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# CHRISTIAN OBSERVER.

VOL. I.

TORONTO, JULY, 1851.

No. 7.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### THE SALVATION OF THE GOSPEL.

What thoughts and associations crowd around that one word, SALVATION. To a race "sold under sin," and exposed to the fearful penalty of God's law, it is like life from the dead. It opens up new avenues of hope to the guilty, and dispenses the dark cloud that sin had thrown between man and the light of his Maker's countenance. The salvation which is in Christ, is comprehensive and complete; it extends to soul and body; to time and to eternity. It is deliverance from sin and sin's consequences.

It is an erroneous and dangerous view of the salvation of Christ, which regards it as mere salvation from the penalty of God's broken law. There is no such salvation provided. The salvation of the gospel is not intended to shield the corruptions of the depraved heart, and to confer on a given class the right of sinning with impunity; but on the contrary is designed to bring men out from sin; to save them from its dominion, its cruel tyranny, and consequently from its ultimate sequents. It cancels past sin; makes the soul loathe and hate its every impulse and manifestation; and purifying it in all its powers, prepares it for endless happiness in the presence of the Redeemer. Not only are the claims of the law met, and justice satisfied on the behalf of the believer, but by the regenerating power of the Holy Spirit, he becomes conformed to the image of him who "was delivered for our offences, and raised again for our justification."

The glory of this salvation is seen and felt by the soul in time, or never. The eyes of the understanding being opened, the true moral condition of the spirit is rendered apparent. All its corruption and hatred of holiness, and want of love to God, detected; all its essential weakness exposed, and its utter inadequacy to atone for one of its numerous sins, fully appreciated. Formerly the sinner deemed himself alive, but now he is slain: the law which was once his boasted guide and sheet anchor, has arisen in its awful purity, and uncompromising demands, and become his execu-

tioner. He once regarded every faithful portrait of an unrenewed heart as an overstrained picture, a mere oratorical creation: the legitimate offspring of an enthusiastic or fanatical mind. Or if true in relation to any of the human family, it could only apply to the openly degraded, and the notoriously vile. But the sinner's own heart, was, in his own estimation, far removed from the deep and prevailing degradation, which the Bible affirms to be the invariable condition of every unrenewed son of Adam. He might indeed disregard the commands of God, and treat divine councils and cautions, as he treated the idle wind; he might reject Christ, and in his pride of heart feel no need of his cleansing blood; his home might be in the world, and not in the church; his companions those that loved not the Lord, nor thought upon his name; and instead of living for Christ he might live for self; yet in all this array of evidence, he discovered nothing that did not fully harmonize with his views of moral soundness. He was just towards his fellow men; he was willing, nay anxious, to see Christianity spread, and even perhaps attended to some of the external forms of devotion which the gospel enjoins; and he could not believe that his whole head was sick, and his whole heart faint; that *he* was a child of wrath even as others. On the contrary, he needed but a slight change to render him fit for heaven, and for the holiest society in the universe. But O how changed is such an one when everlasting truth breaks in upon the natural darkness of the heart, and exhibits his astonished gaze, his sad, helpless, and hopeless condition. He sees now his need of just such a salvation as the gospel offers.

One of the first results of the gospel when it is cordially embraced, is the disabusing of the mind of the fearful delusion so common amongst unrenewed souls, that there yet remains some moral soundness in man. The believer clearly perceives that all his past sinfulness, all his indifference to everlasting things, all his love to the world, and all his rejection of offered mercy through Christ, grew out of the total corruption of his nature. And with what wonder does the renewed soul look back upon all its past course; how hazardous, how unholy, how worse than mad does it now appear. Whereas once he was blind, now he sees, and he joys to think that Jesus has saved

him from his sins. And forgetting frequently the inveterate character of that blindness in which he so long existed, he is amazed that others do not perceive the beauty that there is in Christ, as clearly as he now does. Ah! this is a work of grace; it is the beginning of that salvation to which God has appointed his people. The believers' deadness to the world; their love of holiness, their hatred of sin, their joy in the service of God, and their peace in believing, constitute only the beginning of this glorious salvation, but who can imagine its full fruition? If surrounded by the manifestations of sin, and in a world of perplexities and cares, the people of God are carried above their race, and made to rejoice, what must be their condition in eternity? If the sweet calm peace of the gospel transports the soul above the buffetings of earth, what will be its effect when those buffetings cease. If salvation is so elevating to the soul now, what will it be in heaven? If looking to Christ by an eye of faith the whole spirit of the believer is stirred by an unworldly emotion of joy, what will be its rapture when it sees him as he is, in all his august loveliness and glory, and is permitted to dwell in his presence for ever and ever.

But the salvation of the gospel reaches to the entire man, the body as well as the soul. Had not Christ died to magnify the law and make it honourable, the whole human race would have met the entire penalty of the law; and had that penalty been literally carried out, the soul and body would have remained eternally under the dominion of sin. But Christ came to save his people from their sins; he exhausted the penalty of the law; and were he to leave the body still under the power of sin, it would prove that he merely redeemed the soul from the curse of the law; that he removed a *part*, but not the *whole* of the curse. But we are assured that the mortal body, sown in corruption, weakness and decay, shall be raised in incorruption, strength, and immortality, fashioned like unto Christ's glorious body. This will constitute the crowning event in the salvation of the gospel; hence God's people in all ages have looked and longed for the glorious appearing of the great God, and our Saviour Jesus Christ.

"Able to save to the uttermost."

[FOR THE CHRISTIAN OBSERVER.]

## FAITH—SELF-APPLICATION OF GOSPEL TRUTH.

In a land of Gospel-light, and amongst those who have been educated under Gospel influence, it is a common thing to find upon the lips of men who confessedly have never tasted that the Lord is gracious, a general assent to the great truths of our faith. They profess to believe and admire the blessed assurance "that God gave his Son, that whosoever believeth on him, should not perish, but have everlasting life;" but it has no living and controlling power over their hearts and lives; it kindles no holy love; it awakens no holy joy; it begets no glorious hope. There is no room to question the sincerity of their profession; and the question is, in what respect is their faith defective? It might be answered, "they are not believing the very truth which God has declared, else they must needs love, hope and rejoice in it." But it would, perhaps, be a more distinct answer to say, that however cordial may be their assent to the truth in general, there is wanting a vivid and specific application of the truth to their own cases and characters.

A case of frequent occurrence in actual life may illustrate the difference between a lifeless assent to truth in the abstract, and that living faith which makes a personal application—a self appropriation of the truth. A man may have gone so far in habits of intemperance that his neighbours have concluded his case to be all but hopeless, while he has not even been startled by a suspicion of his own impending ruin. Such a man may have clear views of the pitiable and despicable character of a sot, he may know the ruin of soul, body and estate which intemperance ensures, its heartless desolation of home, the certain bankruptcy of credit and character to which it leads, and that no drunkard hath eternal life. He knows it all; perhaps frequently moralizes on it all; but it has no effect upon his conduct; until some mortifying exposure, some sorrowful event in providence or some faithful exhortation brings it all home to his own business and bosom; and then, it may be, the man within him is aroused to a deadly struggle with his enemy for life and liberty. Now this man with his operative knowledge of drunkenness much resembles our professed believer who cannot shew his faith by his works—who alleging that he believes, cannot say "being justified by faith, we have peace with God."

The statement of such a man's faith might be placed in marked contrast with the declaration of Paul's faith, or indeed that of any man to whom the word has come in power. The first says, I believe the fact that Christ was crucified, I believe the doctrine that God set him forth to be a

propitiation through faith in his blood, and I believe the assurance that whosoever believeth on him is not condemned." Paul says "*I am crucified with Christ, nevertheless I LIVE, yet no longer I, but Christ lives in me*; for the life which I now live in the flesh, is a life of faith on the Son of God, who loved me and gave himself for me." The whole truth is brought home to Paul's case. He is the sinner condemned and undone, who cannot be justified by works of law, and he sees in Christ crucified, not merely a sufficient sacrifice for sin, but a sacrifice for his sin; in Christ risen, not merely one who is able to save to the uttermost, but one who will save him.

The first man contemplates the mystery of Christ's love to a guilty world; Paul says boldly but tenderly "*he loved me*," just as much as if there were not another object of that love in the world. The first admits the fact of death, and speculatively owns the sufficiency of the sacrifice; but Paul says with humble boldness, "*the Son of God gave himself for me*," just as much as if there were not another sinner in the world whose sins were laid upon him.

With our limited faculties we can think of the human race at large, or we can think of an individual man, but we cannot, at one and the same time, think of the race, and of the individuals of whom it is composed. The divine Omniscience is not thus straitened. That eye which takes in the whole, sees each. The individual is not lost in the crowd. If a man should perform some signal service for a nation, every individual in that nation might regard with gratitude a common benefactor; but each could not in any strict sense say "*he loved me and did this for me*." But, just as the Divine Omniscience, looking upon the race, has a full and distinct knowledge of each individual man, so the Divine love does not in the mass and multitude of its objects lose sight of the individuals composing the mass. Each is loved as expressly as if he stood alone. The general truth "*God so loved the world*," contains the particular truth for every believer, "*he loved me*;" and when Christ gave himself for all, he distinctly gave himself for each; so that whosoever believeth on him shall not perish but have everlasting life. Never until a man makes this personal application of the gospel, perceives the truth as thus pointedly aimed at his heart and receives its blessings as offered specifically to himself, will he know its peace and its power.

The directness and closeness of Paul's self application of the truth is strikingly illustrated in the remarkable expression above quoted, "*I am crucified with Christ*." So completely is the believer identified with Christ in his work and sufferings, that he does not merely look gratefully to Christ doing something for his sake, as one friend might undergo much toil and pain to benefit another; but he looks to the cross and sees

Christ taking his place there. The vials of wrath due to the sinner are discharged upon the head of the sinner; and the believer exclaims "*there the chastisement of my peace is laid upon him—the pangs indeed are his, but the sins are mine*; when he is crucified, it is virtually I that am crucified; when the law hath carried out its penalty upon him, then I am dead with Christ." There is a similar identification of the believer in the results of Christ's sufferings. As he died unto sin once and now, the law being satisfied, he lives unto God, so the believer, being crucified with Christ, lives with him; or as Paul expresses it, "*Christ liveth in me*." The believer says "*In his acceptance, I am accepted*. There is no condemnation to them who are in Christ Jesus; Christ hath died, and then the law's penalty against me was virtually executed. He is risen again and, since he acted as my substitute, in his resurrection I am delivered."

The Gospel message does not fling abroad a general assurance without any aim, but it comes to each and every hearer with a special and personal intention, and says "*Believe on the Lord Jesus Christ and thou shalt be saved*." It will readily be seen how much a general assent wants of an actual faith upon the Son of God. We conclude with a brief quotation from Luther's commentary on the expressions "*he loved me, and gave himself for me*," with the earnest prayer that the admonition may find its way to the heart of some trembling enquirer. "*Read*" says he "*read, therefore, with great vehemency these words 'me' and 'for me,' and so inwardly practise with thyself that thou mayest with a sure faith conceive and print this me in thy heart, and apply it unto thyself, not doubting but that thou art of the number to whom this 'me' belongeth: also that Christ hath not only loved Peter and Paul, and gave himself for them, but that the same grace also which is comprehended in this 'me' as well pertaineth and cometh unto us as unto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we are lost, were made enemies of God, subject to the wrath and judgment of God, and guilty of eternal death; so can we not deny but that Christ died for our sins, that he might make us righteous. Therefore, when I feel and confess myself to be a sinner through Adam's transgression, why should I not say that I am made righteous through the righteousness of Christ. This did Paul most steadfastly believe, and therefore he speaketh these words with so great vehemency and full assurance."*

[FOR THE CHRISTIAN OBSERVER.]

## DEVOTION.

We admire greatness; we love goodness, When any person combines in his charac-

ter those two elements, he not only becomes a man of extensive beneficent influence in his own locality and generation, but so to speak, spreads over a wide surface and lives through many generations. Greatness will always exert a wide and protracted influence, but if allied with wickedness, it is the influence of moral malaria, it inoculates others with its venom, and the wide circles of destruction it has created, according to an awful arrangement of moral government, will recoil with concentrated force on the miserable victim who produced the first ripple. The reiteration of "Jeroboam the son of Nebai, who made Israel to sin," stands as a beacon to all great men, to warn them that they come not into the same condemnation.

The elements of greatness are nature's endowments, and though capable of improvement by tuition and discipline, they are unacquirable by those to whom they are not native. Greatness is not a necessary element to happiness; goodness is; and if greatness cannot be acquired, goodness can; but can any man be good in the scriptural sense of the term, who is not devout. All the great men of the Bible brought before us with approval, were very devout. They were men of prayer, and however much others might admire them for their superiority, they entertained no very high opinion of themselves; they are often found in lowly prostration before God. A careful attention to the history of David, will convince us of his true greatness, as a man of war, a statesman, philosopher, and poet; and yet in reading the effusions of his heart recorded in his psalms, the greatness of the hero is merged in the goodness of the man; and the goodness of the man is embathed in the spirit of devotion. As the beauties of nature are rendered fresh by the dews of the morning, so the goodness produced by Divine truth is revived and promoted by the spirit of prayer.

Now while it is a fact that a man weak in intellect cannot reach the status of greatness, it is a cheering fact that a bad man may become good; and a good man, moderate in ability, may become preeminent in goodness, happy and useful; few things contribute more effectually to this goodness than prayer. There are the forms of prayer and its spirit; a regular attention may be paid to the former, while the latter is sadly neglected; this may be the case both in written and unwritten forms, but all forms without the spirit prove of no avail. It is instructive to observe how often David calls God to consider his meditations; and again, "God heareth the desire of the humble." It is the effectual fervent prayer of the righteous, that avail eth much. There is something very lowly, something very sublime, in the spirit of devotion; it is a high privilege. Access to God; access with saints; but it is access to

stores of unmeasured opulence. "The unsearchable riches of Christ." "Open your mouths wide, and I will fill them." The lowly flower which has just thrown open its bosom to inhale the light and heat from the distant orb of day, is a touching emblem of the christian, retired to his closet to inhale the rays of divine favour; and as the former expands, grows, and acquires beauty in the sublime fellowship of an object so remote and glorious, so in the quiet and ar-dour of devotion the good man glows and enlarges in Communion with the Sun of Righteousness.—"It is good for me to draw nigh to God."

High as is the obligation of prayer as a privilege, it comes with superadded weight as a duty. The neglect of a privilege involves guilt, but never impresses the human mind as does the guilt of omitted duty, or violated authority. Now prayer is made a part of our duty. It arises from the relation in which we stand to God; from the very structure of our minds, and, above all, as the injunction of God, "Men ought always to pray and not to faint."

We may attach too much importance to the form of devotion, we cannot attach too much to its spirit; could we witness the width and protraction of its influence, we should, no doubt, be much more impressed with its value, and much more frequent in its exercise. We feel its salutary influence on the mind in which it operates; it is not the exercise of a solitary grace; it is the graces melting into an energetic oneness under its touch. Faith in God, as good and merciful, faithful and bountiful, through the divine mediator. "Come boldly to the throne of grace, to obtain mercy and find grace to help in time of need." Love to the God of love; and hope in the God of promise. He will give grace and glory, and withhold no good thing from those that walk uprightly. In one word, it is to the graces what voice is to the notes of music—pours sweetness over them all. It is fellowship with God, at a moment when the mind is unusually susceptible of impression. It is communion with holiness, at a time when the heart is in a state of happy fusion.

Now is it possible for me to gaze on a lovely object with intense interest, and yet carry away with me no traces of the image of the object which so fixed my attention? Is it possible to commune earnestly with supreme excellency, and yet retain no trace of that excellency? Is it possible for me to hold affectionate and confidential intercourse with a man of superior character and worth, and yet imbibe none of his spirit? Is it then possible in the tranquil earnestness of intercourse with God in the closet, to remain estranged from his Spirit? Does it not conform us to his likeness?

"When one who holds communion with the skies, And fills his urn whence these pure waters rise,

Mingles once more with us in meaner things;  
'Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
And tells us whence his treasures are derived.

But happy as is the prevalence of a devotional spirit to the individual himself, it has not spent all its force on him, it extends to others. We make no unwarrantable statement when we say that all our blessings are a result of prayer. "Christ is the Saviour of all men, especially of them who believe." "Ask of me and I will give thee the heathen for an inheritance." Were this world of ours not under the canopy of redeeming love, would not the anger of offended deity burn it up. The fig tree which bore no fruit would have been wrenched from its place, and slung into the fire, but the intercession of Christ spared it a little longer. The names of Elijah and Daniel, of Moses and Samuel, of Ezra and Nehemiah, in olden times, show the efficacy of prayer in reference to others. Did the Father of the Faithful, on a trying occasion, pray, "Let Ishmael live?" and was it not answered? Had the wrath of the Lord kindled against Eliphaz and his two friends, because they had not spoken of him the thing that was right; and how is it to be instrumentally alloyed, "My servant Job shall pray for you, for him will I accept; so Eliphaz the Temanite, and his two friends did according as the Lord commanded them; The Lord also accepted Job."

How obvious is it that God in the administration of his moral government in this world allows much to be done in answer to prayer. We make no attempt to scan the Deity in his essence or internal remoteness from all creatureship, for we know him only in relation to his creatures, and his government of them. The date of his government commences with the first object which started from the bosom of Eternity distinct from himself, and had it been capable of utterance, would have said, I am the product of "I A n." We may imagine creatures of every kind of wisdom, power, and goodness, and through their help receive impressions of the ancient, the remote existence of God. We may climb the ladder of creative excellency, and reach its highest rind, and look into the dark chasm of eternity, which necessarily supervenes between God and all his creatures, and then gladly return to his works and ways with, "who by searching can find out God," in our heart and lips. We know him by his manifestations in his works, or in his word. "For what man knoweth even the things of a man, save the spirit of man which is in him? even so the things of God, knoweth no man, but the Spirit of God." Now, will not a glance at that revelation which through his Spirit he hath given us, convince us of the energy of prayer. In the first prayer of which we have any record, Gen. xxxii. 9, 24, we have this extraordinary result stated: "Thy name shall no more be called Jacob, but

Israel, for as a prince thou hast had power with God and with men, and hast prevailed." Is it less obvious in the removal of overwhelming difficulty at the Red Sea? "Moses let me alone, command the people that they go forward." Strange language! "let me alone." Prayer takes hold of God, and brings omnipotence to its aid. Space forbids enumeration of instances, but it is not easy to omit the glorious effusion of Pentecost, at the end of ten days' earnest and united supplication, Acts ii. Now if this earnest of his Spirit at the setting up of his kingdom teaches any thing, it does teach his intention to honour prayer. Well for us and for the churches, at the distance of 1800 years, to keep this in mind, and sedulously to employ the weapon he has so graciously put in our hand; without its use we shall not have, as we need not expect, powerful preaching. We may have eloquence, but it will be the eloquence of lunar rays playing on icy habits; or should the preacher, wax into the warmth of a generous noon, it will after all be rays trying their strength on an iceberg. The overwhelming power of President Edwards's sermon, from "There foot shall slide in due time," owed much of its energy, we have no doubt, to the united and fervent prayer of a number of ministers and pious Christians, who had met and prayed for a blessing on the discourse. Nor is it less evident that the celebrated sermon of Livingston, at the Kirk of Shotts, owed much of its extraordinary results to the prayers offered by the Christian friends who spent the previous night in wrestling with God for his divine blessing. To increase his church with men as a flock, a holy flock, as at Jerusalem at her solemn feasts. God has established the connection (nor should we attempt a disruption) of prayer. "For this shall I be enquired of by the House of Israel, to do it for them." The unction from the Holy One has in it more power than the inspiration of genius; but that this unction is to be enjoyed either by the people or the preacher, without prayer, we have yet to learn. Perhaps a greater array of ministerial endowment was enjoyed by no preacher than the Apostle Paul; but however this may be, no preacher evinced greater solicitude to enjoy the prayers of Christians, and no preacher was more successful in winning souls to Christ. He came behind none of the Apostles in labour, nor did any exceed him in usefulness. Where it possible to give richer evidence of the design of God to honour prayer, we might appeal to the mysterious example of the Son of God, so often engaged in this exercise.

He hushed the storm, and rebuked the ridgy waves of Genneserat into a plain. He touched the instinct of its fishes, and they became obedient to his silent wish. The chronic and incurable diseases of afflicted humanity yielded to his mandate;

and the demons of despair, rage, and malice, left the usurped habitation at his bidding.

He announced the resurrection of our race, and declared its reality shall become a fact by something easier than the touch of his finger,—the utterance of his voice—the grandeur of the conception overpowers us. "All that are in the graves shall hear the voice of the Son of Man, and shall come forth." Multitudes without number, energized at his instance, shall at the waving of his rod, take station on his left hand throbbing with the anguish of unutterable despair; or on the right, glowing in glory like his own. Such efforts of power, of judgment, and of kindness, at once awe and assure us. Such potential representations of resurrection and judgment, impress us with the idea of infinite resource. How mysterious, then, the condescension of him in whom lodges energies so immense: he bows in the wilderness, on the mountain top, and in the Garden of Gethsemane, to pray. The weight of such an example might compel the most devout to utter supplication; induce the devout to luxuriate in the exercise; and teach all that heaven's highest sanction is given to prayer.

Devotion is the spring of spiritual expectation: "My voice thou shalt hear in the morning, O Lord, in the morning I will direct my prayer and look up." Some people merely say their prayers, and think them meritorious; one divinely taught, places no value on them, as Saul; he regards them as an appointed medium of communication with God, as an instrument of procuring favours from him, the conductor down which streams the celestial fluid. To it in this light he attaches immense importance. To love it is no quietus of conscience, but a means of prevailing with God. Man lives on the future; fancy may weave in the colours of the rainbow, but fancy after all is an ignis fatuus, and often conducts its victim into a swamp. The future is all unknown, pregnant with uncertainty, and well it is to have our hand in his, who guides the beautiful vicissitude. Imagination may paint the future in tragic hues: dark, vague, long, and yet who can tell what shall be. It may be sun-shine, or full of clouds; it may be sickle as a peevish April day; or unrelieved as the night which wrapt Egypt in gloom. Yes, as far as we can know, we are racked on the problem of chances. But there is an eye which scans the future to a solitary hair; all is system to him, nothing can occur by surprise. And what is prayer? An appeal to him who is Lord of that future domain. "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, make your requests known unto God, and the peace of God which passeth all understanding, shall keep your heart and mind through Christ Jesus."

Lord I have received this world even in which thou hast set me; I have tried how this and that thing will fit my spirit, and the design of my creator, and can find nothing on which to rest, for nothing here doth itself rest; but such things as please me for a while, in some degree, vanish and flash as shadows from before me. Lo, I come to thee, the Eternal Being, the Spring of Life, the Centre of Rest, the Stay of the Creation, the Fulness of all things, I join myself to thee, with thee I will lead all my life, and spend my days. I am to dwell with thee for ever, expecting when my little time is over to be taken up into thine own Eternity." Can we better conclude these few remarks on the spirit of devotion, than in the language of Jer. Taylor: "Prayer is the peace of our spirit, the stillness of our thought; the evenness of recollection, the seat of meditation; the rest of our cares, and the calm of our tempest. It pleases God and supplies all our needs; but prayer which can do this much for us, can do nothing at all without holiness, for God heareth not sinners, but if any man be a worshipper of God, and doeth well, him he heareth."

Peterboro,' June, 1851.

#### THE FELLOWSHIP;

*The Substance of an Address to the Tabernacle Baptist Church, Detroit, on the Lord's Day Morning, January 12, 1851, on the Scriptural Rule of Maintaining the Revenue of the Church.*

BY JAMES INGLIS.

In accomplishing the Lord's work in this world, the church of course has need of material as well as spiritual resources. I say, of course, from the fact that the Lord has been pleased to use such an agency in the accomplishing of his works. He might have employed a supernatural agency for the propagation of the gospel. He might have written it in characters of fire in the heavens, or heralded it by the tongue of the thunder storm. He might then have removed believers from the sphere of ordinary wants and wickedness—or he might have guarded them by the immediate ministry of angels—and fed them in deep solitudes with bread from heaven. But in infinite wisdom He has determined otherwise. When the three favored disciples were upon the Mount of Transfiguration, they said "It is good for us to be here," and purposed building tabernacles where their heavenly guests might be entertained—but He who was wiser, thought it better that they should go down to battle with the ordinary trials and necessities of life. He had earnest work for them to do amongst men. He led them down and said, "go preach the gospel to every creature." He left them to be sustained by the common

means of life, and to find a watch-care, not in angel ministry, but in the sympathy and affection of the brotherhood. They are warmed, and clothed, and fed as ordinary mortals.

In short, though the church's aim is spiritual, and her work respects the souls of men, she must have temporal or pecuniary resources, in order to its accomplishment. These resources are to be furnished by the ordinary toil and industry of its members. They are individually charged to provide for their own, and especially for them of their own households, as it is written as plainly in God's word as in his providence, "he that will not work must not eat." There is just this great difference between the man of the world and the christian; bodily wants are with the former, objects to which he devotes himself—with the latter, they are necessities to which he stoops. The former labors for the meat that perishes, and his concern terminates there. The latter labours to support a natural life, but it is that he may live to Him that died for us and rose again. But it is only true that the natural life of believers at large, being sustained by natural means, they must apply themselves to toil and industry like other men. The church collectively, needs pecuniary resources. For it frequently requires the services of individual members for its edification and government, and for the publication of the gospel. When a person is thus summoned from his private calling, to do the work of the congregation, his bodily necessities remain the same as they were before, and there are no supernatural supplies for them—here is one object for which the church needs a common fund, "For even so hath the Lord ordained, that they who preach the gospel should live of the gospel, and the labourer is worthy of his hire." The gospel doctrine is not that there is a favoured class who, in virtue of certain official or ceremonial claims are to be sustained at their ease and in affluence; but it is a matter of common justice that if a church withdraws a man from the prosecution of an ordinary calling to do a public work, then must his support be undertaken by the body. This holds good not only of a pastor or evangelist, but of a deacon or messenger, or any other member who is called to a public service, to the neglect of his private business.

But this is not all. The church is Christ's agent for doing good in the world. Her work may be best learned by looking to the life of Him whose "body and representative she is." His great object was to save sinners. But while he pressed on to this subject, he went about continually doing good. Accordingly he has left it obligatory on his people, to do good unto all men as they have opportunity, and especially to those who are of the household of faith. And it

is declared that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." We cannot wonder that the support and relief of the poor and afflicted, should occupy such prominence among the obligations of the church, for even on rational grounds, it may be asked, "If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in that man." Besides, what sacredness does the Lord throw around the privilege of doing good, when he assures us, that he will acknowledge the most trifling kindness done to his disciples as done to himself. The support of the poor is a common charge of christians, and is to be secured by the collective resources.

The church, then, needs pecuniary resources, first for the great work of promoting the spiritual interests of the body, and propagating the gospel; and secondly, for doing good generally, and in particular for the relief of the poor saints. It accordingly has a treasury and a class of office-bearers, who are to take charge of its resources, and attend to their disbursement. The question to which your attention is now particularly directed is, How is the treasury to be replenished? Have we any direction as to the manner in which funds are to be collected—as to the proportion in which they are to be contributed, or are these questions left to the discretion of individuals and societies?

These may seem unimportant questions to be discussed in this place, and at this time, yet I am persuaded that few things have proved more corrupting to the churches or more destructive of their religious influence, than mistakes on these very points. You may see the proofs of this everywhere; whether you look at the overgrown hierarchies of the old world, grasping the wealth of empires—or to voluntary societies rearing luxurious meeting-houses, where places are sold to the highest bidder, and in support of which money is extorted from carnal men by carnal appliances. To how great an extent have the energies of such societies been directed to sustain ostentatious meeting-houses, a popular minister and an accomplished musician—while the funds necessary to send the gospel abroad, have been left to be wrung out of the people by a kind of agency, that has made the very name of Christian benevolence offensive, and while the poor saints are left to the casual alms of the benevolent. However lamentable it may be, it is not surprising that in such a state of things, societies of human origin should rise up and compare themselves with the professing churches of "Him, who though he was rich, for our sakes became poor." Again, to what littleness, I had almost said buffoonery, have not

such bodies condescended to collect money for avowedly religious purposes. How much do embarrassment and perplexity about debt, hamper the energies and impair the credit of churches, that profess to believe that God has said "owe no man anything, but to love one another." And to what a lamentable extent have love and zeal thereby been extinguished in the hearts of professing Christians.

But, without dwelling upon the evil and imperfection of human devices, let us return to seek direction of the word of God. Have we any law upon the subject? The fact that a class of office-bearers are divinely appointed in the church, to take charge of its funds, might lead us to expect that the collection of the funds would not be left entirely at large. Accordingly we find scattered throughout the Acts of the Apostles, and the Apostolic Epistles, hints and allusions which intimate to us, that the collection of such funds was an established arrangement amongst the first Christians. Wherever a church was instituted, it would appear that this was provided for on a regular and well understood plan. The first trace of this is found in the account that is given us, of the established order amongst the thousands who embraced the truth, on Peter's publication of it on the day of Pentecost. Amongst the stated observances there enumerated, is "the fellowship." In common with other particulars in the enumeration, this expression has been obscured by the departure of the churches from primitive simplicity. We have formerly had occasion to examine the passage somewhat minutely, and shall now only say that the grammatical construction and rational connection of the passage, alike forbid us to understand it as expressing their fraternal communion. That is implied in all their associated acts—and the use of the definite article in the Greek, though omitted by the translators, indicates its specific and appropriated sense. It is not the Apostle's doctrines and fellowship; but "the Apostle's doctrine, and the fellowship;" and "so expresses their constant contributions towards the support of the Apostles, as ministers of the word, and of the poor members of the church."\* The same word occurs in Romans xv. 26, where it is translated "contribution;" in 2 Cor. ix. 13, where it is translated "distribution;" and in Heb. xiii. 16, where it is rendered "to communicate." From the connections in which it stands in these passages, there is no room for doubt that it was the word appropriated to their contributions or collections towards the common fund of the church to be used for the above mentioned purposes.

From these incidental allusions to it, we may gather, first, that the duty of such contributions was generally recognized; second, that it was a duty which had a

\* See Gill's commentary on the passage.

place amongst their stated observances; and lastly, that it was a voluntary contribution by each according to his ability. I might add the remark, that there is no allusion to any other mode of collecting funds for church purposes. The extraordinary contributions made in the extraordinary circumstances of the church at Jerusalem, were singular only in the amount contributed. For if those who had possessions, sold them and poured the price into the treasury, it was still a voluntary offering, as appears from the rebuke which Peter addressed to Ananias, "while it remained was it not thine own, and after it was sold was it not in thine own power?" Neither then, nor at any other time, did a community of property, or any stated exaction, become the law of the Christian church. The treasury was replenished by voluntary contributions, in which liberality is mentioned as praiseworthy and well-pleasing to God. This was in harmony with the genius of a dispensation under which the law is written in the heart. The exaction of tithes and stated taxes belonged rather to a formal dispensation, whose observance was in the letter.

It may be asked then, is this the whole law of the New Testament? And we answer, no! While the amount is thrown back upon the enlarged and liberal spirit of the man whose heart is warmed by the love of that God whose goodness is over all, and upon the fidelity of the man who is not his own but is bought with a price—divine wisdom has provided for the regular and systematic operation of christian principle by giving us precise directions as to the time, the occasion, and proportion in which the stated contribution is to be made. We have it expressly enjoined upon christians, that they should not neglect the stated assemblies of the church, and we gather from the Acts of the Apostles that the time of such stated assemblies was on the first day of the week. It is true, that we cannot quote a great number of passages in support of this assertion. When we look for evidence of merely human practice, in the writings of a merely human historian, we may require numerous quotations to give certainty. But when we search an inspired record, for evidence of the practice of men under the infallible guidance of the Spirit of God, one instance is as good as a thousand. We do not demand that God should speak oftener than once, to give us assurance of a truth. Hence the confidence with which all Christendom relies upon the solitary example of the church at Troas as establishing the duty of assembling for public worship on the Lord's day. It is not for me to explain how they set aside the avowed object of such a meeting "to break bread." The two facts that "the fellowship," or collection, was one of those stated observances, and that the Lord's day was the

time of their stated assembling, will prepare you for the directions which I now quote from Paul's epistle to the Corinthians, as constituting the express law of the Lord Jesus on the point now before us—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Regarding the application of this passage to our present purpose, let me remark in the first place, that the apostle is speaking concerning the *public* contribution, and gives his directions with the avowed object of avoiding hurried collections after his arrival, and then it will be evident that the directions cannot be fulfilled by each privately laying aside a portion of his income to be used for charitable purposes. Doddridge accordingly translates and paraphrases the passage—"let every one of you lay something by in proportion to the degree in which he had been prospered—and let him bring it with him to the place where you meet for public worship, treasuring it up in the common stock." Mac-knight translates it "let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury." In addition to these, it may at least be a matter of interest to you, to learn the testimony of ecclesiastical history as to the general practice of the early churches.

Neander, without entering formally into any inquiry as to the mode in which the treasury was replenished, makes several incidental allusions to the practice of the churches in the first ages, which shew that they were strictly in accordance with the apostolic directions, as above interpreted. In his "History of the christian religion and church during the three first centuries," when describing the brotherly love of the early christians, he says: "The care of providing for the support and maintenance of the stranger, the poor and the sick, of the old men, widows and orphans, and of those who were imprisoned for faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the times of assembling for divine service, were established." Again in the same work, speaking of the relation of presbyters to the church, he says: "From the church fund, which was formed by voluntary contributions of every member of the church, at every Sunday service, or as in the north African church, on the first Sunday of every month, a part was used for the spiritual order."

Such was the simple but yet efficient order of the churches, until the usurpation of the clergy on the one hand, and the policy of the Roman emperors on the other,

subverted the rights of the people, and changed the organization of the church into a corrupt and pliant tool of the government. Then the wealth of the world was poured into its coffers, until, according to Plancke, "The clergy in the several provinces, under the colour of the church, held in their possession one-tenth part of the entire property of the empire."

Those who are tied down in their action by the canons, decrees and acts of ecclesiastical legislatures, or by the arbitrary dictates of sectarian usage, may investigate such a subject as a matter of mere curious criticism, or historical research; and having ascertained the import of such a passage as that before us, or the practice of the first churches in accordance with such directions, they must leave it there as a thing that does not practically concern themselves. But if we are sincere in our professed submission to Christ as our head and to his revealed will as our rule, the ultimate object of our inquiry is, not "what did the apostles direct, and the first christians practice?" but "what does the Lord require us to do?" as intimated in these directions or that practice. And in answer to this inquiry, I believe we have it plainly and definitely laid down: 1st. That the funds of the church are to be derived from the voluntary contributions of the lovers of Christ and his cause. There is not a hint in the scriptures of obtaining money for the service of Christ from worldly men, on any pretext. On the contrary, it is presented as one of the peculiar duties and privileges of discipleship to contribute. And the motives by which giving is encouraged or enforced, are such as could be addressed only to christians. Love to him who, though he was rich, for our sakes became poor—love to the brethren—and the remembrance that with such sacrifice God is well pleased, are the arguments by which they were admonished to give, "not grudgingly or of necessity, but every man according as he purposed in his heart, for God loveth a cheerful giver." The christian of all ages must consider that he is not his own, but bought with a price: that all he has, as well as all that he is to have, is the Lord's; and that he is but a steward, who must render an account.

2. The time and manner of giving is prescribed. It is not left to any time or occasion when our feelings may be moved by a special appeal, or some incidental impulse. It is made a regular duty, in the punctual observance of which, we may rest assured, Christ's cause will be best served, and our own welfare best promoted. "On the first day of the week let every one of you lay somewhat by itself, putting it into the treasury." False and formal religion delights in the observance of days and months, and times and years; and separates its claims as much as possible from the ordinary and

every day course of life. The gospel which pervades the heart with its influence, pervades the life with its claims. The regulation which brings this duty into the punctual observances of every week, is in harmony with this distinction. Habit, not impulse, is the mode in which it accomplishes its aims. The occasion selected for the discharge of the duty is an instance of the manner in which the gospel brings everything within the operation of holy principle. False and formal religion makes its service something altogether aside from our every day concerns. The gospel spreads its service over the whole life, and says, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thus our contribution to the temporalities of the church, takes its place amongst our religious worship; and as an expression of love to Christ and his cause, it is associated with our praises, with our commemoration of his death, and our celebration of his resurrection. The argument suits well with the character and destiny of the church as a body, composed not of the affluent and powerful, who might on any exigency command large resources for the execution of its purposes, but of those who could only accumulate a sufficient fund by a combination of many small contributions, and accomplish a great work by a persevering application of limited means, and a progress extending through a long period of time. Had the church, preserving its spirituality and simplicity, held by this simple ordinance of Christ, extending its labours and resources together, it would have built no splendid cathedrals—it would have had no princely bishops—it would never have dazzled the world by its magnificence, nor controuled the world by its wealth—but without exaction or distress it would never have left the poor saints to go to an alms' house; and it would not have needed to go a begging for the means of sending the glad tidings to the utmost corner of the earth. How speedily did the churches in Macedonia and Achaia become more than self-sustaining! and even in a great trial of affliction, the abundance of their joy and extreme poverty, superabounded to the riches of their liberality. Were our churches throughout this land now under the influence of the same love, walking by the same rule, their revenue would, in a year, leave all their past efforts far out of view.

As the tendency of the Gospel is to propagate itself by changing every hearer into a herald, so would its propagation be constantly furnishing the means of a wider extension, were these directions to become the law of every church that was instituted. For a more detailed and impressive view of the advantages of this systematic benevolence, let me refer you to the prize essays on that subject published by the American Tract Society—a little volume which I should rejoice to see in the hands of every

member of the church—though the views of the writers do not on all points coincide with our own.

3. We have a rule also for the proportion in which each is to contribute—it is "as he may have been prospered." Under the Jewish Hierarchy the compulsory payments of the people to the support of religion, formed a very large per centage of their incomes; and over and above these we find one of them boasting that he gave half his goods to feed the poor. Under the gospel dispensation, as we have already remarked, there are no fixed and imperative demands in the form of tithes or taxes—not because our obligations are diminished, but because believers now are placed under a new law—the law of love, which by its spontaneous action lays all that a man has—property, time, talents, life itself, a free-will offering upon the altar of God. The only question regarding any of them is, "how will He, whose steward I am, have me apply them?" Under such a dispensation exigences may arise where those who have possessions may bring all into the common stock, just as exigences may arise in which they must make life a sacrifice for truth. But in the ordinary circumstances of the church the direction given is, that on the first day of the week, they should each make a contribution according as they have prospered. This implies that every one should make a weekly review of his circumstances and the claims of the cause, and then according to their circumstances for the time being, he should contribute. Such a review of his own circumstances is necessary in order that he may not give less than God in his providence points out to be his duty, and that he may not give more than justice between a man and man warrants him in bestowing. A review of the claims of the cause for the time being, is also necessary—not only that these claims may be met—but also that in meeting them there may be an equality, and not that one may be eased while others are burdened.

No exact proportion of income is stated, because that would interfere with the healthy operation and expansion of the law of love. It would also have been unequal in its effects. For had the law required, for example, a tithe of our incomes, the poor would have been oppressed by a payment which might diminish their supply of common necessaries, while the affluent would have been left to the unrestrained indulgences of avarice or extravagance. It is left to every man, as the Lord's steward, to give as the Lord hath prospered him, and all, rich and poor, enjoy an equal privilege and satisfaction. The large contributor makes no ostentatious display—the small contributor, if he gives according to this rule, is not put to shame. "Knowing that if there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

We need not dwell upon the divine wis-

dom in the simplicity of this system. Its advantages to the individual and to the cause, are equally apparent. The influence of such a review of our affairs in the sight of God, will in itself be of great moment. Worldliness will be summarily checked—rash expenditure and speculation will be at once arrested. There can scarcely be such a thing as a conscientious man perplexed by pecuniary obligations under such a regulation. Brief as our experience as a church is, we have already seen several instances in which, not to speak of embarrassments from other sources, the fulfilment of pledges given to the church has proved burdensome to those who have been visited with sickness or other unforeseen reverse. Henceforth that cannot occur amongst us. The cause will gain not only in the amount contributed, but also, by the spirit in which it is given. In the ordinary modes of raising money for pious and benevolent purposes, there is a heavy tax in one form or another—and a continual outcry is kept up which appeals to unworthy feelings, and chills all our best sympathies for a good cause. If there was a return to the primitive spirit and system there would not only be a vast increase of means, but there would be a manifestation of zeal and alacrity which would give energy to all our movements. The ministry of this public service would not only supply the wants of the saints, but would abound in many thanksgivings to God.

NOTE.—A number of historical proofs of the practice of the churches in the first age, are omitted as being unnecessary to establish the point; and a number of practical remarks are omitted as being forcibly exhibited in the little volume of prize essays, recommended to a careful perusal. It may be proper to state that since we have conformed our practice to this regulation, the experience of three months confirms us in our confidence in the wisdom of the arrangement. As is stated in the address, there remained to be paid arrears of old subscriptions, which doubtless have interfered with the amount of present contributions. Still if we had been a chapel of our own, what has been collected would not only have met all our own expenses liberally, but would have left a considerable sum to aid in Bible and Missionary operations. The fact that a church, composed of eighty individuals, for the most part destitute of property in any shape, have been able by public collections on the Lord's day, to defray the rent and other expenses of our meetings, in themselves nearly equal to the support of a pastor in ordinary circumstances; to provide for the poor and sustain a pastor without extraneous aid, may call the attention of the churches to the plan by which it has been effected. Although, if it is a Divine institution, the expediency of it is not to be the ground of its adoption.



## UNFULFILLED PROPHECY—No. II.

## THE PRESENT DISPENSATION.

There is little or no dispute among Christians as to the fact, that there is to be a Millennium, or thousand years triumph of the church on the earth. But there are some points, in regard to the Millennium, about which Christians differ very greatly. We desire, by the blessing of God, to be of service in conducting candid minds to a true and scriptural decision upon a subject, so interesting to all disciples; and so important in its bearings upon our present position and duties, and upon our future prospects. In doing this, it is necessary, first of all, to consider the nature and issue of the present dispensation; for mistaken views of this subject must necessarily lead to erroneous conceptions of the kingdom that is to follow. Let us bring to this inquiry minds that are willing to be guided by the *Word of God alone*.

The prevailing belief of the present day is, that the whole world is to be gradually evangelized; that the gospel, though subject to partial and temporary "eclipses," is gradually to spread itself, through the agency of religious societies, and is to extend its conquest until it embraces the whole habitable globe; and that, thus "The kingdom of righteousness, peace, and joy in the Holy Ghost" is to be set up. Is this opinion the correct and scriptural one? Is the history of this world to be one of progressive religion and holiness, and, consequently, of increasing enjoyment of the Divine favour, till a universally holy and blessed state of things shall exist in the whole world?

In answering this question, let us advert to the object which the preaching of the gospel is intended to effect in the present dispensation. In the following passages our Lord accompanies the command to preach the gospel to all nations, with an explanation of the end for which it was intended.

And this gospel of the kingdom shall be preached in all the world for a witness. Matthew xxiv. 14, compare Luke xxiv. 47, 49, and Acts i. 8. "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

From these passages it is clear that the end of the preached gospel, in our dispensation, is not to convert the world, but to be a witness to all nations, and so save them that believe. It is employed by God, to take out of the Gentiles a people for his name; but, to all nations, it is never to be anything more than a witness and testimony.

Let us now turn to some passages of Scripture, which trace the whole course of dispensation from its rise to its close, and we will find that they correspond strictly with the passages already quoted.

Take for example the parable of the wheat and the tares. Matt. xiii. 24-30, 36-43.

This parable embraces the whole period from Christ's personal ministry on earth, to his personal coming the second time. Between these two limits there is no trace of a Millennium. The dispensation is a mixture of good and evil, from the very first down to the very end. There is no re-sowing the field, no pulling up the tares, no conversion of the world. The character of the whole dispensation is one of mingled good and evil; the children of the wicked one are to continue down to the second advent, and at the very time of our Lord's coming, the world is to be in a state of false peace and security. In the Millennium, all are to know the Lord, and in every place men are to offer a pure offering. But the growing of the wheat and tares together precludes the possibility of this peculiar and blessed state of things having its place in the present age.

But after and beyond this dispensation, when "all things that offend" are gathered out of Christ's kingdom, and cast into the fire, then the evil terminates, and the reign of unmixed good begins; "then shall the righteous shine forth as the sun, in the kingdom of the Father."

The second psalm is also prophetic of the present dispensation. The beginning of it is applied, by the apostles, to the conspiracy of "Herod and Pontius Pilate, with the Gentiles and the people of Israel," against the Holy Child Jesus. And it extends to the time when Christ shall take his kingdom, and destroy the wicked. Between these points there is an unsubdued opposition on the part of the Gentile people and the Jewish nation, against the Lord and his Anointed. There is no Millennium here; but the present dispensation closes with exterminating judgment upon the wicked.

The only other passage to which we shall at present refer, is 2 Thess. ii. 1, 10. Here the Apostle tells us that a apostasy or falling away, is to precede our Lord's coming, and our gathering together unto him. He tells us, too, that this apostasy, this mystery of iniquity did already work in his day; and that it is to continue down to the time of Christ's coming, when it is to be consumed "with the spirit of his mouth" and destroyed "with the brightness of his coming."

These are not isolated proofs, all scripture breathes the same strain. We are now prepared to ask, what evidence is there in the word of God that Antichrist is to be destroyed and that the world is to be evangelized during the present dispensation. Supposing that the Millennium had been to occur between the first and second advents of our Lord, would not its omission in these prophecies, be like the omission of Christ crucified in a history of redemption? How shall we account for the omission of the most glorious and important fact in the whole history? And not only is there no millen-

nium in the scripture accounts of this age, but every thing is the very reverse. We read of wars and rumours of wars, of famines, pestilences and earthquakes, of persecutions, offences, stumblings and deceivings, of Antichrist in the very zenith of its power; and all this down to the very time of the end.

The church, during the whole of this dispensation, is like "the lily among thorns," in a state of humiliation, suffering, and oppression. There is nothing but fasting and mourning, longing and waiting for the coming of the Lord. But out of this night of weeping cometh the morning of joy. That brightness of our Lord's coming, which is to destroy the wicked one, will bring deliverance, and triumph, and everlasting joy to the children of the kingdom.

Break, sacred morning, through the sky,

Bring that delightful, dreadful day.

Cut short the hours, dear Lord, and come,

Thy lingering wheels how long they stay!"

Such, brethren, is our path through this earth—it is along the dolorous way, through Calvary to the kingdom. We pass through communion with Christ in his persecutions, suffering and sorrows, to communion with him in his glory, triumph and joy. Where there is no cross, there is no crown! Let us gladly follow the captain of our salvation, not encouraged by any false and flattering prospects, but strengthened by the promise, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

It may be asked, how do these views affect the cause of missions? Their tendency is truly quickening and reviving. Looking upon this world as a dying, perishing thing, and looking for and hastening unto the coming of our Lord, we are led to labour and pray, more earnestly than ever, for the spread of the gospel; and, in view of the wrath that is coming upon the ungodly, we point to the cross, as a guilty world's only hope, and cry to every sinner, believe on the Lord Jesus Christ, and thou shalt be saved.

## The Christian Observer.

TORONTO, JULY, 1851.

## WHAT IS A PRIEST?

The extravagant claims of the Popish priesthood, are not understood among Protestants, disposed, as they frequently are, to yield to their own ministers a superstitious reverence, most inconsistent with the spirit of the Gospel. We cannot too strongly enforce the admonition of Paul, regarding the elders of the church "esteem them very highly for their work's sake." But this is something very different from the feeling which, without regard to character or labour, the truth they preach, the cause they serve, the spirit they exhibit, prostrates the

soul before a certain mysterious official sanctity. The truth is, that the depraved heart of man craves the interposition of a man, of like passions with ourselves, between it and God; and while much may justly be said of the ambitious pretensions of the clergy, it should never be forgotten, that there are two parties to such a perversion of God's ordinances; and the slavish spirit of the laity should not be spared. The people are as willing to confer, as ministers are to assume priestly prerogatives. It is not only amongst Puseyite bishops, archdeacons, and rectors, that the abuse is to be watched against—the Reverends of every sect are in danger, if not by their own assumption, by the mistaken reverence of the people, of being elevated to the place of mediators, between God and man. Even when a simple-hearted and humble minister of Christ strives against it, he will scarcely hinder the people from investing him with a mysterious and peculiar grace and sanctity.

But to return to the Popish priesthood, where the thing is full fledged and mature; all our readers are aware of the extraordinary influence which these dispensers of absolution wield over their blinded dupes; yet it would scarcely be expected that any of them would have the effrontery to present such unblushing and impious pretensions as the following, in the midst of an enlightened community, and in the nineteenth century. Mr. Cramp, in his *Text Book of Popery*, says:

"The awful majesty of the priest may well appal the penitent. He is to him as Christ, as God; he holds the keys of heaven and hell; he may bind or loose; remit or retain sin. With such pretensions and authority, it is not to be wondered at, that they obtain absolute sway. These are they that creep into houses, and lead captive silly women and foolish men. The enthralled Catholic will do any thing, go any where, submit to any privation or suffering, that his ghostly father may choose to enjoin; and he believes in his simplicity, that when the words, 'I absolve thee,' are uttered, his sins are all forgiven."

It might be thought by some that this was the highly coloured representation of a controversialist, or at least that this is the popery of the dark ages, or of the most benighted catholic countries of Europe. Read the following, which we translate from a French journal published in protestant America, a Journal devoted to the interests of priesthood, and then say whether the pretensions are exaggerated. It is entitled "*Qu'est ce qu'un pretre?*"

"A priest is a man selected by God out of thousands, to be a mediator between God and man; a man appointed to be the representative of Jesus Christ on earth, to declare the gospel and law of God to every creature, even the mightiest. The priest is placed in the midst of human society to represent that eternal principle which binds man to his Maker, and men to one another, for the common welfare."

"His influence has no other aim than the virtue and true peace of all classes. The deity is reflected in his person, and his presence carries a mysteri-

ous and overpowering impression to every heart; virtue in its loveliness smiles at the sight of him; the boldest vice shrinks back and trembles before him. The unfortunate looks to him for aid. The dying man stretches out his arms to him, and feels new confidence with the priest at his side. "In death let me rest my head on the bosom of a priest," said C. Nodier, who died in 1844. The priest teaches the young man to conquer the passions of youth, to reverence the author of his being, to provide for his widow and to shew all that endangers his soul. The priest unfolds to the maiden the lofty principles of modesty, chastity, and piety; and thus secures her future happiness, and the honor of her family. That so great and noble as the office of the priest! He unveils to mankind the magnificent exhibition of the truths of the catholic religion, as the one and only basis of domestic happiness; shews a man in his lawful wife an angel of consolation to whom he owes respect and an inviolable fidelity. The priest haunts, like a spirit of remorse, the irreligious and uncharitable. The robber lays down his plunder at his feet, and illgotten gain is restored to its owners. The parent, by his advice, dismisses from the society of his family, the irreligious and unprincipled. In short, the priest is the true friend, and the trustworthy keeper of the conscience. We close by saying that the priest receives the infant to regenerate the soul in the sacred rite of baptism, make it a child of God and an heir of heaven; through life he constrains the man to walk in the path that leads to heaven; and at death receives his latest sigh; still farther he ascends the altar, and supplicates God, thrice holy, to open the gates of heaven to the departed, and to that end offers on his behalf the most holy, solemn and sacred of sacrifices—the holy mass. "Such is the priest."

And such, we add, is poor human nature.

## Canadian.

We have just returned on the very eve of going to press, from a journey to the West; and find some matters demanding our attention, which we are compelled to lay aside till our next issue. Correspondents will understand this.

We find that the Clergy Reserve question is again under discussion in Parliament. Mr. Price has once more brought the subject before the house, by moving "That an humble address be presented to her most gracious Majesty, thanking her Majesty for the gracious manner in which she has been pleased to receive the address of the house of last session, on the subject of the Clergy Reserves, &c." The Hon. Commissioner of Crown Lands introduced his resolution with a speech of some length. The speech of the hon. gentleman contains much that is sound in principle and irrefragable in argument; and it is matter of regret that its value should be impaired, and its symmetry marred by his advocacy of the rights of present incumbents. On this point Mr. Price is more obsequious to the would-be dominant sects, than her Majesty's Colonial Secretary. Earl Grey, in his recent despatch, refers to existing interests; but Mr. Price endorses the absurd claim that they are rights. Rights, indeed! This is a new principle in ethics. Because men have been placed in a false position, therefore they ought to be retained there! Because they have unjustly been made the participants of state plunder, therefore the injustice ought to be stereotyped! Had the hon. gentleman contended that the sects who have for years been

permitted to put their hands into the State purse, should now be compelled to reimburse "their ill-gotten gains," his stand would have been more consistent, as he would, at least, have been in harmony with himself; as it is, he is at war with himself, as well as with his constituency. If present incumbents have rights on this subject, so may their successors have rights; and the strenuous endeavour put forth by the people of the Province, to deprive these men of their rights is premeditated robbery. All agitation on this subject should cease; and the present incumbents who have rights, and future incumbents who may have, and hold them by an equally valid title, should be left in the undisturbed possession of their rights. But what is Mr. Price's great argument for continuing to pay the stipends of certain ministers out of the public purse? Here it is. The hon. gentleman said:—

"There were men—missionaries of churches—who received certain stipends from the State, and he would not turn them backwards on the world. These persons had come from England, with their families, on the faith of the government pledge, and it would be cruel and unjust now to turn them on the wide world, unfitted and unprepared for any other pursuit. He would not be a party to deprive this class of persons of their life-interests in these reserves."

We know not what the churches to which the stipendiaries referred to may think of such a statement as the above; but had it referred to the denomination with which we are connected, we should have regarded it as something approaching toward a slander. What! can it be true that clergymen of a sect, claiming to possess nearly all the talent, and respectability, and piety, and wealth in the province, should after all have no other shield from the tender mercies of the wide world; nay from the humbling condition of beggary, than State pay!! If Mr. Price, has presented a true picture above, what a comment is it upon the spirituality and benevolence of those boasting sects to which he refers. We shall be astonished if the organs of those churches do not repudiate such advocacy. Of the feelings and views of the mass of the people in reference to the "rights" of present incumbents, we have only room to give the following facts, presented during the debate by Mr. H. Sherwood. He said:—

"He was familiar with the views of the public papers on this subject, with the tone of petitions that had been presented, and with the opinions of persons as exposed in private conversation; and he had found but one opinion, which was that Mr. Price made a mistake in reserving any rights to present incumbents, who had no right to them whatsoever."

The following resolutions were passed by the Western Association, June 7, 1851:—

*Resolved*—That the *Christian Observer*, being the only Baptist paper now in Canada, and being conducted with much ability, we recommend to the churches we represent, to give it their hearty support, and do what they can to promote its more extensive circulation.

*Resolved*—That we make the American Bible Union the channel through which we will devote our contributions towards the dissemination of the word of God, and recommend the society to the cordial support, and its agent (Elder Fulton) to the confidence and sympathy of the churches within our bounds.

## "LE SEMEUR CANADIEN."

We have been much interested in this Semi-monthly visitor, and have carefully noticed the course of its Editor. Our readers will not complain if we bestow upon it something more than a passing complimentary notice. It may be necessary to explain that "the Sower" a name well chosen, is published at Napierville, C.E., in the French language, by Mr. N. Cyr, whose connection with the Grande Ligne Mission is generally known. Amongst other considerations, we welcome this Journal as a striking indication of the extraordinary progress of that noble mission. What progress it indicates, we may learn from our own struggles to establish an organ.

The commencement of a truly religious paper for the special use of our fellow subjects in Canada East, is on every account an event of importance; and although the sheet before us is not externally imposing, we may soon have occasion to exclaim on looking at its results "behold how great a fire a little spark kindles."

On the return of Brother Cyr from Europe, to assume the office he holds, many lovers of souls were impressed with the conviction that a career of distinguished usefulness lay before him. We have had this in view, and have endeavoured to obtain from his paper a more intimate knowledge of the man—his spirit, talents, and acquirements. It is sufficient to say that all our hopes regarding him have been confirmed. And now we cannot better introduce him to our readers than by placing before them a translation of one of his editorials, selected, not because it is the best, but because it is the latest, and now lies before us.

## "DOCTRINE, TRUTH AND ETHICS."

"With pleasure we have noticed of late in the *Moniteur*, a translation of the little catechism of morals which is found at the close of Webster's spelling book; as well as the remarks in the introduction of that work; although we might not endorse them all, we perfectly agree with the writer regarding the mission of *Journalism*, which should be to train the people to virtue and morality, rather than to politics and science, in a word its chief object should be to make men better. We think with him also that the more important and simple doctrines only should be taught to the young, but we cannot admit that its morals is the essential point in a system of religion.

"But in the outset let us state what we understand by the terms *doctrine* and *morals*. It is the more necessary to do so, because people are easily satisfied with vague and indefinite ideas on the subject. By *doctrine*, in the christian system, we mean the truths taught by our Lord Jesus Christ, and his apostles. Such, for example, as the condemnation of men on account of sin, and the mercy of God which has provided for his salvation. By *morals* we understand those rules for the guidance of life which are found in the gospels and the epistles, or the duties which are dictated by a correct and truly enlightened conscience."

"If this definition is accurate, it will at once be perceived that doctrine ought to be placed in the foreground, since it is from it or rather from faith in it that morals derive their motive and origin. We cannot have morality in the christian sense, except in the cordial reception of these truths and their sanctifying influence; doctrine is the bough, morality the fruit which is gathered on it."

"Besides it is impossible to separate doctrine and duty; these two are the constituent parts of one whole. Show us faith in the doctrine of the

gospel, and we will shew you a holy life: where you have the vine you will have the fruit. The one cannot exist without the other; the one is the natural product of the other."

"If it be asked then, why, in a country where the truth is preached and consequently known at least in its general features by the mass of the population, there is not always a corresponding moral development we reply, that it arises from the want of a living faith in the truth. There is such a thing as a barren knowledge of the gospel; there is a dead as well as a living faith, and unhappily the latter is the more common."

"In order that the doctrines of the gospel may render men virtuous. They must be received into the heart as well as the head, and must strike their roots into the depths of our nature. But what do we find? men in general rest satisfied with a traditional faith, or with a superficial knowledge of the gospel if they draw at all from that divine fountain. Frequently they overlook altogether the book of books; they turn from it to engage in worthless observances, which are presented as the teachings of morality, while they are only its grave. Is it wonderful after this that there should be so much misery and sin amongst nominal christians?"

"We add that moral instruction, however pure and elevated, cannot by itself produce practical morality amongst a people; for, as we all know, what man wants is not so much a knowledge of his duty as the disposition to perform it. What he needs is a motive to operate on his will, and incline him to do the good which he knows; and that motive is furnished in faith upon the Son of God, faith in his atoning work and his Divine teaching. It is faith in the doctrines, or rather in the facts of the gospel, which, to use the figure already employed, gives sap and life to the branch, and makes it bring forth fruit."

We wish our brother great success in his interesting effort, and ask for him, not only the cordial sympathy, but the liberal support of the Christian public. *Le Semeur Canadien* is published at Napierville, C. E., on the second and fourth Thursday of each month, price three and nine pence. Parents would give an agreeable and healthy stimulus to the study of the French language in their families by subscribing for it, and at the same would forward a most deserving enterprise.

## FATHER BENNET.

There are few men better known to Baptists in Canada and the Western States than Alfred Bennet, and no man has been more universally loved wherever he is known. The use of the epithet "Father," as applied to aged ministers, often expresses nothing more than the fact of their age, but when we say *Father Bennet*, we mean it, and feel it. Thousands will feel his death a bereavement, and will weep when they think that they shall see his face no more; that face beaming with love, dignified, not merely by lofty thought, but by heavenly communion. We remember no man who looked so habitually as we might suppose Aaron to have looked when he came forth from converse with Him "who dwelt between the cherubim." He was not a great man according to the world's standard, but he was a prince according to the standard of that kingdom where the holiest and humblest is the greatest. It frequently happens that the man who inspires us with reverence, repels our affections, but he at once won our most profound respect and our most tender love. The most presumptuous sinner could not have been rude or trifling in his pre-

sence; the most timid child would have thrown its arms around his neck and kissed him. Unacquainted as we are with the particulars of his personal history, we may venture to say that he had enjoyed few advantages of the school or of systematic training. The grace of God and the ennobling influence of the Christian faith, elevated and enlarged, as well as purified his soul; and while his manners would have won respect at a court, his conversation would have won attention in the academy. He was the best example of what is styled, an uneducated ministry, we have ever met with. Uneducated! As if the college could ever do for a man what the closet and the sick chamber had done for him! As if Homer and Cicero could do for a four years student, what Isaiah and Paul had done for him in a life time! In the pulpit as in the parlour he spoke *by heart*, rather than *by book*; and if eloquence is to be estimated by the effect produced on an audience, Alfred Bennet was eloquent. We would not go out of our way to censure others, nor would we pay a compliment to him at their expense; but, in truth we say that he preached the gospel of the grace of God, as we have rarely heard an American preacher attempt it. In his heart was a pent-up flood of love, and he had but to speak and it burst forth. His ordinary discourses indicated that he comprehended with all saints, what was the length and breath, and height and depth, and that he knew the love of God which passeth knowledge; and they intimated that, in reaching that knowledge, he had sounded all the depths, and measured all the heights of Christian experience. To criticise the language or manner of prayer is usually offensive and impertinent, but we cannot help saying that we have never engaged in prayer with any Christian, whose utterance of the Spirit's intercession so completely carried the soul into the inner sanctuary. An old man, coming out of a crowded assembly on an occasion of unusual interest and solemnity, was overheard soliloquizing, while tears almost choked his utterance:—"I could have stood it all, if that old Alfred Bennet had not undertook to pray." The latter years of his life were devoted to the advocacy of Foreign Missions, and when Judson, and Comstock, and Dean, shall meet the Lord at his coming, bringing their sheaves with them, they will share the joy and the glory of the harvest with him who prayed without ceasing for them, and gathered around them the sympathies of the Christian community. He is gone, but we shall see him again, wearing the crown which the Lord the righteous Judge shall give to them that love his appearing.

## THE RACE OF MAN DESCENDED FROM A SINGLE PAIR.

In the introduction to an account of the religion of India, in the April number of the *Observer*, it was remarked "that the unity of the species, which has recently been brought into question, and learnedly discussed, might be definitively settled by a complete collection and comparison of the systems of idolatry and superstition, that have prevailed in the world. A more direct and conclusive argument may be derived from the universal adaptation of the gospel remedy to the universal malady of the

human soul. The multitude around the throne, "of all kindreds, and tongues, and peoples, and nations" have one heart and one tongue. On this subject a distinguished missionary observes:—

"Under the separate and combined influences of climate, cultivation, government, and a thousand contingencies, the body of man may have assumed forms, apparently so dissimilar, as to furnish some pretext for the wild and unsubstantial reveries of those, who have feigned that different original stocks have been planted on different and distant shores; and the mind of man subjected to influences not less varied, may have exhibited aspects alike calculated to perplex, though not confound the sober enquirer after truth. But, however complex the differences that have been accumulated in proof of the physical identity of man in all regions of the globe, the power of speedily assimilating the bodily frame in external appearance has been found nowhere to exist. Not so in the spirit world, here the proof of universal identity is inseparable from the power which can assimilate all minds; and, that power is Christianity, accompanied by the quickening energy of Divine grace. What can be more dissimilar than the mind of a blinded Hindu Idolater or Atheist, and the mind of an enlightened British Christian? the former swollen with errors the most monstrous, or reduced many degrees below the zero of ordinary unbelief; the latter replenished with the most ennobling truths. And yet have we not seen the former brought by the meditative power of Christianity, into a state of perfect homogeneity with the latter; and that too in all the most secret springs and depths of thought, and in all the loftiest soarings of faith!"

There is much of the force of this demon nation which can only be appreciated by a true Christian. There are few amongst us acquainted experimentally with the communion of saints, who have not enjoyed opportunities of knowing how readily the chords of fraternal sympathy answer in the bosoms of men the most diverse in kindred and clime. We have sat around the table of the Lord, with Europeans, Americans, Asiatics, and Africans; and the Redman of the western forest, the negro who had escaped the horrors of the middle passage, the grave China man who had but a little while laid aside the worship of idols; and, although with some of them we could not hold converse by the ordinary medium of words, it was evident to all that the broken loaf spake the same language to every heart, we were brethren of the same family: in Christ there was no difference; in Christ we were one. The demonstration then is most forcible where it is least needful; for the Christian has no need of proof "that in Adam all die." But even to the man who cannot appreciate this heavenly sympathy, there remains enough in the external aspect of Christianity in its application to men of all ages and countries, to arrest attention, if not to silence controversy on the point in question. And we claim at the hands of every rational and dispassionate man, an acknowledgement of the divine wisdom and celestial vigour of that truth, whose universal adaptation has been so abundantly proved. It is "the power of God and the wisdom of God unto salvation to every one that believes, to the Jew first, but also to the Greek." "It is the same in the temperate as in the torrid zone, the same in the torrid as in the frigid. Age does not affect the freshness of its bloom, soil does not affect its nature, climate does not modify its peculiar properties; amid the burning sands of Africa, amid the frost-bound solitudes of Greenland, amid the

wilderness of America, amid the fertile plains of India, it still shoots up and flourishes the same plant of renown, the same vine of the Lord's planting.

## Communications.

### RECOGNITION OF THE CHURCH IN JOHN STREET, HAMILTON.

JOHN STREET CHAPEL.  
Hamilton, June 11th, 1851.

At a council convened in John Street chapel, for the purpose of recognising the Brethren and Sisters meeting there as a Regular Baptist Church, after singing and prayer, the Rev. Joseph Clutton, of Dundas, was unanimously elected moderator, and Rev. William Hewson was appointed Clerk.

Delegates then presented themselves from the following churches, and the Council was composed of—

Rev. WILLIAM HEWSON, from *Beamsville*.  
Rev. T. L. DAVIDSON, and Brother J. EVANS, from *Brantford*.  
Rev. JOSEPH CLUTTON, from *Dundas*.  
Brother H. DEWITT, from *Drummondville*.  
Brother DAYFOOT, HAMILTON, and BRAINERD, and CURTIS, from *Hamilton*.  
Brother J. MOYLE, *Paris*.  
Rev. A. McDUGALL, *Rainham*.  
Rev. J. E. RYERSON, and Bro. THOMAS MORISON, *St. Catharines*.

Brother A. Hamilton, as the respondent for the brethren and sisters, was then called to give a statement of the history of their proceedings, &c., which he did, by reading the whole of the minutes of their meetings from the time of their dismission from the Park Street Church, answering all questions put to them by the council, and furnishing a copy of the articles of their faith, viz., A NEW TESTAMENT.

The council then retired to decide upon their course, in reference to the recognition, and to arrange the order of exercises. It was then

*Resolved*, That we do recognise the brethren and sisters, meeting for worship in John Street Chapel, as a Regular Baptist Church, in good standing in our denomination, by the name of the "Hamilton Regular Baptist Church."

*Resolved*, That the following be the order of exercises in the recognition of the Church. viz.:—

*Opening Services*.—Rev. T. L. Davidson;  
*Sermon*.—William Hewson;  
*Right Hand of Fellowship*.—J. E. Ryerson;  
*Singing and Prayer*.—A. McDougall.

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

Adjourned till eight o'clock, P.M., when the meeting again assembled, and the exercises, as above directed, were observed. The sermon was founded upon Phil. 1. 5. "Fellowship in the Gospel;" and the Rev. W. Ryerson delivered a charge to the Church, from Ezekiel, xii. 8.

JOSEPH CLUTTON,  
Moderator.

WILLIAM HEWSON, Clerk.

## ORDINATION.

An ecclesiastical body being called to take place on the 28th of May, 1851, at 10 o'clock, A.M., by the second Lobo Church, to take into consideration the propriety of setting apart brother Alfred Chute to the work of the ministry. When the following delegates from sister churches were present:—

*Bosanquet*.—Elder Jonathan Williams, Deacon N. Eastman, Deacon N. Cornwell, Brethren A. Root, and S. Batram.

*London Welsh Church*.—Deacon J. Rosser, Brethren W. Alway, and P. Rosser.

*First Dorchester Church*.—Elder J. Elliot, and Deacon Wm. Edwards.

*First Lobo*.—Deacon R. Edwards, Brethren G. Alway, and H. A. Gustin.

*Second Lobo*.—Deacons Macklan, and J. Zavits.

The Candidate preached from 2 Kings, x. 15, middle clause, "Is thine heart right." After which the Council chose Elder I. Elliot, Moderator, and brother H. A. Gustin, Secretary. Elder Fulton, Agent, A.B.M., then was invited to a seat; also Elder Sinclair who desired to be excused, (granted.) Adjourned until 2 o'clock, P.M. Prayer by Elder Sinclair.

Met, as per adjournment, singing and prayer by the Moderator. Brother Chute then was called on to relate his Christian experience, and call to the work of the ministry; which gave universal satisfaction, and a unanimous vote to proceed to set him apart for that sacred work:—

1. *Ordination Sermon*.—Elder Fulton.
2. *Prayer and laying on of hands*.—Elder Williams.
3. *Charge*.—Elder Elliot.
4. *Right hand of fellowship*.—Elder Fulton.
5. *Benediction*.—Candidate.

Resolved, That the minutes of the ordination be sent to the *Christian Observer*, for insertion.

ISAAC ELLIOT,  
Moderator.

H. A. GUSTIN, Clerk.

## MINISTERIAL EDUCATION.

To the Editor of the *Christian Observer*.

DEAR SIR,—That the subject of Ministerial Education demands, at the present time, more than ordinary consideration, will not, "we think," be doubted by any who are well-wishers to the cause, or possess any acquaintance with our circumstances as a denomination in this Province. Nothing is clearer to my mind, than that many of our brethren are by no means sensible of the necessity that exists for creating funds for the efficient support of an institution for the purpose of training our promising young brethren for the Christian ministry. I am under the impression that the advocates for an ignorant ministry are not numerous—a few there may be. But even those who most loudly deprecate the idea of colleges, would, I suspect, in few instances, be pleased to sit for any great length of time, under a ministry in a great degree ignorant; and the churches, though they do not give a penny for the advancement of ministerial education, when

they are in want of a pastor (and very properly too), endeavour to obtain one who is, in the opinion of the public, an educated man. And I am much mistaken, if all that is wrong upon this subject, might not, without any great difficulty, be set right speedily, with all who would be beneficial to us.

Those who shut their pockets against the earnest call for assistance in this important matter, under the plea of objection to "men-made" ministers, for the purpose either of increasing their property, or of spending it in the vain amusements of the world, have, in general, a punishment in a lack of spirituality of mind, which is the product of an improper attachment to the things of this present world. A little right consideration would, doubtless, proclaim to them their sin in this respect, and also serve to set them right. More reading, more writing, more speaking, and more hearing on the subject, would probably have the desired effect of arousing the churches to think, and, more especially, to act in the matter.

What is wanting is for our educated ministers to reflect, how it is, that they have acquired their present standing, and for our uneducated ministers to reflect upon the difficulties they have had to encounter for want of suitable training; and both should seriously consider the duty which this imposes upon them in reference to the denomination. Churches which are wealthy, should have it impressed upon how far they may be under responsibility in such cases to subscribe liberally; and churches, whose means are small, should remember the adage, "of a little give a little," and so contribute according to their ability; and a very slight, but general, systematic effort would soon be found to be all that is necessary to provide the funds for the commencement and efficient management of such a system of ministerial education as our Province and denomination stand particularly in need of.

Should any be disposed to ask, "What does the writer of this article suppose the churches can, or ought to do, with regard to the foregoing?" I answer—in the first place, let a full delegation be sent by all the churches to the ensuing meeting of the Union, at Drummondville, on the Second Wednesday in July next, and then I would propose that an Educational Society be formed, something similar to that which exists in New Brunswick, among the Baptists there. Besides the usual office-bearers, let the pastors and preachers through the Province be agents. Then form a Theological school on the system proposed by the Rev. James Ioglis, which was submitted at the first annual convention at St. Catharines, by the Committee on Ministerial Education, two years ago. As the proposition is too lengthy to be introduced into this communication, we refer the reader to the first annual report,—see "Appendix B." Most likely some few alterations would be necessary, which could easily be made. Then let our able ministers take hold in good earnest—spend some time in travelling among the churches to obtain subscriptions and impart information—and give part of their time as Professors at the School.

Unless much self-denial is exercised, years will

not accomplish the object. Furthermore, our organ, the *Observer*, should, from time to time, furnish such information, both of difficulties and encouragements, as will be calculated to draw the attention of the churches to the subject, and arouse their energies in its behalf.

Brethren, we do not expect to perform all that we have here suggested, in a day; no, nor yet in a year; but the sooner we begin, the better.

In conclusion, we would say, that whatever plan may be adopted, let it partake largely of the prayers and alms of all our brethren. And again we would urge the necessity of a complete delegation from all the churches at the approaching meeting of the Union, which will be held at Drummondville, on the 9th proximo.

East Zorra, June 10, 1851.

#### Destitution in the Eastern Townships—Baptist Evangelist Society.

To the Editor of the *Christian Observer*.

BARNSTON, June 12, 1851.

DEAR BROTHER,—I send you a few particulars of a meeting which has just been held in an adjoining town; and if you think them of sufficient interest, please give them a place in the *Observer*.

This part of Canada is peculiarly situated. The Eastern Townships settled, for the most part, with an English-speaking population of from 40,000 to 50,000 souls, has only seven Baptist ministers. These seven are not more than half supported, so that most of them have to divide their time between the duties of the ministry and some secular calling. And yet such is the demand upon them, that one of them has been known to travel over eighteen hundred miles during the short space of one winter, on religious duties alone.

There is a state of things here we cannot describe; but it is a state most painful to think of. The finest part of all Canada; and, as a country for grazing, it is perhaps not surpassed in the world. The establishments of single farms look more like little villages, than what they really are. But, notwithstanding all this outward prosperity, it is a country of spiritual dearth. No Protestant denomination seems to prosper much: none have kept pace with the growth of the population. The worship of mammon is on the increase. His idolatrous car is already of majestic dimensions; and the evil genius of his spirit, has full possession of thousands of votaries.

The churches are few and feeble; and by secular employments, their pastors have become secularized, the genius of Christianity is departing, and the ministers of religion are drooping, fainting, or ready to leave the country; while Popery on every hand is every year enlarging her borders.

The consideration of this state of things, induced the friends of Zion to make one more attempt to retrieve her condition. With this object in view, they first met at Derby, Vt., on the 25th of last February; and as this meeting has resulted in the formation of a society, we wish to bring the entire proceedings before the public.

The meeting was opened with prayer: after which remarks were made by all present, relative to the spiritual condition of this section of the country. A long consultation followed upon the best practical measures, which ended in a resolution to form a missionary society, to be called the "Baptist Evangelist Society." To embrace as the field of operation, the Eastern Townships of Canada East, and the sphere of the Danvil (Vt.) Baptist Association. After the appointment of several committees, the meeting adjourned till two o'clock, of the first Friday in June, then to meet with the church at Beebe Plain, Stanstead.

On Friday, the 5th instant, a goodly number of brethren from the churches on both sides of the line, met with the church at Beebe Plain, Stanstead. After devotional exercises, brother N. Denison, of Hardwick, Vt., preached. His theme was "Home Evangelization." At the close of the service, Elder J. Green, of Barnston, of the Committee on the Constitution made a report. The report being accepted, the meeting proceeded to consider the constitution laid before them, clause by clause,—a work which occupied them the remainder of the day, and most of the day following, excepting the time devoted to worship. The following is a digest of the constitution as finally adopted:—

Name—already given. Object—to furnish the means of grace to destitute places within the bounds of the Danvil and Montreal associations. Terms of membership—an annual subscription of one dollar, or a donation of five. Officers—a President, Vice-president, Secretary and Treasurer. The affairs of the society to be under the control of a Committee of Management of not less than five persons members of the Society: three to make a quorum. No persons to hold any office or take any part in the management of the society, who are not members of Regular Baptist Churches. The Society to meet four times a-year, for religious services and the transaction of business—to have an annual meeting, at which all officers shall be chosen, accounts audited, labours reported, and general business transacted. The constitution to be amended or altered only by a vote of two-thirds of the members present at any annual meeting.

The appointments for the present year are as follows:—

President—Elder J. Green.

Vice-President—Elder Denison, Hardwick, Vt.

Treasurer—Deacon Algier, Eaton, C.E.

Secretary—Elder A. Norcross, Derby, Vt.

Committee of Management—Deacons Bellows, Algier, Moore, and brethren Lorimer and Patch.

If any brother or friend is inclined to make a free-will offering, it will be thankfully received. If any are inclined to help to resist the combined efforts of aggressive Popery, and imposing mammon, here is a good opportunity by assisting this society.

JAMES GREEN.

To the Editor of the *Christian Observer*.

Oro, 23th May, 1851.

DEAR BROTHER,—Being graciously impressed with the situation of baptised believers residing in

this, and other townships, North, North East, and North West of Toronto, who are truly as "sheep having no shepherd, and knowing also that there are many other persons, who, although unbaptised, have been trained up under Baptist principles. Some of whom have been induced from the sophistical arguments of Pedobaptists to connect themselves with unbaptised religious societies, and some of these persons have not had the opportunity of hearing a Baptist minister during their residence in these parts until I visited them, and finding that there is an increasing desire with many others also to hear our preachers and to know our principles, I beg leave to avail myself of a little leisure from missionary labour to write to you, for the information of the churches, especially those in Canada West, that they may know how destitute their brethren, who reside in those parts, are of the Ordinances of Christ's house, and in their behalf to send to their more highly favoured brethren the Macedonian cry, "Come over and help us;" reminding them of the Apostolic command to "do good, as ye have opportunity, unto all men, especially unto the household of faith," and also of the words of another Apostle, that "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him;" and especially the words of our blessed Lord, as referred to by Paul, "That it is more blessed to give than to receive."

The townships in which I have particularly laboured as a Missionary-Colporteur (employed by the Y. M. M. Society, of the Baptist Church, meeting in Bond Street, Toronto) are East, West, and North Gwillimbury, Innisfil, Oro, and Orillia, where the Lord has very evidently blessed my feeble efforts, especially in East Gwillimbury, I have preached, distributed copies of the Holy Scriptures, and religious tracts, in the townships of Georgina, Brock, Mariposa, and Uxbridge; but in none of these townships does a Baptist minister reside, except in Oro, where brother Jackson is pastor of a small Baptist Church, (the quarter part of which are coloured brethren) and whose influence as a preacher, although a very worthy brother, does not extend far from his own neighbourhood. In East Gwillimbury, since the reformation there, (which commenced last October, and which still continues) brother Howd has preached regularly in several places; but, in none of the other townships which I have mentioned, nor in many others adjoining them (although most of them are thickly peopled) has any Baptist minister preached regularly, (and in some of them not at all) with one or two exceptions, and those exceptions only for a short time, and in all other parts (with those exceptions) it has been a rare case for a Baptist minister to preach, so much, so that even in some places where Baptist families reside, they have not even seen one for several years together.

Other denominations have, and have had for many years past societies established, and ministers stationed, or travelling as missionaries in those townships, and yet (unaccountably strange, as it may appear) our denomination has entirely neglected this very extensive and interesting field until, within a few months past, a few young men of

only one church, with a little assistance from the church to which they belong, have sent a missionary to "Search out the land," to comfort their brethren in their destitute state, to endeavour to reclaim backsliders, and to bring others by preaching publicly, and from house to house, and by scattering the seed of the kingdom by means of religious tracts, to the solemn enquiry of "what they shall do to be saved," as well as to instruct others more perfectly in the ways of the Lord.

I was much pleased in reading brother Winterbotham's appeal to the churches in behalf of the brethren, residing at, and near "Owen Sound;" and I do hope they will readily respond to it, by making that part of the country a missionary field, for, there is no doubt a large sphere of usefulness there in preaching the gospel, establishing Sabbath schools, and for distributing copies of the Scriptures, and religious tracts, as well as in these parts; but how many missionaries may be necessary for that purpose, I cannot say as I have not travelled there, but I am confident that two are necessary for these parts, that is, from Newmarket to Penetanguishine, and East and West of the main road connecting those two places.

The brethren in these parts are, with very few exceptions, very poor, and therefore it must not be expected that they can do much at present towards defraying the expenses of employing missionaries; but I feel assured from the knowledge I have of many of the churches in Western Canada, that our heavenly Father has placed sufficient means in the hands of our brethren (if every one would throw into the Lord's treasury, according to their several ability) to defray all the expenses of employing missionaries wherever they may be required in Western Canada.

I do think it is a high time that our brethren began to awake to a sense of their duty in respect to these things, and that not only the zeal of other denominations should provoke them, but above all other considerations, the "love of Christ" should constrain them to seek the prosperity of Zion, and the salvation of immortal souls, and that that they should no longer risk incurring the curse pronounced upon "Meroz," because he came not up to the help of the Lord against the mighty.

May we all remember that the earth is the Lord's and the fulness thereof, and that we are merely the stewards of the mercies of God, and must soon give an account of our stewardship, and that our blessed Lord and Master has commanded us to "Work whilst it is called to day, for the night cometh when no man can work."

Yours, for Jesus' sake,  
JOHN OAKLEY.

P.S. Since writing the above I have baptised four persons belonging to the Congregationalist Society in Oro, and another person of the same society, who was present at the baptism, was so much impressed with the *significancy* and *solemnity* of the ordinance, that she said, had she been prepared, she would have requested the privilege of being baptised also; I have good reason to believe that not only that person, but others in that township, and also in the townships of Innisfil and West Gwillimbury, will soon follow the example of their Lord and Master, by being buried with him in baptism.

To the Editor of the Christian Observer.

NIAGARA FALLS, June 24, 1851.

DEAR SIR,—Some time ago, I received a most interesting, anonymous letter, written by no ordinary scribe. My efforts to find him out having failed, I resort to this mode, intreating the writer, whose spirit and motives I highly appreciate, as governed by the ever-blessed Saviour's teaching, to afford me the gratification of knowing him, and of submitting to him, the ground of my having declined to act in the matter to which he referred, of which he shall judge.

JS. BUCHANAN.

[FOR THE CHRISTIAN OBSERVER]

The great importance of individual effort in the Missionary cause claims our particular attention. When we consider the extent of the Missionary field; which includes the whole world: when we consider the prevalence of sin, and the triumphs of hell: when we consider the mountains of difficulty which stand in the way of moral renovation; you are ready to say, "My means are but small; and what does it signify all that I can do in such a mighty undertaking; and the little that I can do will be of so little use, that I may just as well do nothing." Now such a mode of reasoning is as unphilosophic as it is unchristian. Let us employ a similitude for illustration. If you throw a small pebble into a basin with water, you are aware that it will swell the liquid element in a proportion equal to the magnitude of the pebble; and it will produce an effect on all the water in the basin. On the same principle; if you throw a pebble into the St. Lawrence or into the mighty Atlantic, its influence, though imperceptible, will extend to the utmost boundary of the ocean. In like manner, the smallest christian offering cast into the great ocean of missionary enterprise will extend its influence, not only to the utmost ends of this terraqueous globe; but it will pass the boundaries of time,—it will blend with the elements of the upper world,—it will merge in the ocean of glory; and its extending influence will be bounded only by eternity. Who can tell what anthems of praise, what rapturous hosannas may hurst forth around the throne of God through eternal ages, resulting from the widow's mite cast into the treasury of the Lord, passing it may be, through many links of a long winding chain to its consummation in glory. But collective and combined effort in missionary operations is likewise indispensably necessary, because it will accomplish that which never can be accomplished, merely by individual effort. Let us take another similitude for illustration. You see those rivers on which so many steam boats sail, and by which so many mills and complicated pieces of machinery are driven; and such apparatus are indispensably necessary for carrying on the manufacture and commerce of a country and even of nations. Now a single drop of rain could not produce those rivers; but all the drops of rain which fall from the clouds of heaven on the tops of the mountains, sink down through crevices of rocks and collect in cavities of the earth; these burst forth in small rills on the

mountain side, and the combination of these rills constitute the lakes, and these lakes in their turn supply the rivers. So many complicated pieces of machinery, to which nations are indebted for their manufacture and wealth, are set in motion by those mighty rivers expanding as they roll along till they merge in the ocean. In like manner, it is not merely the individual, but especially the collective and combined efforts of the people of God, that instrumentally send forth those mighty rivers of salvation which expand as they roll along the moral deserts and waste howling wilderness of this perishing world; from east to west and from north to south: augmenting their velocity and swelling their magnitude by the aid of ten-thousand tributary streams; till they ultimately merge in the ocean of glory.

L. HALCROFT.

Carleton Place, June, 1851.

## Missionary.

### AMERICAN BAPTIST MISSIONARY UNION.

The following extracts from the Report of the Society, will shew to the Baptists of Canada, that they must rely upon their own energies, to raise up supplies of educated young men in the ministry, and for missionary operation:—

"We have in New England, 615 churches with-out pastors. Upwards of two hundred additional ministers are needed to supply the destitute churches in ten of our oldest States, reckoning three churches to one pastor. Five hundred additional men are needed to supply the wants of our Northern and North-western States and Territories. Distributing the supplies through a period of six years, home and foreign evangelization will, therefore, need one thousand additional ministers in that period. But it is not alone from the ranks of the fully educated, that the home field is to receive its ministry. Accessions of great worth will be made to it every year from the ranks of partially educated Christian men; for our own denomination, at least, do not regard a thorough course of study as indispensable to a good minister.

Statistics show that the increase of the ministry during the last six years was not equal to the number of the churches constituted, and ministers deceased. Other facts show that the supply will with difficulty meet the demand. Two causes have wrought in making the supply inadequate. The first of these has respect to the disproportional supply of thoroughly educated men. It is the low estimate which so extensively prevails among us of the worth of a generous course of liberal studies. The undergraduates connected with the Baptist denomination in our colleges, are no more than one to every 3,300 of our people, in our theological institutions, are as one to 4,400 communicants. This is a painful statement.

The second cause which has wrought in making the supply so inadequate, is the want of special and prevailing prayer to God for the increase of labourers. It is a painful and significant fact, that even the day set apart for prayer on behalf of colleges and literary institutions, commands the regard of so few among us, that its observance can scarcely be called a denominational usage. How can it be otherwise than expected that the labourers should be wanting.

A contrast in the distribution of labourers existing at home and in heathen lands, must have direct and momentous bearings on the obligations of labourers whose field is the world, and who re-

gard themselves as having been already put in the sole charge of the evangelization of at least 25,000,000 of the heathen. The committee feel the pressure of these obligations, and they come to the board solemnly and earnestly inquiring how are the missions to be supplied with additional reinforcements of missionaries?"

#### RECAPITULATION.

The Board have now in charge, 18 missions.—10 in Asia, 1 in Africa, 3 in Europe, and 4 among the North American Indians. Connected with these missions, are 77 stations and 164 out-stations—119 missionaries and assistants, of whom 54 are preachers, 192 native preachers and assistants; 154 churches, 5 schools for native preachers, 13 boarding and normal schools, and 75 day schools, with 2100 pupils, and 5 printing establishments, at which, exclusive of work at other stations, there have been printed the past year, 6,131,300 pp. The accessions to the churches by baptism within the year, as far as reported, were 1563. Whole number of members, more than 12,700.

### LONDON ANNIVERSARIES.

(From the Christian Watchman and Reflector.)

The public interests that usually springs from these annual religious gatherings, has this year been somewhat overshadowed by that growing out of the great Exhibition. But this event, says one of our religious contemporaries, "so far from giving rise to unpleasant feelings, ought rather to be hailed as a powerful auxiliary towards the evangelization of mankind. It is impossible that these multitudes can meet and mingle as they now do, without carrying with them seeds which, at no distant day, will germinate and yield glorious fruit in other climes. A single thought, like the "seed-flower by the four winds driven," may take root in some genial soil, and be the harbinger of a new era."

THE BAPTIST MISSIONARY SOCIETY held its annual meeting at Exeter Hall, the Mayor of Leeds in the chair. The Secretary's report is full of encouragement. In the Bahamas, 135 persons have been baptized, and 2,758 converts walk in the fellowship of the church, while 152 others are found assisting gratuitously. In Trinidad, 8 persons have been received into the fold. In Hayti, the little band of disciples has gained a few accessions. In India and Ceylon, 36 missionaries with their wives, 90 native preachers, and 90 teachers and catechists, are distributed over 39 principal stations, while numerous villages are regularly visited. The distribution of the Scriptures, in the chief languages of Hindostan, has amounted, at the depository in Calcutta, to 32,000 copies. The Divine Word now finds its way into every part of India. The various mission churches embrace more than 2,000 members, of whom 1,600 are native converts.

THE BAPTIST HOME MISSIONARY SOCIETY held its annual meeting in Finsbury Chapel. S. M. Peto, Esq., presided. The report exhibits some cheering features. Within the last ten years, more than fifty churches have been made independent and self-supporting by aid of this Society; about twenty others are on the verge of independence. Seventy-two entirely new stations have been adopted, and 75 applications have been rejected, in most cases, unfortunately, from the inadequacy of the funds. About 7,000 children have been annually under instruction, and it is calculated that the result of ten years of toil has been the pointing out of the way of salvation to upwards of 14,000.

THE BAPTIST IRISH SOCIETY met in Finsbury Chapel, I. L. Phillips, Esq., presiding. The annual report is meagre in its account of the Society's doings, leaving us to infer that but little has been achieved. In fact, this is made evident from a remark of Baptist Noel, who spoke evidently to one of the resolutions. It was somewhat depressing, he said, to think that the agency, which our denomination could supply for Ireland, did not, at present, amount to more than fifteen ministers of

Christ for the whole of that necessitous island. Yet, he continued in the closing part of his remarks, if the state of the cause and of the society presented features of discouragement, there was, nevertheless, great reason for thankfulness.

THE BAPTIST UNION held its 39th annual session at the Mansion House. The Rev. Dr. Hoby took the chair. The report stated the clear increase in 970 churches to be not less than 11,815 members, which is the largest number ever announced. This increase, however, is not generally diffused, as the fifty churches composing the Monmouthshire Association alone report 2,884, having an average of about 57 members to a church. Yet the return generally from all parts of the country are decidedly more favorable than in the preceding year.

THE HANSDER KNOLLYS SOCIETY held its 5th annual session at the Baptist Mission House, Chas. Jones, Esq., in the chair. This is an association of Baptists for the publication or republication of the curiosities of their denominational literature. For every annual subscription, two volumes are given. The 1st volume of the "Martyrology of the Baptist churches," being the concluding volume due on the 3rd year subscription, was issued at the commencement of the year. The 4th subscription has commenced with the issue of "Du Veil's Commentary on the Acts of the Apostles," with an introduction by the Rev. Dr. Cox, comprising nearly 600 pages. This is the most valuable specimen of expository divinity and Scriptural interpretation. The Society have in hand the 2nd volume of the "Martyrology" and "Danver's History of Baptism," and the works of John Tonibes are under consideration.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its 47th anniversary meeting at Exeter Hall. Lord Ashley presided. The Annual report gives a luminous and satisfactory view of the condition and operations of the Society at home and abroad. The receipts of the year amount to £103,330, being an increase of £11,695 on last year. The amount received for Bibles and Testaments is £49,534. The issues of the year are 788,073 copies at home, and 349,544 from the depots abroad—being a total of 1,137,617 copies. The total issues of the Society from the commencement, now amount to upwards of TWENTY-FOUR MILLION COPIES. The expenditure of the year is £103,543, or £6,297 over last year. The Society is under engagements to the amount of £61,552. Appropriate, eloquent, and powerful addresses were made by Lord Ashley, Sir P. H. Inghs, the Bishop of Cashel, Rev. Dr. Duff, the Earl of Harrowby, Rev. Dr. Murray, Rev. Hugh Stowell, the Lord Bishop of Bombay, Rev. Thomas Jackson, Rev. Robert Bickersteth, the Hon. and Rev. Baptist W. Noel, and the Earl of Chichester.

THE WESLEYAN MISSIONARY SOCIETY met in Exeter Hall. Owing probably to the dissensions in this great and influential church, the receipts of the year were some £9,000 less than the expenditures. Yet the report presents many gratifying indications. There are connected with the Central Home Mission, 322 persons in training for the Wesleyan church; with the chapels, there are 3,106, and with missionaries 432; of paid agents, there are 864, and of unpaid ones, 8,071; there are 104,235 full and active members, 7,846 on trial for missionary members, and 80,070 scholars.

THE CHRISTIAN INSTRUCTION SOCIETY, held at Falcon Square Chapel, was well attended. It appears from the report that there are 100 associations, comprising 2000 visitors, who visit about 50,000 families. In these districts, there are 73 preaching stations, where prayer is offered, and words of truth proclaimed. The Sabbath schools have had gathered in them more than 1500 children; about 1500 persons have been prevailed on to attend public worship; upwards of 1740 cases of distress have been relieved, and 470 copies of the Holy Scriptures have been procured for the visited. In addition to 50,000 covered tracts in constant circulation, many thousands have been promiscuously distributed.

**THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS** had a very interesting meeting. The annual report was in every respect highly encouraging. We copy a few lines:

"Difficulties have attended the labors of the missionary at Rotterdam, yet there are evident instances of good. Two missionaries have recently entered on their work among the Jews in France; and a large number of the Epistle to the Hebrews has been circulated in Southern Russia. The mission among the Jews in this country, presented a cheering aspect; and the highly improved state of feeling between Jews and Christians—the respect expressed by many of the former, for the person and ministry of our Redeemer,—and their growing acquaintance with the New Testament,—were mentioned as hopeful and encouraging indications. The Jew was spoken of as no longer a mere object of pity, but as a brother to be won—a fellow-immortal to be saved—and as one who ought to be united with us against the common foe."

#### THE PIONEER OF THE MISSIONARY.

(From the Watchman and Reflector.)

The following facts were mentioned by the Rev. Mr. Fyfe, formerly of Toronto, in his address before the American and Foreign Bible Society, in New York, at its last anniversary, illustrating the important work performed by the Bible as the pioneer of the successful missionary:

"In nearly every place in Canada, where the gospel has obtained a foothold among the French Canadians, the ground was first broken by the colporteurs, or by the perusal of the Word of God. At Grande Ligne, the first convert was an old lady, who had more than six and thirty years before Mr. Roussy crossed the ocean, obtained a copy of the Word of God, during her short sojourn in the neighbourhood of Boston. Her family soon followed the example of her faith. At St. Pie, the Bible had been in the possession of the first family afterwards converted to God, for over forty years before they had ever heard of an evangelical minister, speaking their own language. The seed which had here lain so long buried in dust, was quickened into life in a remarkable manner. A neighbour of the family alluded to, had been to reside for a time in the United States, and had returned to his native place with a copy of the Scriptures in his possession. About that time a wandering beggar, from the same neighbourhood, had called at Grande Ligne in his rounds, and had obtained among other good things a copy of the Scriptures. When he reached home, he spoke frequently of the strange alms he had received. At length, seven persons met for the purpose of comparing the three copies of the Scriptures. And to the amazement of the negligent possessors, the old family Bible was found to be precisely like the others. And these three witnesses for God stimulated seven people to send for Mr. Roussy, that he might explain the way of God more perfectly. These persons were converted, and they formed the nucleus of the St. Pie church. At St. Marie, where the labours of our lamented brother Cote were so greatly blessed, and alas! so soon terminated, a colporteur had long before said, I have visited every house in this region with the Word of God. Facts without number of this kind might be produced in illustration of the important part which the Scriptures must exercise in the evangelization of the world. They come from the remote villages, cities and jungles of heathen land. They are picked up in all parts of Europe. Even in Infidel France, the track of the colporteur deserves to be followed by the eye of the statesman and Christian. I believe in my heart, that the Bible distributors in France are doing more even to establish a permanent and free government in that volcanic country, than all the politicians put together, from Guizot downwards."

## Miscellaneous.

### LAY PREACHING.

In contemplating the great deficiency of laborers relatively to the extent of the ripening harvest of souls, we were led to inquire if there were not some duties devolving upon the lay members of our churches that they have failed to discharge. An idea seems to have taken possession of the minds of such, that when they have provided a certain amount of funds for the support of those whom God has called to devote themselves wholly to the work of the ministry, and for the temporalities of the Church generally, their duty, beyond attending prayer-meetings or teaching in the Sabbath-school, is discharged. Whoever studies carefully the Gospels and Acts of the Apostles, and compares them with the early history of the Church, cannot fail to see that a very different estimate was then made of the duties of the lay members of the churches. While those who were set apart who should give themselves wholly to prayer and the ministry of the Word, there were many others whose leisure was given to preaching the Word, while they were expected to devote themselves for the greater part of the time to secular labour. We believe that this has been the case in every age of the Church, wherever the life of religion has prevailed. This was especially true in the early Baptist Churches. These were in a great many instances founded and built up by men who always continued in the secular pursuits of life. While there never has been a louder call than at the present for men thoroughly educated and set apart to the work of pastors and missionaries, we believe there is a call for the labours of men in our churches who ought not to be ordained or to leave the pursuits of business. We believe that there are men in almost all our churches that ought to ask and obtain licenses to preach as occasion may require, while they remain still in all other respects private members of the church. There are physicians, lawyers, merchants, mechanics, and farmers who have a knowledge of the Scriptures, a soundness of judgment and power of expression that might be used with the most marked and happy effect in carrying forward the work of the Saviour. There are thousands of posts in all parts of our country that ought to be occupied by Sabbath-schools and occasional preaching, for which we have not the ordained ministers, or the means for their support. In the great destitution of pastors and missionaries, we doubt whether it is right for a minister to be withdrawn from the care of a church, for the purpose of doing work, which might, with equal if not greater effect, be performed by laymen. Let gifted brethren, of the character indicated above, assume the charge of our new interests, found Sabbath-schools, and sustain occasional preaching, until the field becomes so large and promising as to demand the constant labours of a pastor, and we should have new interests arising everywhere around us. Occasionally, when a brother of this character shall be eminently successful in labours of this kind, it may be evidently his duty to be ordained, and leave his secular for the sacred calling, and thus often a most excellent pastor may be called forth from the world. We fear that there is a state of feeling growing up in our churches that is calculated to suppress laborers of this class, and throw all religious work, of a public nature, upon those who are professionally clergymen. Scores of such could find profitable fields of labour among the destitute in this and the adjacent cities every Sabbath day. They would be the most efficient assistants to the pastors in bringing persons into the regular house of worship, and into the membership of the church.

Besides, this kind of labour would form a most excellent training for young converts; it would draw out those young men who ought to study for the pastoral office, and would prepare others to be more efficient laborers in the private ranks of the Church. Souls everywhere around us are suffering

for this kind of labour; our churches are suffering for the energy and activity which would thus be introduced. We would respectfully suggest to pastors and churches the propriety of giving attention to this subject, in view of the fearful want of laborers in the vineyard of Christ. We would call the attention of laymen, who have power to speak and teach, to the duty of using that power in preaching to the destitute that are perishing in our midst for lack of knowledge.—*New York Recorder.*

### CONVERTS TO SCRIPTURAL BAPTISM.

**BAPTISM OF A PRESBYTERIAN CLERGYMAN.**—Rev. Mr. Harrington, a Presbyterian minister, who has been a teacher for several years in Poughkeepsie, and subsequently the author of a course of lectures on infidelity that have been received with much favor, was baptized on Sunday last, by Rev. Mr. Taggart, of the sixteenth street Baptist Church. Mr. Harrington gave to the congregation a synopsis of his change of views, and was immediately after "buried with Christ in baptism." The occasion is described as one of great interest.—*Recorder.*

**ANOTHER.**—Rev. Dr. Lillie, late pastor of the Presbyterian Church in Mansfield, N. J., was baptized by the Rev. Dr. Cone on Sunday last, in the Mariners' Church in Cherry street. Previous to his baptism he gave his reasons for becoming a Baptist, in a discourse delivered in the First Baptist Church.—*ib.*

**CHANGE OF SENTIMENT.**—We learn that Rev. Mr. Averil, of the Christian denomination, who for some time past has been pastor in Portsmouth, N. H., and of great popularity, has renounced the peculiarities of that church, and became a thorough convert to Baptist principles. He has recently been received into the First Baptist Church in Boston, of which Rev. Dr. Neale is the pastor. *ib.*

The *Messenger and Recorder* of Morganstown, Pa., states that Gabriel Lanham, "for a number of years a member and minister in the Protestant Methodist Church, but having changed his views on baptism," was, in connection with the Goshen Baptist Church, set apart to the work of the Christian ministry, on the 18th inst.

**RECOGNITION IN NANTUCKET.**—Rev. T. W. Clark, formerly pastor of a Congregational church, was recognized as pastor of the First Baptist church in Nantucket, on the 10th inst. The sermon was preached by Rev. J. Banvard, of Boston. Theme: "Christ, the example of his church." The audience was large, and evidently deeply interested in the discourse. Hand of Fellowship and Charge, by Rev. William Stow, of East Tisbury. The devotional exercises were conducted by the Rev. Messrs. Crawford and Husted, the latter, of the Methodist church. Brother C. enters upon his labours with encouraging prospect—with a united and generous people to rally around him and hold up his hand, we predict a happy union: we trust it will be lasting.

### REVIVALS.

Rev. C. L. Bacon of Trumansburgh, N. Y. writes to the *Register* that fifty have been baptized into the fellowship of the church the past winter. In Binghamton eleven have been baptized. In Athens, the number baptized at the last accounts was twenty-two. At West Leyden, fifty-eight have been added to the church, twenty-nine males, the same number of females, and twenty-seven heads of families.

The *Watchman and Reflector* says, "We learn that Rev. S. B. Swain, pastor of the first Baptist church in Worcester, baptized eight converts to the faith of the gospel on the first Sabbath of the present month, and about the same number in April, the fruits of the late pleasant awakening among the people of his charge.

**TABERNACLE BAPTIST CHURCH.**—It gives us pleasure to hear of the prosperity that this church



is beginning to enjoy under the faithful labours of their pastor, Rev. M. G. Clark. The house of worship is already full of interested attendants. Next Sabbath the ordinances of baptism and of the Lord's Supper will be administered. Some five or six will be baptized by the pastor in the morning.—*Christian Chronicle*.

**ALLEGHANY CITY.**—An interesting work of grace is in progress in the Sandusky Street Baptist Church in this city. The Rev. Mr. Downer baptized nine candidates the second Sabbath of the present month, and others are awaiting the ordinance. All thus far we are informed are from the Sabbath school.—The church is highly prosperous under the able and efficient labours of the pastor.—*ib.*

**YPSILANTI.**—Seventeen persons have been baptized in Ypsilanti within a few weeks, by the pastor, Br. Taft.—*Mich. Ch. Herald*.

**ANN ARBOR.**—Over seventeen persons have been united with the Baptist Church in Ann Arbor, by baptism since the commencement of the revival.—*ib.*

From the *Register* we learn that fifty-five were lately baptized in B.g Flats, Chemung Co.; twenty-five in East Lansing; eleven at Antwerp.—*ib.*

### MILK ROOMS IN CELLARS

Farmers about to build a dwelling should know, that by carrying up a large flue in the chimney's back from the cellar, and having a window or two opening to the house, out of the cellar, they can have as good a milk room under their houses as could be made over a spring that may be perhaps two hundred yards or the one-fourth of a mile off, which is so unpleasant to go in bad weather, especially by the female part of the family.

The floor should be flagged with stone, as they can be kept sweeter and colder than even cement or brick, which absorb "spilt milk," and thus taint the atmosphere. The walls should be plastered, to facilitate white-washing and cleansing. Nothing but milk and cream should be kept in the room, as a pure atmosphere for the cream to rise in, is absolutely necessary for the making of sweet butter.

What is needed to have a cool, sweet cellar, is a current of air which will be secured by the aforesaid flue and open windows, as a strong current of air is at least ten degrees colder than the same air at rest.

Farmers ought to know that churning can be done with any good churn in from ten to fifteen minutes, as well in winter as in summer, by having the temperature of the cream right, say fifty-eight to sixty degrees. The temperature of an ordinary sitting room in winter, to be comfortable, is sixty-five to sixty-eight degrees; and a closet opening into such a room would be the best place to keep the pot in winter. In summer the cream can be readily reduced to the right temperature by breaking up clean pieces of ice and putting it into the churn.

A thermometer, which is necessary to regulate these matters costs but one dollar, and such an investment every farmer ought to make, who has churning to do, and thus save labour and time, which is money—and make this much dreaded part of the duties of farmers' wives and daughters, much pleasanter and easier—and for this I know they would thank your modest correspondent if they knew him.—*Lewis County Republican*.

**NO ADMITTANCE FOR COLORED CHRISTIANITY.**—The Episcopal Convention of Pennsylvania decided that they couldn't receive delegates from the Church of the Crucifixion, composed of colored persons, although the delegates themselves were white.—*Fountain*.

### LITTLE BESSIE.

Hug me closer, closer, Mother,  
Put your arms around me tight;  
I am cold and tired, Mother,  
And I feel so strange to-night!  
Something hurts here, dear Mother,  
Like a stone upon my breast;  
Oh! I wonder, wonder, Mother,  
Why it is I cannot rest.  
All the day, while you were working,  
As I lay upon my bed,  
I was trying to be patient,  
And to think of what you said,—  
How the kind and blessed Jesus  
Loves his lambs to watch and keep;  
And I wish'd he'd come and take me  
In his arms, that I might sleep.  
Just before the lamp was lighted,  
Just before the children came,  
While the room was very quiet,  
I heard some one call my name;  
All at once the window opened;  
In a field were lambs and sheep;  
Some from out a brook were drinking,  
Some were lying fast asleep.  
But I could not see the Saviour,  
Though I strained my eyes to see;  
And I wondered if he saw me,  
If he'd speak to such as me;  
In a moment I was looking  
On a world so bright and fair,  
Which was full of little children,  
And they seem'd so happy there!  
They were singing, oh, how sweetly!  
Sweeter songs I never heard;  
They were singing sweeter, Mother,  
Than can sing our yellow-bird;  
And while I my breath was holding,  
One, so bright, upon me smil'd;  
And I knew it must be Jesus,  
When he said, "Come here, my child.  
"Come up here, my little Bessie;  
Come up here and live with me,  
Where the children never suffer,  
But are happier than you see,"  
Then I thought of ail you'd told me  
Of that bright and happy land,  
I was going when you called me,  
When you came and kissed my hand.  
And at first I felt so sorry  
You had called me; I would go;  
Oh! to sleep, and never suffer;—  
Mother, don't be crying so!  
Hug me closer, closer, Mother,  
Put your arms around me tight;  
Oh, how much I love you mother!  
But I feel so strange to-night.  
And the mother press'd her mother  
To her overburdened breast;  
On the heart so near to breaking  
Lay the heart so near its rest;  
In the solemn hour of midnight,  
In the darkness calm and deep,  
Lying on her mother's bosom,  
Little Bessie fell asleep!

A. D. F. R.

### SABBATH ANECDOTES

An old gentleman in Boston remarked, "Men do not gain any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not, on any thing, in the end, by working on the Sabbath."

A man of remarkable talents for business, and good opportunities for the acquisition of property, was confident that he could succeed, and keep what he gained, without regarding the Sabbath, or obeying the natural and moral commands of God. He had no idea of being confined in his efforts to six days in a week. He would take all the days, and employ them as he pleased. For a time he succeeded. Property flowed in upon him, and he grew increasingly confident that the idea of the necessity or utility of keeping the Sabbath, in order to permanent prosperity, was a delusion. The last year his property was sold for the benefit of his creditors by the sheriff; and he now seems farther than ever from being able to prove that ungodliness is profitable even for this life. It sometimes, for a season, appears, to superficial observers, to be so. But the end corrects the mistake; and sometimes the retribution which follows convinces the transgressor himself that it comes from God—and leads him to abandon his violations of the Sabbath.—*Sabbath Manual*.

**MONEYS RECEIVED ON ACCOUNT OF THE OBSERVER.**—The following have paid 5s. each: E. Phelps, Alex. Cameron, Thomas Atkinson, Robert Rossiter, James Laflamme, Wm. DeCew, Rev. James Green, George Finch, George Reekie, Cyrus Little, James Page, Peter Porter, Mary Ferguson, —Tinsley, Mrs. Cowell. The following have paid 3s. 9d. each:—Rev. E. Topping, N. Laycock, Philip Mitchell, Thos. Clifford, A. Burch, J. Martin, George Blake, —Hoyle. The following have paid 3s. 4d. each:—Grace Macdonald, James Curry, Martha Wright, Jas. Sim, C. Fitzgerald, Andrew Sim. W. Wakeling, 5s.

The REGULAR BAPTIST UNION will hold its next annual session at Drummondville on the Second Wednesday of July. Sermon by Rev. JAMES PYPER, or his alternate, Rev. THOMAS L. DAVIDSON.

JOHN TOVELL,  
Corresponding Secretary.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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