacred trust, they would tremble for the consequences."

On hearing these remarks, my attention was turned to the consideration of this awfully prevalent evil, the want of family government. It is really painful to see persons of high standing in the church, and otherwise useful members, so blind on this point. Instead of being an example to their non-professing neighbours, as they ought to be, there are many non-professors from whom these weak or mistaken parents would do well to learn. Permit me to notice a few particulars.

There are some who refrain from chastisement by the rod, on the ground of principle. They say it tends to harden the child, that it fosters unnatural feelings in the bosom of the parent, and moral suasion will in a higher degree accomplish the purpose. This opinion has become very prevalent in the United States, and some of the most acute observers of the domestic economy of that people can perceive that calamitous evils are resulting from it. And how can it be otherwise? What are we to expect, when an opinion so diametrically opposed to the plainest injunctions of holy writ, is striking its roots into the heart of a community? The advocates of this opinion would do well to ponder the following texts: "He that spareth the rod hateth his son; but he that loveth him chastiseth him betimes. Prov. xiii. 24. Chasten thy son while there is hope, and let not thy soul spare for his crying." Chap. xix. 18. The practice recommended here is clearly approved by the writer of the Epistle to the Hebrews, chap. xii. 9: "We have had fathers of our flesh who corrected us, and we gave them reverence."

Now that children have become hardened by the severe use of the rod, we have no disposition to deny. If it is used in passion and without wisdom, this may probably be the result; but that only proves that a good thing through indiscretion may be turned to a bad account.

Such cases as the following are by no means difficult to be met with. A young man on whom his father, through infirmity, had become dependent.—most favourable circumstances for furnishing a test of principle. The son soon perceived the advantage he could take in these circumstances, and, not contented to have the property fall into his hands at his father's death, nothing would suit him but immediate possession of the deed. In case of this being refused, he was determined to remove to the West, and find a farm for himself. With this request his father felt very unwilling to comply; but his mother, who had always been very indulgent to her dear boy, and had never dared to say nay to his demands, could of course see no evil in his demand for the farm. She knew that if he did not get his will, he would be ugly, there would be no living with him. He got the deed; and soon got married to a person who had been trained in a school something like his own. The poor aged man, who had wrought hard for his farm, in the expectation that in his declining life he would enjoy a measure of rest and comfort, was now at the mercy of two fools; any thing was good enough for him; and his life was made miserable. His poor wife also came to see the evil when it was forced upon her; but it was too late. Her moral suasion, which was never very powerful, was now like a reed before the tempest. Often she had run to the relief of her dear boy, when his father dared to lay his hand on him; and now she is daily suffering from the effects of her own folly.

This is not a solitary case. Any one, who has been accustomed to cast his eye abroad will have no difficulty in relating other cases of a similar nature. Such a course begins with the child's walking and talking. Then little petty acts of disobedience are passed over, perhaps laughed at, as indicating spirit and cleverness. To commence

the education of a child so young, by teaching it the habit of obedience, is looked upon by many mothers as unnecessarily and foolishly severe. "How a child so young, understand what you mean?" can they say. But these mothers are ignorant of human nature. They have not been observers of the working of their own minds. Whatever else they may be fitted for, they are not fitted for educating children. Easy in their manners, disturbed by nothing,—they may be called amiable, kind; and many other pleasing words may be applied to them; but these are not the best of mothers. With this edgless, pointless character, they will utterly fail in moulding aright the minds of their offspring. Their seeing no evil in petty acts of disobedience, only proves that they are blind, and cannot see afar off. They don't understand the philosophy of little things. They intend to instruct the child when he is older, and correct him when he grows up. They will pass over a hundred little things; but when the child does some great wrong, they threaten to whip him, or give him to the black man, or shut him up in the dark hole, or do some other wonderfully wise thing to him; and thus, to teach him obedience, they give him a few lessons on the science of falsehood and lies! Alas! it is affecting to think how many fine children are growing up to be ruined, literally ruined, by such miserable training. But more of this anon.

MINUTES OF THE SECOND QUARTERLY MEETING OF THE BOARD OF THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA, FOR 1853.

HAMILTON, April 12, 1853.

Board met according to adjournment.

Present.—Revs. J. Pyper, D.D., Jas. Inglis, A.M., John Oakley, W. Cook, A. Duncan, T. Stillwell, William Hewson, J. Gundry; Messrs. A. T. McCord, John Carter, H. Moyle, Jr., and A. Hamilton.

Visiting Brethren.—W. Copley, John Finch, G. Savage.

Rev. J. Pyper, D.D., in the Chair.

Prayer by the Rev. A. Duncan.

The minutes of last meeting were read and adopted. The following business was then brought up from the minutes:—

1st. The correspondence with Jas. Green.—Corresponding Secretary reported that he had written to brother Green, but had received no answer.

2nd. The matter of inviting Bro. Elliot to labour in Port Hope. The Corresponding Secretary reported that he had written to Bro. E., and had been informed that Bro. E. had received and accepted the call of a church in the United States, and therefore could not come.

The following reports were then received from our missionaries:—1st. A. Campbell; 2nd.—W. Hurlbert, Reach; 3rd.—W. Cook, East Guilford; 4th.—P. McDonald, Owen Sound; 5th.—Jehiel Mann, General; 6th.—John Oakley, Trafalgar; 7th.—T. Stillwell, Rainham and Cayuga; 8th.—W. Müller, King.

A communication was presented from the Young

Men's Society, Bond Street, Toronto, placing their Books and Funds at the disposal of this Board, with the request, that in view of this act, we should constitute the Rev. J. Pyper, D.D., A. T. McCord, and J. Carter, life-members of this Society.

Resolved. That the communications be received, and the request be granted.

The following checks were then ordered to be drawn on the Treasurer, viz: In favor of

Rev. W. Cook	- - - - -	£6 5 0
Rev. W. Hurlburt	- - - - -	5 0 0
Rev. P. McDonald	- - - - -	12 10 0
Rev. J. Oakley	- - - - -	4 7 6
T. Stillwell	- - - - -	6 5 0
A. Campbell	- - - - -	6 5 0
J. Mann	- - - - -	6 5 0
Walter Miller	- - - - -	12 10 0
		£59 17 6

The following applications for aid were then brought forward:—

1. From the Church in Oro.
2. From Drummondville.
3. From Markham.
4. From Brampton.
5. From Guelph.
6. From W. George, Bozanquet.

The Rev. Jas. Inglis, A.M. tendered his resignation as Corresponding Secretary; and Rev. Jas. Pyper, D.D., was appointed in his place.

Adjourned for 1½ hours.

AFTERNOON SESSION.

Prayer by Bro. Cook.

The following applications were then taken into consideration:—

- 1st. From the Church in Oro.

Resolved, That £25 per annum, be granted to the Church in Oro, to aid in the support of Rev. H. McLean, as their Pastor.

- 2nd. From the Church in Drummondville:

Resolved, That we grant £25 per annum to the Church in Drummondville to aid in the support of Bro. John Roberts. To commence from the 1st of April, 1853.

- 3rd. From the 2nd Markham Church:

Resolved, That £25 per annum be granted to aid in support of Bro. A. M. Facey. To commence from the 1st of April, 1853.

- 4th. From Brampton.

Resolved, That Bro. J. Oakley be reappointed as our missionary to labour in Trafalgar; and extend his labours (if possible) every two weeks to the brethren in Brampton, according to their request.

- 5th. From Bro. W. George:

Resolved, That action on this application be deferred for three weeks.

- 6th. From brethren in Guelph:

Resolved, That brethren Pyper and Hewson be a deputation from this Board to visit the brethren in Guelph, on the second Sabbath of May next.

Brethren Hoyes Lloyd, and W. Luke, from Rochester University, having been labouring as missionaries in different places for the past four weeks,

Resolved, That £3. 15s. each be appropriated for their past services.

Resolved, That Revs. J. Pyper and Hewson be a committee to secure the services of a few Students from Rochester and Hamilton, N. Y., to labor in Canada, during the next summer vacation of those Universities; and that \$25 each be appropriated to such as may be secured.

Resolved, That Rev. T. Stillwell be reappointed as our agent on the Grand River and vicinity, for six months, at £12. 10s., for that time.

Resolved, That the sum of £6. 5s., be appropriated for the purchase of Religious Tracts for distribution by our agents and missionaries.

Resolved, That the Secretaries prepare a circular containing a statement of the liabilities and encouragements of this Society; and send the same to all the churches in Canada, requesting them to take up a collection in aid of our Funds, and forward the same to A. T. McCord, Esq., Treasurer of this Society, Toronto, as soon as possible.

Resolved, That the name of Bro. John Finch be put on the list of Directors in place of Dr. Pyper, appointed Corresponding Secretary.

Resolved, That Bro. J. Mann be reappointed as agent of this Society for one year, at £25. per annum, with the request that he would go to Gosfield and labour for a while in that field.

Resolved, That when we adjourn, it shall be to meet with the Church in Drummondville, on the second Wednesday of July next, at 11 o'clock, A.M.

Adjourned for 1 hour.

The evening exercises consisted of a public Missionary Meeting. Rev. Jas. Inglis, A.M., in the Chair. Addresses were delivered by, Rev. A. Duncan, Bro. John Finch, Rev. J. Pyper, D.D., Rev. Jon. Gundry, Rev. William Hewson, and A. T. McCord, Esq.

A collection was then taken up, amounting to £6. 10s.

JAMES PYPER,
Chairman.

WILLIAM HEWSON, Secretary.

Obituary.

DIED.

In the City of Toronto, on the 11th ult, the Rev. John Calander, M.D., late of Beamsville. He was a native of Scotland, and possessed in a very great degree, all the peculiar excellencies of character, distinguishable in the most eminent of his countrymen—an unflinching adherence to what he believed to be right, and an uncompromising denunciation of what he believed to be wrong. Being a member of the same family as the deceased, for the last two years. I have had every opportunity of seeing and knowing his private habits, as well as his public department. And I should in this instance consider myself criminal, if I did not express my regard for departed worth. He was emphatically one of "the excellent of the earth," and very few men have I known as excellent. He was ready to respond to every call, from either the church or the world, and to lend his acceptable voice, and otherwise aid to proclaim the truth as it is in Jesus, as well as to ameliorate the physical

sufferings of humanity. And while his hand administered the potion to the sick, he yet more liberally gave them his sympathies. The sick and the dying often had hopes of recovery, when medicine was given by his hand; for almost every one had a high opinion of his professional abilities. He was very successful in his practice as a physician, and has left behind him many living testimonials of his affection and skill. His labours as a minister of the gospel, were equally acceptable and successful. At the news of his death, the whole village and vicinity were clad in mourning, and many, whose cheeks had long been dry, pressed round his grave, on the day of the funeral, and offered over his remains the tribute of grateful yet melancholy tears. The high respect in which he was held, has induced a grateful public to raise a monument to his memory, expressive of their lasting respect for one whose loss they deplore. "He being dead yet speaketh."

J. R.

OBITUARY OF THE REV. WILLIAM DICK.

Abridged from the Morning Star

One of our best men have fallen—After an illness of only four days, on Monday the 7th of March, the Rev. William Dick closed his mission on earth, with these words "ALL IS WELL." He died in Danielsonville, Conn. His disease was erysipelas in the head; by which he was attacked so violently on Thursday, that on Monday he was a corpse. At the time he was attacked, he was doing a good, and even a great work. He had possessed himself of the hearts of the people. We could hardly expect a stronger expression of sympathy, than was evinced by the vast assemblage at his funeral, even though he had been their pastor for twenty-five years. But he is gone. Strongly were we impressed by the sentiment of his favorite hymn, one which he always sung.

"I would not live away," &c.

Yes he is gone, but who will fill his place?—Alas our young men are living for honors, for pleasures;—what are all these, to those who died yesterday. O! that at least one may led into the ministry, by way of the new grave of Brother Dick.

The funeral services were attended on Wednesday the 9th, by a large and sympathizing audience. About twenty ministers were in attendance, drawn together by their regard for the deceased, and his afflicted family. He whom we loved, is now buried out of our sight, and we are sure his dust will rest in peace till the resurrection morn.

The deceased spent about twenty years of his life in Canada, and those who have listened to his instructions in sciences, morals and religion, are found in nearly every section of the Province. To the moral and social reforms of the day, he was ever ready to lend his influence and support. The Temperance cause he espoused in Canada, before he ever saw a pledge; and in the order of the "Sons," his name stands first on the charter of the first Division established in Canada. Of the Grand Division of Canada West, he was also a charter member. The facts but indicate the

promptitude and decision of character in promoting whatever he considered to be for the benefit and improvement of society.

In his piety he never dissembled. A mask would not stay on him. Pious talk was not cum with him, nor would any one who heard him, think so. He spoke what he felt and what he was.

As a preacher, his great native energy of character was ever prominent. His subjects animated his heart and thence was thrown upon the auditory with great force and power. His words burned their way into the soul. No one could hear him and sleep. But now, we hear only the voice from his silent grave, "Be ye also ready;" mingled with his dying accent "ALL IS WELL."

Miscellaneous.

THE AGENCY OF DR. MACLAY IN KENTUCKY.

Dr. MacLAY, as General Agent of the Bible Revision Association, has been laboring about two months in Kentucky. During that time he has obtained in subscriptions more than \$5,000, and a little over \$2,000 of that sum he has received in cash. And yet, for several weeks he was quite unwell—the weather too, much of the time, was quite inclement. It is worthy of note, also, that his expenses from Buffalo, N. Y., and during his two months' agency in Kentucky, were \$30 50, which he gave to make himself a life Member of the Revision Association. He has paid into the Treasury every cent received by him to this date. These facts need no comment. They sufficiently illustrate the character of the venerable Agent of the Bible Revision Association, and show the deep-seated determination of Kentuckians to sustain the revision enterprise. Malice is disarmed by the one, and skepticism silenced by the other.—*W. Recorder.*

From the New York Register.

BAPTISM.

The late Dr. Neander, the great German theologian of the University of Berlin, who justly ranked, not only among the first biblical scholars of the present age, but was, perhaps, second to none in any former age of the world; and though holding a theological Professorship in a Pædo Baptist Institution of the highest order, bears this honest and weighty testimony to the correctness of Baptist sentiments in his "History of Christian religion and church," 1st Vol. pages 310 and 11, as follows:

"In respect to the form of Baptism, it was in conformity with original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling.

"Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected." Still he goes on to say, "We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."

Now I ask, in all good conscience, if such a testimony as this, coming from such a source, in addition to the scores and hundreds that have gone before it, and are almost daily accumulating from men occupying, in the Pædo Baptist ranks, the

highest positions as scholars and theologians, ought not to shake the confidence of those who yet adhere to this unscriptural and Popish dogma. It must be given up—the testimony against it is absolutely overwhelming; the time has gone by for men to expect God to continue to wink at the sin of ignorance—the sin of wilful ignorance is reprehensible in his sight, the darkness is passed, and the true light now shineth, and God commands all men every where to repent. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

But, says one—how do you reconcile this testimony of Neander in favour of Baptist sentiments with the fact of his continuing to be, to the day of his death, a Pædo Baptist? This, I admit in his case, as in many others, is strange and unaccountable, save upon the principle of prepossession—early education and tradition, it is to be feared, has, with many, all the authority of Divine law. It is admitted on all hands, that the whole superstructure of Papal Rome is built upon the traditions of the fathers, and disguise it as we may, her mark is to be found upon many of our Protestant churches; and pædo baptism is one of her visible footprints, and does more, in our humble opinion, to sustain the power and protect the time of the final overthrow of the beast, than any one thing in Protestant Christendom. Not intentionally, but in fact. Of what avail is it for men to pray for the downfall of the man of sin, while they uphold and sustain him by tenaciously adhering to an ordinance which he boasts of having introduced into the church!

"Why call ye me Lord, Lord, and do not the things that I say?"

To show that we have not judged amiss in regard to the influence of tradition upon Neander, who, by the greatness of his intellectual strength, and deep research, was able to develop the hidden treasures of sacred science, we quote again from page 311.

"Irenæus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition."

This goes to show, most clearly, that he derived his authority for his Pædo Baptist sentiments—not from Christ, the great law giver, nor from his apostles; no, not even from the last of this noble band, the beloved John, nor yet from Polycarp, the immediate successor of John, but from Irenæus, Bishop of Lyons, the reputed disciple of Polycarp, who flourished towards the end of the second century.

So we see that it was Irenæus then, and not Christ, who "testified of the profound Christian idea out of which infant baptism arose." More profound, it appears, in his conception of the plan of salvation than even the Redeemer himself,—not in reference simply to the details or incidents of the Christian religion, but in regard to one of its most positive and significant ordinances, instituted to show, 1. Our faith in the faith in the burial and resurrection of our Lord and Saviour Jesus Christ. 2. Our death to sin, and resurrection to a new life in Christ; and 3. Our faith in the general resurrection of the dead. All of which are lost in the conception, or rather mist of the profound idea of Irenæus.

The fact is, that the profoundness of men's speculations has greatly perverted the gospel of Christ, teaching for doctrines the traditions and commandments of men, thereby making void the law of God.

One more quotation from our author to show the foundation of this unscriptural idea, and we have done.

"Regeneration and baptism are, in Irenæus, in

timately connected; and it is difficult to conceive how the term regeneration can be employed in reference to this age, to denote baptism."

"Infant baptism, then, appears here as the medium through which human nature, from its earliest development, became appropriate to children."

Here we have a full length portrait of baptismal regeneration, and we hesitate not to say, and that too without fear of successful contradiction, that this is the basis of the practice. In further confirmation of this fact we could adduce, at this point, many testimonies from standard authors of their own to establish our position; but they may all be expressed in substance, and in few words, by a single quotation from the writings of Mr. Wesley, who will be good authority, at least among our Methodist brethren. "By baptism, we who were by nature children of wrath, are made the children of God. By water then, as a means, the water of baptism, we are regenerated or born again."

This sentiment, as we see, had its origin and development, undoubtedly, in the belief that, without baptism infants could not be saved.

Who is it, then, let me ask, that makes the most of baptism, the Baptist or the Pædo-Baptist?

The former, in the face and eyes both of their avowed theory and uneviating practice have been charged by the latter, for centuries, with making baptism a saving ordinance, which we have uniformly disclaimed.

We hold, as Neander testifies, that "baptism and faith are strictly connected." Therefore "what God hath joined together let no man put asunder." As our author affirms "We have all reason for not deriving infant baptism from apostolic institution," and we may add, that all reason, and scripture, and history, equally negative the doctrine of Pædo-baptism in any and every aspect. That persons should be converted, and on profession of their own faith be baptized, and not in unconscious infancy on the faith of another, that thereby they might be regenerated and saved—is our firm belief. And believing as we do, in common with all our Calvinistic Pædo Baptist brethren, in the final perseverance of the saints, who can fail to see, unless wilfully blinded, that inasmuch as we invariably demand evidence of conversion before baptism, that we do not suspend, either in theory or practice, the salvation of the soul upon the observance of that rite. But require it because it is commanded, and the first thing to be attended to after conversion, as an evidence of faith in Christ, already entertained in the heart. "This is love, saith the Saviour, that ye keep my commandments."

"Then they that gladly received the word were baptized" and added to the church.

W. F. PARRISH.

SIMPLICITY OF FAITH.

THE simplicity of faith was once illustrated by a pastor thus:

"I was preaching," he said, "my ordinary weekly lecture in the evening, when I was sent for in great haste, to visit a woman who was said to be dying, and who very much desired to see me. I closed the service as soon as I could, and went immediately to her house. She was a member of my church, whom I had known very well for years; with whom I had been acquainted ever since her first serious impressions, before she became a communicant. As I entered the room where she lay, I found it filled with her friends, who had gathered around to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma; and the whole bed shook, by a palpitation of her heart, which seemed to be shaking her to pieces. It appeared to me that she could not live a quarter of an hour. I said to her:

"Mrs. M., you seem to be very sick."

"Yes," said she, "I am dying."

"And are you ready to die?"

She lifted her eyes upon me with a solemn and fixed gaze, and speaking with great difficulty, she replied:

"Sir, God knows—I have taken him—at his word—and—I am not afraid—to die."

It was a new definition of faith. "I have taken him at his word." It struck me in an instant as a triumph of faith. "God knows I have taken him at his word, and I am not afraid to die." It was just the thing for her to say. I have often tried to think what else she could have said that would have expressed so much in so few words.

I prayed a few minutes by her bedside; recited to her some passages of God's Word, and was about to leave her for a moment to her friends, whom she seemed anxious to address. She held me by the hand, and uttering a word at a time, as she gasped for breath, she said to me:

"I want to tell you—that I can—trust—in God—while—I am dying. You have—often told me—he would not—forsake me,—and now—I find—it true. I am—at peace. I die willingly—and happy."

In a few minutes I left her, uttering to her such promises of the Saviour as I deemed most appropriate. However, she did not die.

She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching, and in conversation with inquiring sinners very often. It gave me a more simple idea of faith than I ever had before. It put aside all the mists of metaphysics, speculation, and philosophy. It made the whole nature of faith plain. Everybody could understand it: "God knows, I have taken him at his word."—*English Paper.*

A Mahomedan slave was so unfortunate as to let fall a dish which he was handing to the Caliph Hassan, who was severely scalded by the accident. The trembling creature, expecting immediate imprisonment or death, instantly fell upon his knees, and, quoting a passage from the Koran, exclaimed, "Paradise is promised to those who restrain their anger." "I am not angry with you," replied the caliph, with a meekness as exemplary as rare. And for those who forgive offences," continued the slave. "I forgive thee," answered the Caliph. "But above all for those who return good for evil," adds the slave. "I set thee at liberty," rejoins the Caliph, "and give thee ten dinars."

How much more excellent are the Christian Scriptures; and how superior the motive which urge us to forgive one another even as God, for Christ's sake, hath forgiven us! If Christian masters (however dignified) were influenced by the holy precepts of their most holy prophets what very different scenes should we sometimes witness! It is only for the Christian to let his conversation be as becometh the gospel, and he will exhibit a character more amiable than the Grand Caliph.

"THE MADIAI" OF PARIS.—MYSTERIOUS AFFAIR.

From a late number of the *Christian Times*.

I now commence, says the Paris correspondent, the mysterious history that I promised in my last. It is a long one; I abridge it, to my great regret; if it be ever written in all its details, it will fill a volume, and I do not doubt that it will be, some day. Until those who have played a part in it make it known in France, I feel pressed to open out before England this great iniquity. I have both names and dates, but I shall only give you the dates; by the private details that follow, you will understand my motives for keeping back the names.

A few years ago, there lived in one of the most populous quarters of Paris, one of those couples—so numerous here—whose union had been consecrated neither by the civil law nor by the religious

rite. A child was born from this union; the parents got rid of it by placing it as illegitimate at the Foundling Hospital. About that time, they were visited by pious young men, who spoke to them of the Gospel. Religious impressions, which had lain dormant for years in the heart of the man, were awakened strongly, his wife, a Roman Catholic, like himself, was also powerfully attracted by the glad tidings of salvation. They then thought of legitimatising their union. All this had not occurred without some report of it getting to the ears of the Romaniist devotees, who tried to dissuade the poor people from receiving the nuptial blessing from a Protestant pastor, and the husband was urged to go to the Archbishop's Palace; it was thought he would feel intimidated by the presence of his Grace. Nothing of the kind! He boldly declared his resoluteness, and the Archbishop had the good sense to respect a conviction so firmly and clearly expressed. It was a pastor who married them. Their new faith made them feel it a duty to take home their babe from the Foundling. The hospital is conducted by nuns belonging to a community which has numerous establishments in France and elsewhere; the nuns of the order of St. Vincent de Paul. The mother, who went to claim her child, was roughly received; her change of religion had transpired. The superior said she would come and see her at her own lodging. A few days subsequently, she came, and began the conversation with the family in an angry look and tone of voice. The pretext for her visits was to learn, by her own inquiries, whether the parents were able to support the child they wished to withdraw from the hospital. She spoke very harshly to the sick husband, and then, going up to the wife, she said: "Well, now that you are Protestants, where is your rule of faith?" "Here it is," said the poor woman, and she showed her the Bible. The nun opened it with a disdainful air, and began to turn over its leaves; but what was her astonishment when she found the name of Jesus? She turned over the page; again there was Jesus! everywhere she saw Jesus! "You believe, then, in Jesus Christ?" she said. "Believe in Him?" cried the poor mother; "He is our only hope!" Then clasping her hands, and with an expression impossible to describe, the nun exclaimed: "And I have hated the Protestant so much! and I have caused young Protestant girls to undergo such sufferings!" and she left them, apologising for what she had said before. A few days afterwards, she returned; she again asked for the Bible, read it eagerly, and renewed her apologies.

A short time after, the woman returned the superior's visits. She was received with the greatest affability, and treated by her like a friend. The nun told her that in returning home, the first thing she had done was to purchase a Bible; she had read it and what had struck her—that what had overthrown all her ideas—what had found the way to her heart—was the text she pointed out to her with her finger: "By grace are ye saved, though faith; and that not of yourselves; it is the gift of God." (Eph. ii. 8.) Free salvation, that is what she had found in the Bible. Two or three months passed away; the nun read assiduously, and the more she read, the more brightly the truth shone into her mind. The inward struggles she had to go through were terrible—so terrible, that her health suffered under them, and the nuns about her perceived that something extraordinary was taking place within her. She was beginning timidly to speak to them of the Saviour, without daring entirely to open her heart to any one among them, when an incident occurred which pressed her on quicker than she had intended. No nun receives a letter from without, until it has been read first by the superior; that is the rule. One day, she opened a letter addressed to one of her "daughters," from a sister-in-law in her dying moments. As a Protestant and a Christian, she had been tormented and persecuted beyond expression by the young nun. In a visit the latter had paid to her relative, "You are damned! you are damned!" she ceased not to say; and now, the dying creature, full of faith, sent her forgiveness,

with the most touching farewell. The superior immediately sent for the young nun, and gave her the letter. On reading it, she burst into tears, and exclaimed: "Oh, she was more Christian than I! She was in the truth, and I perhaps, am in error!" "I believe it," said the superior; "It shall be mine, too," cried the young nun, throwing herself into the arms of the "mother." From that moment, the Bible had two assiduous readers in the convent. The young creature understood and accepted the truth of a free salvation with all her heart and mind. She went faster than the superior. But her southern temperament could not submit to the precautions suggested by prudence; she could not restrain herself in the presence of the Inspectrice-Generale, and took the part of the Protestant, thus falling into the snare most probably purposely laid for her by the Inspectrice maliciously speaking evil of them. The hour of declaration was come, the superior did not fail to confess her faith with much firmness. "If I am prudent now," she said unto her friends from without, "you will see that when the right time is come, I shall not be timid." To this free confession of the name of CHRIST, six other nuns joined theirs; nevertheless, although taught by their "mother," it must be admitted, that in the motive that pressed them on to their declaration was more affection for her than simple attachment to the truth. All the eight were thrown into damp, unhealthy dungeons, in which was nothing but straw; they did not, however, pass the night there. One of them, who was scarcely more than sixteen, was afraid of mice, and as they swarmed in her dung-heap, she often screamed with terror. What heroic constancy coupled with what weakness! The work of God, already far advanced in the two first nuns, was, at least, begun in the six others. What especially confounded the eye-witnesses was their gentleness, the admiration it excited was felt in the house by all those who approached "these lambs." They found a means of communication in a servant girl, who was entirely devoted to one of them, and who was their intermediary, and carried from one to another the journal to which sister R—— daughter of Count R—— had consigned, day by day, her impressions, her struggles, and her hopes, ever since she had embraced salvation by faith.

The health of the superior had not been able to bear so much emotion; it gave way, and she was placed in the infirmary, while the other nuns, remained in confinement. Another sister, the one who strengthened the others, sister R——, declined in her turn, and died in a few hours. In what sentiments? Not one of her last words have passed the threshold of the infirmary; but we have the testimony of the "mother," who, in a letter which I have had in my hands, expresses herself thus: "Every day I have tidings of my dear 'daughters' who tell me all they go through. My E. [the deceased] was telling me to do as she did, converse only with persons of our own faith; and that she, not being able to do that, conversed only with her SERVANT." Her journal might have shown us the state of her faith; what a treasure would have been in the depository of the feelings and experience of these nuns, placed thus in contact with the word of God, and what an intensely interesting account would it have been of this admirable work, done without the aid of man, but with the single power of the spirit of God! It had been confided to faithful hands, to carry it to friends who, from a distance, were contemplating this work with admiration, and praying earnestly for the dear sisters. It never reached its destination. It was guessed that the recluses had intelligence from without, and searches and perquisitions had begun before sister R——'s death; she then, fearing to compromise the person to whom she had given her journal, entreated her to burn it. The paper had fulfilled its consolatory and strengthening mission; its work was done. Through the same intermediary, letters of encouragement to the nuns to persevere were sometimes allowed to reach them, and, better still, New Testaments penetrated into their prison. All this was taking place during

the month of September. The superior, whose vows expired the 20th of October, and who could be free after that day, was waiting for the moment with impatience. (The nuns of St. Vincent de Paul make only temporary vows, generally for five years.) Their plan was formed, the seven (the eighth had preceded them to glory) wished to institute a house of free charity in Paris, there to divide their time between needlework for poor families and visits to the indigent and ignorant; the superior had 90,000 francs belonging to her, that she could immediately dispose of. While she was thus strengthening herself in the midst of her sufferings, the High Administration of the community was not idle; it sent to the superior, in order to bring her back to the pale of the Church, the persons it judged the most able to effect this object, and in particular an English lady, whose name I keep back, formerly a Protestant, and now a Roman Catholic. The converter was herself shaken, and half-gained back, so far that she said to the nun, with a pressure of her hand: "Tu revois, the Lord will grant you the grace of bringing back to the fold another lamb they want to lead astray!" It is from another letter from the superior, which I have before me, that I extract textually the words I have just quoted.

Constraint had had no effect; persuasion had produced the reverse of the effect intended. Other means remained. Four of the sisters who persevered in the faith, were sent more than 100 leagues distance; they promised to write to a certain address in Paris, four months have passed away, and not one word has been received. The superior, who had said, *alla-haz* on the 29th of October, the day of the liberation, "Wait for me on that day; I shall be in such a street, at such a number," was waited for in vain from morning to night. Information was sought for, it was found that she had been roughly thrown into prison after a violent scene, in which the Bible and tracts were burnt. Since then not a word has transpired; nothing has been heard of her. Where is she? What is she doing or suffering? The thick walls which surround her are mute. A few days after her disappearance, the servant who had been her intermediary left the service of the nuns; she dares not speak out. She trembled lest she should have to give her testimony before a tribunal, and hastened to quit Paris. All she said in leaving was, that the two remaining nuns, while they fear nothing for themselves, are in mortal anguish on account of their "mother;" and she added that, although they are now alone, they remain more than ever convinced of the truth.

And now, after having written this account all at a breath, I ask myself with the reader if all this is true? I wish it had all been but a bad dream. Alas! all is true, real, authentic. I have seen the letters, examined the post-marks, read the moving lines, and felt the heart palpitate that had guided the pen. I have interrogated persons who, far or near, have been mixed up with these facts. I have collected many names and facts that I keep to myself, not choosing at present to compromise any one. Here is a proof, which, indirect as it is, is not without its weight. One of our friends met an agent of the Society of St. Vincent de Paul, and told him a few of the details of this history; he seemed full of consternation and embarrassment, like a man who knows everything on the subject. He promised to give information, &c., but he has given nothing, although he has taken two months to make his researches. He confessed nothing, nor did he deny aught. Here is further proof. Another of my friends, a medical student, struck by the account, mentioned some of the circumstances to a Jansenist nun in his service, particularly the incarceration and disappearance of the superior. She immediately shrunk from the idea, and declared it impossible; she promised, however, to get sufficient information to confound the calumny. She asked the attendant maid of the ward of the nuns of St. Vincent de Paul, and returned in all humility, confirmed the account, and added other details unknown before to him, but which coincide

completely with those we had obtained from another source.

And now, how is it that the authorities have not taken up all these facts? How is it that no account is demanded for this disappearance, and no summons is ordered for the recluses to be produced? Neither the police, nor the Imperial Attorney-General can do it. They reply: "It is only in the name of a relative declaring himself prosecutor, that judicial proceedings can be commenced." If we were under a representative Government, and had a M. de GASPARIIS to call the Ministers to account, all this scandalous way of proceeding would cease, for the perpetrators of these iniquities fear the light of publicity.

In the failure of other means, it is necessary to take the longest mode of action, and discover, if possible, some relation to the superior. It is hoped that this discovery will ere long be made, and that the steps of the "Avenger of blood" will be hastened.

DREADFUL CALAMITY AND LOSS OF LIFE.

We stop the press to record one of the most heart-rending occurrences that has ever taken place on our waters. On the morning of the 30th ult., the steamboat *Ocean Wave*, on her way to Kingston, and about twenty-five miles from port, was discovered to be on fire. From the account that has reached us at present, it appears that the fearful discovery was made about 1 o'clock, A.M., when the passengers were asleep. The fire raged with such fury as to defy all attempts to extinguish it; and the consequence was, that the boat burned to the water's edge, and sunk. She had on board 23 passengers and 26 hands, in all 49 persons, 28 of whom are lost. A lady from Hamilton, lost three children, and was herself saved by being tied to some part of the vessel, where she floated for about three hours, when, almost dead, she was picked up. These tidings have spread a gloom over our city.

MARRIED.

At Toronto, on Wednesday, April 6, by the Rev. Dr. Pyper, Mr. John Fitzwilliams, of Stittville, N. Y., to Helen, youngest daughter of Mr. James Ramsay, late of Edinburgh, Scotland.

AGENT WANTED.

A PERSON WANTED to act as AGENT in Canada, for the Regular Baptist Missionary Society of Canada, and also for the Regular Baptist Theological Education Society of Canada.

Application to be made, and testimonials sent, addressed to Rev. J. PYPER, Toronto.

The *New York Chronicle*, *Utica Baptist Register*, and *Michigan Christian Herald*, will oblige by copying.

Home Mission Anniversary.

THE Twenty-first Annual Meeting of the American Baptist Home Mission Society will be held in the Meeting House of the First Baptist Church, Troy, N.Y. (D.V.), commencing on Friday, the 13th of May next, at 10 o'clock, A.M., and continuing through Saturday and Sunday. Besides the usual Reports of the Board, interesting Addresses and Discussions upon Home Mission topics may be expected; and, on Sunday, appropriate sermons from S. H. Cong, D.D., of New York, Rev. S. B. Swain, of Worcester, Mass., and Rev. D. Shephardson, of Cincinnati.

J. R. STONE, *Assist. Secy.*