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# THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, OCTOBER, 1853.

No. 10.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### The Mystery of the Present Dispensation.

#### No. III.

Perhaps enough has been said upon the fact of the present dispensation being unknown to the saints of former ages; we certainly find its clear account of it in the Old Testament. In Psalm cx. we read, "The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool." But we are not told how long this session was to continue, nor what was to be doing in the interim. In Daniel ix. 26. we read of Messiah being cut off, and having nothing; and of the prince coming, who should set his idols upon the battlements of the temple, which has yet to take place. But we have no note of the time which has to elapse between these two circumstances; nor any hint of an intervening dispensation. In chapt. xi. 33, we read, "Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." But we do not learn the number of the days, nor see any notice of a Gentile dispensation. For information respecting this we must turn to the New Testament.

1. The first notice that we have of this dispensation, I think, is in Luke xix. 11—27, in the parable of the pounds. The nobleman represents our Lord Jesus Christ; the servants, his church; the pound, its endowment with spiritual blessings; the trading with the pound, the improvement which we are required to make of these blessings; the citizens represent the Jews and mankind in general, who spurn the authority of the Saviour during his absence; the nobleman's return denotes the second advent, when he will reward his servants and destroy his foes. The parable of the talents is too much in keeping with the above to require remark. In the one, our Lord's faithful servants are rewarded in being made the sharers of his joy; in the other they are made rulers in his kingdom.

2. Another notice of this dispensation is given in Acts xv. 13—17, "And after they had held their peace, James answered,

saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, even all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Here we have the nature and order of these dispensations distinctly pointed out.

1. A partial, elective one; in this God visits the Gentiles, to take out of them a people for his name.

2. When this is done, he returns, visits, and restores Israel, and re-establishes the throne of David. This will be the time of blessing to the Jews.

3. Then comes the time of universal mercy and grace, when ALL the Gentiles shall seek the Lord, and be called by his name. Then the kingdom of our Lord will be established; and the knowledge of the Lord will fill the earth, as the waters cover the sea.

Attention to the nature and order of the Divine Dispensations, will go far to relieve the mind of perplexity respecting the apparently antagonistic principles of universality and limitation, both of which are especially prominent in the Holy Scriptures. The person who understands these will feel no embarrassment when he reads, That Jesus Christ tasted death for every man, and holding at the same time the doctrine of election by grace. With the late Rev. Robert Hall, he can maintain the universality of the Redeemer's atonement, in connexion with the Scriptural doctrine of election, because the latter is a separate arrangement, for a peculiar purpose, and for a limited time. The peculiar purpose is, to call out a people, who shall be able to suffer with Christ here, and then to reign with Him hereafter: and the limited time is, from the commencement of our Lord's ministry, down to His second advent: as an eloquent minister of the church of Scotland expresses it, "God has withdrawn His Son, for a time, from the world; and yet the church continues. A measure of the grace of the Spirit, which was given without measure to Jesus of Nazareth, is given

to them who believe in Him. By this means they maintain conflict with the world, the flesh, and the devil; and honour and please God, in a sinful and ruined world. While the Son of God is absent from the world, Satan has the field to himself; and yet the believer in Christ Jesus is able to maintain conflict with him, and overcome by faith in the blood of the Lamb.

"The elect church is for the present the subject to which this grace is applied. God is taking from among the gentiles a people for Himself. But the first-fruits are gathered in due time; then the mystery of election shall cease; all rule, and authority, and power, but God's, shall be put down. At His second coming, Christ shall present to His Father, His Church, without spot, or wrinkle, or any such thing. And when the espousals of the spiritual Eve to her Lord is celebrated, the command to increase and multiply, will be renewed, and souls will be born of God in multitudes. The dispensation of election will be ended, and that of universality begun. And then I, myself, will become a Wesleyan Methodist, and preach Christ the Saviour of all. And then I will proclaim the merit of His blood, and the benefit of His death to all. For why to all? Because so the wisdom of the order of the dispensation will have it." In Rev. xxi. 10, the bride, the Lamb's wife, is clearly distinguished from the nations of the saved, ver. 24, who walk in the light of the city, and who do bring their tribute of glory and honour into it. The former represents those who reign with Christ; the latter, "all people, nations, and languages, which shall serve Him." The difference, therefore, between the advocates of particular and general redemption, so far as it is justified by Scripture, is merely a question of time. The present is the time for taking out from among all nations, a peculiar people; but in the coming dispensation, of the fulfilling of the times, all persons, and things, in heaven and earth, will be gathered into one family in Christ, and all creation be restored to its pristine state.

3. A third notice of the peculiarity of the present dispensation is given Gal. iv. 1—7; "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under

the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Rom. viii. 14—18; "For as many as are led by the Spirit of God, they are the sons of God: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

1 John iii. 1, 2; "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

In these passages we are taught that the privilege of sonship is peculiar to the present dispensation. The saints under the former dispensation, are compared with the son of the bond-woman, who could not inherit the paternal estate; but those of the present, are compared with the children of the lawful and proper wife, who are legally and properly the heirs of that estate. And as the child of the family is, in the eye of the law, a more honourable character than the servant of the family, so the saints of the Christian dispensation, are, by Divine appointment, more honourable than those of the former period. Moses was faithful in all the house of God as a servant, and his followers were acknowledged as the servants of God; but Christ was faithful as a Son, and true believers in him are constituted, by the Father, joint heirs with Him. By virtue of this gracious constitution, the believer is taught to expect a glory of person. At the transfiguration of our Lord, He, and Moses, and Elias, appeared in glory, representing the saints in the glorified state; but Peter, James, and John, were in the flesh, representing those over whom our Lord and His saints will reign. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Assured of this high distinction, "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

"Then shall the righteousness shine forth as the sun in the kingdom of their Father."

2. They will appear in a glory of character. In His humiliation, Christ appeared as the Father's servant, and was put to death because He said, "I am the Son of God." But by raising Him from the dead, God declared Him to be His Son, with power. In like manner, believers in Christ are not known by the world as the sons of God; but the day is at hand, when "the manifestation of the sons of God," shall take place, and when, before the world, Christ will call them His "brethren." This will stamp their character with infinite dignity, and cause them to be known by men, as they are known by God.

3. They will appear in a glory of inheritance. They are now in their nonage, and differ, in appearance and situation, nothing from servants. Notwithstanding this, they are heirs of all things, and not only so, but heirs of the Creator of all things. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This inheritance, including all the felicity and glory, that the God of infinite wisdom, power, and goodness, can contrive, create, and bestow, will be distinguished from that of the pious patriarchs, Jews, and nations of the saved, who will be gathered to our Lord at His coming. These shall inherit the land of Canaan, and the earth in its renewed state; but those, who are heirs of God, shall be citizens of "the city of the living God, the heavenly Jerusalem," "which cometh down out of heaven from my God;" "and there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." In this place, and in this state of ineffable glory, in contradistinction from the dwellers upon earth, they shall live in fellowship with the Lord Jesus Christ, and His heavenly Father for ever.

4. They will appear in the glory of office. Now they appear like servants only; but still they are sons; and are appointed to be kings and priests unto God. In conformity with this appointment, we read,—

Dan. vii. 18, 27; "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Luke xxii. 29; "And I appoint unto you a kingdom, as my Father hath appointed unto me.

2 Tim. ii. 12; "If we suffer with him, we shall also reign with him.

Rev. ii. 10; "Be thou faithful unto death, and I will give thee a crown of life.

Rev. ii. 27; "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Chapt. iii. 21; "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Chapt. xx. 6; "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Chapt. xxii. 5; "And they shall reign for ever and ever." Such, as the writer understands it, is "the fellowship of the mystery, which, from the beginning of the world, hath been hid in God," until brought to light by the Lord Jesus Christ and His Apostles. And what a fellowship! Not merely a fellowship with creatures in the enjoyment of spiritual blessings; but a fellowship with the Father and His Son Jesus Christ. First the glory of reigning with Christ a thousand years in His millennial kingdom; then, after this is delivered up to the Father, the still higher glory of reigning with the Son and the Father for ever and ever. In His human nature, Christ is raised to the "Father's right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet"—Eph. i. 21. In this exalted state, beyond which no creature can be exalted, as being at the Father's right hand, signifies being next in dignity to the Father, the faithful followers of Christ are to have fellowship, or all things in common, with Him. They will be understood that amazing clause in their title Deed, "HEIRS OF GOD, AND JOINT HEIRS WITH CHRIST." May each Christian reader enjoy this glory. The writer would here acknowledge his obligations to the papers, on this subject, in "The voice of Israel," vol. ii, in which the reader will find much to please and profit.

[FOR THE CHRISTIAN OBSERVER.]

### Were not the Early Baptists Millennialists?

By the early Baptists, I mean those who were distinguished in England by that name, and who published their confession of faith in 1611; did not these devoted disciples of the Son of God hold, and maintain the doctrines of our Lord's pre-millennial advent,—the first resurrection; and the personal reign of the Saviour upon the earth?

Mosheim tells us repeatedly that both the general and particular Baptists held the doctrine of Menno with respect to the

Millennium, or thousand years' reign of the saints with Christ upon earth," which he considered a serious delusion.—And Mr. Brooks, the author of the "Elements of Prophetic Interpretation," says, p. 97, "In Germany, so long back as the latter end of the sixteenth century, Simon Menno, originally a popish priest, but afterwards the founder of a sect, succeeded in setting before them the true principles of primitive Millenarianism: and this sect continued through the next and greater part of the following century to exhibit much real piety; and they are stated by Mosheim, in his time, to have maintained the 'ancient hypothesis of a visible and glorious church of Christ upon earth.'"

From Crosby's History of the Baptists, he quotes the following passage:—

"We believe that there will be an order in the resurrection; Christ is the first-fruits, and then next, or after, they that are Christ's; at his coming; then, or afterwards, cometh the end. Concerning the kingdom of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand: so we do believe, that at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on mount Zion, in Jerusalem, for ever." In this plain and striking passage, we have set before us,—

1. The premillennial and personal coming of Christ in power and glory.
2. The resurrection of them that are Christ's people at his coming.
3. The infliction of judgment upon the world; and then its renewal, or restoration.
4. The personal reign of Christ, and the establishment of his kingdom; he will "reign on the throne of his father David."
5. The seat of his government; "on mount Zion and Jerusalem."
6. The duration of His reign; "for ever." Not only during the millennial period of putting down all rule, authority, and power, except that of God; but after this is done, He reigns for ever. It would be difficult to produce a document more clear and explicit than this.

From the same History, Mr. Cox, of Woolwich, the author of several works on Prophecy, presents us with the following article from the Confession of Faith, presented by the Baptist body to Charles II., March, 1660.

Article 22.—"We believe that the same Lord Jesus who showed himself alive after his passion; by many infallible proofs, which was taken up from his disciples and carried up into heaven, shall so come in like man-

ner as he was seen go up into heaven: 'And when Christ who is our life shall appear, we also shall appear with him in glory.' For then shall he be 'King of kings, and Lord of lords.' 'For the kingdom is his, and he is governor among the nations, and 'King over all the earth,' and we shall reign with him on the earth.' The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and his Christ. 'For all is yours, (ye that overcome the world) for ye are Christ's, and Christ is God's.' 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that) the whole heaven.' Though (alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from it, for the oppressor shall be broken to pieces, and their vain rejoicings turned into mourning and bitter lamentations, as it is written, Job xx. 5—7." Acts i. 3, 9—11; Luke xxiv. 51; Col. iii. 4; Rev. xix. 16; Psal. xxii. 28;—Zech. xiv. 9;—Rev. v. 10;—xi. 15;—I Cor. iii. 22, 23;—Dan. vii. 27;—Rev. ii. 26.

In this document we are clearly taught,

1. That the Lord Jesus Christ shall visibly and personally return to the earth before the establishment of his kingdom: "shall so come in like manner as he was seen to go into heaven."

2. That then his believing people, raised from the dead, and changed, shall appear in glory with him.

3. That then the kingdoms of the world shall become the kingdom of Christ, and of his saints; partners with Him, they shall have power over the living nations, and "shall rule them," not with moral suasion, but by coercion, which is signified by the rod of iron.

4. And—the consequence of these things—the wicked shall perish from the earth.

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith with us." Then follow forty-one names, after which it is written, "Owned and approved by more than twenty thousand." Hence it appears that the dissenters (Baptists) had once the honour of contending for the personal reign of Christ on earth, and of suffering for professing the same.

Since then, many great and good men, of the same communion, have held and taught the same truths. A synopsis of

Dr. Gill's six Prophetic Sermons, preached in Great East Chapel, 1750—1755, lies before the writer, in which these doctrines are maintained, though not with that clearness and distinctness with which they are taught by the Rev. John Cox, and other Baptist ministers of the present day. The following extract from Mr. Cunningham's Review of Dr. Wardlaw's Sermon on the Millennium, will show what were the views of the late Rev. Robert Hall, of Bristol. "I had the privilege of two long interviews with him in the beginning of May, 1830. Mr. Hall conversed largely, and with the deepest interest, upon the doctrines of the Lord's advent and reign, and stated his general acquiescence in the views of prophetic truth advocated in my works. When I pressed him to give his testimony in favour of these doctrines through the Press, he said that his own views were not sufficiently matured for him to write upon the subject. I know not whether I ought to add, that he used arguments to induce me to write a more complete work than any I had yet published."

"A Christian friend, in a letter informing me of the death of Robert Hall, says, "I am just returned from gazing on the lifeless remains of my dear and valued friend, R. Hall. His death was remarkably sudden. He rose and dressed as usual. His medical attendant left him at noon, and thought him better. At 3 o'clock the last agony began, and after a sharp struggle of half an hour, he fell asleep in Jesus with the words on his lips, 'COME LORD JESUS, COME QUICKLY.' He spoke of death without any fear."

"I had not seen him since the 11th, when I thought him weaker, and thinner, and paler;—but he entered largely into the subject of the state of the world and the approaching Advent. He was firm in holding our views, and rejoiced in the views advanced in your Propositions. He was quite convinced that the 144,000, Rev. xiv. 1, and the white robed multitude, chapt. vii. 9, are different bodies.

Without quoting further testimony, the writer feels disposed to congratulate the readers of the *Christian Observer*, because they read, and support, a publication, which in these days of abounding infidelity, is not recumbent respecting those truths, for holding and propagating which, their pious predecessors suffered. Long may they hold up to other churches, the lamp of prophecy; and when the bridegroom cometh, find their own lamps trimmed, their vessels full of oil, and their lights burning.

God's Two Thrones.—God has two thrones: one in the highest heavens, the other in the lowest hearts.—*Wright*.

Sorrow for Six.—Those sins should never make a hell for us, which have been a hell to us.—*Idem*.

## Controversy.

From the Watchman and Reflector

Did you, or your readers, Messrs. Editors, ever know a sinner converted by a controversial sermon? Or did you ever know a man become a Baptist as the result of controversial conversation? I have been looking over a somewhat long personal history, and reviewing a long series of years of ecclesiastical life, and am now fairly proposing to myself the question, What good—spiritual good, has all the critical and theological gladiatorship I have ever witnessed done? I have known error exposed, till the exposure has mortified the man who embraced it, and called forth the admiration of thousands of spectators who have witnessed it, but I never saw the heretic thus humbled, nor the admirers really benefitted. I have known divisions in churches, because some of its members were determined to oppose certain errors, to do which they have organized new bodies, and devoted talent, energy, time, and property, to show their opposition to error, but I never saw one of these seceding bodies prosper, till they had changed the platform on which they first built.

Do not be alarmed at this statement, but read another paragraph before you angrily throw down the paper, or pass on to the next article. Look at the history of the church of Christ; and you will see, both in connection with individual conversions, and the prosperity of the body at large, that God blesses the plain and direct statement of the truth for the accomplishment of his purposes, and not merely opposition to error. He uses the sword of the Spirit, and not the lance of the controversialist. "You have been preaching for us a whole month, sir," said a gentleman to a preacher, "and have not said a word against the error which you know is prevailing all around us." "My dear brother," was the reply of the minister, "do you think the people would fall into that error if they believed what I have preached? And is not my duty the commendation of the truth to every man's conscience in the sight of God? Error, sir, has no business in the pulpit in association with the truth."

Ought error, then, to be let alone, and to accomplish infinite mischief in the church and the world? Assuredly not; if error is found in a neighbourhood, meet it by its antagonistic truth. If Satan is triumphant, assert the dignity and the claims of Jesus Christ; if the attention of men is being invited to modern millenniumian views, preach fully the Scriptural advent of Messiah: if men preach the future happiness of all sinners, preach the holiness of God, and the infinite evil of sin; and if we are to be vexed with the most contemptible of all Satan's devices—the spiritual rappings—show "the deceivableness of all unright-

eousness," and illustrate the infinite importance and sublimity of the Gospel.

It is possible that controversy may occasionally be useful, but the press is its proper organ, rather than the pulpit. Few men have engaged in more controversy than Andrew Fuller; but he never took it into the pulpit; to this high place of the field, truth only was allowed admission. The preaching of Christ and his apostles dealt much in strong assertions of solemn truth; they never condescended to hold a parley with the enemy, but demanded submission.

A reference to facts which have passed under my own observation, all tend to show the utter uselessness of controversy. The three ministers who, as far as I know, have made more Baptists than others, were all men who would, under no circumstances whatever, be drawn into controversy. They planted themselves on the high ground of the New Testament; and if any chose to object to its plain statements, they left all discussion to them, declining to utter a sentence on the matter. Among the small books published by the American Baptist Publication Society, is one on the *Baptisms of the New Testament*, which an eminent Presbyterian clergyman, some few months ago, was pleased warmly to commend for its absence from all controversy; adding in a very pleasant manner, "it will do our cause a vast deal of injury, because it takes every thing for granted."

That the servants of Christ may advance his truth in his own spirit and manner, is the prayer of

ANTI-CONTROVERSIALIST.

## Faith a Fountain of Peace.

When a man can look upon the mysteries of Providence, and upon all his personal afflictions, with a full, a lively, a steadfast conviction that He who has dispensed them has done right; when he can say, with the spirit of a child, "Even so, Father," when he can thus throw himself with a placid temper upon the current of God's dispensations; under the blackest cloud, under the rudest tempest, adrift upon the wildest billows, he is happy. And this is—*Faith*.

When he can look upon the doctrine of God's universal supremacy with a steady eye; when he can turn to this truth with an unwavering assurance, that every decision, that every apportionment, both of grace and justice, will be right; when, thus trusting in God he can acquiesce in every particular of his government; under every mystery, he is happy. All things—are done according to his will; for God's will is his—his will is God's. And this is—*Faith*.

And when a poor sinner, in full view of the terrors and strictness of the law: in full

view of his own sin, and his desert: in full view of his own helplessness, can trust in the promises of God through Christ; when he can feel that in the blood of the Lamb there is a sacrifice for his sins; when he can thus leave himself quietly with God, and wait and look for salvation; surely this is happiness. Yet this, too, is—*Faith*.

When a child of sorrows, overwhelmed with hardships and stripped of earthly comforts can go to him who had smitten him and kiss the rod; when he can say, "Though thou slay me, yet I will trust in thee;" when he can find his way to the place of secret communion to recite his griefs and to ask for sympathy; when he can go to the throne of grace for consolation; though his troubles have been like a flood, and the cup of his adversity like wormwood, yet there, in that man's breast, in that torn and bleeding heart, peace gushes up like a fountain, and the happiness of heaven like a reviving stream. But this is another form of *Faith*.—*Lessons on the Cross*.

## The Prayer was too Long.

Well, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the temple. The deliberate offering of this would scarcely occupy eight minutes. One of the shortest, that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was answered. "Lord save, I perish," and "Lord help me," are patterns of earnest, effectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

*The prayer was too long*.—It is certainly difficult for us to concentrate our thoughts with the intensity that devotion requires for a long time; or to maintain, without weariness, the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires, but those of the congregation, should go no further than be reasonably may hope to carry with him their thoughts and devotions. All beyond this, if it be sincere, is private prayer, and should be uttered in the closet. If it be not sincere, it is hypocrisy.

*The prayer was too long*.—Perhaps the good brother did not know it. In the self-forgetfulness of devotion, perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but extending a bad custom. Now, if you were kindly to mention it to him, not complainingly, but as though you really desired to promote his usefulness and influence, might it not have a good result? Just try it: and if he is a reasonable Christian he will thank you for it.

*The prayer was too long.*—Perhaps your own heart was not in a proper frame to sympathize with the devotions. You did not pray in private before you came to the public meeting, and consequently you wanted a praying spirit. There was then but little fellowship of spirit between you and the brother who sought to express what ought to be your desire; and if his heart was warm, and yours cold, it is no wonder you thought the prayer was too long.

*The prayer was too long.*—Was there any preaching in it? Sometimes brethren aim to instruct the congregation, and substantially turn their prayers into exhortations or statements of doctrine. I think, in all such cases, it would greatly add to the interest and profitableness of the meeting, if a division were made, and the things that differ were separated.

*The prayer was too long.*—Was it formal and heartless? Without unction and earnestness, did it seem as though the brother prayed merely because he was called upon, without appearing to have any special errand to the throne of grace? Did he seem to pray merely to fill up the time, or to perform his part in the prescribed routine of service? Was it the same old stereotyped prayer which he always offers, as though circumstances never changed, and our wants and supplies were always the same? If it were so, then the prayer was certainly too long, even if it occupied only one moment.

There may not be much poetry, but there is common sense and piety, in the following stanza:—

"Few be our words and short our prayers,  
When we together meet;  
Short duties keep religion up,  
And make devotion sweet."

—*American Christian Visitor.*

### Twenty Good Reasons for Not Going to a Concert.

1. I cannot go to a Concert, because I do not believe that the Holy Spirit inspired godly men to write the Scriptures in order that they might be set to music, to gratify the carnal tastes and animal senses of men.

2. I cannot go to a Concert, because I do not believe that God, who is jealous of his honor, and who has magnified his word above all his name, can look upon such a desecration of that word but with displeasure and disapprobation.

3. I cannot go to a Concert because my property and all that I possess is the Lord's, and I do not feel justified in taking the Lord's money and giving it for such a purpose.

4. I cannot go to a Concert, because I am commanded to redeem time for good

and godly purposes; but while I go to a concert, I cannot do so.

5. I cannot go to a Concert, because I believe that I should please God more by using the money that my ticket would cost, in feeding the hungry, clothing the naked, or procuring comforts for the sick poor.

6. I cannot go to a Concert, because I believe that the time would be much better spent in visiting the sick, in self-examination, in reading God's word, or in private prayer.

7. I cannot go to a Concert, because I believe that my example in going there would do harm; for if I go to a religious concert, others may conclude that they would be justified in going to a dance, a ball, or the theatre.

8. I cannot go to a Concert, because the Lord Jesus has told me that he will come soon and *subtly*, and has commanded me to watch and be ready for his appearing; and I should not like him to come and find me at a concert.

9. I cannot go to a Concert, because the church of God generally is in a very low state; the Spirit of God appears to be grieved with us; and I fear that the worldly conformity, self-indulgence, and love to carnal pleasure, is very much the cause of it, and I do not wish to be accessory thereto.

10. I cannot go to a Concert, because millions of my fellow creatures in heathen lands and thousands of my brethren in this land, are perishing for lack of knowledge; and all I can do, and all I can give, are required to assist in sending the blessed gospel to them.

11. I cannot go to a Concert, because I do not think that, when I come to lie on my dying pillow, I shall be able to look back on the money spent, and the time squandered at a concert, with either pleasure or satisfaction.

12. I cannot go to a Concert, because I am commanded to do all that I do, in the name of the Lord Jesus, and with a view to the glory of God; and I do not see how I can go to a concert in Christ's name, or promote the glory of God thereby.

13. I cannot go to a Concert, because I am required to imitate them who honored God, served their generation, and are now inheriting the promises; and I cannot think that either Peter, Paul, or John, would have gone to a concert after the day of Pentecost.

14. I cannot go to a Concert, because I am commanded to copy the example of the Lord Jesus, who went about doing good, and I am persuaded that he never patronized such a profanation of sacred things as is witnessed at a concert.

15. I cannot go to a Concert, because I am directed to live in the Spirit, and to walk in the Spirit; and if I am constantly

under the influence and guidance of the Holy Spirit, I am satisfied that I shall not be souped at a concert.

16. I cannot go to a Concert, because as it is, I have but very little of that religion which stands in righteousness, peace and joy in the Holy Ghost; and going to a concert is not the way to increase it.

17. I cannot go to a Concert, because my spirit is naturally carnal, and is very easily wrought upon by carnal things, and is thereby unfitted for spiritual duties and privileges; and I fear that the tendency of the excitement of the concert is only to carnalise, and incapacitate for close walking with God.

18. I cannot go to a Concert, because I have publicly professed that real religion is happiness, and that there is more pleasure in the duties and privileges of religion, than there is in everything besides; and going to a concert would be likely to leave the impression on the minds of carnal persons, that this is not true, and that therefore I must go to the concert for pleasure and satisfaction.

19. I cannot go to a Concert, because on the night of the concert family religion must be neglected, the hour of dismissal being late; every family would be wearied out; and I do not feel justified in neglecting such a duty for the mere gratification of the sense of hearing.

20. I cannot go to a Concert, because I am expressly told, that I must give an account of myself to God, and I do not feel that I could present at the judgment seat of Christ a satisfactory reason for going to a concert.

In a word, whatever will conform us to the image of Christ, increase in us the power of the Holy Spirit, lead to high and holy communion with God, make us useful in life, prepare us for death, and meeten us for glory, should be pursued with all our might; and whatever would hinder us in such a course should be avoided. Which will the concert do?

JAMES SMITH.

"YE MUST BE BORN AGAIN."—If thou art not born again, all thy outward reformation is nought. Thou hast shut the door, but the thief is still in the house.—*Boston.*

THE PREACHER'S DUTY.—Ministers should not be like dials on a wall, or like watches in our pockets, to teach the eye; but like clocks and alarms, to ring to the ear. Aaron must wear bells, as well as pomegranates. The prophet's voice must be a trumpet, whose sound may be heard afar off. A sleeping sentinel may be the loss of a whole city.—*Bishop Hall.*

SELF-RIGHTEOUSNESS.—God taught our first parents to make coats to cover their naked bodies; but it was the devil that

taught their posterity to weave false coverings of their own, to hide the nakedness of their souls.—*Gurnall*.

**LITTLE FAITH.**—I have rather smoke than fire; and guessing rather than assurances of Christ's love. I have little or nothing to say, but that I am as one that hath found favor in his eyes.—*Rutherford*.

**THE ONE HOME.**—On earth, God's people have their respective homes, and particular places of residence: but when we come to heaven, one home will hold us all.—*Holmes*.

**GIFTS AND GRACES.**—A sanctified heart is better than a silver tongue.—*Dyer*.

**AN EXCELLENT COMBINATION.**—Young zeal and old knowledge make that Christian both happy and useful in whom they meet.—*Russell*.

**LITTLE SINS.**—No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the sinner must find a little God.—*Bunyan*.

**GOSPEL DOCTRINES.**—The doctrinal mysteries of Christianity are bones to philosophy, but milk to faith.—*Howell*.

### Rev. J. G. Oncken.

We have much pleasure in presenting to our readers the following address by Brother Oncken, on the occasion of the commencement exercises at Madison University, last August. It is full of interest. Read it:—

**BELOVED BROTHEREN.**—It has been exceedingly gratifying to me to meet so many Christian pastors and friends in Hamilton, and to receive from so many a hearty shake of the hand, saying that they have long known me and often prayed for me. The rich blessings which have accrued to your Christian brethren on the continent of Europe cannot now be estimated; nor can they be fully known till with other eyes we behold the things of God around the eternal throne. But the prayers of God's people have been a source of great comfort to us in the trials of persecution. When imprisoned, fined, or banished, the assurance that many were praying for us was like rain on the parched ground.

In regard to the Baptists of Germany, I have nothing novel to say. The converts are all interested in the Gospel, each one doing all he can to glorify the world for Christ. But this is no novelty. The contrary of this would be novel; that one who professes to be the disciple of Jesus Christ, redeemed by his blood, and to love him with all the heart, should take so little interest in the one great object, on which God has bestowed so much of his power and wisdom and love, is very strange! If there is any thing over which we should weep, it is this. But for this the world must have been conquered for Christ long ago. What was it that proved so powerful in making converts in the apostles' day? It was the interest which Christians took in spreading the Gospel. And until this simple faith of the Gospel is restored little will be done by giving our dollars. It is not our dollars, but our hearts that God wants first and most of all; then we shall have ten dollars where we now have but one for the cause of God; then missionaries will not have to cross the Atlantic to get a few dollars to build chapels, and carry on the work in Germany, or in heathen lands. Let us see that primitive spirit, that first happiness

restored to us, and we shall witness some of that simple power and holiness which characterize the apostolic times.

I have been requested by the churches on the continent to express their hearty thanks to their American Christian brethren. They appreciate your kindness, and feel very grateful for the timely assistance you have sent them in various ways, particularly through the Missionary and Bible Societies. Much has been done by our Baptist brethren in America, but much more remains to be done. We have no equivalent to render you, but you have been richly rewarded in the success which has attended the recent movement of Baptists in Germany; especially as many converted Germans have come to this country. There are now no less than twelve laboring here as Missionaries among the Germans of this country; and not less than ten or twelve German Baptist churches have been formed here of persons having emigrated to this country. So, in the counsels of eternity, this movement may be destined to work a greater reformation, both here and there, than that of the 16th century.

To form a just estimate of the work in Germany, we must glance at our past and present condition. Once it was impossible to meet in chapels or apartments without molestation; as civil liberty is not enjoyed in Germany as it is in this country. However, the Lord has shown in our experience that nothing is impossible with him. One of the most unhappy features in the Reformation of the 16th century was the connection of Church and State. It was one of the mightiest and most destructive manœuvres of the god of this world. In the revolutions of 1848 it seemed as if this connection would be severed. But the movement of the liberals failed, and a reaction followed, so that the restrictions are now closer than ever. That daughter of the mother of harlots is doing all she can to keep down the true Church of Christ. Since the Reformation it has been the policy of the civil and ecclesiastical power to suppress all dissenters. There have been some separatists from the national church, but they have not proceeded to any thing positive. They have abandoned all that is good in the established Church on account of her errors without proposing a substitute; so they have sunk into irreligion and infidelity. The only positive movement from the Lutheran Church was by the Moravians; and they were not fully dissenters, as they still adhered to the established Church, especially in large cities. There was a half-way movement, which is now expiring. They bartered away their birthright; compromising the truth to save their skins.

Ours was the first thorough dissent from the established church since the Reformation of the 16th century. We trample on all authority at variance with the Bible. We know no headship but Christ; acknowledge fealty to no one but Christ. But we could not expect to have a change of laws for us. So we had to contend. While you have liberty, we are persecuted, imprisoned, our goods confiscated, and some banished. All our meetings have been strictly prohibited. Nor is this all. Luther, when he came off from the Catholic Church, maintained some fearful errors. He held to baptismal regeneration, and gave up the great truth by which the Reformation itself was made in any degree successful. He invested the ministry with the power of absolution. In his translation of the Bible, he mutilated the Ten Commandments, and inculcated very imperfect views of God's laws. The consequence is, the Lutheran churches are decorated as the Catholic churches; the Sabbath day is desecrated, the Lord's day, on which Christ rose from the dead, hallowed by ten thousand sacred associations, and sanctified by the holiest transactions of God with us, is made in Germany the Devil's day, devoted to his service in theatres, balls, masquerades, and licentious amusements of all sorts. We think that, without the observance of this holy day, nothing great and nothing permanently good can be achieved. From this you see something of our condition.

We began in 1831 with only seven converts, who went forth at the command of Christ. Previous to this I had been engaged in missionary labor from 1823, which prepared the way for the formation of a church. And though we knew we should encounter persecution, we were prepared to face it. I wrote to Robert Haldane, of Scotland, requesting him to come or send somebody to baptize us. But he declined our request, advising us to baptize ourselves. This advice we could not follow, since we had resolved to take the Word of God as our only guide in religion, and we found no self-baptisms in the Bible. And as we did not think any one would fail of heaven for want of baptism, when he could not obtain it according to the divine command, we preferred to wait till some of God's servants should come to our aid. So we had to pray five years before Philip came to baptize us. Then a good brother from America visited Germany. In 1833 bro. Barnas Sears, when about to leave this country, saw bro. Cone, and got from him some intelligence about us. So when he arrived in our country, he came to my house, and found me a Baptist. But as I was going to Poland, it was thought best to defer our baptisms until my return, that the persecution, which we expected would follow, might not come upon the church in my absence. So we went in company to Berlin, where we parted, I to Poland and Warsaw, and bro. Sears to Halle.

If I had time to tell you what I saw in that country, sunk in the lowest degradation, it would make you thank God that you were born in America. On my return I visited the Menonites, and found them half Baptists. They reject infant baptism, but sprinkle unconverted men and women. But by the grace of God many of them have since been converted and are now united in Baptist churches.

When I returned to Hamburg, bro. Sears left his studies at Halle, and came at great personal sacrifice to give us baptism. The seven disciples related their Christian experience, and on the 22nd of April, 1831, at the dead hour of the night, they went down into the river and were buried with Christ in baptism. Though my joy had been unspeakably great before, it was far greater on this occasion than any thing I had ever felt. I was constrained to exclaim, "Bless the Lord, O my soul!" And now it gives me great joy to visit, as I often do, my grave, where I was buried in the likeness of my blessed Lord. There I remember my solemn vows and the joy I felt in obeying the Lord. Baptism is a profitable thing. If there are any dry water Baptists, here, let me entreat them to obey the Master in this blessed ordinance. Do not listen to the teachings of men on this subject. If there is anything taught in the Bible, it is to be baptized. It is the Word of God. Follow his command, whatever my be the consequences.

The next day after our baptism the church was formed, and a bishop appointed. But the Lord was better to us than our fears. While in our infancy, when we could neither run nor fly, he protected us from persecution through the influence of a powerful policeman. But when we had become stronger another officer came into power, whom the Lord permitted to take us out of the cradle. So God treats his children, giving them strength equal to their day, and appointing their days according to their strength. This latter officer did all he could to destroy us, but God kept us, and now that same man is our best friend. Persecution raged, and the more we prospered the more violent was the opposition. One member of a family would be converted, then the others would come together to reclaim the convert. First, they would cry, then remonstrate, then pronounce the most fearful imprecations. Their friends would threaten to stake their own lives. Women said they would hang themselves. But by the credit of my country-women, I can say that in this none of them ever kept their word. And the converts could not be turned back. The heart once conquered for Christ could not be moved. The families would then apply to the authorities. And so we were

harrassed, and persecuted. They thought it would be easy to crush us. But the Church in Hamburg was well disciplined. We knew what we wanted. If we could not meet all in one place, we would come together in five or ten places; counting a good retreat better than a poor battle. We divided into sixteen sections, holding sixteen meetings instead of one. Converts were multiplied daily. I was imprisoned, but happy in sweet communion with God. I had no congregation in prison; but wrote a sermon on the wall; for I thought, as the Millennium had not come, there might be some one in that cell, after me, who would be converted by that means, and whom I might meet at last in Heaven.

When liberated we had a blessed meeting, hired a new chapel, in a conspicuous place. It was a bold movement, but we looked to God for protection, and he prepared the way. Immediately a great fire was raging in the city; many were homeless and destitute. We offered our chapel to the authorities for their accommodation, it was accepted. We then received the poor and distressed, fed them, comforted them, and preached the Gospel to them. Then the place became known as Mr. Oncken's meeting-house; but the authorities could not with good grace trouble us, after accepting our chapel for a city hospital; and so we were not disturbed. From that time persecution ceased in Hamburg. Thus God has been a wall of fire round about us.

We aimed to combine the wisdom of the serpent with the harmlessness of the dove. So we baptised in the night; sometimes in one State, sometimes in another, as we had our choice of four States, all meeting in one point on the river. For they could not all have their police officers there at the same time. Some have been proselyted from other churches, but our converted have been gained mostly from the world; not more than 70 out of 1000 having come from the established church. We have no one in our church that will not work—"no drones in the beehive" is our motto. In this way we grow, "not slothful in business; fervent in spirit, serving the Lord." We believe almost in the infallibility of such a church—not of the minister, or deacon—but of the church. The whole city is this way gradually evangelized, and so long as one sinner is unconverted, the whole church will rise up to labor for his salvation. In this way, too, the Gospel is being spread over every part of the continent. Millions have heard the Gospel through this mission, and not half can be told. The great day will bring to light much more of the glorious fruits of that blessed work.

The good is not confined to Europe. Many Germans are coming to this country, and the last thing we do for the poor emigrant is to visit him on shipboard and supply him with tracts. Then we send the Scriptures where no missionaries could go. We publish the New Testament in part, and give them to the soldiers of different Catholic countries. Thus, when they are asked whether they have any Protestant Bibles, they can say, "No." Thus the Word of God is carried into the very heart of Austria, and other countries. One man of tall and awkward figure was on more than one occasion stuffed with tracts and testaments under his garments, so that he made a fine-looking gentleman, and thus he went into Hungary, met large numbers of the peasantry in the forests, who gladly received from him the rich treasures with which he was loaded.

Now all this will show what can be done under the most unfavorable circumstances. He will not have lived in vain who has been instrumental in the salvation of one soul. But many now in heaven, and many others on their way thither, have been saved through our humble efforts. Yet we must say: "Not unto us, not unto us, O Lord! but unto thy name be all the glory." "Hitherto the Lord hath helped us;" and he will never forsake us. But, beloved brethren, we need your aid. I have not attempted to work on your feel-

ings, but uttered only words of truth and soberness. We want your help to build our chapels. We have met for worship in private houses and other inconvenient places. But we want now at least thirteen chapels which will cost, with what we can do, about \$40,000. I need not tell you that we help ourselves. Our people are poor; but from what I have related of Germany, you must see that no people on earth are more willing or ready to do even beyond their ability.

FINALLY, DEAR BRETHREN, be faithful in the cause of God, till the whole world is conquered for Christ. We shall not meet again till we appear at the right hand of God. Shall we all meet there? If we love him and keep his commandments, we shall all be there. But Oh! ye unconverted sinners, where will ye be found when the great day of his wrath is come? Oh! come to Jesus; hasten, grasp the hand now stretched out to save you, that it may not dash you in pieces at the last, as despisers of his proffered mercy.

## For the Young.

### The Wrong Turning.

"Did you hear of my alarm the other evening?" asked an old gentleman.

"No, I did not," replied Mr. M—; "what occasioned it?"

"It was a great mercy I had not remained on the common all that dark night last week. As I came from Mr. C—'s, where I had spent an hour or two, we observed it was particularly dark, and he wished me to have a lantern: but I replied, 'No, I do not need a light; I could find my way home with my eyes shut.' The door closed, and on I went, supposing I was all right; but, after a considerable time, I found I was all wrong—for I had taken the wrong turning. I stood still for a moment, not knowing which way to go, or what to do. All was as dark and silent as the grave. I never was so bewildered in my life. After some little time I heard footsteps, and calling out, I ascertained that a man and his wife were passing near me—walking towards the common. I asked where I was, and found that I had come a long distance out of my way; but the poor man very kindly requested his wife to stand still, while he put me all right again. It was a most fortunate circumstance for me that the man happened to be passing, or I should very likely have wandered about all night in the dark."

Ah, I thought, as I listened to our friend's account, how many I have known who took the wrong turning, and never found their way home again! There was Henry Davis, as promising a youth as ever entered the Sunday school, and everybody expected he would prove a useful, zealous, consistent Christian; but he got into the society of a dangerous set, whose creed was—"Live as we list, and go to heaven at last." He went as a soldier, was wounded in battle, and returned to die in a distant village. Alas! poor Harry, he did run well, but he was hindered—he took the wrong turning!

Then there was Mary Bell, a teacher in the third class, as neat, sedate, and consistent a young girl as you would meet in a day's walk. A distant relative died, and left her a little heap of the yellow dust, and all at once Mary was seen in

fine gay ribbons and flowers in full bloom! This attracted to her side one of the most idle of all the worthless lads in the village; and, despite of all her friends' advice, she married him; but very soon poor Mary found, to her cost, that she had taken the wrong turning!

Then there was Emma Mildmay again:—for some time after she left the school, she was always in her place when the doors of the temple were open, and the teachers were anxiously watching her movements, hoping to see some evidence of a change of heart; but, alas! after paying a short visit to a distant friend, she returned, so metamorphosed that one hardly knew her again. She was so bedizened, she seemed like another person; and, while looking at her, one could almost believe in transmigration. She attended the house of God only now and then, after this marvellous change, and very soon was lost to us altogether, and took her place among the gay and foolish. Poor Emma, she most certainly took the wrong turning!

Then there was Mr. Rogers, tossed about with every wind of doctrine that happened to cross his path, getting a bit from everybody's creed to make up his own, and listening to this man's views and that man's views, instead of holding fast the truth; now, it seems, he has no creed at all, but is sitting down in deep perplexity to guess who can be right! Alas! Mr. Rogers, you have taken the wrong turning!

Then there are the Smiths, over the way, always contriving how to fill the coffer—never mind how unjust the means used; they are making haste to be rich. There was a time when they seemed inclined to get into the narrow path, but they have taken the wrong turning!

Then there was Lucy Haycroft—a most benevolent, zealous girl, always ready to lend a helping hand in every good cause, with a face all sunshine, and words all kindness; but since she became Mrs. Lowey, although she has more means of doing good than in days of yore, she does not do half as much—her heart seems to become smaller. Lucy Haycroft, now Mrs. Lowey, has most certainly taken the wrong turning!

Then one feels ready to weep at the recollection of George Harvey; once, how near he seemed to the kingdom of heaven! Brought up by pious parents, whose great fault was over-indulgence; when they were laid in the grave, George forgot all their warnings, and neglected God and God's commands. The world got into his heart, and his gay companions allured him into its forbidden paths. If you talked to him of those who were gone to heaven, he would weep like a child, and say he knew he was going the wrong way, but he would not be persuaded to retrace his steps: he was cut off in the midst of his days, exclaiming that he "was lost for ever and ever." We fear, indeed, he took the wrong turning, both in time and at the end of his earthly pilgrimage.

Ah, so it is. Those who walk in the broad road will find a sad turning at the end of their journey; they will not only have to take a turning in the dark, but into the dark.

"Well, but the old gentleman found a guide to help him in the right path again?"

Yes, and there are plenty of guides about the



"highways and hedges," to help poor bewildered wanderers who have lost themselves in the wrong road; but the worst part of the matter is, they do not think they have taken the wrong turning; they are on the common, going far away from the home of heaven, but they will not believe it; and we fear too many will fall over the precipice of time into the abyss of endless woe, before they will be convinced of their mistake.—*Life's Pictures.*

### The Blackberry.

It may not be known to many farmers that they possess in the blackberry, grown so unwillingly by them in their fields, the means at once of making an excellent wine and valuable medicine for home use. To make a wine equal in value to Port, take ripe blackberries and press them, let the juice stand thirty-six hours to ferment, skim off whatever rises to the top; then to every gallon of the juice add a quart of water and three pounds of sugar, (brown sugar will do;) let it stand in open vessels for twenty-four hours, skim and strain it, then barrel it until March, when it should be carefully racked off and bottled.

Blackberry cordial is made by adding one pound of white sugar to three of ripe blackberries, allowing them to stand for twelve hours, then pressing out the juice; straining it, adding one third part of spirit, and putting a teaspoonful of finely powdered allspice in every quart of the cordial. It is at once fit for use.

This wine and cordial are very valuable medicines in the treatment of weakness of the stomach and bowels, and are especially valuable in the summer complaints of children.—*N. Y. Recorder.*

## The Christian Observer.

TORONTO, OCTOBER, 1853.

✦ We have gone to press earlier than usual this month, for the purpose of giving our printer an opportunity of moving his establishment.

✦ We call especial attention to the notice of the Beamsville meeting. We hope that in numbers and in spirit, it will equal our Brantford Convention.

✦ The article, in another column, with the caption "*HINTS HOW TO RISE*," is well worthy of a perusal by apprentices, servants, and all who are in subordinate situations.

### A New Church formed.

We have just returned from the village of Brampton, after spending a happy season amongst the Baptist friends, who have recently been called together by the labours of brother Anthony Scott (one of our Canadian students from the Madison University).

Brampton is an important and thriving village located about twenty six miles, northwest, from Toronto; and with its stores, mills, workshops, foundry, &c., presents to the eye and the ear of the casual visitant, every mark of internal strength and prosperity. It is, moreover, to be brought within twenty-one miles of Toronto by the Guelph

Railroad, which passes directly through the village, levelling houses, and erecting bridges over the streets in its track. The inhabitants of Brampton are active and enterprising, and confidently expect from its natural and artificial advantages, that its importance as a place of business must be continually on the increase. Whether the Railroad may, or may not, do all for them that imagination paints, one thing is evident, viz., that the location is altogether too important to be neglected by God's people. Our good brother Scott has taken advantage of the College vacation to labour in this field, and the result is, that the brethren and sisters who were scattered through the community have formed themselves into a Regular Baptist Church, to be called the "First Baptist Church of Brampton."

Agreeable to a very excellent custom amongst us, the Brampton brethren invited several surrounding churches to send their pastors and brethren to meet with them, and, if thought best, to publicly recognise them, and introduce them in their new capacity of a church to the community where they reside. Accordingly, brethren from John Street, Hamilton, from Cheltenham, and from Bond Street, Toronto, met the infant church on the 22nd of September, and with great cordiality, welcomed them into our ranks. We had the privilege of preaching before them; after which brother Inglis, with characteristic ability, solemnity, and tenderness, addressed them, and gave to brother Scott, as the representative of the church, the right hand of fellowship. We cannot believe that the weighty truths communicated to the members of that church, and to the people amongst whom they sojourn, will be soon forgotten; and, it requires only faith in the promises of God to predict that the little one will soon become a thousand. Let us remember them in our prayers.

### Land to be Possessed.

"And there remaineth yet very much land to be possessed." This fact was made a reason for renewed diligence on the part of Joshua, and the Israelites, in subjugating the idolatrous inhabitants of Canaan, and in taking possession of the promised inheritance, which the Lord had given to their fathers. Several years had elapsed since the people had been led into Canaan; many of their foes had fallen before them; many Divine interpositions had taken place in favour of the chosen race; but, their conquests were not complete, their appointed work was not done, their allotted inheritance was not fully secured. Much of the land, given to them, remained in the hands of the enemy; and further efforts were necessary to complete their conquests, and to fulfil the purposes of the Divine Being. The subject teaches us that certain instrumentalities are employed in effectuating the Divine purposes; men are often workers together with God; and diligence, and perseverance, are necessary, in order that we may co-operate with God in fulfilling His pleasure. Let us seek and strive to have our minds impressed with this truth; and, also pray, That we may be so quickened and directed by the Divine Spirit, that we may always act agreeably with the heavenly impression.

In the exercise of religious diligence, we must first attend to the state of our own personal piety; This is the first concern; the very first department of religious duty; we must begin with ourselves. The scriptures peremptorily enjoin this. We must grow in grace and knowledge; and give all diligence to make our calling and election sure. Whatever may be our gifts or the measure of our gifts: whether we receive five talents, or two, or one, we are required to make diligent improvement thereof. By no other means can we avoid the guilt and condemnation of the unprofitable servant, and secure the plaudit of "Well done, good and faithful servant."

But though the improvement of our own piety and endowments is the first part of our religious duty, it is by no means the whole of it. "None of us liveth to himself," says the holy Apostle; and the Lord Jesus teaches us, that His people are the salt and the light of the world. The lamp is lighted for the benefit and use of them that dwell in the house; and the saints of God are raised up, and blessed with the light of truth and grace, that they may prove blessings to others. They are not only to be blessed, but to be made the means of blessing to those around them. This fact invests the saints of God with an important character; they are to bless mankind; and the world is to be benefited by them. This is to be done by their example, by their prayers, their teaching, their liberality, and their efforts. And this benefit is not to be confined to family, to sect or party: no; but as far as we have opportunity, we must do good to all men, especially to such as be of the household of faith. This opens before us a wide field of usefulness and effort, and shews us that a servant of God cannot be an idle character. But upon this broad field we cannot travel at length at present; we must only touch upon a section of its extended surface; and in doing this let us ask, What is the department of religious duty, which, next to our personal piety, and we may add, the welfare of our families, demands our sympathy and kind attention?

In answer to this question, may we not say, that the welfare of our neighbours, of our countrymen, and fellow citizens, demands our attention? Are not many of them, indeed the greater part of them, in such a condition, as to make it our imperative duty to seek their welfare, and labour to save their souls from death? What is the spiritual condition of the thousands that have gathered around us, and are gathering around us more densely every day? Are they true Christians? Do they read the Scriptures, meditate upon their sacred contents, love them, and regulate their faith and lives by them? Do they give proof that they know God, love Him, and walk in the light of His approving countenance? Do they exhibit the impress of the Holy Ghost, and give lucid proof that they are born of God, and are begotten again unto the lively hope of a heavenly inheritance? Is this the state of the tens of thousands that come yearly to our shores; and dwell around us? Or are they persons of other character? Have we not fearful proof that the majority of them are strangers to the grace of God, and are in danger of perishing through lack of knowledge?

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**Baptisms in Oro.**

To the Editor of the Christian Observer.

DEAR BROTHER,

It is a matter of much gratitude to God and of rejoicing that the Regular Baptist Missionary Society is being appreciated. Great good is being felt here, as well as in many other places, from its disinterested work of faith, and labour of love. The Rev. H. McLean (who, you will remember, was appointed by the Board of that Society, last year, to labour here) commenced his labours amongst us the beginning of July last; and his ministry has been well attended by seemingly anxious as well as attentive hearers.

Lord's day, July 31, was a day of great interest here. We assembled at 12 A. M. in a large field adjacent to Bass Lake, where our esteemed brother (H. McLean), preached from Acts xxiv 14, after which he administered the ordinance of believer's baptism to two candidates, (a man and his wife) who indeed rejoiced to be thought worthy to follow their Saviour's footsteps. There were about 300 present: a beautiful day, and the smiles of a holy God surrounding us, it may be easier imagined than described how saints were led to rejoice, and sinners tremble, in witnessing one of the most solemn and impressive ordinances of God's house. There seems to be quite a feeling of enquiry pervading our midst; and I have every reason to believe that ere long others will declare themselves not ashamed to own their Lord. May he continue to bless his own work amongst us here. May he build up and maintain the Regular Baptist Missionary Society, that though its instrumentality, many a dark place may be made light, many a fainting soul be revived, and many very many rebellious sinners be brought to a crucified Saviour for pardon, and there find peace in believing. Then shall the wilderness of this, our adopted land, blossom like the rose, and saints rejoice in the God of their salvation.

Thinking the above may be interesting to, at least, some of your readers, you will oblige by giving it a place in your valuable journal.

I remain, dear brother,  
Yours in the bond of the Gospel,  
J. F.

Oro, August 27, 1853.

**"Baptist Usages."**

To the Editor of the Christian Observer.

MR. EDITOR.—It will be seen from recent issues of the Observer, that some brethren are exchanging their opinions under the caption of "Baptist Usages." The question under discussion is female speaking in the church, which, if it will be admitted, deserves some attention. It would be well, the writer thinks, of correspondents discussing this or any kindred subject, should avoid introducing irrelevant or extraneous remarks. An argument, like a chain, is not stronger than its weakest part.

It should be kept in view, that the question in this instance, is not whether it is proper for females either to pray or speak on religious topics, but whether it is forbidden in the New Testament or not that they should do so in the church. The writer has often heard the passage—"They that feared the Lord spake often one to another," cited as a full warrant for the practice. This, with similar language, has positively nothing to do with the question. Equally irrelevant is the instance of Hannah praying in the tabernacle. For one thing, there is no warrant to affirm that she "prayed publicly;" for had she done so, the aged priest would not have supposed her to be intoxicated. The silent moving of the lip in a public place, can by no means be construed into "public prayer;" besides, the difference of dispensation should not be forgotten.

Nor is the fact that Philip's daughters had the gift of prophecy to the purpose, as there is the absence of another fact essential to the proof—that they exercised this gift with apostolic sanction in the church. It is equally futile to urge that "it was a woman that was first commissioned to carry the glad news to the disconsolate disciples,—that it was to women Jesus first shewed himself," &c. This was like our Lord. It was proper that those dear women whose all had been laid in the new tomb of the rich man of Arimathea,—who were first and earliest on the sacred spot, should be first rewarded—first consoled, and first honoured with the joyful announcement, that the Lord was risen; but to the question at issue it renders no aid.

It is a little singular that any correspondent, deeming himself capable of discussing this question should not perceive the following to be foolishly alien: "Do not deny them (females) the privilege of praying to their heavenly Father for a drunken husband or an unruly child." Even if no doubt rested on the subject, one would think that a female of some modesty, and a little common sense, would prefer praying for a drunken husband in the closet, rather than in the church. This is kindred to arguments sometimes used to support baby sprinkling.

The only relevant passage which the Rainham correspondent adduces, is 1 Cor. xi. 5: "Every woman that prayeth or prophesieth with her head uncovered," &c. This passage confessedly has all the appearance of approving female speaking in the church: other texts, however, read thus, "Let your women keep silence in the churches; for it is not permitted them to speak: it is a shame for women to speak in the church. I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence." On both sides of the question a difficulty must be acknowledged,—whether acknowledged or not, it is evidently felt, and evasion is dishonest. Some advocates of the practice tell us that Paul forbids females to speak only at the business meetings of the church; but all the proof they give us is, that in this sense they understand him—the error of assuming to understand a writer, not by the language which he uses, but irrespectively alike of its terms and natural construction; than which nothing can be more absurd.

The Rainham correspondent, however, has but little doubt that Paul is only objecting to the prominent part which he fancies females took in the disorder with which worship was conducted in the Corinthian Church. He, somehow, learns that the females "sought to overrule the men altogether;" (sad case,) nay, he thinks this so "very evident that otherwise the Apostle would never have said, 'I suffer not a woman to teach, nor to usurp authority over the man.'" It often happens, however, that what is "very evident" to one man, is not so to another. Nor does it seem to favour what is here so evident to the correspondent—what Paul "would never otherwise have said," that it was not said to the Corinthian Church, nor to any other but to Timothy; for an universal direction to all churches, whether their female members attempted usurpation or not. What Paul commands is positive silence, because it is a shame for a woman to speak in the church; the reason of which he resolves into the relation of the woman to the man, as also into what is becoming the lovely modesty to be looked for in the female character.

But to the difficulty of the question; on which the following remarks are submitted:—

1. It does not follow that Paul approves of female speaking in the church, because he finds fault with an unseemly circumstance connected with it.
2. The practice is nowhere enjoined in the New Testament.
3. It is nowhere approved.
4. It is twice distinctly and positively forbidden.
5. A positive prohibition of a practice is decisive against a seeming sanction of it in a mere allusion to such practice in a disorderly church.
6. Paul gives instructions to the Corinthian Christians, how they should act in respect to the rites of heathen temples; but it does not follow, therefore, that he gives apostolic sanction to the practice of frequenting those temples, at all; on the contrary, he asks, "What agreement hath the temple of God with idols?" and adopts the stern command, "Come out from among them and be ye separate."

P. M.

**Miscellaneous.**

**Ireland—Its Early Religion, and Decline into Popery.**

In the August number of the *American and Foreign Christian Union*, is a very interesting article relating to Ireland—its early religion, and decline into Popery. Thinking that such an account may be interesting to your readers, I will endeavor to make a brief abstract of it.

The first introduction of Christianity into Ireland is involved in obscurity, but the labors of one individual had much to do in its establishment.

On the banks of the Clyde, not far from Glasgow, in the village now called Kilpatrick, was born a boy, named Patrick Succet or Suceath. His father was deacon of a church, and his mother was a pious woman. He had reached the age of sixteen, when one day, as he was playing near the sea-shore, he was carried off by pirates, into Ireland, and there set to feeding swine. There he learned the manners of the people, and there, too, he became a Christian. Escaping from Ireland, where he had lived six years, he was again carried captive, but this time to France. While here, he

felt an irresistible desire to carry the gospel back to the Irish pagans. He returned to Ireland, and in God's hands was the means of a vast deal of good. Under his influence schools were established &c., &c. Succat died in Ireland 463, A.D. He is canonized as St. Patrick, of whom we hear so much.

The religion of Ireland at that time was a simple, sincere Christianity. In the days of St. Patrick, Rome was counted merely as one of the churches, with her own Bishop. During the sixth, seventh and eight centuries, Ireland was proverbially the seat of piety and learning, and her people with the Britains and Scots, sent out many missionaries to the northern part of Europe.

But the invasion and conquest of Ireland by the Danes, in the ninth century, brought great calamities on the Irish church. The seats of learning were destroyed, and the students scattered. The Danes were favorable to the Romish church, (in which the Papacy was, at the time, fully developed,) for they had been instructed in religion by the Roman Catholics. When the Normans, who were also Roman Catholics, invaded England, the event was hailed by the Danes of Ireland, who also took the name of Normans. Breaking off connection with the Irish primitive church, they received ordination from the Norman Archbishop of Canterbury, and thus took the first step in Ireland's submission to the church of Rome. In 1156 Pope Adrian III., by agreement with Henry II. of England, issued a Bull, in which he advised Henry to reduce Ireland, and Henry, in return, began to bring that country under the dominion of Rome, and compel the payment of a penny yearly, for every house to the Pope. This was called Peter's pence.

Thus was Ireland given to England, and thus was the primitive and free church of Ireland broken down, and the people brought under the control of the church of Rome.

For 400 years the English government and the church of Rome supported each other, but when the former became Protestant, the Irish Church, being Roman Catholic, was its bitter opponent. And in the reign of Elizabeth, although seventeen of the nineteen of the Irish bishops renounced Romanism yet few of the people or inferior clergy were either conciliated or consulted, and whenever the priests were put out of their cures, and the tithes given to strangers, a warm-hearted people clung to the priests, and thus they were led by their sympathies to uphold a system which their forefathers had strenuously resisted when introduced by the English.

But there is hope that Ireland will yet return to the religion of her fathers. *The Dublin Nation*, a Roman Catholic paper, says, "The West of Ireland is deserting the ancient fold. It is true that the altars of the Catholic church have been deserted by thousands born and baptized in the ancient faith of Ireland." The translation of the holy scriptures into their own language has not been without its fruits. The agitations of O'Connell have been productive of good, and the temperance movement also. In the famine of 1846, the failure of the priests to cure to potato disease was favorable to Protestantism. The Protestant clergy, who helped the people in their time of need, got hold of their affections.

In 1849 a Society was formed to maintain missionaries, scripture readers, and teachers of their own. This Society was called, "The Society for Irish Church Missions to the Roman Catholics." The reformation rapidly spread. In the district of West Galway, where in 1810, not 500 Protestants were to be found, there were in May, 1852, nearly 6,000 converts attending church services, and 3,500 children were taught in the Bible schools. In two years, in various parts of Ireland, more than 30,000 converts have been found, who have cast off the errors of Rome. The Society employed 342 agents.

"The Irish Education Society" for education and religious instruction in Irish have 56 mission-

aries, 240 scripture readers, 650 teachers, and 30,000 pupils under instruction.

"Thus there is no longer room for doubt or denial of the great work going on. But it will be seen from the history, that the converts, instead of deserting, are but returning to the ancient fold, the primitive faith of Ireland."

Mr. Gough in England.

Mr. Gough, we observe with pleasure, is holding on his way, everywhere even exceeding the exalted expectations which were entertained of his capabilities to further the cause of total abstinence. A worthy Correspondent in Leeds writes as follows:—

"We have had the little champion of Temperance in Leeds, and his powerful addresses will not easily or early be forgotten. The former, on Tuesday night, was in the Music Hall, and though a wet and gloomy evening, there were scores and hundreds applied for admission who could not be accommodated. The second oration was, last night (Wednesday), at Lady-lane Chapel, and notwithstanding the great attraction on the Moor, which was given by the Town Council, &c., and drew about thirty thousand people to witness them, there were scores waiting for admission to the chapel two hours before the time of commencement, and the place would have been crammed an hour before the time, could they have got in as fast as they desired. At the time of commencement, it was a truly imposing sight. The pews, the aisles, the platform, the orchestra, and even the pulpit and steps, filled, and in many parts crowded. To attempt any description of the speaker would be almost as foolish and impossible as giving the ocean's measure in pints; but I believe the universal impression was, they had never heard his like; and although, at his commencement on the second night, he complained of great weakness, and had taken medical advice during the day, he went on for the space of one hour and fifty minutes with scarcely a vacant eye or a restless limb before him.

But one thing was apparent to many,—the amiable Lecturer told them very faithfully, that no great success could be expected without prayer, and very strongly urged upon all connected with the heavenly movement, to be constantly at the Throne of Grace imploring the Divine blessing upon their efforts."—*British Banner*.

Russia.

The late political disturbances in Eastern Europe have created some inquiry as to the ability of Russia to maintain a war with the powers who have taken part in the recent negotiations respecting Turkey. Russia has been at peace for many years; but, notwithstanding the supply of gold from her mines in the Ural and Siberia, her public debt has become larger. The supply of the precious metals amounted to £1,547,000 in the year 1850, and is not likely to diminish for some years to come.

The agricultural resources of Russia are not sufficient to maintain the large population of that empire, during a long war, without liberal supplies from other countries. Since the year 1820 she has contracted loans with foreign capitalists to the extent of £14,500,000 sterling. For these loans she is indebted to parties in England, France, Holland, and other countries, from whom, in case of war, she could not expect to receive further favors.

The present public debt of Russia in 1852 was about sixty millions sterling, having increased 20 per cent. since 1849, viz:

January.	Silver Roubles.	Sterling.
1849	326,675,000	£49,001,300
1850	336,219,000	50,432,900
1851	386,309,000	57,946,400
1852	400,667,000	60,100,100

Of this increased sum no less than £5,500,000

was contracted for with Messrs. Baring, Brothers & Co., in 1850, which was in part "required for the completion of the railroad from St. Petersburg to Moscow."

The Government revenues of Russia from customs duties in 1849, were £4,764,047, and from internal taxes, \$6,000,000, making an aggregate of 40,239,354 roubles, or somewhat less than £11,000,000.

The revenue and the exports for the years 1848 and 1849, were officially reported, as follows:

Customs Revenue.	
Roubles.	Sterling.
1848 - - 31,220,149	£4,683,022
1849 - - 31,760,318	4,764,047
1850 - -	

Value of Exports.	
Roubles.	Sterling.
1848 - - 179,115,125	£26,867,269
1849 - - 192,333,242	28,850,286
1850 - - 192,366,190	28,854,928

The exports of 1850, were partly distributed, as follows:

	Value—Roubles.	Value—St'g.
By frontier of Europe—	83,133,948	£12,470,092
" " of Asia—	17,222,954	1,122,235
For Poland—	2,311,350	346,702
For Finland—	1,779,920	266,988

The silver rouble is estimated at 17½d. sterling, or about 35 cents. The value of importations for the same year, were in part, as follows:

	Value—Roubles.	Value—St'g.
From Europe - - -	76,107,446	£11,470,067
From Asia - - - -	15,744,430	2,351,664
From Poland - - -	1,275,560	191,337
From Finland - - -	790,568	118,585

The effects of a war with Western Europe would unquestionably be very injurious to Russia. Her own resources, agricultural, commercial, and financial, are extremely limited, and incapacitate her for such a war, as was recently feared.

Now that there is a better prospect for peace, the Public Funds, as quoted on the London Stock Exchange, have recovered their strength, and the Money Market is decidedly improved.

For the sake of future reference we republish the following summary of the production of gold in the Ural and Siberia, under the control of the Russian Government:—

Year	Poods	Sterling
1829	314	£628,000
1830	378	757,000
1831	396	772,000
1832	410	820,000
1833	528	816,000
1834	406	812,000
1835	413	826,000
1836	426	852,000
1837	469	938,000
1838	524	1,048,000
1839	525	1,050,000
1840	585	1,170,000
1841	681	1,362,000
1842	950	1,900,000
1843	1283	2,566,000
1844	1341	2,682,000
1845	1386	5,772,000
1846	1730	3,460,000
1847	1825	3,650,000
1848	2000	4,000,000
1849	2050	4,100,000
1850	2175	4,350,000

The Russian pood is equivalent to about £2000 sterling.

The duties on gold in Russia, on the produce of the private mines, are heavy, varying from 12 to 24 per cent.; in Austria they amount to 10 per cent.; in Brazil to 5 per cent., and are understood to lead to much smuggling.—*N. Y. Cour. & Eng.*

ANOTHER EXPEDITION TO EXPLORE THE NIGER.—We understand that it is in contemplation to fit out another Admiralty expedition to ex-

plote the sources of the Niger, with the view of promoting civilization in Africa and opening up new sources of commerce. It is held that the present is a fitting opportunity for another expedition to the Niger, inasmuch as the mortality on the coast of Africa has of late very much decreased.

### TRIUMPHANT DEFEAT OF A CHURCH-RATE IN KETTERING.

The town of Kettering, after some years' repose, has during the last few days been thrown into a state of great excitement, in consequence of the churchwardens attempting to impose on the parishioners a church-rate. In former years, when a poll was demanded, the rate was several times carried by a majority of rate-payers; and many who considered it an unrighteous exaction, paid it under protest, rather than allow their goods to be distrained upon. A few, however, held out to the last, and had their goods distrained, the Rev. W. Robinson, late Baptist minister of the place (now of Cambridge), generally taking the lead in this party. In 1849, a majority was declared against the rate; but the churchwardens proceeded to enforce it on the ground, that several cottage-occupiers who did not directly pay the poor's rates, but were compounded for by their landlords, were not eligible to vote, although their names were upon the rate-book. The matter was tried before the local magistrates; and counsel's opinion taken upon the subject—both parties agreeing to abide by the decision. The result was, that the cottage-occupiers' were declared legal votes, and the rate was lost. There has been no contest for a rate since till the present year. On former occasions, when a vestry meeting was to be held to lay a rate, due notice was always given at every chapel door in the town, as well as at the church doors. This time, however, notice of this meeting was given only at the church doors, on the 7th and 14th instant, of a meeting to lay a rate to be held on Monday, the 15th instant. A few of them immediately issued a hand-bill apprising the inhabitants of the fact, and calling upon them to resist such an impost by every means in their power. A meeting was convened by circular the same evening of the leading Dissenters in the town, to consider the most effectual steps to resist the measure, a Committee was chosen to conduct the opposition; and a guarantee fund subscribed on the spot to cover all expenses in opposing the rate. On Saturday, the 13th instant, the news arrived of the decision of the House of Lords in the Braintree Church-rate case, reversing the decision of the Judges, and for ever declaring it illegal to impose a rate unless decided by a majority of rate-payers in vestry assembled. This greatly strengthened the hands of the opponents of the rate, and decided many who hitherto thought it useless to oppose the rate of a minority who could by law enforce it. On Monday, the 15th inst., there was a crowded vestry meeting. The Rector took the chair. The Dissenters proposed one of their number for vestry clerk, which was unanimously agreed to. The chairman then called upon the churchwardens to produce their estimates; these stated that the repairs necessary to be done to the roof of the church, &c., were very considerable, and would require a sum of £316. It was proposed, and seconded, that a rate of ninepence in the pound be granted. This large rate was evidently laid to entrap Dissenters, and to get some of them to propose an amendment for a less rate, as an architect present stated he had inspected the roof, "and it could be done for half the money." The Rector repeatedly called for an amendment for a less rate; but the Dissenters took care not to be entrapped, while (says our correspondent) they uttered wholesome truths which Churchmen would be all the better for hearing. They proposed no amendment. A show of hands was called for the ninepenny rate, which received about twelve supporters: the contrary being put, a perfect forest of hands was held up, not less than three or four hundred. The rate being lost, the

churchwardens demanded a poll. This was granted, and polling fixed for the following day. The same evening a public meeting was held in the Baptist Chapel, and addressed in stirring speeches by the Rev. T. Toller and the Rev. J. Mursell, and several other gentlemen, against the proposed measure and all connexion of Church and State. The polling commenced on Tuesday morning, at nine o'clock, with great spirit, those opposing the rate taking the lead, and keeping it to the close, when the numbers stood—Against the rate, 321; for the rate, 163: majority against the rate, 158. The cottage-occupiers all voted, as formerly, under the protest of the churchwardens: 173 of them voted against the rate, and 9 for it, leaving a majority of unquestioned votes against the rate, 31, and it is hoped, putting a stop for ever to Church-rates in Kettering. The same evening a large meeting was held in the Baptist Chapel, and addressed by the same gentlemen who did so the night before. The spirit of the meeting showed clearly that it would be difficult to impose Church-rates in Kettering.—*Leicestershire Mercury*.

### AN ARTFUL TRICK, AND ITS DISCOVERY.—

An extraordinary case had been on trial in the courts at Gloucester. Its features are as curious as anything to be found in the records of the *Causés Célèbres*. A man, calling himself Sir Richard Hugh Smyth, aged 55, brought an action of ejectment to recover the estates in Gloucestershire, which were formerly the property of Sir Hugh Smyth, baronet, deceased; those estates having descended, in due course, to Sir John Smyth, the deceased's brother, as legal heir. The deceased, Sir Hugh, was known to have been twice married, and to have had no issue in either case. The plaintiff claimed that Sir Hugh had contracted a third marriage in Ireland, in the year 1796, with Jane, daughter of Count Vanderburg, which marriage was kept secret, and that the lady died in giving birth to him, the plaintiff. The plaintiff asserted that he was sent abroad, and that his father, Sir Hugh, was informed that he had died in infancy. The documents put forward in support of the plaintiff's case were a register of the alleged marriage, from an old family Bible; a register of baptism from the same source, a letter from Sir Hugh to the lady just before her accouchment, calling her his wife, and a variety of deeds purporting to have been made by Sir Hugh in favour of the plaintiff, when the former was made acquainted with the existence of his son, (the plaintiff) whom he had believed to be dead. Besides these, there were several family relics, as mourning rings, *gazes d'amour*, seals, and trinkets, inscribed with family names and mottoes. There were also portraits of Sir Hugh, of the lady, his alleged wife, and of the plaintiff claiming to be their son. Inscriptions on the portraits testified to the relation the parties stood in towards each other. The evidence of the plaintiff was remarkably minute in his remembrance of events that had occurred in his childhood. The names of noble families with whom he asserted he had resided, and been patronized by, were freely stated. All the details of his education and entry at college were given with a minuteness that certainly bore the look of truth. And he stated that on his leaving college, where Dr. Goddard was his tutor, the Marchioness of Bath and Lady Isabella Thynne, who had been accustomed to visit him when at school, communicated to him that he was the son of Sir Hugh Smyth, and handed him the sum of £1,500 sterling, that had belonged to his mother. After this he went abroad, met with Bell and Lancaster, assumed the profession of a lecturer on education, was at Brussels at the time of Waterloo, and only recently determined to prosecute his claims to the Smyth estates. In 1849 he called on Sir John Smyth, then in possession of the estates, and informed him that he was his nephew, the legal heir. He says that Sir John acknowledged his identity. At all events the shock was too much for the old baronet, and next morning he was found dead in his bed. Now comes the extra-

ordinary part of the case. The signatures to the various deeds were sworn to as authentic, by persons who seemed really to have believed they were speaking the truth. The deeds themselves were accurate enough, but were altogether mis-spelt. One of the mottoes on his seal was also mis-spelt—*capitor* instead of *capitur*. In his cross-examination the plaintiff was put through a regular course of spelling, and spelled the words in the same way as they were written in the deeds "sett asside," "verry," &c. During the trial, an engraver in Oxford street, London, telegraphed to the counsel that in January last he engraved the crest and ring that had been produced as a relic, and also engraved the words, F. Gooking, on a brooch that the plaintiff had sworn had been in his possession for years. As the examination proceeded it became evident that the plaintiff was a certain John Provis, whose most honest occupation was an itinerant lecturer on oratory, and who, at the date he had sworn that he was laid up sick for eighteen months under the care of noble ladies, was laid up in Hechester, Somerset jail, under sentence of death for horse stealing. At this point, the proceedings in court were highly dramatic. The discovery paralyzed the audience with astonishment, and the counsel for the plaintiff threw up their briefs, and asserted they had been grossly imposed upon. Sir Richard Hugh Smyth, alias Provis, was forthwith indicted for forgery and perjury, and was borne off in the police van to Gloucester jail.

**CHARITABLE BEQUESTS.**—The late John B. Wyld, Esq., of this town, has left by will the following legacies, subject to the legacy duty:—to the Baptist Missionary Society £100; to the Bible Translation Society, £100; to the Baptist Irish Society, £50; to the Baptist Home Missionary Society, £30; to the Leeds General Infirmary, £50; to the Leeds Lancasterian School, £50; and to the Leeds Town Mission, £50.—*Leeds Mercury*.

**BAPTIST CHAPEL, LEFEVRE-TERRACE, NORTH ADELAIDE.**—The third anniversary of the opening of this chapel was held on Sunday, the 24th April, when sermons were preached by the Revs. Messrs. Gardner, Buttfield, and Hull. The sum of £32 was collected towards the liquidation of the chapel debt. A public meeting was held on Monday evening in aid of the same object. This assemblage was addressed by the Revs. Messrs. Draper, Watt, and Stonehouse, also by Dr. Bompas; Joseph Hall, Esq., occupying the chair in the absence of William Peacock, Esq., M.L.C., who was unavoidably prevented, but sent a substantial apology in the shape of a £5 note. James Cumming Esq., the Treasurer, stated that previous to this anniversary the debt was £250, which had been reduced to £205; and the result was, that in a short period the whole amount required was provided for, partly in cash paid down, and partly in engagements to pay specified sums during the next twelve months. Among these was included a liberal engagement, made some time ago by G. F. Angus, Esq., M.L.C., to pay the last £30 of the debt. An additional subscription, with the new object of including the cost of the chapel premises, was then liberally started by Mr. E. S. Wigg, and in a few minutes, through the exertions of several ladies and other friends, had reached a sum which will go far towards effecting the purpose.—*Adelaide Observer*.

**NEGLECT OF THE CAPABILITIES OF BRICK.**—Much of the architecture of Italy serves to force upon consideration our ignorant neglect of the real use of brick. You may there see the most varied and beautiful inventions expressed in this material—mouldings, tracery, flowers, figures, everywhere varied, and showing visibly the movement of the hand and the feeling of the heart. One would be clever to discover a single expression of feeling or elevated effort in a whole mile of the brick or composit-fronted houses of our time.—*The Builder*,

**Provincial Penitentiary.**

The following Tables are taken from the Appendix to the Chaplain's Report. What a note of alarm do they sound to the ungodly, especially to those classes specified in the seventh table:—

**TABLE III.—**Shewing the disadvantages of Convicts in early life, arising from the ignorance and immorality of their Parents:—

Had parents who were quite uneducated	73
Had parents who seldom or never attended Divine Service	68
Had parents habitually irreligious	63
Had parents who never held family worship	126
Had parents who never read or explained the Scriptures to their families	97
Had parents who were very severe	40
Had parents who used profane language	69
Had parents who drank to excess	55

**TABLE IV.—**Shewing the early destitution of Convicts:—

Convicts whose fathers died when they were under 20 years of age	89
Convicts whose mothers died before they were 20 years of age	71
Convicts who were left destitute at a very early age	173
Convicts who had no trade or any stated means of support	156
Convicts who left home when very young	180

**TABLE V.—**Shewing the gross ignorance of Convicts at the time of their imprisonment:—

Convicts totally ignorant of the Alphabet	64
Convicts who could read a very little	57
Convicts who could not write at all	99
Convicts entirely ignorant of the Arithmetic	138
Convicts who never attended School	67
Convicts thoroughly educated in English	3
Classically educated	1
Mathematically educated	1

**TABLE VI.—**Shewing the defective moral education of Convicts, at the time of their imprisonment:—

Convicts who were totally ignorant of their duty to God	76
Convicts who had never learned the Ten Commandments	97
Convicts who had never read them	87
Convicts who had no idea of a Supreme Being	65
Convicts who were ignorant of meaning of such words as Redeemer, Redemption, Saviour, Eternity, &c.	69
Convicts who had never read a word in the Bible	87

**TABLE VII.—**Shewing the drinking habits of the Convicts:—

Habitual drunkards	163
Intemperate—occasionally drunken	78
Moderate drinkers	30
Had been drinking immoderately at the time the crime was committed	133

**TABLE VIII.—**Shewing the vicious and pernicious habits of the Convicts at an early time in life:—

Desecrated the Sabbath	164
Used profane language, cursing, and swearing	170
Neglected Divine Worship	128
Neglected to read the Bible	135
Indulged in a rash and unrestrained temper	171
Indulged in the use of Tobacco	163
Indulged in the habit of Gambling	106
Indulged in Excessive Drinking	197

**THE WAY OF SINNERS.**—Sophronius, a wise teacher, would not suffer his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear Father," said the gentle Eulalia to him, one day, when he forbade her, in company with her brother, to visit the gentle Lucinda, "Dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and beheld, her beautiful white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes truly," said her father, "you see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

**Hints how to Rise.**

The history of commerce is fraught with principles of deep practical value to young men. He who wishes ultimately to be a master, should be something more than a servant. If he carries to the extreme length the simple question of hours, minutes, and money, the chances are fearfully against him that he will never come to much. The first rule for rising is, that a young man shall make common cause with his employer—that he shall entirely identify himself with his interests. We have heard frequently of individuals in manufacturing, as being noted for a sort of selfish decision, boasting to the effect, that were a hammer, mallet, or other tool lifted when the clock began to strike, they would not bring it down. The men who talk in this style think it is very grand—very independent; and foolish boys who hear it, are too apt to admire, and, in their turn, to repeat the boast, and to imitate the folly. Mark these men, and see what comes of them!

But the matter does not end here. They who do this will do more—they will drag, draw, idle, and while away their time, longing for the hour that shall set them free, careless of the concern in hand, and reckless of the interests of their master. Now, as the tendency of one passion is to produce another, so the tendency of indifference is to produce indifference. They who pursue such a course have no claim to consideration beyond legal demands; and as they mete it will be measured to them again.

We could give a young man rules whereby, without fail, he could rise in any commercial establishment whatever. Let him show all the zeal of a partner; let him be first at the factory in the morning, and last out of it at night. Let it be with him a study how to please customers, to improve the character of the house, to give cohesion and fixity to everything that comes under his influence. Such virtue as this will not long escape the notice of an employer; and it cannot be noticed without being felt, nor felt without being at length rewarded. The result will be the increase of emolument, and, when circumstances admit of it, advancement in place. He will rise step by step, till you will find him an over-er—n all probability very soon a junior partner, and, in process of time, the whole concern may come into his own hands. Such things have resulted scores and hundreds of times in the commercial world.

Now, if the youthful reader will take this counsel, and act upon it, before ten years pass over his head he will find his account in it to an extent which will redound more to his benefit than if we had made him a present of hundreds, perhaps of thousands of pounds. This is a divine plan—it is sowing as a servant to reap as a master. The reader who is conversant with the Scriptures will remember some striking passages which bear upon this point. There he will find men exhorted to serve, "not with eye-service, as men pleasers," but to serve God with a willing mind; and whatever they do, to "do it heartily, as unto the Lord, and not unto man." Nothing is more offensive to generous men than this species of eye-service, although few things are more common. Perhaps the reader remembers the well-known proverb: "A master's eyes are worth both his hands." This is a severe reproach to human nature! It ought not to be so. The master's eyes ought to be

worth nothing—absolutely nothing; or, rather, they ought to be a disadvantage.

How beautiful the words of the Apostle to one of the churches, bringing out this idea, where he speaks of their excellent conduct in his presence, and expresses the confidence, that for this they will be distinguished much more in his absence. This is as it ought to be:—Oh! it is painful to hear a mistress complaining of servants, that she cannot go abroad on works of faith and labours of love, without domestic neglects; or a master complaining, that, if absent, there is nothing done—no interest—all is neglected; and where something is done, from sheer carelessness it is often done wrong. These things ought not so to be; and we trust that the reader will make it a point, that he, at least, for one, will diminish the number of the multitude who constitute this truthless, trustless, and dishonourable fraternity.—Exchange Paper.

**Do You Pay for a Religious Newspaper?**

I was going to ask the question in another form, "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, missions, etc.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave, who say, "Send me your paper," implying, of course, that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practise the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety? So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making. Here is one of those to whom Christ said, "Go, teach all nations," he hears a part of the responsibility of the world's conversion, and yet, so far from doing any thing himself, he does not

even know what others are doing in promoting this great enterprise. Ask him about the missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem.

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three. How can a professor of religion answer for this discrimination in favour of the world; how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer. M. S.

**EDITING A PAPER.**—The editor of the *St. Louis Christian Advocate* is responsible for the following:—"Did you ever know a subscriber to a public paper, who did not think he, or she, as the case might be, could improve said paper a little—just a little? In their estimation it would be an excellent paper if a little more of this, or a little less of that, were in it. For the benefit of all persons who may be disposed to think we may do a little better than we do—as no doubt, we might in some cases—at least, we beg leave to relate the following anecdote:—Some years ago it fell to our lot to travel a district part of which lay in South Carolina, contiguous to a district in the South Carolina Conference.—It so happened that at one side of the line there was a zealous sort of brother, who had a wonderful "taking on" about preaching; not doubting but that he was called to the work and was fully competent to its performance. His brethren, however, did not happen to coincide with his views. This was rather a damper, but satisfied that the mistake was in them, not in himself, he continued to "press his suit." He was greatly distressed, the world was all wrong, and he had been called to bear a large share in the work of its reformation. "But his brethren did not think him qualified! Strange stupidity, thought he, but it must be overcome; they must be enlightened in the matter; hence he asked for an opportunity to preach, that they might hear and judge for themselves. The request was granted, the appointment made, and at length the day,

"Big with the fate of Cæsar, and of Rome,"

arrived; when he was to preach his first sermon. The congregation assembled, and the preacher (that was to be) ascended the pulpit. He went through the preliminary services, took his text, uttered some half dozen of sentences—and—and stopped short off. There he stood, and there sat the congregation. He looked imploringly at them, and they looked quizzically at him.—He turned his eyes toward the ceiling, but saw no relief. He scratched his head, but caught no idea. Then, having nothing else to "poke out," he poked out his tongue, but this did not relieve him. The suspense was becoming painful—he saw it, aye he felt it also; at least, in a most lugubrious tone he drawled out:—"Brethren, if any of you thinks it's an aisy matter to prache, jest come up here, and thry?" Reader, make the application. Just such as suits your own notions, and we will be satisfied with it."

## Notes to Shady Side.

But is not the "shade" too dark? Let personal observation, my friend, answer. Or, if you still doubt, ask your clerical friend, and perhaps he will carefully, he statelily whisper in your ears some facts that will cause your eyes to stand out with wonder; yes, and your cheek to burn with indignation, (at yourself, perchance.)

Rev. (afterward Prof.)—well known to most of the readers of this sheet, said to his congregation kindly, when about to leave them, "Again and again have I preached to you on the Sabbath, not having eaten my breakfast nor my dinner because I had not anything in the house to eat!" Was this in Patagonia, or Hindostan? Not exactly, but on the Western Reserve.

The Rev. Mr. M—said to me the other night, "I tried hard to raise a few dollars to defray the expense of medical attendance for my wife, the only means I could think of to save her life. I could not raise it. I asked my church to allow me to teach the district school while I continued my pastoral charge. They consented, and thus by double work I am endeavouring to raise the necessary means."

Said Rev. Mr.—, "I will go through the churches in the Reserve; I will give a stake in the centre of each town, and strike a circle that shall include fifty families. I will gladly preach the gospel in any of these towns, (excepting but very few,) for the money those fifty families pay for tobacco. If you will include the money paid for tea with the tobacco money, I will except no town but Oberlin. [Need he except our town? whisper it.] This is not a hasty remark. I make it after a careful calculation, and can stand by it."

Said Rev. Mr.—, a splendid minister, while he looked at a most tempting book, but layed it down when he thought of his purse, (I say not his money.)—"It belittles my soul to preach a sixpence this way; it hurts my self-respect, but I can't help it. I can't have books and bread for my family at the same time.

A minister can't have books! He must do his work well without tools to work with, must he?—Yes, he must, or there's many a Deacon Hyde, or Esquire Eaton, blind as a bat to the real cause, ready to suggest, "It appears to me brother Vernon is falling off in his preaching; appears to me he is forgetting his work." O Egypt, O Pharaoh, O days of "bricks without straw," how have ye come back to us again! Shall we plead guilty? We might as well, and repeat to, for the outrageous treatment of God's ministers cues to heaven from out of a multitude of cushioned and comfortable pews in all quarters of our Christian land. "I've been thinking," says Deacon S. to his rich neighbor, "that we ought to have some preaching here, our children growing up you know; it will be a good thing, won't it?" "Yes, yes, O yes," said the rich man, "I think preaching a good thing, I always favor preaching." "Well, Brother M., will preach for us for small pay; will you sign something?" "Well—no—I—guess—not. He's a young preacher, he won't want much for preaching. It'll do him good to exercise his gifts."

"Shady side," truly. When shall it be illumined with streaks of light? Until it is, if the pulpit cannot "thunder and lighten" on the subject, let all the presses of Hoe & Co. put on extra steam, and work till the Christian world is reason or ashamed out of such treatment of gospel ministers. Let there be no place, Oberlin not excepted, where Christians do not discharge the duty, enjoy the luxury of paying, and paying promptly and directly to their ministers a liberal salary, and not in "swamp-hay" or "musty provender" either.—*Oberlin Times.*

**MISAPPLICATION OF WORDS BY FOREIGNERS.**—The misapplication of English words by foreigners is often very ludicrous. A German

friend saluted us once with, "Oh, good I ye, good bye"—meaning of course, "How d'ye do?" It is said that Dr. Chalmers once entertained a distinguished guest from Switzerland, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word kippered, and was told that it meant preserved. The poor man, in a public paver, soon after offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

## The Eloquence of Wesley.

No two individuals were more unlike each other in mind, manners, studies, and eloquence, than John Wesley and George Whitfield, both mighty men, each in his own order, but so unlike each other as to have very little in common beyond the knowledge of the truth—the love of Christ—and compassion for perishing men. Whitfield was the prince of popular orators; his eloquence was of every kind. Easy, airy, elegant, conversational, argumentative, declamatory; alternately moving, and melting, thundering and lightning, he carried everything before him like a whirlwind. John Wesley, on the other hand with a fine, solid, clear, and highly cultivated intellect,—logical, analytical, polemic, persuasive,—seidom excited, but always glowing, diffused light on every side, winning, persuading, and mastering all auditors. But there was a time when that calm heart became animated, inflamed; and when those quiet lips, as a volcano, poured forth floods of lava, appalling, consuming, destroying whatever it touched. His extraordinary equanimity, and his extreme sense of propriety, seemed to have repressed the higher emotions in the breast of Wesley, who wanted nothing but a determination to have become a highly impetuous orator. As it is, his printed works, more especially his Sermons, contain many passages of highly impressed eloquence. The sermon on the "Use of Money" may be adduced as an instance, and also that in which occurs his famous apostrophe, on the subject of Calvinism, to "Lucifer, Son of the Morning." The following passage is from the former of these.

"Neither may we gain by hurting our neighbor in his body; therefore we may not sell anything which tend to impair health. Such as, eminently, all that liquid fire, commonly called dram, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner. Therefore, such as prepare them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell in the common way, to any that will buy, are poisoners general; they murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would cry their large estates and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of them—the curse of God is in their gardens, their walks, their groves—a curse that burns to the nethermost hell. Blood, blood is there: the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day;" canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed body and soul: Thy memorial shall perish with thee."

**INDIFFERENCE.**—"If you ask me," says Zimmerman, "which is the real hereditary sin of human nature, you imagine I shall answer pride, or



luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence will conquer all the rest. Indeed all good principles must stagnate without mental activity."

### The Blind Boy.

It was a blessed summer's day;

The flowers bloomed, the air was mild,  
The little birds pouted forth their lay.  
And every thing in nature smiled.

In pleasant thought I wandered on  
Beneath the deep wood's simple shade.  
Till, suddenly, I came upon  
Two children who had thither strayed.

Just at an aged beach tree's foot  
A little boy and girl reclined;  
His hand in hers she gently put—  
And then I saw the boy was blind.

The children knew not I was near—  
A tree concealed me from their view—  
But all they said I well could hear,  
And I could see all they might do.

"Dear Mary," said the poor blind boy,  
"That little bird sings very long;  
So do you see him in his joy,  
And is he pretty as his song?"

"Yes, Edward yes," replied the maid,  
"I see the bird on yonder tree."  
The poor boy sighed and gently said:  
"Sister, I wish that I could see!"

"The flowers, you say, are very fair,  
And bright green leaves are on the trees,  
And pretty birds are singing there;  
How beautiful for one who sees!"

"Yet I the fragrant flowers can smell,  
And I can feel the green leaf's shade,  
And I can hear the notes that swell  
From those dear birds that God has made."

"So, sister, God to me is kind,  
Though sight, alas! He has not given;  
But tell me are there any blind  
Among the children up in heaven?"

"No, dearest Edward, there all see;  
But why ask me a thing so odd?"  
"O Mary, He's so good to me,  
I thought I'd like to look at God!"

Ere long, disease his hand had laid  
On that dear boy so meek and mild;  
His widowed mother wept, and prayed  
That God would spare her sightless child.

He felt warm tears upon his face,  
And said: "Oh, never weep for me;  
I'm going to a bright, bright place,  
Where, Mary says, I God shall see."

"And you'll come there, Dear Mary, too;  
But mother dear, when you come there,  
Tell Edward, mother, that 'tis you—  
You know I never saw you here!"

He spoke no more, but sweetly smiled,  
Until the final blow was given;  
When God took up that poor blind child,  
And opened first his eyes—in heaven.

**THE RIGHT KIND OF PREACHING.**—It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes: He says, the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker! what a rich fine voice! what an eloquent man Cicero is!" They talked of Cicero; but when they left Demosthenes, they said: "Let us fight Philip!" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavour to send away from our ministrations the Christian, with his mouth full of the praises—not of "our preacher," but of God; and the sermon—not descending upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem—through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard.

"Servant of God, well done!  
Thy glorious warfare's past:  
The battle's fought, the victory's won,  
And thou art crowned at last."

[Dr. Clark's Sermon.]

One hundred and forty-two railroad trains leave Boston daily, viz.: by Old Colony, 17; Providence, 18; Worcester, 25; Fitchburg, 26; Lowell, 15; Boston and Maine, 13; and Eastern, 11. This, of course includes all the branches. The same number return daily.

### MARRIED.

In Woodstock, on Tuesday, the 6th ultimo, by the Rev. W. H. Landon, Mr. Arthur Miller, to Miss Priscilla Hallam, both of that place.

By the Rev. Thomas L. Davidson, on the 10th September, ultimo, at the residence of Mr. M. D. Baldwin, Esq., near Brantford, Mr. Willard Thomas, to Miss Mable Darby, both of the Township of Brantford, and County of Brant.

Also, on the 13th ultimo, by the same, at the residence of Mr. Hugh Divinney, Mr. Hewitt Fysh, Confectioner, late of London, C. W., to Miss Dorinda Divinney, all of the town of Brantford.

Also, on the 15th ultimo, by the same, at the residence of the bride's father, Mr. Daniel Freeman, of the Township of Burford, to Louisa, second eldest daughter of Mr. Charles A. Smith, of Newport, Township of Brantford, and County of Brant.

### Notice.

THE Regular Baptist Missionary Society of Canada will hold its Second Anniversary Meeting at Beamsville, on Wednesday, the 12th of October, at 11 o'clock, A.M. Sermon by Elder Duncan.

JAMES PYPER, Cor. Sec.

Toronto, Sept. 24, 1853.

### American Bible Union.

FOURTH ANNIVERSARY.

THE Fourth Anniversary of the American Bible Union will be held in the Meeting-house of the First Baptist Church, corner of Broome and Elizabeth Streets, New York, commencing on Thursday, the 6th of October, at 10 o'clock, A.M. The exercises are expected to continue through Thursday and Friday. It is designed to make the meeting eminently social in its character, and a part of each day will be devoted to voluntary addresses in favour of a faithfully translated Bible for the whole world.

Among the speakers engaged for the occasion are—

Rev. Spencer H. Cone, D.D., President.  
Rev. John L. Waller, LL.D., Louisville, Ky.  
Rev. T. C. Teasdale, D.D., Washington, D.C.  
Rev. James Little, D.D., Brooklyn, N.Y.  
Rev. O. B. Judd, New York.  
Rev. G. Achilli, D.D., Italy.  
Rev. Prof. Wm. C. Duncan, New Orleans, La.  
Rev. P. F. Jones, New York.  
James Edmunds, Esq., Jeddö, N.Y.

The following have also been invited, and are expected to be present, and take part in the exercises:—

Rev. Prof. T. J. Conant, D.D., of the University of Rochester, N. Y., to preach the Annual Sermon.  
Elder R. L. Coleman, Richmond, Va.  
Rev. Prof. E. S. Gallup, Madison University, Hamilton, N.Y.  
Rev. D. R. Campbell, LL.D., President of Georgetown College, Ky.  
Rev. Joshua Fletener, Amenia, N. Y.  
Elder James Challen, Philadelphia, Pa.

WM. H. WYKOFF, Cor. Sec.

New York, September 9, 1853.

### University College.

TORONTO.

THE ANNUAL EXAMINATIONS, will commence on FRIDAY, September 30th.

The examination of Candidates for Scholarships, and for admission, will be held on October 14, 15, 17, 18 and 19. The number of Scholarships offered for competition is 8.

Two with the annual stipend of £35, and exemption from Fees.

Two with the annual stipend of £30, and exemption from Fees.

Two with the annual stipend of £25, and exemption from Fees.

Two with the annual stipend of £20, and exemption from Fees.

One of the Scholarships in each of these grades will be awarded in the Classical, and the other in the Mathematical Department.

Each of the Scholarships is tenable for Four years, on certain conditions, which may be learned on application to the President.

Candidates are required to produce certificates of good conduct, signed by the Principal or head Master of the institution, at which they have been educated, or by the Tutor, by whom they have been instructed.

During the Academic year, 1853-1854, courses of Lectures will be delivered on the following subjects:—

Classical Literature, &c.	Rev. J. McCaul, LL.D.
Metaphysics, &c.	Rev. J. Beaven, D.D.
Chemistry, &c.	H. H. Croft, D.C.L.
Agriculture,	G. Buckland, Esq.
Mathematics and Natural Philosophy	J. B. Cherriman, M.A.
History and English Literature	D. Wilson, LL.D.
Natural History,	Rev. W. Hincks, F.L.S.
Mineralogy & Geology,	E. J. Chapman, Esq.
Modern Languages,	J. Fomeri, LL.D.
Oriental Literature,	J. M. Hirschfelder, Esq.

The Courses, which are to be delivered in Michaelmas Term, will commence on Tuesday, October 29.

JOHN McCAUL, LL.D.  
President.

Parliament Buildings,  
Toronto, September 3, 1852.

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