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CHRISTIAN OBSERVER.

VOL. II.

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No. 5.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

GOOD THOUGHTS.

In the second chapter of the epistle to the Hebrews, verse 1, the apostle exhorts us "To give the more earnest heed to the things that we have heard, lest at any time we let them slip." The force of the verb here employed, has often been noticed by commentators: it means to glide away, to escape.

1. Then there is a tendency to let good thoughts glide away from our minds. There is a constant conflict in us between the seen and the unseen; and the former has many advantages over the latter. This is one ground of the tendency to which we have referred. We are far more powerfully affected by the sight of a fire, or of a shipwreck, than we are of by merely hearing of it. Now, since the things that relate to salvation, are given us by report; and consequently objects of faith, and not of sight, we are in constant danger of letting them escape from our minds, while their place is quickly supplied by things that are seen and perishing. Our only remedy, then, is an increase of faith. "Lord increase our faith."

Another ground of this tendency is, that the great subject of salvation is not properly understood. Every one knows how close the connexion is between understanding a statement and maintaining a lively remembrance of it. A very interesting Lecture may be delivered to a company of persons on any branch of science; the illustrations and experiments may be of the most successful and happy character; but, unless the persons have been accustomed to think on the subject of the Lecture, unless they understand something of the elements of the science, the probability is, that much of the labour of the Lecturer will have been spent in vain. Now the elements of the plan of salvation are very few and very simple, and it is a pity to say the least, that so many think so little about them, and are so careless about having them understood. *Wherein lies the power of the truth—the truth respecting Jesus, to purify the heart and produce holy happiness in the soul? How many professing Christians there are*

whose thoughts never break the skin of this interesting subject of enquiry. And yet if it were understood, how much interest would it give to the other parts of the wonderful scheme.

Another ground of this fatal tendency to forgetfulness is, that we are not sufficiently careful to interweave religion with our every day business. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." What a great gulf there often is, between things secular and things religious! John Newton somewhere remarks towards the close of his life, "that he was just beginning to see God in every thing." Practical religion may be seen in every thing. A man can as truly, though not so publicly and impressively, shew his regard to religious principle, and conscience, in the least transaction of a secular nature, as at the martyr's stake. This is the centre where the various systems of infidelity may be said to meet. They admit a general belief, but deny particulars. They aim at divorcing God from his own world.

2. Nor can any cure be devised for these evils: the evils once discovered will suggest the appropriate remedies. Let us cultivate a more intimate acquaintance with divine things. Let us seek to be more heavenly and spiritually minded. What an unnatural thing is it for us to live a day without devoting some portion of it to close thought on some part of divine truth. Shall the whole strength of the intellect be pended on business? Ah! how foolish, we must soon leave all; while every new discovery we make of Jesus' character, and every good thought riveted on the mind, will contribute something to our stock of eternal riches.

Let us cultivate a closer acquaintance with the holy scriptures. It is by coming in contact with the mind of the Spirit that we become spiritual. And with reading let us cultivate meditation; this is in the mental, what digestion is in the physical economy. Spiritual dyspepsy is little better than gross ignorance; for all practical and really useful purposes it is not any better. The good man has his delight in the law of the Lord, and on his law does he meditate day and night. He hides the word in his heart that he may not sin against God.

3. Why does this matter demand so much earnest attention? "The things which we have heard," spoken of in the passage

which suggested these thoughts, are the truths respecting Jesus. Jesus is the Son of God, and not in the sense in which all good men are so, but in a sense peculiar and alone. Neither is he an angel, but the creator of angels. His word then must possess authority. What he says must be imperative. Another reason is found in the verse that follows. The doom that fell on the transgressor of Moses's law: he died without mercy. If we would escape condemnation then from the lips of Jesus—if we would be screened from the wrath of the Lamb, we must give earnest heed. Our character must possess not only negative but positive qualities. Good thoughts like good seed are very prolific; from one seed in a few years acres may be covered. So from one good thought, what good may spring, who can tell! The prodigal son said: I will arise and go to my father. This was a good thought, and it led to his restoration to the bosom of his father's family. Joseph said, how shall I do this great wickedness and sin against God? This was a good thought; and through means of it Joseph became the saviour of his father and his brethren.

Reader, have you not had good thoughts and stifled them? have you never yielded to temptation, and experienced the blasting influence of sin upon your religious affections? And if you persist in this cause, what will the end be? If you do not like to retain God in your knowledge now, have you not cause to fear that he may give you up to a reprobate mind through an eternal hereafter.

Brockville.

[FOR THE CHRISTIAN OBSERVER.]

THE FIRST RESURRECTION.

Concluded.

It will now be proper to notice a few objections which are usually made to the interpretation previously given of Rev. xx. 4-6.

1. *The Book of the Revelations is a symbolic Book; and, consistency requires that we should interpret it as such, and as such only.*

The book of the Revelations is in part symbolic, and in part plain; and to interpret the symbolic, as plain; or, the plain, as symbolic, would be to pervert the word of God. Each part must, therefore, be interpreted

consistently with itself. Now it is deserving of remark: (1.) That the five last chapters in this book contain, perhaps, less of the symbolic style, than any preceding part of the book of equal length. (2.) That present things, involving the agency of men, frequently spoken of in scripture in figurative or symbolic terms; while the retributions of eternity are described in plain language, which admits of no possibility of mistake on the part of those who seek the truth. And the language, in these verses, is of this plain kind. (3.) Where symbolic language is used in scripture, it is generally explained. Thus we read, "the seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." But in the passage before us, there is no explanation of the terms as symbolic, in their meaning; nor any hint given of an event which they are intended to symbolize. The inference, therefore is, that we are to understand them in their plain and natural signification. (4.) Where a plain interpretation involves a contradiction; or places the text in opposition to other parts of scripture we are bound to adopt a figurative interpretation. But a plain interpretation of this passage involves no contradiction whatever, nor places the passage in any opposition to the other parts of the Holy Scriptures: it places it in perfect harmony with the other passages in which the FIRST RESURRECTION is clearly stated, or necessarily implied. A symbolic interpretation of this passage, then, if it must be admitted, is not required; it is perfectly out of place.

2. "It is a spiritual resurrection which is intended."

A spiritual resurrection is the conversion of a sinner from the error of his ways; that in the text, is the resurrection from the dead of the faithful saint, and of him who has lost his life in the service of his God and Saviour. The two cases are different and dissimilar.

3. "A resurrection of principles is that which is intended."

Is it customary to behead principles, raise them from the dead, make them priests of God, and invest them with regale state? This notion requires no refutation.

4. "The apostle mentions only the souls of the martyrs, and uses the Genitive case; a clear proof the persons of martyrs and saints are not intended."

The word souls in Gen. xii. 5., and in about an hundred other places in Scripture, signifies the whole persons; and in Gen. xvi. 15; Numbers xxxi. 35; 1 Chron. ii. 21; and James i. 21,* we have the Genitive, where it is clear the whole person is meant. The objection, therefore, cannot be sustained.

5. "A future state of prosperity in the church is all that is intended in the passage; then the successors of the martyrs, and suffering saints, shall have the ascendancy over

the wicked and exercise dominion in the earth."

The scriptures explicitly state, that, "If we suffer, we shall also reign with him;" but this mode of interpretation says, "If we suffer with him others shall reign with him; it thus contradicts scripture; and, for this reason, must be rejected. In the text before us, nothing can be more clear than the fact, that the same persons who suffered for the witness of Jesus, are those who were raised from the dead and reigned with him.

These are the principal objections which have been made to a literal interpretation of the passage before us; and a little reflection is sufficient to convince the reader, that they are groundless. It is a waste of time to dwell upon them. We shall, therefore, dismiss them with the following passage from Bishop Newton's Dissertations on the Prophecies.

"This prophecy therefore remains yet to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead, who were beheaded, lived and reigned with Christ a thousand years, but that the rest of the dead lived not again until the thousand years were finished, unless the dying and living again be the same in both places, a proper death and resurrection? Indeed the death and resurrection of the witnesses before mentioned, chap. xi. 7-12., appears from the concurrent circumstances of the vision to be figurative; but the death and resurrection here mentioned must for the very same reasons be concluded to be real. If the martyrs rise only in a spiritual sense the rest of the dead rise only in a spiritual sense: but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the First Resurrection an allegory, lest others should reduce the Second into an allegory too, like those whom St. Paul mentions, 2 Tim. ii. 17. 18., "Hymeneus and Philetus, who concerning the truth, erred, saying that the resurrection is past already, and overthrew the faith of some." It is to this First Resurrection that St. Paul alludes, when he affirms, 1 Thess. iv. 16., that the dead in Christ shall rise first; and 1 Cor. xv. 23., that every man shall be made alive in his own order, Christ the first fruits, afterwards they that are Christ's at his coming, and then cometh the end, after the general resurrection."

In looking through these passages, it cannot fail to strike the reader, that we must either reject the plain literal meaning of scripture, or we must admit the doctrine here maintained. If we reject the plain letter of the scriptures, and substitute for it the allegorizing and refining interpretations of men, we adopt a course which must necessarily involve the most danger-

ous consequences. Our faith then no longer stands in the plain and faithful sayings of God, but in the fanciful expositions of fallible men. And as the allegorizing and spiritualizing expositors of holy writ seldom take any notice of the plain grammatical meaning of the Holy Scriptures, they have nothing certain to guide them; they are led by their own fancies. Their expositions are consequently at variance with each other, and as frequently at variance with the sacred text. Their readers and followers are confounded and bewildered in the mazes of uncertainty and contradiction; and, though ever learning are never able to come to the knowledge of the truth. Let us then learn to receive the words of God as he is pleased to speak them. When he uses figure or symbol, it is either self-evidently such, or it is clearly explained; when this is not the case we are bound to receive his words in their plain and literal meaning. Then we find solid rock, where all is sea beside.

By this simple mode of explaining the Scripture, we are taught the doctrine of the First Resurrection. A doctrine which inspired the songs of the Psalmist; which breathes through the sayings of the Prophets; which lives in the discourses of the Lord Jesus Christ; and which was the blessed hope of the apostles and martyrs, "who loved not their lives unto the death." How mournful the fact, that this cheering doctrine has been banished from the Christian church, and is found in no creed or confession of faith, with which the writer is acquainted. This doctrine, with the deliverance of the creation from its present degraded condition, and the personal reign of our Lord and the saints, in glory over the earth; instead of being viewed as the leading subjects of prophecy, are treated as the vagaries of a disordered imagination; and to scout them is considered a proof of real wisdom. And not only so, but members of the church have been cut off, and ministers have been driven from the sanctuary, for believing and maintaining these doctrines; as though receiving and teaching the words of God, in their plain and obvious meaning, were the greatest crimes of which men could be guilty. Can such a state of things be anything but an approximation to the degeneracy, implied in that strong question of our Lord's "When the Son of Man cometh, shall he find faith in the earth?"

Such is the evidence which the Scriptures furnish of the truth of the First Resurrection. Reader be determined to secure a part in this Resurrection. That divine Redeemer, who by the grace of God tasted death for every man, has tasted death for you. In his blood you may find redemption, even the forgiveness of sin. By his Holy Spirit, now placed at your call, you may be sanctified, and sealed unto the day of redemption. That happy

* Investigator, Vol. II. 337.

day draws near; lose no time in securing the benefits of atoning grace, and then rest confidently in the divine assurance, that, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

INFANT SPRINKLING:

IS THERE ANY HARM IN IT?

"Any harm in it?" I am surprised and grieved that any one who takes the Bible for his guide, should ask such a question respecting a ceremony so unscriptural as that of infant sprinkling. For there is no more authority in the Bible for baptizing babes than there is for any other of the innumerable absurdities of the Church of Rome.

Any *harm* in it? If there be not, then there is no harm in any "transgression of the law." But, "be not deceived: God is not mocked." The Saviour has both by his own example and command, given us the law of baptism. And there is the harm in transgressing that law. Show me a single text in all the New Testament, from Matthew to Revelation, for baptizing infants, and I will baptize all the infants in this town, if the parents will allow me, immediately: yea, more, I will stand forth before the public, and openly renounce my Baptist principles.

This I now deliberately promise to do, if you, or any one, will produce a single passage in the Bible in which there is an express precept for infant sprinkling, or any example of it sanctioned by Christ or his apostles; for remember, "THE BIBLE, AND THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS;" and none, I believe, but the Baptists can abide by this glorious principle of the Reformation.

I know you may read about baptizing infants and bells, and of all sorts of Popish superstitions in *men's* books; but in God's book you will find no such unmeaning devices, for

"Men's books with heaps of chaff are stored,
God's word doth golden grains afford;
Then leave the chaff and spend your pains
In gathering up the golden grains."

Now take your Bible, and examine with me, "what saith the scripture" on the subject; and first, you may see from Mat. iii. 6, concerning John's baptism, that many "were baptized of him in Jordan confessing their sins." Is it not plain from this passage, first, that none of them were *infants*, for they were baptized, "confessing their sins," which infants are not capable of doing; and, secondly, that they were not *sprinkled* out of a basin or font, but baptized in a river, for we know that to baptize is to *dip* or *bury* in water, because the

apostle Paul, writing to the Romans, vi. 4, and referring to this sacred ordinance, says, "We are buried with him by baptism." Another thing is also plain, that there were no Godfathers nor Godmothers at the baptism. The Prayer-book of the Church of England says: "There shall be for every male child, two Godfathers and one Godmother; and for every female, one Godfather, and two Godmothers." And these are to promise and vow three things for the poor little infant: *first*, that it shall renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; *secondly*, that it shall believe all the articles of the Christian faith: and *thirdly*, that it shall keep God's holy will and commandments all the days of its life. Now, I ask you, as in the sight of God, whether any person can fulfil such vows and promises as these even for himself? How much less ensure their fulfilment by others! Why it is an engagement which even an angel from heaven could not pledge himself to execute, and which he would not undertake! and yet all sorts of ungodly people are doing so every day.

But to proceed: in the same chapter of Matthew you have an account of our Lord's baptism, from the 13th to the 16th verse. But Jesus Christ was not an infant, for he was now about thirty years of age, Luke iii. 23; neither was he sprinkled with a few drops of water, nor was the sign of the cross made on his forehead, but he went down to the river Jordan, and, as it is written, "When he was baptized, he went up straightway out of the water."

But perhaps some will tell you that it is certain Jesus Christ took little children in his arms. Yes, I know he did, for his heart was full of love; but he *did not baptize them*; we are told he did not. He "blessed them," but it is recorded in John iv. 2, that "Jesus himself baptized not." That point, therefore, is settled for ever, "For the mouth of the Lord hath spoken it."

But turn now to Matthew xxviii. 19, where you have our Lord's commission to his disciples, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And here you will observe, they were first to *teach*, and then to *baptize*; so that you must see at once they could not baptize infants, because they must first be taught, or made disciples; and you may be sure the apostles acted according to their Lord's command,—first making disciples, instrumentally by their ministry, and then baptizing them. For what would you think, if when a farmer told his servant to go and plough and sow a certain field, the servant should, "Well I shall alter the directions of my master and follow my own. I shall *sow* it first, and then *plough* it afterwards." Would this be obeying his master? Cer-

tainly not. He must not only do the things commanded, but to do them in the prescribed order. So must we obey the Saviour's command with regard to baptism.

Let us see, however, in what way the inspired apostles understood that law; this surely will decide the question. Turn then to Acts ii. 41, where it is written, "Then they that gladly received his word were baptized." None of these, therefore, could be infants, for they "*gladly received the word*," which infants could not do.

See also Acts viii. 12, "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both *men and women*." But not a word about *infants*. I once asked a minister who practised infant sprinkling, whether he dare take a pen and alter that verse? which he might easily do by writing the word *children* or *infants* at the end of it; and he said "*no, I dare not do that!*" But if the baptism of infants be not in the word of God, it is as great a sin to practise it in his name, as it would be to insert it in his word. He who dares not alter the bible with his *pen*, should not dare to alter it by his *practice*; for "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," Rev. xxii. 18. Is there *no harm in this?*

Again, in Acts viii. 36-39, you have an account of the conversion and baptism of the eunuch. Read it attentively and prayerfully, and you will see that *first* he believed, and then went down into the water, and being baptized, "came up out of the water;"—exactly in accordance with the practice of the Baptists of the present day.

See also, Acts x., in which you have an account of the conversion and baptism of Cornelius, which, like all the other instances of baptism in the word of God, fully confirms our practice of *believers' baptism*.

Besides these instances however, you read of the baptism of Lydia, of the Jailor, of Crispus and Stephanas, and of their "*households*," or families, and therefore it has been said, "*Oh, there must have been infants in those families!*" But why so? Prove it, and I will give up the point. Why, you know, that there are many families in which there are no infants. Only look round to the pews in your own congregation, or to the houses in your own town; and are there not many households in which there are no infants? You know there are! And is this bare conjecture—this uncertain guess, the only argument that can be brought for Infant Sprinkling? That cause should certainly be abandoned which leans upon such broken reeds for support. But if there *had* been any infants in those families, the apostles could not have baptized them; because as I have already shown you, their Master's order was first

to teach, or make disciples, and then, and not till then, to baptize.

With regard to the mode, the most learned men of all denominations have acknowledged that the Baptists are right. CALVIN says, "The word baptize signifies to immerse, and the right of immersion was observed" by the ancient churches. LUTHER says that "The term baptism is a Greek word; it may be rendered by dipping, as when we dip any thing in water that it may be entirely covered with water." Mr. BURKITT, a clergyman of the Established Church; Mr. JOHN WESLEY, and Dr. ADAM CLARKE, Methodists, and Dr. DOBRIEWS, an Independent, who have written comments on the Holy Scriptures, all candidly admit from Romans vi. 4, that the ancient mode of baptism was by immersion, and the celebrated Dr. CHAMBERS says, with regard to the same passage, in his Lectures on the Epistle to the Romans, "We doubt not the prevalent style of administration in the apostles days, was by actually submerging the whole body under water!"

Thus I have sought plainly to set the truth before you, and trusting you will "search the scriptures" for yourselves, I doubt not you will be led to a right conclusion as to truth and duty on this important subject. I will only add, that although you have no authority from the word of God for baptizing unconverted children, you have sufficient direction respecting the manner in which you should seek their spiritual welfare, and for this Baptists are not less concerned than others.

It is true we do not believe that sprinkling an infant can make it (as the Prayer-book teaches), "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," for that saving change can only be effected by the Holy Spirit; neither are we in doubt when our infants die, respecting their everlasting happiness. We weep as parents over their sleeping dust, but we believe that the souls of all dying in infancy, are among the chosen and redeemed of the Lord, and will dwell for ever; because he hath said, "Of such is the kingdom of heaven."

We also feel it our duty both by example and instruction, if our children are spared to years of understanding, to "train them up in the nurture and admonition of the Lord." We do not trust to an outward ceremony of man's invention, but we pray for them, that the Holy Spirit may renew their souls, and lead them to that Saviour who has said, "I love them that love me, and those that seek me early shall find me." O that you may seek first, if you have not yet done so, the salvation of your own souls, and then have the happiness of seeing your children savingly converted to God, scripturally baptized, united to the visible church of Christ, and at last received with yourselves into the fold above.

Let us blend a spirit of holy love towards all who love the Saviour, with an uncompromising firmness of Christian principle; and so "Speak the truth in love, that we may grow up unto him in all things, who is the head, even Christ."—Eph. iv. 15.

I am your Servant in the Gospel,
CORNELIUS ELVEN.

[FOR THE CHRISTIAN OBSERVER.]

Under head II., (No. iii.) he quotes Isa. lxxv. 17; xxxv. 1; lx. 3; and iv. 13., as a prediction of the renovation of the earth, in the millennium. There is, however, as much warrant from the lx. (ib.) to expect that "the ships of Tarshish" shall be employed in bringing the sons of Zion together with "gold and silver unto the name of Jehovah;" that the rams of Neboth shall come up literally, with acceptance upon his altar; nay, more, that the people of God shall suck the milk of the Gentiles, and draw the breasts of kings. This must necessarily be admitted by the author, according to his avowed sentiments, particularly that of "receiving all that the Spirit teaches as literally true." The Spirit teaches that the breasts of kings are to be sucked in the millennium, is it to be viewed as literally true?

From Isa. lxxv. 17, 25, he traces "the following particulars of the state of things, during the thousand years."

1. "The empire of death will be abridged, and probably, except in cases of forfeiture by transgression, will be taken away altogether." This, let it be remembered, is to be preceded by the resurrection; if then the living shall be changed, and the dead raised incorruptible, how can there be death any more among the saints? and the theory excludes the existence of the wicked, or admits and denies it at the same time. It is no doubt perplexing to the author, "the child shall die an hundred years old," even "during the thousand years." Then there is to be death still, and also "sinners" a hundred years old and "cursed."

2. "Men shall dwell peacefully in settled homes," &c. In what capacity we are left to conjecture. There shall be no marriage after the resurrection, saints in this respect are to be similar to the angels: (Luke xx. 36; Matt. xxii. 30) still, "men are to dwell in settled homes, and enjoy the fruit of their labours." If the risen bodies of the saints shall not be natural-*animal*, but spiritual, what evidence can the author adduce, that they will depend upon food, sleep, rest, breath, &c., as means of existence? Adam, even before his transgression, was "of the earth" therefore "earthly;" but the saints are destined to bear the image of "the last Adam, the Lord from heaven."

3. "The voice of weeping shall be no more heard." If life shall be forfeited by transgression, there shall be evils enough to cause sorrow and weeping.

4. "Answer to prayer will be direct and immediate." If prayer will be necessary after the resurrection, why not for ever?

5. "The lower animals shall be divested of every savage propensity," &c. Then it follows that the lion, the conformation and nature of which is proclaccous, "will eat straw like the bullock." It is not the fall of Adam which made the lion so different from the lamb, but the creative wisdom of God. To give him new and opposite propensities, with his present conformation, would be a contradiction in nature.

Under head III., he introduces the first resurrection; urges its necessity in order that "the saints may take and possess the kingdom and reign with Christ." He regards it as settled, that to this resurrection St. Paul refers, in the words, "that I might attain unto the resurrection of the dead;" "literally," he adds, "the resurrection

out from amongst the dead." As much stress is laid on this expression, it may be well to examine it; the whole passage referred to reads thus, "οὐκ ἔστιν ἔτι θάνατος ἐν αὐτοῖς, ὡς ἦν ἐν τοῖς νεκροῖς." If somehow I should attain to the resurrection out of the dead. Here is as literal a version as he can give. Now, admitting that the idea attachable to the particle *ek*, here, (*out of*) is *out from*, the meaning is not "out from amongst the dead;" but *out of*, or *out from*, the state, the regions, or the mansions of the dead. But this particle, like some others, is often used in composition intensively. Compare *ερεθίζειν* (to irritate), with *ερεθίζειν* (to irritate exceedingly). In instances, its presence or absence is scarcely traceable. Compare *ερεῖπον*, with *ερεῖπον*. In others, it adds the idea of *up to the term* with which it is compounded. Thus, *ερανίστημι*, the verb of the substantive, is used, as *καὶ ερανίστησε σπέρμα*, &c., and *raise up seed*, &c. In Rom. i. 4, these terms stand separately, i.e., uncompounded, *εξαναστασῶν*, when it will not be contended even by the most strenuous proto-anastasists, that there is any allusion to the resurrection which they advocate.

In the third paper on the first resurrection, it is said, "Not the resurrection of the dead generally—that is no privilege, all will share it—but the resurrection from amongst the dead, taken apart from the whole." If being left in the state of the dead a thousand years longer, would be an infliction of dire punishment upon the wicked, how much more would periods of five or six thousand years increase it? such as have passed over the grave of righteous Abel. Thousands of years death has reigned over the cave of Machpelah, and the unfrequented grave of him who heaved his last sigh on the top of Nebo—over the dust of those dear to God. But, to return, does the event referred to in Romans, express in part, by the terms *εξαναστασῶν*, warrant the theory of "taking a part from the whole?" It is the expression which the apostle uses to state the solitary resurrection of the Saviour. The fact is, to rise from the dead, and the resurrection, are expressed simply by the terms, *εγεῖσθαι* and *εγεῖσθαι*. What difference does Paul intend in the following passage? *Ode theos kai ton Kurion egeire kai oemus egegerai,* &c. Does he mean to say that God merely raised up Christ, but that he will raise believers "out from amongst the dead?" Does he not rather mean to say, that the God who raised Christ will also raise his saints by the same power? "This form of expression" may be "defended by Cunningham," and considered forcible by "men who have a system to defend," but from what we have seen, without warrant. The fact is, the advocates of the first resurrection, are at a loss to find proof for it any where in scripture. Let the quotation from the late Rev. Edward Bickersteth, given in the essay on "the first resurrection," suffice as an instance. At present, let us look at the remarks on the first Psalm, fifth verse, "Therefore the ungodly shall not stand (rise again) in the judgment," "The word stand is, in the original, *ris* again. With due deference to that late author, the word stand in the original is not "rise again." That word (*kum*) has no such meaning? and to convey the idea of again, some other term, as *yasaph*, *shannah*, *ad*, &c., must be added. The writer is aware, that this term is sometimes rendered rise again, when the subject suggests this idea; but still the idea is not contained in the term itself. See Ex. xxi. 19; Deut. xxxiii. 11; Is. xxiv. 20. Its primary meaning, is to rise; but it is used often in the sense of to stand, confirm, verify, &c. There is no reference either to the first or last resurrection in the first psalm. If this be thought too dogmatical, the writer promises to retract it, when he is convicted of error.

In taking up this question, it will suffice to examine two passages, which are, "The First Resurrection," and "The dead in Christ shall rise first;" being the strongest that can be adduced. The first resurrection is here predicated of martyrs only—"those beheaded for the witness of Jesus."

"They lived and reigned with Christ," &c. This passage, therefore, is nothing to the purpose, even taken as literally as they choose. This hypothesis finds proof in Rev. xx., for both resurrections—"the first" and "general;" those, then, who shall be brought to view by the latter, are to be, without exception, wicked. Very well. But why are they not said to be cast, either without exception or reserve, into the lake of fire? Why, on the contrary, are the destinies of the risen, said to be determined by their names being found, or not, in the book of life? Why, the express statement, "Whoever was not found written in the book of life, was cast into the lake of fire?" is it not plainly meant, that some were found in this book; that they were not cast into the lake of fire? This one passage, descriptive of "the general judgment," and ending the chapter in which are found the millennium and first resurrection, is fatal to the theory.

Let us examine the other, "The dead in Christ shall rise first." The only argument that can be urged from this passage is, that the words, "the dead in Christ," seem to allude to dead not in Christ. That Paul has no allusion to that called the first resurrection is obvious, from the following facts: 1. It is of those who sleep in Jesus—the dead in Christ—he is speaking. 2. He is not describing the order of events, relative to *dead and dead*; but relative to the *dead and living*—those *dead in Christ*, and those *living in Christ*, at his coming. 3. He is not discussing the question of the resurrection in any respect; but only dissipating the sorrowful apprehensions of the Thessalonians, respecting their deceased relatives and friends, by assuring them that they should not be left behind at the coming of the Lord (as it seems they feared), from the fact, that those "who sleep in Jesus, God will bring with him;" and that those living, "should not prevent," precede those asleep. The reason of this is next assigned, because those asleep in Jesus—those thus dead in Christ shall rise first, before the living shall be changed. The meaning of Paul, then, is, not that the dead in Christ shall rise first, and that the wicked shall rise last, or a thousand years afterwards; but that "the dead in Christ shall rise first, then," *epelta*, (next in order, after that), "those who are alive and remain," &c. See 1 Cor. xv. 52. 4. Many passages are similarly constructed; such as the following: "They vexed his Holy Spirit." This might imply a spirit not holy. "The Holy Spirit of God." God's Spirit is holy. God has no other. It is the same as saying of one, "He loved his white child," whilst having no other. It would imply his having a black child besides. John says, that he did not wish to write with pen and ink. This might imply a preference for writing with something else. But his idea is, that he preferred waiting an expected interview with the parties, which would be alike more desirable, and supersede the necessity of writing at length. The import of this passage, then, is, that the saints living at the coming of the Lord, shall not anticipate—precede—those asleep. It is, therefore, no proof of a first resurrection. Will the advocates of the first resurrection explain how "the Queen of the South is to rise up in the judgment" with the generation that crucified the Son of man? Unless they prove her wicked, though she came from the uttermost parts of the earth to hear the wisdom of Solomon, especially "concerning the name of the Lord," it must be perplexing. But they must either prove her wicked, or admit the simultaneous rising of saints and sinners. If they hazard to pronounce her ungodly, it devolves on them next to explain how she can condemn that generation, if she will be condemned with it herself. "Saints," only, "shall judge the world."

The author further states, that Christ "has not received his kingdom, as foretold by Daniel;" that "He has sat down on his Father's throne;" but that "yet he has not sat down on his own throne." What then, is the meaning of such passages as the following?—"From the days of John the Baptist

until now, the kingdom of heaven is preached." "The kingdom of God is within you." "My kingdom is not of this world." "The kingdom and patience of Jesus Christ." "Translated us into the kingdom of his dear Son." "A scripture of righteousness (rectitude), is the sceptre of thy kingdom." "Thy throne, O God, is forever and ever." Has the author forgotten the declaration, "All mine are thine, and thine are mine; and I am glorified in them?" He may as well tell us, that Christ has not yet received a *stock*, as foretold by Ezekiel, "I will save my flock; and they shall no more be a prey; and I will set up one shepherd over them, and he shall feed them, even my servant David: he shall be their shepherd. . . . They shall dwell safely in the wilderness, and sleep in the woods." Why are we not told that in the millennium, Christ is to be a *shepherd*, and that his sheep are to sleep safely in the woods? If we are to "receive all that the Spirit teaches, as literally true," the Spirit teaches *this*, therefore we must receive it as literally true. The author of the essay on "The First Resurrection," says of Dr. Whitby: "The good man did not understand the Apocalypse; but believed he had written enough to shew that when God speaks his words are not to be taken in a *proper sense*—enough to shew that when the Divine Being reveals his purposes and will, his words are neither to be believed nor understood." Indeed! It cannot, however, be any serious disparagement to Whitby, not to understand a book understood by no one else, unless the writer of this silly burlesque be an exception. Does he mean to say, that "the words of God" are "to be taken" always "in a proper sense?" The proper sense of the term shepherd is, "one who feeds sheep in the pasture;" and the proper sense of the term sheep, is, "the animal that bears wool." In what sense does God use these terms in Ezekiel? In their proper? Then Christ is to be a *shepherd* in the proper sense of the term, and his people *sheep*, in the millennium. Then he cannot be a king, sitting upon a throne, according to the theory. Is it their *figurative sense*? Then God's words are not "to be taken" always "in a proper sense." Then, too, this hypothesis must be abandoned, to be consistent.

According to the principles of interpretation, which these authors regard as exploded, alone can the above prediction be verified. In this sense Jesus called himself the "good shepherd," and in this sense he had sheep. In the same sense he had sheep of another fold, besides that of Israel, which he was to bring in also; that there should be but one fold and one shepherd. This is the idea the writer meant to bring out in the preceding paper, under the remarks on the *two sticks*; but for want of space, was imperfectly conveyed, i. e., that the moral principle of the symbol is all that we are to expect; besides, what was literally accomplished relative to the union of the tribes at the return of the captivity from Chaldea. In the prophecies of Ezekiel, as we have seen, the Saviour is represented under the idea of a shepherd, as well as under that of a prince. Under the former he designates himself, in John x. 9, and hints at the moulding character of his religion. It unites in holy brotherhood, the Jew and the Gentile—the Jew in a wider sense, and the Gentile in the bonds of eternal truth: it unites them all to Christ. Hence one fold and one shepherd. This is already a fact; and one worthy of having been the subject of prophecy. The other is a Millenarian theory.

But if Christ has no kingdom now, he cannot have it after the resurrection, because then he shall deliver it up to the Father—resign his mediatorial character. The writer on "The First Resurrection," finds no difficulty in placing this event after "the general resurrection;" that is, it costs him only an assertion. Does Paul sanction this in the connection of the passage which he cites? (1 Cor. xv. 24.) Verily not. Hear him: "But every man in his own order: Christ the first-fruits; afterwards, *epelta* (next in order), they that are Christ's at his coming; then, *cetera* (after that),

cometh the end, when he shall have delivered up the kingdom to the Father." The theory under examination needs the aid of many a reckless exposition. If there shall be a first and second resurrection, the Saviour shall deliver up the kingdom at the first, if Paul's language conveys meaning; so if the Saviour has no kingdom now, he cannot have it then. Proof is, therefore, wanting for the millennial resurrection.

P. M.

[FOR THE CHRISTIAN OBSERVER.]

A PURE BIBLE:

THE MEANS OF SEPARATING, SEALING, AND CEMENTING TRUE BELIEVERS.

An Address before the Tabernacle Baptist Church, Detroit, April 18, 1852,

BY JAMES INGLIN.

I embrace the opportunity, suggested by my return to you from the convention of friends of the revision of the Scriptures, at Memphis, Tennessee, to present to you some views of that movement in its more expanded bearings.

Your attention has been directed to the errors of our received version, by those who have reckoned them by thousands; and you have been urged to secure for yourselves a faithful and perspicuous version, as a right, without which religious liberty and the right of private judgment, are greatly depreciated. But I am now at opening up the great principle which underlies our action in this matter, and carrying out your thought to the more remote effects of our movement.

The enterprise grows in magnitude and importance as we advance. Such an assembly as that, I have just witnessed, was well calculated to expand our conceptions of it. There was a vast Christian host gathered from ten or twelve independent States, sent thither by the united desires of hundreds of Christian churches—the representatives of no sect, and the advocates of no selfish or party measure; but the representatives of Christian communities of Christian principle and fervent prayers—sembled to promote the greatest movement of this age: the greatest, because occupied with the greatest object, and pregnant with the greatest issues. It was an occasion where, if ever, a man might rise above the influence of party and denominational interests.

I once heard a distinguished ecclesiastic say in a public assembly: "I have, all my life, been trying to fence myself round with notions of religious exclusiveness; but I find here that there is something inexpressibly more noble in the name *Christian*, than in the name *Churchman*. I began to suspect that I have been mistaking my aim, and have been burrowing in the earth, when I thought I was soaring in the skies." So there, in that convention, and on that errand, I found myself on an eminence where, no longer circumscribed by the narrow horizon of the valley where I had pitched my tent, my view embraced the wide field of Christian faith and sympathy; and I rejoiced that all that was my home. A Baptist in name, connection, and principle, I was not there as a Baptist, and engaged upon no denominational concern.

This movement originated within a denomination; but it could not be made denominational. Its catholic aim forbade—God, in his providence, prevented it. However, we may blush to tell it, that the bitterest opposition it has encountered has come from men bearing the Baptist name. We have this for our consolation, that their opposition will shield the movement from the suspicion of sectarianism.

It is true, that so soon as the cloud of dust, which bigotry has raised around us, shall have settled down, the God-fearing Baptist people will hasten to join us. But it cannot now be stigmatized as denominational. Sectarian selfishness never devises. . . . Sectarian policy never guided it—

sectarian zeal will never lay a stone upon the structure.

But I was not only impressed with the unsectarian character of the assembly, and the unsectarian principle of the movement, whose broad basis is an avowal of the right to have, and the duty to give God's word in its purity and integrity, I was impressed also with the conviction, that the whole tendency of the movement was eminently and essentially unsectarian.

There is nothing about which we are more apt to deceive ourselves, than the motives of our religious zeal and activity. In our efforts to propagate the gospel at home or abroad, we would all be unwilling to acknowledge any sectarian purpose. We profess the holier aim of seeking the conversion of souls by the gospel. And I do not by any means intend to insinuate that the profession is insincere. Yet it is manifestly true, that as Baptists, Presbyterians, Congregationalists, Disciples, and Methodists, we severally employ for the attainment of our end, such agencies as are purely and properly denominational. Success swells our denominational importance, and the history of the church will shew that in that proportion it strengthens denominational attachment, if I may not say party spirit. All who sympathize with the earnest supplication of the Lord on behalf of his followers, that they may be one must feel the immense practical importance of having some object on which to unite our efforts, which shall be free from sectarian taint and tendency.

Some may claim that we have long possessed institutions which furnish such an object. Far be it from me to disparage such institutions as the Bible Society, the Tract Society, the Evangelical Alliance; or to impugn the motives of those who promote them. I am persuaded that much has been done by the intercourse of members of different denominations in such societies; for one half of all the unbrotherly feeling that exists among the sects is to be ascribed to their ignorance of one another. But it is incorrect to speak of them as unsectarian.

Co-operation does not prove disinterestedness. Four men in a boat at sea may strain at the oars in concert with no more generous impulse than the selfish desire of each to reach the shore. And as co-operation in a common interest does not prove disinterestedness, neither does combination against a common enemy. An alliance of protestant sects against infidelity or popery may be formed with a distinct reservation of all sectarian advantages, and with an honest design to prosecute them with unabated zeal. What I have seen of the operation of the Evangelical Alliance, and similar associations, has reminded me of the state of things in my native land, when the clans were in their glory. A deadly feud might exist between individual clans, which was prosecuted with insatiable animosity; but they all owed allegiance to the sovereign, and the appearance of an English army on the border, would at any time rally them all under the royal standard, when they would fight shoulder to shoulder against the hated invader. But was this distinction of clans obliterated or the feud forgotten? On the return of peace they betook themselves to their mountain fastnesses only to take breath to renew with fresh rancor the quarrel which had been suspended in presence of a common foe.

There has still been a wanting an occasion of practical union on the broad basis of truth. These other societies united upon a truth with a reservation of error or a compromise of other truths. But here we stand upon God's truth in all its length and breadth, without reservation, abatement, or qualification. The truth, the whole truth, and nothing but the truth. Hear the announcement of our simple but sublime purpose, "Its object shall be to procure and circulate the most faithful versions of the Scriptures in all languages throughout the world." There is not a syllable there which can cover up the minutest atom of the Sectarian virus.

And here I cannot but lift up my voice to all lovers of truth, and I know that there are such among all Christian denominations. I invite you to look at our purpose, prove it, anatomise it, search it with a lighted candle. And say can we not be one in it? We do not attempt to drag you into our enclosure. We have no desire to intrude into yours. But here is broad fair elevated ground, altogether beyond and above the Sectarian penitents. Come out and come up hither. We make no conditions favorable to ourselves. We would neither gag nor muffle the truth. Without dread or reserve we commit ourselves to the Catholic enterprise, and have no care as to whether it may conduct as for our highest interest is bound up with God's Word. And will it not be a joyous day to meet for once beyond sight and sound of these mundane rivalries and distinctions beneath the broad smile of the Father of Lights?

When I claim that this enterprise is unsectarian, I do not merely intend negatively that it is not designed nor adapted to promote a sect; but I will advance a step and say that its necessary tendency is to destroy sectarian distinctions among the disciples of Christ. I was brought up in the expectation of a goodtime coming when the world would be converted by the preaching of the gospel, and then I supposed that all men would be incorrupted Christians, and consequently Scotch Presbyterians like my father and mother. I presume that some of you have looked forward to a millennium in the universal prevalence of some other sect. But most men have learned to look rather despondingly upon the prospect of such a triumph. And many begin good naturedly to persuade themselves that the existence of sects is rather desirable than otherwise. One of the ablest of our sectarian journalists, the *New York Observer*, says in a recent editorial, "We are not of those who regard the division of the Protestant Church into several families as any great evil, in the millennium there may be as many names as there are now."

"Families" is a very pretty name for sects; but the man who ever under so fair a name could look so indulgently upon them must have a happy faculty of finding "good in everything." He must have light on the subject to which Paul did not possess when he protested so vehemently against the use of his name as the head of one such family in the church at Corinth.

In difference to the truth can be no characteristic of Christian union. "By this," says archbishop Leighton, "all religions may agree, but that where not a natural union produced by the action of heat, but a confusion rather arising from the want of it. Not a knitting together, but a freezing together, as cold congregates all bodies how heterogeneous soever—sticks, stones, and water; but heat makes first a separation of different things and then unites those that are of the same nature."

A mere cessation of hostilities by weary combatants, a truce based upon a compromise of principles is not Christian unity, not even a step towards the destruction of sectarian distinctions. The fate of the Evangelical alliance will expose that delusion, "Human life is made up of compromises," said a great man on a great occasion, but that cannot be affirmed of the Christian faith, for who is authorized to compromise God's truth. Compromise may utterly sacrifice selfish interests, personal feelings, and private rights for the sake of peace and union; but God's truth must remain the immutable basis of our union in the Lord.

The true course which will lead to Christian unity is indeed this, sacrifice every thing else but hold fast the Word of God. The divisions that exist among us are commonly traced to obscurities of the Word of God. As if all men shut themselves up with the Bible, and came out from the prayerful study of it, full blown Presbyterians, Methodists, Disciples, Congregationalists, Baptists, as the case may be. But we all know that this is not the process by which sects are made and perpetuated. In truth the Word of God has nothing to do with these divisions but to condemn them. If we

could once be brought to give up all save the Word of God, it would then be a demonstrated fact as well as a written principle. There is one body and one spirit even as ye are called in one hope of your calling.

The convictions and desires of faithful men in many lands are pointing in this direction, "We think," says Dr. Merle D'Aubigne, "the period has arrived in which the human foot-prints necessarily imposed upon the works of the reformers, ought to be effaced, in which Protestant churches ought everywhere to become solely Christian churches. Let us seat ourselves on the twelve thrones of the apostles. Let us proclaim and shew ourselves the hereditary churches of Jerusalem, Antioch, Ephesus, Philippi, and Rome." The form of expression some of us may not approve, the thing expressed I take to be the object of this movement to efface human foot-prints from the record of truth and bowing to the authority of the one Lord, unite upon the Word of God in its purity.

The distinguishing characteristic of the great Antichrist is that he "as God sits in the temple of God shewing himself that he is God." But there is something of this in all sectarian alliances. Some human influence placed between the soul and God lies at the foundation of all our divisions. And wherever such an influence is acknowledged there is the curse of sect and schism. There is Antichrist however orthodox the creed and correct the practice. Paul and Apollos were not errorists, subverting the souls of men, and placing themselves at the head of factions; yet when the Corinthians forgot that they were only the ministers of Christ by whom they believed; and one said, "I am of Paul," and another, "I am of Apollos," it introduced envying, strife, and divisions, and Paul exposes their Antichristian character when he demands, "Was Paul crucified for you or were ye baptized into the name of Paul?"

It is not necessary to say that schism can never be healed while we acknowledge the authority of human leaders bow to the traditions of the fathers and bind ourselves to the interests of a denomination, for why should I bring the honors of my leader, the traditions of my fathers, or the interests of my sect and lay them down as trophies at the feet of yours; but if we did, what would be gained? If the zeal, ability, or popularity of your denomination should carry all before it and absorb all the rest, it would only be one mighty antichristian confederacy, it would not constitute the one body "growing up into Him in all things who is the head even Christ." If every one of us should be immersed because it is a Baptist usage it could in no proper sense be called to "put on Christ." If we should receive every article of an orthodox creed because it was held by the denomination this would not constitute us disciples of Christ. In short what more fatal error could there be than that our faith should stand in the wisdom of man and not in the power of God.

The last and most subtle sectarian device, is that which imposes on us a sectarian bible; and it is here I find the great office of this movement, to destroy sects. But let us see what would constitute a sectarian Bible. They claim for King James's version, that it contains nothing offensive to any orthodox sect; and therefore it is not sectarian. But do they mean to say that the truth of God sustains them all indifferently—that they are all true with all their rival claims, and conflicting views? If not; and if yet this version says nothing offensive to any of them, it must be because it conceals God's truth, and must be pre-eminently sectarian.

(To be continued.)

TIMES ARE CHANGED.—The present Lord Mayor of London is a member of a Congregational church. The "mansion-house" in which the mayor resides was built a hundred years ago, and £15,000 collected as fines upon dissenters, were appropriated to its erection.

Obituary.

[FOR THE CHRISTIAN OBSERVER.]

MRS. GILMOUR.

Mrs. Gilmour was born in the year 1789, and was the only child of Robert Walker and Elizabeth Neil, both of Irvine, Ayrshire, Scotland. She was but three months old when she lost her excellent father. He left Irvine in the morning, and was overtaken by a storm before he cleared the coast, and was wrecked during the following night in Ayr Bay, and perished with all his crew. In after life, when she came fully to understand the calamity, Mrs. Gilmour, yielding to the touch of sorrow, gave vent to her feelings in verse, the following are a few of the stanzas penned on the occasion:—

"Loud roared the wind and raging sea
To execute Heaven's high decree,
O had I sunk instead of thee,
My father.

No help at hand, no friend was near,
To stay thy head or wipe the tear,
Far off, all that to thee was dear,
My father.

Oft didst thou brave the billows' roar,
To other climes thy vessel bore,
But all thy voyage now are o'er,
My father.

What thou endured, on that dread day,
What inward anguish, none can say,
When hope's last prop, was rent away?
My father.

How did it deepen every sigh,
How clothe thy fate in blackest dye,
To perish, and thy port so nigh?
My father.

At length the moment big with woe,
Arrived, and what I since it owe
Of sorrows keen, I only know!
My father."

Mrs. Walker returned, with her infant child to her father's house. Mrs. Gilmour was reared under their joint care. Captain Neil was at this time a decidedly pious man, and took a very deep interest in his grandchild's welfare. Mrs. G. became a new creature in Christ Jesus when about fourteen years of age. She was baptized by Mr. Geo. Barclay, and was one of the very few that formed a Baptist Church in Kilwinning, Ayrshire, and of which she remained a very consistent and efficient member till her marriage in June, 1822, when she removed to Aberdeen.

She remained in Aberdeen till the year 1830, when she removed with her husband to Montreal, and here again became one of a few who formed the Baptist Church, now worshipping in St. Helen's Street. In the year 1836, Mr. Gilmour's health failed and they left Montreal and sojourned for upwards of a year at Clarence, on the banks of the Ottawa. Mr. Gilmour, during this period, paid a visit to Great Britain in connection with missionary operations.

In 1837, they removed to Peterboro', and arrived there on the 11th of November, and where they

have remained ever since, and here again she was one of a small number who formed a Baptist Church in Smith Town, and afterwards another in the town of Peterboro'.

Through life she was a very great sufferer, but the close intimacy of thirty years furnished her husband with no instance of murmuring. Such unbroken resignation, under sufferings so acute is a rare attainment. Nor did this arise from a mere facility of nature. It was indeed the offspring of Christian principle. Her excellent mother also a great sufferer and as great a proficient in resignation, had taught her the evil of repining under any affliction how ever great; for God did all things well. This lesson was not delivered in vain; the seed fell on good soil, and luxuriated through a protracted life of suffering. Well was it for the patient, it dulled the edge of many a pang, and well was it for those who had to sympathize with her, to one so resigned it was a pleasure to render any little service of mitigation, her sorrow flowed deep, but was noiseless and still, and ever kept within the channel of submission.

At the close of the year 1851 she suffered much with severe pain in her feet, but was happily free from her afflicting headaches, she recovered for a few weeks in the beginning of the year, though not entirely free from pain. It was on the 4th of March, 1852, that she took to bed for the last time. She enjoyed the means of grace in a very high degree, she loved the habitation of God's house and the place where his honour dwelleth; but latterly had been much detamed from those earthly courts, and therefore read the more. Dr. Chalmers's exposition of the epistle of the Romans she read with much pleasure and great profit. She would often refer with great earnestness to his simple views of the way of acceptance with God, and the zeal with which he pressed the necessity of faith, whilst he dilated with such cogency on the holiness which would thence result. Ketto's Daily Readings she perused with great relish, as also Carson on the Knowledge of Jesus. The last work that she read before her confinement to bed was McCosh on the Divine Government, she often spoke of this last work as the finest she ever read on the government of God. It laid the principles of truth on a basis so broad, and yet showed so clearly the minuteness of the Divine notice. It was wide as the universe, yet intense as if only one object and thus the most minute had engrossed it altogether. These studies proved happy preparations for what has since ensued, but which was little suspected at the time.

Our impression however is now, that she had an idea from the beginning of this last illness, that it was unto death, but that extreme reluctance to give pain to others which pervaded her whole history prevented her from saying much about it. As much as a fortnight before her death, she said her mind was remarkably free from the fear of death. She had through life in some measure been subject to bondage, but to use her own language, the cloud was lifted up, the sun shone there, no doubt this was a happy answer to prayer, for she often referred to it in familiar conversation and expressed a wish and hope that the cloud might be removed. But a recorded prayer indicative of the common state of her mind presented more than

thirty years ago, shews this. Her grandfather Neil, who died when ninety-five years of age had also been very subject to this fear of death, but all was sunshine at last. In recording this, in her diary, found since her death, the following entry is made.

"How evidently in this death-bed scene was death untinged through faith in its conqueror, often before did the aged pilgrim complain of darkness and confusion of mind, but now all was light and peace. He trod the dark valley with his eye fixed on Him, who had illuminated its otherwise impervious gloom, and now shed the dawn of eternity upon him, which brightened as he drew near its brink, till it burst upon him in full and ineffable glory. O that it may be thus with me! I, like him, have felt my trembling, in the near prospect of that unknown world, and may I not hope that trusting in the same Redeemer, I, like him, shall tread with firm step, when I actually pass the dreaded borne. Lord Jesus to thee I commit myself now, and in the prospect of that solemn moment, which shall separate me from all below, and surround me with the realities of eternity."

In her last illness she often wished to have the Scriptures read, and that we should pray with her, and always expressed great gratification in such exercises. On one occasion she said, "I wish you would read the closing verses of the 6th Chap. of Hebrews. There is something striking in that portion of it." "To them who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." "How beautiful," she said, "entereth into that within the veil." After prayer, she said, "What glorious truths."

Her mind, throughout the whole of her last sickness, was unusually comfortable, she said, she found it so, even when she could not see a reason for it, true it floats about a good deal, but it is in an element of comfort; again she would sometimes say, "I can seize on the foundation principles of the Gospel," again, "I have a firm hold of them." It was remarked to her that it was a most beautiful morning, I wish you could look upon it. "O well! there is a morning yet more beautiful, I may soon look upon it." Supposing no one present, she said audibly, "Yes, He is the Intercessor within the veil, and he remains there." In this illness, beside being racked with her pain, she was excessively thirsty, when sipping the liquid, she said, "Neither shall they thirst any more, neither shall there be any more pain there. But these are the exemptions of heaven."

On Sunday morning she said, "I have had a most vivid view of that passage in Rev. vii. 9 to the end, it has been almost like a vision, it seemed as if I saw them standing before the throne arrayed in white, and what appeared to me the most glorious part of it, was, that they had washed their robes and made them white in the blood of the Lamb, yes, the blood of the Lamb, that gives me comfort and hope, for I may also wash mine and make them white in the blood of the Lamb." This passage seemed to have dwelt upon her mind all day, as she referred to it once and again.

When asked if she had any thing to say, or any directions to give, she said, "No, all is right." When asked if she found it difficult to give up the world, she replied, "The world? O no, I have

done with it, I feel only for you I leave behind, but you are in God's hand." Then it was said, "As we must part, my dear, do you think you are ready to go?" She answered with great emphasis, "Ready? I have no readiness but what is in Christ. He is all my readiness, he must make me ready, 'In him we are complete.'" This last conversation took place about four o'clock, Monday morning, I suppose it was about the last she had with any one in this world, all the time she was suffering much. Nature was sinking fast, and had now sunk so low, that she seemed to take little more interest in any thing under the sun. About twelve o'clock, she fell asleep, and slept very easy for a couple of hours, she then seemed to be afflicted with a troubled sleep until about eight o'clock, 22nd March, at last she heaved a gentle sigh and opened her mouth a little, and all was over, the dream of life had ended and she awoke to the realities of eternity, gone to her possessions in the skies, and now she realizes what she recorded at her grandfather's death: "*These there shall be my support and solace now, and in that happy home, I shall again be put in everlasting possession of those objects of affection and reliance, which death tore from me. I too shall enjoy this felicity and repose, and like them I shall return no more to this scene of weeping and woe. Hail! happy period to every pain, O when shalt thou arrive and bear my wearied spirit from this foreign land to my Father's house, and my kindred there.*"

MRS. TRIHUNE.

Died in Charlotteville, C. W., upon the morning of Tuesday, the 6th April, Ruth Trihune, wife of Albert Trihune, and fourth daughter of Joseph Kitchen.

The deceased early in life, gave evidence of excellent qualities, and solid worth. In her 18th year, she was brought under solemn conviction of her lost condition by nature, and the necessity of redemption through the death of Christ. At this period, she was received into membership, in the First Regular Baptist Church, Charlotteville. And for 14 years, her walk and conversation has been such as became the Gospel of Christ. It pleased the Lord to try and purify her faith, the last nine months of her pilgrimage on earth, by laying her upon a bed of sickness, to waste away, under a lingering and painful disease. But the triumphs of divine grace was richly displayed in her suffering; calm, mild, and resigned to the will of God, she waited the call of her Saviour. About five weeks previous to her departure, she selected the following portion of Scripture, for her funeral discourse. "Precious in the sight of the Lord is the death of his saints." And the hymns to be sung upon that mournful occasion, were 627, (31, 2nd book); 642, (110, 2nd book); 643, (102, 2nd book), as arranged by James M. Winchell. The sermon was preached by her pastor, the Rev. Abram Duncan, to a large and deeply affected audience. The preacher when describing her sick-bed piety, gave some striking traits of her Christian character. The closing scene was beautiful and impressive,—surrounded by pious relatives, she calmly took each by the hand, and bid them farewell. As she was about

to breathe her last, and in the full possession of all her faculties, she said, "I see thy angels in their glorious apparel;" and closing her eyes, said, "Jesus is good: truly there remaineth a rest to the people of God." A. D.

MR. SAMUEL PARKER,

Of Whitby, Home District, C. W., who departed this life Nov. 21, 1850, in the thirtieth year of his age.

MR. ROBERT PARKER,—MY DEAR SIR,—It is with melancholy pleasure that I take up my pen to comply with your request, that I would "write a piece upon the moral and religious character of your departed son." The first time that I remember seeing him, was upon that ever memorable Lord's Day in June, 1847, when we both entered the same flood, and were symbolically buried with our Lord in baptism. From that time there grew up between us an intimacy which successive weeks and years ripened into the most solemn and sacred of friendships; cemented and sanctified "by the word of God and prayer." From his lips I learned many particulars of

HIS HISTORY PREVIOUS TO HIS CONVERSION.

He was your only son and had emigrated with you to Canada in the year 1832. Here in this country, and especially in the country, a young man does not find himself surrounded with the most favorable circumstances for the formation of correct habits. Custom becomes the law of young persons, and each desires to stand well in the estimation of his companions. In the absence of those objects upon which the understanding can exercise its powers, and secure the affections to the good, there presents themselves instead, drunkenness, gambling, debauchery, and almost every other kind of evil to which human depravity has a bias. If a young man wishes to stand well in the esteem of his companions, it will be at once seen that the character of those companions will exert an influence upon his character. And the character of the young men of the neighbourhood being of that kind which ever follows from the subjection of the judgment to the passions, notwithstanding all the efforts which as religious parents you made to mould his character for good, it is not to be wondered at, that he launched upon the current of iniquity, and with his companions was borne along the stream of time towards the vast ocean of a miserable and hopeless eternity. In the year 1844 he was married to Julia Ann Warner of Whitby, the issue of which was five children one only of whom now survives. In 1846, the Rev. Israel Marsh, an humble and meek servant of the Master, was made the honored instrument of arousing his attention to the "one thing needful." He was deeply convinced of sin. He saw himself a sinner against the clearest light. He saw his ingratitude to the most disinterested benevolence. "He loathed himself and repented in dust and ashes;" "The arrows of the Almighty were in him, the poison whereof drank up his spirit." In this state of mind he "fled for refuge to the hope set before" him, the word of God poured light upon his heart, and believing the record which God had given of his Son, he could say, "CHRIST loved ME and gave him-

self for ME." Christ was made unto him of God, wisdom and righteousness, and sanctification and redemption.

AFTER HIS CONVERSION

He became a Bible Student, a love for the Word of God sprang up in his heart, he read, "He that believeth and IS BAPTIZED shall be saved." He had not submitted to baptism, and still for months he delayed the performance of this duty, a cloud settled upon his mind, distrusts gathered around his soul, doubts fastened upon his heart, he knew that he was living in disobedience. Why should he tarry? why delay the confession of the name of Christ? Constrained at last by love, his "willing footsteps" moved in the paths of obedience and he experienced the meaning of that Scripture, "Great peace have they that love thy law." When he gave himself to the Lord, he kept back no part of the price. He counted himself as a steward under God, to whose services he consecrated his all. He loved his Saviour, and he loved his Bible, and he loved his neighbour. His understanding was vigorous and grasped with firmness, and comprehended with clearness, the necessity and wisdom of believing the declarations of Scripture, his affections embraced them, and the combined influence of the understanding and the affections in him, formed him what he was, *an habitual Bible Christian*. Hence his religion was a fixed principle and not subject to those fluctuations which, alas! mark the eccentric course of too many who make a profession of godliness.

Believing that the Baptist Church approximated nearest to the primitive model of the churches founded by the apostles his whole energies were put forth and his most fervent prayers offered up for her prosperity. I ever found him ready to make any lawful sacrifices to secure the triumph of truth. During the progress of that gracious revival which commenced amongst us in December, 1848, and continued until March, 1849, when the Spirit from on high was poured out upon us, and the church was visited with the times of refreshing. The anxiety and solicitude of your departed son were strongly manifested in his well-directed and untiring efforts for the welfare of sinners. Taking Christ for his exemplar, he went about doing good.

As a son, he honored his parents and evinced for them that respect which was their due. As a husband, he was kind, tender and considerate; frequently he left our house on the darkest nights and in the stormiest weather, through wretched roads a distance of ten miles, to relieve the anxiety of a wife who ever received from him the most unequivocal proofs of affection. As a father he was careful to teach his now only surviving son, the ways of religion and truth. As the head of the family I have often admired his decision of character. He had a relish for family prayer: this was a privilege which during the whole of my acquaintance with him was highly esteemed, and consistently maintained; it mattered not who was present, his religion was so much a part of himself that they could not be separated. His views of divine truth were scripturally sound. He looked upon the system of Christianity as a grand harmony in which, as around a common centre

moved in its own orbit around the Sun of Righteousness, and although he might not be able to measure the exact distances and gauge the exact dimensions of each, yet they all spoke to him of "the glory of God," and this spiritual firmament showed "HIS handwork." One truth overpowered his mind, "Jesus had loved him, he could not tell why," when he had "nothing to pay," he had "freely forgiven him all." There was one word would brighten his eye and warm his heart, it was "GRACE." He lost himself in Christ. He was nothing. Christ was all.

In the Spring of 1850, he was afflicted with a disease which prostrated him for some time. It was while convalescent that he came to the West to pay his old pastor a visit, I was then absent, but my dear wife will ever remember that last visit to our house. His language breathed of heaven, his conversation was so Christ-like, and he deeply mourned the condition of Zion. Many things are embalmed in our memories, and little did we then surmise that on earth we should see him no more, yet such was the will of God. On the first of October, his fragile constitution which had been growing weaker for many months was attacked with a violent cold, which quickly changed into a consumptive fever, inflammation of the bowels set in on 17th Nov., which with frightful rapidity hurried him into eternity on the morning of Thursday, the 21st Nov., 1850. For an account of his last sickness and death I am indebted to a letter which I have received from his afflicted widow. In it she says, that "through the whole of his illness he had no desire to talk of worldly affairs: his affections had long been placed on things above:

'His house; his portion fair;
His treasure and his heart were there,
And his eternal home.'

He knew

'That hell and sin were conquered foes,
His Jesus nailed them to the cross,
And sung the triumph when he rose.'

His confidence in his living Redeemer was firm and abounding. 'For me to live,' said he, 'is Christ, but to die is gain.' 'About a week before he died, he expressed a wish to see you,' says his widow, 'he thought if you were here he could sit up all night and talk with you about the wondrous dealings of the Lord.' How much I regret that I was not there, may be now known to him; it would have done me good to have talked with him in the land of Beulah, "out of the reach of Giant Despair, and away far from Doubting Castle." To have conversed with him when in sight of the City, it would almost have made the heart "with desire full sick," but such a great privilege it was not my lot to enjoy. About two hours before he expired, he said to his partner, "My dear I am going to leave you, and I can leave you and the little boys in the hands of the Lord." A moment before he died, he raised his eyes and exclaimed, "Come, Lord Jesus, come quickly," these were his last words on earth. "A husband lies in death's embrace." But it is not a hopeless sorrow that bedews the cheeks of the mourning group, for their loss is his gain. He has through grace, and to the grace of God be all the praise and the glory, out-

weathered every storm and like the mariner escaped from the shattered wreck to a place of safety, he can now look back upon the ocean over which he sailed and upon the shattered hulk which is left behind, and trace all the way that the Lord has led him, from sin to salvation, from conversion to death, and from death to glory.

My brother! thou art gone before;
Thy battle's fought, thy work is done;
Thy sickness, pain, and suffering o'er;
Thy goal is reached, the prize is won.

But oh! the glory of the scene!
The righteousness! the crown of gold!
The long white robe! the living green!
The joys that never can be told!

O 'twere enough to fill the soul,
To hear the music of the place;
To hear the great assembled whole
Ascend their triumph to God's grace.

J. S. C.

All who are in arrears for the "Observer," are especially requested to forward the amount due with as little delay as possible.

The Christian Observer.

TORONTO, MAY, 1852.

HALDIMAND ASSOCIATION.—We are requested to announce, that owing to the removal of a number of brethren, householders, from Markham, and the consequent inability of the church, at present, to accommodate the delegates, the Association will meet (on the FOURTH WEDNESDAY of June) with the Church in Whitby.

The meeting of the Board of the Regular Baptist Missionary Society, at Beamsville, was a refreshing season. The brotherly kindness and harmony which pervaded the deliberations of the body—the heartfelt prayers offered up to God, for the aid of the Spirit in our work, and the excellent sermon of Brother Ryerson, in the evening, all conspired to impart unto us fresh vigour, and to assure us that our Lord was with us. The work in which the Society is engaged, that of sustaining the preaching of the gospel in the back settlements, can only be carried forward by love to Christ and to the souls of men. No personal advantage, except the peace of a good conscience, can accrue to any man from enlisting in this enterprise; if, therefore, we would do our work thoroughly, we must live near to Christ, drink deeply into his Spirit, and look forward for our reward to the resurrection of the just.

BIBLE UNION.—There has been a great and triumphant meeting of the friends of the Union, at Memphis, Tennessee. The address of Brother Inglis on this subject, will be read with deep interest. We regret our inability to give it entire in our present issue. Rev. W. R. Williams, of New York, has just given to the world a long article,

which some editors seem to imagine will prove destructive to the Union. If, by the force of high authorities, the friends of revision should, like Gallileo, on another question, be constrained to recant, looking at the principle which underlies their efforts, as the philosopher looked at the rolling world, like him they will be constrained to say—"it moves still." But of this more anon.

Dr. Marlay is expected in the Province about the middle of the present month. Mr. and Madame Normandeau, from Grande Ligne, will also visit the West, at an early day.

The New-York Recorder on State Endowments.

Unfortunately for the consistency and in opposition to the high principle which, in general at least, has been characteristic of the conduct of Baptists in all ages on the subject of State Endowments for the promotion of denominational objects, the Baptists of New York have been, for some time, besieging the Legislature of that State for an endowment to the Baptist College at Rochester.

Twelve months ago we published a letter from a correspondent, in which he pointed out distinctly the departure from right principle which such an application for State aid involved, and called attention to the consequences in the event of similar demands from some of the sects whose orthodoxy could not be admitted. Although the letter, which will be found in the number of the *Observer* for April, 1851, had express reference to an article in the *New York Recorder*, yet the editor of that paper took no notice of the strictures of our correspondent. It appears, however, the *Recorder* has found a new opponent in the *Tribune* whose criticisms he cannot so well afford to evade, and who has succeeded in extracting from him a declaration of his principles in the view of the contingency referred to.

Our correspondent thought it sufficient to point out the consequence of a compliance by the State with the Baptist demand, under the impression evidently that the dilemma in which the Baptists would be placed in the event of a similar cry for "justice" as it is called from Roman Catholics, Unitarians, or Universalists, would, when considered, be sufficient to make Baptists pause before they further prosecuted the demand. The *Tribune* bluntly asks the *Recorder* whether he would approve of an appropriation to Roman Catholic or Universalist colleges. The following is a part of the *Recorder's* reply: We pray our readers to ponder it well:—

"The *Tribune* then asks us to say, "fairly and frankly," whether we would approve the appropriation to Roman Catholic or Universalist colleges. We will do so. If the Universalist denomination will endow a college in a part of our State which needs one, and raise one hundred and fifty thousand dollars from their own members to endow it, and will place in it a faculty of able and zealous instructors, and organize its internal government on principles as liberal to all other sects as that adopted by the Baptists at Rochester, without seeking other objects than the advancement of high Christian education, we would say, Let them have the bounty of the State on the same principles that we ask it for our colleges.

If the Roman Catholics will put themselves on the same footing with other sects towards the State, we would give endowments to them. Our objection to endowing Catholic colleges is, that they are essentially theological in their general character, and that their funds are invested in the priesthood, and not in trustees who are citizens."

What does the editor of the *Recorder* mean when he talks about Universalists "seeking the advancement of high Christian education?" For our part we think the proposition involves an utter absurdity. There can be no such thing as high Christian principle among a body of men whose tenets sap the very foundation of Christian morality, and involve the denial of some of the plainest doctrines of the New Testament. And yet the *New York Recorder*, the professed organ of a large section of our denomination, would consent to take of the funds of the State and give to men whose sole aim in applying for it could only be the dissemination of their own peculiar sentiments, and consequently the propagation of error.

But the *Recorder* would also endow a Roman Catholic college. "If they would only put themselves on an equality with other sects in the eye of the Law," he "would put them on an equality with others as the recipients of the State Bounty." The *Recorder* would, with the funds of the State, assist to endow a school for the teaching the doctrine of transubstantiation, the worshipping of images, the adoration of the Virgin, the doctrine of purgatory, and would help to nourish the abomination of the confessional, if only the followers of the Romish faith will eschew politics, and the Pope will seek to be nothing else than their spiritual father. The *Recorder* ought to have completed the catalogue at once and added his willingness to endow Mahomedans, Jews, Hindoos, Mormons, and all other sects, no matter what they are, if they will only start a good subscription in the first place. On his own principles "justice" requires him to do so.

The Mormons are a pretty numerous body in one State of the Union. We have lately heard a good deal about their influence and their morality. They have religious opinions, queer ones to be sure, but still professed opinions. Probably they may take it into their heads to endow a college with a Theological School in connection with it. Why withhold State aid from them? We suppose the answer would be they would not "seek the advancement of high Christian education." But what has the State as a State to do with Christianity. "My kingdom is not of this world," said the Redeemer himself. We want no better authority than that for the State as a State to let religion alone. The framers of the American constitution must have had Christ's declaration in view, for with a wisdom which has never been surpassed, if equalled, by mere humanity, they made the provision that Congress should "make no law respecting an establishment of religion or prohibiting the free exercise thereof." We know it will be asserted that the granting of State aid to assist in endowing a denominational college is not establishing religion; but if assistance is given to one sect for "the advancement of high Christian education," and refused to another because it is asked for the advancement of high Mormon educa-

tion, such conduct on the part of the Legislature would look so very like establishing religion that they might as well have the name of it at once. It seems to us clear as the sun at noonday that the sect whose demand was rejected could say with perfect truth that they were refused that equality which they have a right to claim under the article of the American Constitution above quoted. We are opposed to all State grants to religious sects of any kind, because herein is the only safety against the ultimate erection of an establishment in any country, and because herein only can New Testament principles be thoroughly carried out. We believe Canadian Baptists as a body to be sound on this question. There may be a few who have become tainted with the *Recorder* heresy, but the noble stand which the denomination has always taken on the University, Clergy-Reserves, and Rectory questions is a proof that we are correct in our belief, and that whatever the *Recorder* and his clique might be inclined to do on the other side of the line, the Baptists in Canada would refuse all State aid for any college of theirs.

If in the State of New York certain denominations have already succeeded in obtaining Legislative endowments, that is no reason for increasing the evil. What a fine opportunity the Baptists there are losing for the exhibition of the efficiency of the voluntary system, and the manifestation of high principle by letting "the gate be shut down right across the bridge of their nose," or rather (but that is almost too late) not attempting to enter the gate, and making their example a reason for insisting upon the refusal of aid to any future beggars from the State, and preventing even the semblance of a violation of the rights of conscience of any number of their fellow citizens.

We feel well convinced that the latitudinarian views expressed by the *Recorder* are not held by the reflecting portion of the Baptists of New York; and we hope they will set the *Recorder* right and bring him back to New Testament principles. If, however, we should be mistaken, we trust the *Tribune* and the secular press in general, will keep an eye on their movements, and resist to the utmost all further attempts to entrap the Legislature into a compliance with their unjust demand.

On a former occasion we recommended to our friends the *Canadian Sower*, as a useful periodical to be taken in the families, where any of the members either understood, or might be studying the French language. At that time the periodical was only published once a month, at one of the stations of the Grande Ligne Mission. It has since been moved to Montreal, and is now published weekly, at the price of five shillings a year. It is still under the management of the Rev. Narcisse Cyr, St. Therese Street, Montreal. In another column we give an extract from a late number, consisting of a correspondence between a respectable magistrate in Amherstburgh, C. W., and a Roman Catholic priest, and the introductory remarks of the Editor of the *Sower*, in presenting the correspondence to his readers. Our friends will, we think, coincide with us in the opinion that it is of great consequence to keep up a journal of such a character, through which the minds of the French

Roman Catholic population, both east and west, may be reached by the presentation of facts and truths, such as the extract we have given contains. And we would fain hope that many will be induced to support the *Sower*, with their funds; although from their ignorance of the French language, they may not themselves be able to derive instruction from its pages. Indeed we would suggest the propriety of their considering whether they have not a duty to perform in that respect. We shall be happy to be the medium of forwarding subscriptions.

Communications.

QUITE AN OMISSION.

To the Editor of the *Christian Observer*.

DEAR SIR,—In a march number of the *Montreal Witness*, there is an article taken from an English paper, in which a Mr. Atkinson, challenges Dr. Cahill, or any other Roman Catholic priest or layman in Manchester, to public discussion on sixteen tenets held by the Church of Rome, which he has published. But this is not all: he has offered one hundred pounds of a reward to any person, for any one of these tenets he will prove from scripture.

The reward, however, is not very likely to be realized; as it will be rather a hard matter to produce positive proof from the source required.

In a number of cases Mr. A. requires a command from Christ, or his apostles. For instance: he offers one hundred pounds to any person who will produce "Any command from Christ, or his apostles, to worship images."

Now I hope the challenge may have a happy influence; and that it may lead some to see that Romanism is not based upon the Word of God.

But I was of opinion that the catalogue was incomplete; and think that Mr. A. might have added another item with all safety, viz:—

One hundred pounds will be given to any person who will produce a command from Christ, or his apostles, to baptize infants.

As Dr. Gill proves infant baptism to be not only a *part*, but a *pillar* of Popery, Mr. Atkinson has certainly made quite an omission.

W. K. A.
Breadalbane, April 13, 1852.

To the Editor of the *Christian Observer*.

DEAR SIR,—As it seems to be difficult to decipher the handwriting of P. M., which he concludes from the several errata, which have appeared in his articles, especially the last he prefers following the series no further. In addition, he is convinced, that he has written sufficient to shew that he has proved his position to be according to Scripture, or enough to shew that for him to write more would be useless.

He would solicit the favour, therefore, that the more serious errata be here pointed out to the reader, especially as some one is impatient to

“review the Reviewer,” to prevent the necessity of exposing incidental errata.

In the *first* paper, instead of “and ever did,” read *and even distinguish*; and *Medo-Persian*, for “Macedonian.”

In the *second*, for “compact,” read *compact*.

Omitting references in the *third*, the following require notice:—Instead of “but through the form of expression,” read *but though*; and *is used*, for “as used.” Instead of “when David reigned,” read *where*. Inserting the above, you will favour

April 10, 1852.

P. M.

To the Editor of the Christian Observer.

DEAR BROTHER PYPER,—In my last communication to the *Observer*, upon the subject of the organization of the Regular Baptist Missionary Society, lately formed in Hamilton, the dialogue closed with stating that the minority in that meeting were Popish in their sentiments upon the nature and administrations of the eucharist. The false representations which the opponents have circulated through the country, regarding its constitution and objects; justify the continuation of these conversations, which tend to the farther elucidation of the motives and conduct of the ministers and brethren who divided upon the principles of its formation.

In the early ages of the Christian church, and while the churches enjoyed their independence, the mode of administering the ordinance, and who fulfilled this duty, each church decided for itself. When the Christian church consented to receive a civil establishment, in a short time, sacerdotal power in their councils claimed the right to regulate the ceremonial of worship; and by whom the offices in the church were to be filled: and backed by the sword of military authority, forced a kind of uniformity in these matters. Such submission in the churches to ecclesiastical domination, is properly known as the dark ages of Anti-Christian usurpation.

The men who were the honoured instruments, to bring forth the European Reformation in the churches, partaking of the spirit of their age; looked for assistance to the civil power, to give the churches their independence from Popish thralldom. Their success gave the desire for this power to themselves, and afterwards the sword was invoked to bind the churches under their authority. Showing that every interference from without, with the internal order of Christ's church, whether civil or ecclesiastical, is opposed to the Word of God, and is a practical denial of the headship of Christ over the churches.

There have been other ecclesiastical bodies, not in connection with human governments, who have struggled tenaciously by various means, to subject the churches to the rule of a minority. Influential men in the churches combine under a variety of names, to strip the churches of that liberty, wherewith Christ has made them free. In some places, it is called a Presbytery, in others it is named Diocesan Episcopacy, some call it by the more sophistical name of Conference, others think that the popular name, Convention, or Union, or

Association, will hide the wicked instrument more effectually. The name is of less importance, the thing has in it a vital principle, and its spirit is despotism in all its modified forms.

From the period of the Lutheran Reformation, this battle has been fought with varied success, until about the year 1790. During this interval, the mission efforts put forth by the different branches of the Reformed churches, were feeble and debilitated. The cause is evident, the spirit and burning zeal of the churches, had been consumed by the contention of men, who were more anxious to establish their own authority over the people of God, than to extend the gospel of Christ to the ends of the earth.

At this period a number of the servants of Christ, belonging to different sections of the Protestant churches; eminent for their knowledge: whose hearts God purified by faith, felt the mission spirit in its power; they met together and formed the London Missionary Society. Many doubted if ministers and brethren holding different view of church order, could agree in sending the Gospel to the dark places of the earth. But the success of the enterprise, has kindled the fire of Christian missions, and taught the servants of Christ, moderation in those things justly considered non-essential in the redemption of the soul. With the necessity of diligence and fidelity in the spirit of Christ in sending the good news of God's readiness for Christ sake to forgive sin.

This is history teaching by example, one of the foot-prints of him “that cometh from Edom, with dyed garments from Bozrah, in the travail of his soul, travelling in the greatness of his strength, not to be discouraged till he hath set judgment in the earth: and the isles shall wait for his law.”

Will the Regular Baptist Churches in Canada, be found equal to their first and highest duty,—each church of baptized believers, to learn of Christ, to guard their independence from every assault, come from what quarter it may?

Deacon.—Well, my friend, with your leave, and the pleasure of this good company, we will resume the conversation in explanation of the principles, and the policy of the Regular Baptist Missionary Society. Remember what you advanced regarding the course pursued by the minority at the meeting in Hamilton. The charge being that they either did not know what you wanted, or that ignorantly, they were attempting to perpetuate Popish doctrines and practises in the Baptist Churches. Curiosity to hear, and anxiety to learn the truth, have brought these friends together.

Minister.—It will be admitted by every candid and ingenuous mind, that the character and past history of those, who take the lead in any religious movement, must partake of those qualities, which will command respect and secure confidence. The character of those whom Providence was pleased to place at the head of the majority in that meeting, possess these qualities. As ministers of the gospel, they preach Christ in all his richness and fulness, and it has pleased God to give them great success, in building up the cause of Christ in this country. Look at the leaders of the minority, their ability

to slander, to break up Missionary Meetings, to employ an alien newspaper to divide the churches in Canada, that foreigners may rule, with many similar acts, show that for a season they may hinder, but they cannot destroy the good work of preaching the gospel by the missionaries of the Regular Baptist Missionary Society.

D. I think their character and present position place them in a somewhat ridiculous light, as ministers they are helpless for missionary enterprise, and when their past deeds are better known they will be harmless for evil. But what of the Popery contained in the amendment, if there, it may after all be only a blunder, which the men committed.

M. This is possible.

D. Let us hear your religious views of the principle contained in the amendment.

M. Popery in its essence is claiming the same deference to human dictation which is conceded to the commands of the Son of God. When Christ said to his baptized disciples, (and such only he addressed at the last supper), “this do in remembrance of me;” the conditions and restrictions which then bound them still binds his followers. He then administrated the ordinance, it was to them the recorded memorial of his dying love, he gave no command, who was to preside at his table. In the Acts of the Apostles we learn the true constitution of Christ's church, “and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” “And upon the first day of the week, when the disciples came together to break bread.” This is all that we are taught in the gospels, and in the Acts of the Apostles, upon the subject of the Lord's Supper, there is not one word about who is to fill the place of Christ at his table. The church in Corinth had, in some way, fallen into disorder, upon the mode of observing the Lord's supper; but the evil had no relation to the individual, who was to administer the elements of Christ's death. Throughout the Acts of the Apostles and the Epistles, there is a great deal said about those, upon whom hands were laid, and ordaining elders; but in none of these passages, is the breaking of bread at the Lord's table mentioned. Upon this subject, who has the absolute right to break bread at the Lord's table, the Word of God is silent.

D. Who then is to preside at Christ's table each Lord's day.

M. Those churches which are steadfast in the apostles' doctrine, and fellowship, and breaking of bread will fill the place from their own number. To the churches alone this work belongs; but the minority say No, without our authority the churches have no right to obey Christ's dying command. And under this withering and soul-destroying Popery of the minority, there are many Regular Baptist churches around us, the slaves of human authority, neglecting the dying request of the Son of God, for the space of ten years.

D. Then all the churches are equally in fault, with the Baptists.

M. No, every class of christians, except those holding the independence of the churches, make provision for the observance of the Lord's supper in all the churches under their care.

D. And why do the Luptists neglect a duty of so much importance?

M. They have not the power to enforce the duty upon the churches, in this consists the sin of the minority, that while they cannot fulfil the duty themselves to the churches, they prevent the churches fulfilling the command of Christ. Look at what has been added to the teaching of Christ upon this simple duty. The Popish Church have turned this memorial of dying love, in its form and essence, into a magical enchantment. The Lutheran Church demurred at human transubstantiation, blind to the instruction of Christ, they added something they called consubstantiation, and the kneeling posture in its reception. In general the Protestant Churches have bowed to human authority, in two things: the memorial of his dying love, which he left to his church, the churches have ven up to an extraneous priesthood. Second, without their permission and presence, these churches will not obey Christ. In these matters they hold Popish doctrines.

D. When your view is this, that the Lord's Supper belongs to the church, that the church is bound to observe this duty every Lord's day, and that each church appoints its administrator, in the form taught by the Holy Ghost to the churches.

M. No, no, my view, what I have stated is the teaching of the Holy Spirit, and he that hath an ear let him hear what the Spirit saith to the churches.

D. I now see the motives and conduct of the minority in the convention in a very different light.

M. I trust that you, and others, will now see the Popery contained in their amendment; the minority declared, that if church acting in obedience to the dying love of Christ in any circumstances without their sanction, could take no part in sending the Gospel to perishing sinners anywhere.

D. Oh! what leaders, the blind leading the blind. According to this doctrine, God will not hear the prayers of the church, which follow Christ, in preference to the minority at the meeting in Hamilton. Truly this is high-handed Popery, but I am disposed to pray the prayer, "Father forgive them for they know not what they do."

M. Yes, on their part it was high-handed Popery, in its naked deformity, without its paintings, its poetry and music, to soften the mandate of human arrogance; presumptuously intermeddling with the dying request of the Son of God's love: I think with you, that they are proper subjects for prayer.

D. What ought the churches to do in relation to these Popish traditions?

M. This is an important question; the protestant churches will never be in the right position, nor become united for the overthrow of the man of sin, until the churches enjoy their independence, with believer's Baptism and access to the Lord's Supper, under the conditions and restrictions taught by the Holy Spirit in the Word of God.

D. What is your opinion of open communion, that is, of baptized believers, communing with unbaptized believers.

M. That it is unscriptural, and a branch of Popish tradition.

D. What is your opinion upon the subject of ordaining elders, do you think it necessary, or useful to the churches; or do you regard it as a Popish tradition.

M. I have strong and very decided opinions upon the duty of ordaining elders, also their use in the churches; and more than that, that it is a sinful condition for any church, to wilfully remain one day without an ordained elder, or elders.

D. Why you alarm me very much, if it is a sinful condition to be without an ordained elder in the church, what dreadful state many of our churches are placed in at present.

M. We will talk over this matter on a future evening, and in the mean time, search the Scriptures in a prayerful spirit, that you may learn the teaching of the Holy Ghost, upon what has been said to the churches, upon this very important duty.

A BAPTIST MINISTER.

MINUTES

Of the Meeting of the Board of the Regular Baptist Missionary Society, held in Beausville, April 11, 1852.

Board met according to adjournment.

Present—Revs. J. Pyper, J. Grundry, J. E. Ryerson, William Wilkinson, Wm. Hewson, D. Way, D. S. Starr, and Brethren, R. Kilborn, W. Robinson, J. R. Cook, Henry Moyle.

R. Kilborn in the chair. Prayer by Rev. J. Grundry.

Visiting brethren were invited to take a seat in the Board. The following names were taken:—Hoyes Lloyd, Samuel Gross, Jacob Beam, Jacob Kitchen, John Wmch, A. Bingham.

Reports from Agents were then read and received, viz:—

From Rev. D. Way, missionary in the region between Chippawa River and Lake Erie.

From Z. W. Camfield, missionary among the Tuscarora Indians.

From Rev. W. Wilkinson, General Agent, collections and expenses from March 1, to April 11, 1852.

The Chairman brought up a letter to the Board from brother C. Gurney, in reference to the troubles in Paris.

A letter from Brother Moyle, in reference to the same matter was read.

Moved by brother Hewson, seconded by brother Pyper,

Whereas we are informed through the *New York Recorder*, and by a letter from brother H. Moyle, Jr., that said brother Moyle has been excluded from the church of which he was a member, in consequence of his connection with this society, and attachment to its principles—*Resolved*, That the standing of brother Moyle in this Board, is not affected by the action of said church; but that we hereby express our confidence in the Christian character and integrity of brother Moyle, and tender him our sympathy in the persecution to which he is subjected, in consequence of the course which he has pursued in regard to this Society.

Adjourned for one hour. Prayer by bro. Way.

AFTERNOON SESSION.

Prayer by brother Starr.

The Corresponding Secretary presented an application from Rev. A. Campbell and the church in Chatham, for aid to the amount of \$200 per ann.

Moved by brother Wilkinson, seconded by brother Grundry,

Whereas the Western Association are making efforts of a character similar to our own; and whereas Chatham is within the bounds of the said Association; and whereas we do not wish to conflict with our Western brethren in their missionary work—*Resolved*, That the application from Chatham be deferred for three months.

A communication respecting the field at Owen Sound, was submitted.

Resolved.—That this Board encourage the brethren at Owen Sound to look out a proper person to labour in that field, and send an application for aid to our next meeting, when we will consider the matter and make an appropriation.

The application from Binbrook was taken up, and after some discussion,

Resolved.—That the application be laid upon the table for three months.

Letters from Port Colborne and Sherbrooke churches were read requesting the Board to appoint brother Way, for the remainder of the year, to labour jointly with them. Brother Way stated if the Board should appoint him, he would labour with said churches for the time, at the appropriation already made.

Resolved.—That the request be complied with.

Resolved.—That Z. W. Camfield be appointed to labour for the next three months with the Tuscarora Indians, at the same salary, and that he be requested not to accept any longer of the services of the same Interpreter.

Resolved.—That a draft for £8 5s. be drawn on the Treasurer in favour of Z. W. Camfield; and one for £5 in favour of D. Way, for missionary services.

Resolved.—That the rules for application to this Society, proposed by brother Pyper, be approved and adopted.

Resolved.—That Brother Geo. Alway, of Lobo, be appointed as Vice-President, in place of Rev. S. T. Griswold, retired from Canada.

Resolved.—That the next meeting of this Board be held with the church in Whitby, on Thursday evening, 21th June.

Resolved.—That brethren Pyper, Starr, and Hewson, be a committee to draft resolutions to be discussed at a public missionary meeting on the same evening.

Brother Wilkinson requested the Board to express an opinion as regards the institution of a system of life-membership in our Society; whereupon it was

Resolved.—That this Board feel it would be advisable for the Society, at its annual meeting, to so modify the constitution, as to have a system of life membership connected with its operations.

Committee appointed to engage a general agent reported that they had secured the services of the Rev. W. Wilkinson, at least for the present.

The subject of the Institute and education was taken up, discussed, and deferred for three months.

Brother J. E. Rycerson preached from 2nd Cor. x. 4. and 5.

Adjourned to meet in Whitby, on the Front Road, on Thursday, 24th of June next, at six o'clock P. M.

Prayer by brother J. Pyper.

R. KILBORN, *Chairman.*

WILLIAM HEWSON,

Recording Secretary.

Miscellaneous.

OFFICIAL SABBATH-BREAKING REBUCKED.—A vote of thanks having been moved in the London Common Council to the late Lord Mayor for his administration of affairs, one of the Board moved an amendment expressing their regret for his public breach of the Sabbath in Paris, when he was *feted* there by the French President; taking the ground that the mayor of the first city in the world was bound to sustain the principles and character of the British nation abroad.

Translated from Le-Semeur Canadien.

"Still a soul come forth from slavery."

It is always with great pleasure, and with a sentiment of gratitude towards God, who has not created man in order that he may be held in ignorance, superstition, bondage and error, we learn that some member of the great human family: and above all one of our fellow countrymen, has shaken off the yoke which held him low, and which prevented him from raising his looks towards heaven, from whence alone can come the sweet influences which develop intelligence, and in encircling the heart, render man capable of attaining the double end for which he has been placed upon the earth—to glorify God, and to do good to his fellow-men. Being persuaded that it will interest our readers, we are eager to lay before them a correspondence which has taken place, between M. Joseph Graveline, a respectable and intelligent citizen, and justice of the peace in Amherstburgh in Upper Canada, and the priest of the same place; which we owe to the politeness of a friend. We make no comment upon these letters; we are contented with making them public, praying God that he will strengthen our new brother in the midst of the severe trials through which he must pass; and that he will cause his mercy and truth to be known by all the world.

LETTER OF M. DAUDET.

MY DEAR M. GRAVELINE,—Are you protestant, or are you catholic? some say yes, some say no: for my part I believe you to be catholic. You have a pew at our church, and by that you make it appear that you are a catholic. For this cause permit me to claim your portion for the support of the priest. You know our rules. If you are poor, I ask nothing from you. But you appear to me at the head of an honourable and wealthy family. I believe you do mischief in not counting yourself among those who are able, and who ought to contribute to the support of the priest.

It is true that you offered me money when I rendered my services to your wife. But it is not my habit to receive money which would seem to be payment for the sacraments that I administer. When any one pays me, he pays me only that which is called tithes: my services are to every

person, and I am never so contented as when I am well employed.

We read in the gospel of yesterday these words of our Lord, "Go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them;" and St. Paul says plainly in one of his epistles, that the priest has a right to live by the altar.

You are too honourable, and have too much good sense, not to feel the justice of the claim that I address to you.

Your affectionate pastor,

DAUDET,

Priest.

REPLY OF M. GRAVELINE.

AMHERSTBURGH, February 17, 1852.

REV. M. DAUDET,—DEAR SIR,—I acknowledge the receipt of your letter. The object of it appears to me, to be not so much to demand the money from me which you believe to be due on my part, as to make me declare whether I am Roman catholic or protestant. I enclose in this letter the sum of \$3, the price of services that you may have rendered to my family during the past year; but for the future, after the declaration that I make to you in this letter, if any of my family demand your services, you will have to apply to them for your payment, and not me; seeing that I am fully decided to renounce the Romish church. Doubtless you are not ignorant that for a long time, I have enquired into the truth of religious matters. For a long time I have read the word of God, and I see that the doctrines and ceremonies of your church, do not accord with the New Testament. I have read in the sacred writings, that there is "one mediator between God and men, the man Christ Jesus;" (1 Tim. ii. 5.) but in the system of Rome there is a crowd of mediators. I find in the New Testament, very little said about the Virgin Mary. I have not read that either the apostles or the first Christians worshipped or prayed to her. Neither in the Acts of the Apostles, nor in the Epistles, is she put in an eminent place; and still less, is she there presented as the object of our homage or our prayers. So far as I can remember, I think that her name is not once mentioned in the epistles of Paul, Peter, James or John. But I find that in your system they honour her as much, and perhaps more, than Jesus Christ himself. I cannot understand how she can hear the prayers of all those who address themselves to her from so many parts of the earth; unless she possess the attributes of divinity; unless she knows everything, and is present everywhere; attributes that she has not, and that she cannot have.

I find that rites and ceremonies, works and penances, as well as the great number of canonized saints, who are so many mediators and intercessors, are for the object of making propitiation for us, or to reconcile us to God: whereas I read in my Bible, that so far from it being our works which reconcile us to God, it is God himself who seeks us; "For he made him (Jesus Christ) to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 2.) I think that a great part of what men do in your system, has the effect of depriving Jesus Christ of his work—it is to endeavour to do what Jesus Christ alone has done, and what he alone can do; it is to seek as says the Bible, to establish our own righteousness, instead of submitting to the righteousness of God, which is by faith.

I believe that the simple and glorious plan of grace, is to look at, and trust only to the merits of our Lord Jesus Christ; who has done all that is necessary to satisfy God and his law, and to render to them the glory and honour which is due to them, and to reconcile the perfections of God in such a manner, that he can grant peace and pardon to those who trust themselves to him as their only Saviour.

I see also the protestant countries are more en-

lightened, more free, more enterprising, more elevated in the scale of sciences and morality, than those which are under the yoke of the Roman catholic religion.

For these reasons, and for others that I could give, I have come to the resolution, and I here make known this resolution, of renouncing Romanism. Henceforth then you will regard me simply as a disciple of Jesus, as a catholic; but not as a Roman catholic: as a subject of king Jesus; but not as a subject of the pope. I know that in taking this step I expose myself to many trials, but I have calculated all. I remember the words of our divine Master who said, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." (Matt. x. 37.) I was once asked the question, why are the Roman Catholics so numerous? I reply, that this is because in our tender infancy we are delivered to the priests to be instructed by them, and that we are kept as far as possible from the means of enquiring of the divine truth, except such as they judge it proper to give us. The mind is thus preoccupied prejudiced and formed in good time. I bless God that I have been able to break these bonds, and that now I enjoy liberty. I hope also, and this is what I ask of God, that my family will seek and possess the same religious liberty; and I yet more desire that my countrymen may be delivered from the slavery under which they at present groan, and that they may obtain "the liberty wherewith Christ hath made us free." (Gal. v. 1.) Ever praying that you may find the truth as it is in Jesus, I subscribe myself, with much respect, your servant,

JOSEPH GRAVELINE.

P. S. I add here that the declaration I make has not been made in the *secrecy* of the confessional. I intend to make it public for the good of my fellowmen, in order to lead them to enquire.

J. G.

MEETING IN GALT.—THE MAINE LAW.

From the London (C. W.) Prototype.

On Thursday, the 12th Feb., the people of Galt held one of the greatest and most instructive meetings that has yet taken place in Canada, in favor of the total suppression of the liquor traffic. The *Reformer* gives the speeches in full, which extend over nine columns, and, long as they are, will repay a careful perusal. Several of the speakers were clergymen of different denominations, others influential laymen, but the same spirit seemed to actuate the whole meeting, and the resolutions in favor of a law stringent as that of the State of Maine, were passed without opposition, on which will be founded petitions to the different branches of the legislature, praying for the immediate passage of a law prohibiting the sale or manufacture of spirituous liquors, or any intoxicating drinks. The people of Canada will, ere long, speak but one voice on this important subject, and the time is not far distant when the "distillery fires" shall be extinguished forever, in this improving, and otherwise happy land.

We quote the following sensible and able remarks from the speech of the Rev. John Bayne. They express just what we ourselves feel on the subject:

"It appears then that we are shut up to this Maine measure as our only hope—the traffic is not to be regulated—we must destroy, utterly root out and abolish it altogether. Others will speak as to the kind of law we require, but, before sitting down, I must advert to one or two objections which I have heard advanced in private against our movement, and which may be working in the minds of some now present.

"First, an objection may probably be grounded on the money interest involved in the trade.

"Doubtless, in the minds of some, a feeling of

sympathy may be felt for the distiller and tavern-keeper, in view of the pecuniary loss which the change would involve; and others may think that it would be altogether unjust to inflict such a loss. Now, sir, I will not mince matters on this point. We may pity the individuals, we may think them unfortunate in having invested their capital in such a traffic—we may even be willing that the law sought for may be brought into operation so as to do them as little injury as possible; but there can be no compromise. No individual interest can be allowed to stand in the way of the whole community. Then as to the parties affected by the law, their loss would in reality be a blessing to themselves. There is no real prosperity which is found in sin, and through the ruin of others. How seldom have the riches of the distiller or tavern-keeper really proved a blessing? I do not know how others feel on this subject, but I most solemnly declare for myself, that had I a friend or brother, dear to me as my own soul, I would rather see him go down to the grave to become the food of worms and corruption, than see him engaged in this soul-destroying traffic."

The Rev. Mr. Barbour spoke as follows:—

"The experience of the past proves the incompetency of any law but such as would be final and absolute. No measures compromising the prohibition of its use as a beverage, can rationally be considered prudent. Nothing short of the enactment of a law prohibiting the manufacture and sale of all intoxicating drinks will ever remove the blight of intemperance. The working of such a law in Maine affords us every encouragement. Its success has far exceeded the anticipations of its friends. No temporising measures will ever effect anything. Was it prudent in Samson's enemies to allow him to lean against the pillar of the house, even when he had lost his sight?"

"A corrupt fountain cannot send forth a pure stream, neither can intemperance increase or promote the peace of Society. Its fruits are, the squandering of property, the destroying of life, the dethroning of reason, and the benumbing of conscience. It transforms man into a monster—the honest man into a felon. Peace and order, without intelligence and virtue, must perish. Intemperance kills the mind and poisons its very fountain. These benefits are conferred on society by the proper discharge of our duties. The inebriate unfit himself for their performance and disregards this obligation. How can he love his country, who loves no part of it, nay, who loves not his nearest and best friend? How can he guard her interest, who cannot manage his own affairs?"

Extract from Mr. Gough's Lectures.

If I advise a young man to avoid drink lest he becomes a drunkard, what will he say? "Do you take me for such a fool?" No, man was ever such a fool as to become a drunkard intentionally, and at once. But you will say that every man who becomes a drunkard is a fool. There have been drunkards, of such high intellect that they might stand "with one foot on the daisy while the other touched the dust of the stars." It depends more on the temperament and constitution of any given man than anything else, whether he becomes a drunkard or not, if he follow the drinking customs of the world. Take three young men, as much alike as men can be who differ physically. One as a cold phlegmatic man who never laughs and wonders what any body can think it worth while to cry for; who never takes part in political nor any other excitement; who resembles an organ, on which by the same kind of grinding you can always bring out steadily the same tune—the Rose of Allandale—the Portuguese Hymn—Di Tanti Palpiti, and so on. He is a good sort of man enough; but when he shakes your hand, he gives you only the tips of his fingers, or if you get more, the whole feels like a dead fish. It is hard to offend him, for he does not readily understand an affront, and he wants every joke explained to him twice. Such a one makes you moderate drinker.

Another shall be clothed, that he would, if he could wring one of the pillars of a Spanish quarter dollar, like a man in Albany who said he had been a member of the church for thirteen years, and, thank God, it never cost him a quarter of a dollar. "The Lord bless your stingy soul then," was the reply. Such a man would never become a drunkard. There was a man in Connecticut who never could become one. He one day went into a grocery and asked for a drink. When he had drunk it, he asked what there was to pay. "Three cents." "Well," said he, "I'm a member of the House of Representatives—I am? and I guess I shall be here sixty or seventy days, 'ording as business goes. I'm in the habit of drinking—a little—'ording to circumstances, may be three or four glasses a day, some more, some less. I guess I would like to find some steady place where I could liquor regular while I'm in the city, and I'll take it here if you'll let me have it for two cents." If such a man ever turned drunkard, that great hunter for curiosities, Mr. Barnum, would buy him up and show him through the country.

Take another. He is of a nervous temperament, easily excited. He can sing a good song; tell a good story; make himself the life of society; and spread, as it were a garden of green things wherever he goes. Every one loves him for his open heartedness, his very tread in the streets is full of good spirits and good humor. Such a man will become a drunkard. And yet I hear young men say, "I'm not such a fool."

Let me explain how they become so. They begin, not because they want to drink, but because it is genteel—at public dinners—at public suppers—or at private parties. While waiting for the railway cars, one day when I was so cold that I was absolutely forced against my custom, to go into a tavern, to warm myself at the stove, I met a gentleman of a class of which we have too many in the United States—fine gentlemanly looking men, with good coats, well put on. They are usually of a very social disposition, good address, popular with young men, and with some title, military or civil. They are generals, or majors, or colonels, or judges, or something of that sort. They are the greatest too that the community have. I have sometimes traced their lives till death's fingers were feeling their heart, and what then must be their reflection? "God has given me health, influence, fine appearance, the means of influencing young men, and I have never exerted one good influence." It was one of this class of whom I speak. Coming into the bar-room he approached a young man sitting there—"Jim, what will you take?" "Well I guess, Judge, I won't take anything." "Oh, come along, what will you take?" "Well, if I must, suppose I take brandy." That's the way young men begin. And yet at the beginning it is easy to avoid it. As the Quaker told his boy, it is as easy to leave off drinking as to open his hand. "How?" said the boy. "Why John, when thou puttst the glass to thy lips just open thine hand, and thou wilt drink nothing."

I speak as one who can look back to seven dreary years, during which, all around me that was green and bright, and beautiful, and lively, and touching, was converted into bitter ashes. When I was, as it were, in a fetid pool that constantly bubbled up around me and approached my lips. Oh, Father of mercies, let the hub of poverty be my shelter; let me sow the whirlwind, and reap the tempest; let those whom I love hold me in derision; when I anticipate good, evil come upon me; let terror and death fall on me—let all these things be; but save me from the fate of the drunkard.

I once travelled in Connecticut with a driver whose conversation made up one of the most curious rides I ever had. He had a fine span of horses, and said to me:—"If you had only seen me eight years ago, when I was carted out of Wellington with all my family, and all my goods in one horse cart—and such a horse! I could not see his head. When I pulled one string, he would turn

round a little; and the only impression whipping made on him was to make him go sideways. Now, I'm driving back with a fine span, and a temperance man."

TOBACCO INJURIOUS.

A medical gentleman of the first standing in this city, has kindly sent us the following extract, adding his own testimony to the statement made. The passage is taken from the Cyclopaedia of Practical Medicine, page 90, when speaking of the cause and treatment of Epilepsy—*Epilepsia nervosa*:—

Much may be expected from agreeable occupation, variety of scenery, the bracing air of the sea, and timid and cold sea-bathing. All kinds of fermented liquor, tea, and also coffee, ought to be given up, together with the use of tobacco, if unhappily the patient should have addicted himself to the use of that poisonous and demoralizing weed.

Tobacco is an enemy to domestic economy and personal cleanliness; it taints the breath permanently, injures the digestion, impairs the intellect, and it even shortens the life of some of its votaries. Cullen says it produces loss of memory before the usual period. Snuff keeps a great many of the females, engaged in lace-making, in this neighbourhood (Newport Pagnell), under the continued influence of hysteria, and gives them an early stamp of age; at thirty a snuff-taker looks as if she were forty years old. It is the sole cause of a variety of dyspepsia, of which we have witnessed a vast number of instances—the symptoms being a painful sensation of a lump at the stomach—of a hard undigested substance pressing, as it were, upon a tender part of the stomach, which sensation is, for the time, relieved by taking food; remarkable depression of spirits; every thing seen through a medium of gloom and distrust; and tremors of the nerves. "Upon an accidental interruption of snuff-taking for a few days, the pains do not occur, upon a return to snuff the pains return." (Cullen's *Mat. Med.*, vol. ii. p. 275.) Chewing tobacco will produce the same effect. Smoking produces anorxia and emaciation. The chief evil, however, in tobacco, taken in any way, is that it leads myriads upon myriads to the habitual use of ardent spirits and opium, and consequently to the ruin of soul, body, and estate.

AIDS TO MEMORY.

YOUNG MEN.—Many attempts have been made to aid memory, but with very little success. Among other methods, it has been recommended to write that which it was sought to impress, on the ground, that this would compel the mind to deal with the subject word by word, and that the whole would be kept longer before it. It seems to have been forgotten, that there may be thoughtless writing as well as thoughtless reading, and that there is really no necessary connection between this process and the recollection of the substance of any given subject. In the days of Locke, the keeping of Common-Place Books was much in vogue as a superior plan of assisting memory. This plan, however, in the opinion of Johnson, consumed time without assisting the memory. He held that what is twice read better remembered than what is transcribed, and he therefore thought it folly to copy from books which a reference enables us to consult at will. Gibbon agreed with Johnson. He tried the plan according to the method of Locke, and laid it aside from experience of its disadvantages. Whenever the particulars are scattered and multitudinous, it seems convenient to collect the fragments into a single heap; and yet Southey's conclusions were nearly coincident with those of Johnson and Gibbon. It was a lesson, he said, he had learnt at no little price, that the time it took to make extracts from a borrowed book was worth more than the cost of the work. What was worse he discovered too late that the system

he pursued was ruinous to memory. There is no faculty of the mind more sharpened by use, or more blunted by inaction. Henderson, the actor, repeated to Dugald Stewart, after a single reading, such a portion of a newspaper, that the metaphysician thought it marvellous. "If, like me," said Henderson, modestly, in reply to the exclamations of surprise, "you had trusted for your bread to getting words by heart, you would not be astonished that habit should produce facility."

What Henderson would have committed to memory, Southey committed to his manuscript volumes, and trusted to them so exclusively, that at last he retained nothing beyond general impressions. Want of practice was not alone the cause of the defect. His appetite for knowledge exceeded his or any other man's digestion, and he would have recollected more had he read less. Our rough forefathers were sensible of the truth, and some-stamped the body to assist the mind. There were parts of France where it was customary to whip the children at an execution, that they might never forget it. Cellini, in his boyhood, was summoned suddenly to see a salamander in the fire. While he was watching it with wonder, his father gave him a tremendous box on the ear. "Now," said he, "you will always remember that you have seen a salamander."

Johnson never gave a more unquestionable definition than when he said, "The art of memory is the art of attention." This is actually the case, as is well known to every man who attends to the working of his own mind; men who dream when they read, whose eye has exercised rather than their intellect, who do little more than pass through so much type, and who proceed precisely as the studious man does when he wishes, through the aid of reading, not to excite the brain, but to stay its tumultuous action. Such men must not be astonished, if they find it difficult, on finishing a book, to remember much of its contents. A traveller passing through England, not outside the coach, gazing towards every point of the compass, comparing all that he sees with his guide-book, but inside, and there with his eyes mostly closed, and oftentimes asleep, neither reading nor observing, could not, with reason, complain that he had seen very little of the country, and could give but an imperfect account of it. Knowledge is not to be had on such conditions. The habit of the sloth form the character of the sloth. It is with literature as with labour; it is "the hand of the diligent that maketh rich;" "he that deals with a slack hand shall be a poor man;" our advice, then, to you is, put soul into the service! Read as if you were to review the book in hand! So read, that when you have got through, you can recite its substance from beginning to end, setting forth, with tolerable accuracy, its scope and object, arguments and illustrations, and giving an opinion upon the whole with the reasons.

Will it be said, this is hard work? To be sure it is; and from this arises the value of it. If men will only while away time, when they read, it is utterly impossible they can be permanently profited. It cannot be too deeply impressed on young people, that the power of attention is one which admits of indefinite improvement. We know the case of a young man, who acted upon this conviction as follows: his practice was to take Johnson's "Rambler," reading a paper, with the utmost attention he could command, then closing the book, to recite whatever he could remember of the substance in his own words. He then returned to the paper again, going through it with equal care as before, noting what he had taken and what omitted; again closing the book, he recited the substance; and once more he repeated the process. Three perusals from the first enabled him to bring forth the essence of every paragraph. This method he prosecuted for months, with the utmost regularity, and the most intense assiduity, until a single perusal sufficed to enable him to rehearse the essence of any paper, however difficult; and we vouch for it the exercise has ever since been of signal

service to him. The young man who will do this will acquire the power of dealing with a subject in a manner of which, without experience, he can have no conception. This young man's exercise was known to a fellow-student, whom it greatly amused and interested; one day, that gentleman, determined to test him with one of the most difficult passages in Dr. Reid's "Philosophical Essays;" himself selecting the passage, and giving it to the party, saying, "read that, and give me the book." It was done, and the result filled him with astonishment.

It is well known that Napoleon, from his boyhood, was intensely devoted to mathematical study, and that this discipline was subsequently of inestimable service to him in managing the affairs of his mighty empire. Lord Holland, in his "Foreign Reminiscences," lately published, has the following passage:—

"Napoleon's powers of application and memory seemed almost supernatural. There was scarcely a man of France, and none in employment, with whose private history, character, and qualifications he was not acquainted. He had, when emperor, notes and tables, which he called the moral statistics of his empire. He revised and corrected them by ministerial reports, private conversation, and correspondence. He received all letters himself, and, what seems incredible, he read and recollected all that he received."

"He slept little, and was never idle one instant when awake. When he had an hour for diversion, he not unfrequently employed it in looking over a book of logarithms, which he acknowledged, with some surprise, was at all seasons of his life a recreation to him. So retentive was his memory of numbers, that sums over which he had once glanced his eye were in his mind ever after. He recollected the respective produce of all taxes through every year of his administration, and could at any time repeat any one of them, centimes. Thus his detection of errors in accounts appeared marvellous, and he often indulged in the pardonable artifice of displaying these faculties in a way to create a persuasion that his vigilance was almost supernatural. In running over an account of expenditure, he perceived the rations of a battalion charged on a certain day at Besancon. 'Mais le bataillon n' etait pas la,' said he, 'il y a une erreur.' The minister recollecting that the emperor had been at the time out of France, and confiding in the regularity of his subordinate agents, persisted that the battalion must have been at Besancon. Napoleon insisted on further inquiry. It turned out to be a fraud, and not a mistake. The peculating accountants were dismissed, and the scrutinizing spirit of the emperor circulated with the anecdote through every branch of the public service, in a way to deter every clerk from committing the slightest error, from fear of immediate detection."

THAT ONE WORD.

"I never can forget *that word* which was once whispered to me in an inquiry meeting," said a pious man once to a friend. "What word was it?" "It was the word **ETERNITY**. A young Christian friend who was yearning for my salvation, came up to me as I sat in my pew, and simply whispered 'Eternity,' in my ear, with great solemnity and tenderness, and then left me. That word made me think, and I found no peace till I came to the cross."

The late Rev. Mr. M'Cheyne, of Dundee, was once riding by a quarry, and stopped to look in at the engine-house. The fireman had just opened the door to feed the furnace with fresh fuel; when M'Cheyne, pointing to the bright hot flame said mildly to the man, "does that fire remind you of anything?" The man could not get rid of the solemn question. To him it was an effectual harrow of conviction. It led him to the house of God, and will lead him, we trust, to heaven.

A single remark of the Rev. Charles Simpson on

the blessings which had resulted from the labours of Dr. Carey, in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a perusal of the life of Brainard fixed him in his resolution to give himself to the dying heathen.

It is said that Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers he said, "Shall I put you down as having a hope in Christ?" The teacher replied, "No." "Then," said he, very tenderly, "I will put you down as having no hope." He closed his little book and left him. That was enough. God gave that young man's soul no rest till he found a hope beneath the cross.

A member of my church, not long since, overtook a lady on her way to the prayer meeting. She asked the young woman if she never thought of her own salvation? The lady thus addressed, replied, that during all her life, she never had one word spoken to her before about the salvation of her soul! Within a month of that time she became a devoted member of the flock of Christ.

Fellow disciple! have you never yet spoken *one word* to an impenitent friend about the most momentous of all questions? Then I fear you will find no one in heaven that you were the means, under God, of sending there. Though you may reach the "many mansions," I fear your crown will glitter with no splendours. It will be a *starless crown*.

DOING NOTHING.

"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—*doing nothing!*

We are reminded of this incident by meeting in an old religious magazine with the following ingenious interrogations on the words, "Curse ye Meroz." The writer, says,

By whose authority?—The angel of the Lord's.

What has Meroz done?—Nothing.

Why then is Meroz to be cursed?—Because they did nothing.

What ought Meroz to have done?—Come to the help of the Lord.

Could not the Lord do without Meroz?—The Lord did do without Meroz.

Did the Lord sustain then any loss?—No, but Meroz did.

Is Meroz then to be cursed?—Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing?—Yes, when he ought to do something.

Who says so?—The angel of the Lord. That servant which knew the Lord's will, and did not according to his will, shall be beaten with many stripes, Luke xii. 37.

THE GRACIOUS REPLY.

"And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do."—Acts ix. 6.

This was the language of Jesus to Saul of Tarsus, in the midst of his trembling and astonishment, when arrested by the arm of Omnipotence and love, on his way to Damascus. Let us notice,

The divine direction given. In his awakening and conviction, a miraculous influence is employed, but he is to receive further instructions in the use of means. When the penitent sinner, under a

deep sense of his guilt, inquires what he must do, we have a suitable reply:—

Believe in Christ. This was the direction of Paul and Silas to the Philippian jailor. Stay not, questioning his willingness, for "every one that asketh receiveth;" doubt not his power, for "he is able to save to the uttermost;" plead not your unfitness, for though you are not worthy, you are welcome.

Repent of sin. This doctrine was proclaimed by the prophets, taught by Christ and his apostles, and now published by the ambassadors of truth. The tears of repentance for sin must precede the emotions of joy on account of pardon.

Pray for mercy. Prayer is one of the best evidences of a change of heart. It was said of Saul, "Behold he prayeth." A single sentence, a groan that cannot be uttered, proceeding from a contrite heart, shall never be despised.

Live to God. Those whom God renews by his grace are bound by the most solemn ties to live to his glory. Go then to the sacred volume, visit with a penitent and believing heart the sanctuary, and thus use every divine ordinance, and there it shall be told the *what thou must do*.

A Man-of-war's Man's idea of Faith.

THERE are many principles which can be much more easily illustrated than defined. Among these is *faith*. Faith is an assent of the understanding to certain statements; it is believing; it is confidence. But what is faith in Christ?—saving faith? Any definition of this, in order to present the whole of its character, must necessarily involve circumspection, and even then be liable to misconception. To be fully understood, it should be a matter of experience. One of the best illustrations of it, it has ever been my pleasure to hear, is the following:—

In a meeting which I attended one evening, an old man arose, who looked as though he had seen no small share of rough service in his day, and in a foreign accent said he would explain what he understood faith to be. "My brethren," he continued, "I once served in the American navy, under Captain Porter. He was a severe officer, and as I thought, ill-treated his men. So, upon a favourable opportunity, I, with several others, ran away. I deserted the navy, and concealed myself in Boston and vicinity for two years. During this time, a reward of two hundred dollars a head was offered for the apprehension of deserters. I, however, successfully escaped detection. At the end of two years, the war of 1812 broke out with England. The Government was greatly in want of men for the navy. Accordingly they issued proposals of mercy to all deserters. They publicly proclaimed, that if those who had deserted from the navy would return, they would be received, and nothing would be said concerning their desertion. That is, if they would go and deliver themselves up to the Government, they would be pardoned. I saw those proposals, and believing them to be offered in good faith, I went down to the navy office, confessed that I was a deserter, and offered to re-enlist. I was at once received, and nothing was ever said to me about my desertion."

Now, my hearers, we have, all of us, deserted God; we have abandoned his service; justice is after us; a price is set upon our souls. But terms of forgiveness are offered us. If we will return, throw ourselves upon the mercy of God, and enter his service, he will forgive us on account of what Christ has done for us. We must *voluntarily deliver ourselves up to the Government*, and then we shall be pardoned."

A SMALL DWELLING.—Ariosto's inscription over his door, in Ferrara, was:—

"Small, but sufficient for me."

Moderation in secular affairs is a Scriptural injunction: "Let your conversation be without covetous-

ness, and be content with such things as ye have." The prophet's residence was similar to the above: "A room on the wall containing a bed, a table, a stool, and a candlestick." How rare the jewel of Christian contentment! Alas! what immense sums of money are expended for elegant houses and expensive furniture, while the claims of the Saviour are forgotten or disregarded. How few reflect on the small house to which the body must soon be committed. Let us learn to moderate our desires respecting earthly grandeur, and let the great, the constant inquiry be, "how shall I best glorify God and benefit my fellow-men?" Soon will the voice be heard: "give an account of thy stewardship, for thou mayst be no longer steward!"

DEATH BED OF DR. JOHNSON.

We find an impressive account of the last scenes of Dr. Johnson's life, in Mrs. Knight's new Memoir of Hannah More. Our readers will be interested in the extract.

How august and solemn are the closing scenes of this dying man! He is styled the Moralist. Justice, truth, virtue—rough, unheavened, without chisel or polish,—were the pillars of his character. At all times, and in all places, he was loyal to his convictions of duty, generous, yet plain spoken to his fellows, reverent toward God. Rich in knowledge, he abused it not; rich in thought, he scattered his treasures like dew-drops; rich in speech it was like the golden harvest; in the wide grasp of his clear, calm, comprehensive mind, he everywhere discovered a moral government, and recognized a righteous governor: his conscience, unseared by passion or self-indulgence, spoke solemnly, and was heard: the fear of God was upon him: but now, as the curtains of death close around his brave heart and unclouded intellect, he lies helpless, wrestling for hope, panting for peace, raising his eyes, with a fearful looking for of judgment, into the eternal world.

"The approach of death is dreadful," he exclaims. "I am afraid to think on that which I know I cannot avoid. It is in vain to look round and round for that help which cannot be had, yet we hope and hope, and fancy that he who has lived to-day, may live to-morrow. No wise man will be contented to die, if he thinks he is going into a state of punishment. Nay, no wise man will be contented to die, if he thinks he is to fall into annihilation; for however unhappy any man's existence may be, yet he would rather have it than not exist at all. No; there is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ."

And yet, when one said to him in an hour of gloomy despondency. "You forget the merits of your Redeemer,"

He replied with deep solemnity, "I do not forget the merits of my Redeemer, but my Redeemer has said *He will set some on his right hand, and some on his left.*"

"What man," he asks, with mournful distrust, "can say that his obedience has been such as he could approve of in another, or that his repentance has not been such as to require being repented of?"

"Remember what you have done by your writings in defence of virtue and truth," urged his friends.

"Admitting all you say to be true," answered the dying hero, "how can I tell when I have done enough?"

An awful question who can answer it? • •

At last he described the kind of clergyman he wished to see. Mr Winstanly was named, and a note was despatched requesting his attendance to the sick man's chamber. Through ill-health and nervous apprehension, the clergyman could reply only in writing. "Permit me, therefore," ran the note, "to write what I should wish to say, were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the

views of yourself have changed with your condition, and that on the near approach of death, what you considered mere peccadilloes, have risen into mountains of guilt, while your best actions have dwindled into nothing. On which-soever side you look, you see only positive transgression, or defective obedience; and hence, in self-despair, are eagerly asking, 'What shall I do to be saved?' I say to you in the language of the Baptist, 'Behold the Lamb of God.'"

"Does he say so?" exclaimed the anxious listener. "Read it again, Sir John." Upon the second reading, Dr. Johnson declared, "I must see that man; write again to him."

A second letter was the reply, enlarging and enforcing upon the subject of the first: "These, together with the conversation of a pious friend, Mr. Latrobe, appear to have been blessed of God." continues one in a letter to Hannah More, "in bringing this great man to a renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he found the world could not give, and which, when earthly things were fading from his view, was to fill the void, and dissipate the gloom even of the shadow of death. The man whose intellectual powers had awed all around him, was in turn made to tremble, when the period arrived, when all knowledge is useless and vanishes away, except the knowledge of the true God and of Jesus Christ whom he has sent. To attain this knowledge, this giant in knowledge must become a little child. The man looked up to as a prodigy of wisdom, must become a fool, that he might be wise."

"For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merit and propitiation of Jesus Christ," testifies Dr. Brocklesby.

"My dear doctor, believe a dying man," exclaimed Johnson, "there is no salvation, but in the Lamb of God."

"How delighted should I be," said Hannah More, "to hear the dying discourse of this great and good man, especially now that faith has subdued his fears."

EVERY CHRISTIAN SHOULD LABOUR.—Dr. WAYLAND, speaking of the Christians who were dispersed by the first persecution of the Church of Jerusalem, says, "This little band of disciples accomplished more for the conversion of the world than all the Christians of the present day, united have done." Does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work to which *he himself*, and not an abstraction, called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted, his power was confessed; and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

MARRIED:

In Charlotteville, C. W., on the 5th ultimo, by the Rev. Abram Duncan, Mr. Samuel Ray, of Middleton, to Ann Craig, of Charlotteville.

In Vittoria, C. W., on the 16th ultimo, by the same, Mr. William Marr, of Woodhouse, to Miss Malissa Clark, of Woodhouse.

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