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THE TORONTO CHRISTIAN OBSERVER.

Vol. III.

TORONTO, APRIL, 1853.

No. 3.

Poetry.

ON FRIENDSHIP.

By Mrs. GILMOUR.

Sweet as the morn, when in the east
Her rosy steps appear,
And softly while ascending breathes,
Ambrosia through the air.

Refreshing, as the dew that's shed,
From her resplendent wing,
And blooms anew earth's sun-parch'd bed,
Which drinks the nectar in.

So, sweet in this benighted scene,
Is friendship's smiling day;
It shouts the opening shades between,
And shines the gloom away.

So gently, to the drooping heart
Friendship's refreshing dews,
A genial influence imparts,
And every form renews.

Softly its fructifying pow'rs,
Wake energies unknown,
And from its peaceful verdant bow'rs,
Is heard the voice of song.

MY TIMES ARE IN THY HAND

My times are in thy hand!
I know not what a day
Or e'en an hour may bring to me,
But I am safe while trusting thee,
Though all things fade away.
All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in thy hand!
Pale poverty or wealth,
Corroding care, or calm repose,
Spring's balmy breath, or winter's snows;
Sickness or buoyant health—
Whate'er betide,
If God provide.

'Tis for the best—I wish no lot beside:

My times are in thy hand!
Should friendship pure illumine,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend,
Till time shall end,
Unchangeably the same—in thee all beauties blend.

My times are in thy hand!
Many or few my days,
I leave with thee—this only pray,
That by thy grace, I, every day
Devoting to thy praise,
May ready be,
To welcome thee,
Whene'er thou com'st to set my spirit free.

My times are in thy hand!
Howe'er those times may end,
Sudden, or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ my Friend!
If he is nigh,
Howe'er I die,
'Twill be the dawn of heavenly ecstasy.

My times are in thy hand!
To thee I can intrust
My slumbering clay, till thy command,
Bids all the dead before thee stand,
Awaking from the dust.
Beholding thee,
What bliss 'twill be
With all thy saints to spend eternity!

To spend eternity
In Heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling thee—
O too transporting sight!
Prospect too fair
For flesh to bear,
Haste! haste, my Lord, and soon transport me
there!

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE PROPHETIC ORACLES.—No. I.

THE FIRST PROPHECY.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen. iii. 15.) Such is the first intimation of grace to man. In the very midst of a sentence of wrath against the tempter, there are strange accents of mercy; and an unexpected purpose of love to the tempted is revealed in obscure and general terms—but though it left most untold, it yet clearly indicated that God had espoused man's cause, and that Satan, now the victor, was to be overthrown—fatally wounded—his head bruised.

We do not stop to enquire how far this prophecy was intelligible to our First Parents. We ask the reader's attention to this brief announcement of conflict and of conquest, as it is unfolded to us in the now-completed canon of Scripture.

The first prophecy foreshadowed that man's deliverer was to be of the woman's seed, Satan's enemy a sufferer and a conqueror. These particulars at once point to Christ. He was born of a woman—a being of flesh and blood, yet supernaturally born; so that while he was the woman's seed he was also Divine. He was truly man—as truly was he God; and as God, enmity to Satan was a part of his very nature, Satan and his seed hated Christ, just because they hated holiness; and in the conflict which ensued Christ was bruised. He suffered, but he never sinned—his heel was bruised, but not his head. He went down into the grave without pollution, and he came forth without soiling corruption. In that accursed death of the cross, man's deliverance was achieved; and Satan's despotism received a death blow. The gate of heaven is open for sinners, the ruined are redeemed, death despoiled of his sting, Satan's power will soon be completely destroyed—and thus the first prophecy has received a partial fulfillment; and soon will be completely brought to pass—that which is written.

We say completely brought to pass; for the victory is not yet secured. The Church, that body of which Christ is the head, is at enmity with Satan and his seed, and the conflict is still going on which is ere long to be consummated in a glorious victory—the God of peace shall bruise Satan under her feet shortly. (Rom. xvi. 20.) As between Christ and the serpent, so between Christ's people and the serpent's brood, there has ever been enmity. This enmity has ever been manifested on the one hand by love to holiness, hatred to sin, and uncompromising opposition to all ungodliness. On the other, it has manifested itself in unceasing efforts to sweep away the church of God from off the face of the earth; sometimes by sowing tares secretly in times of quiet, and again by fierce persecutions in which the blood of saints has been poured out like water. In all this the church is ever victorious. Satan can only bruise the heel—of all that the Father hath given Christ he hath lost none.

Thus it will continue to be up to the very

moment of final triumph. Up to Christ's second advent we expect nothing but persecutions and heresies and trials for the church. Satan's opposition loses nothing of its virulence, because he knoweth that his time is short. We look for nothing else but conflict and the bruising of the heel, till Satan be bound and cast into the bottomless pit. But the victory is even now on the church's side. Satan has every thing to lose. Every sinner converted unto God—every stand made for the truth,—every gospel missionary bearing testimony to Christ as the Saviour of the lost—every altar of superstition cast to the ground—every idol cast to the moles and to the bats,—every revival from a state of mere nominal Christianity to one of pure and undefiled religion is a new blow struck at the very centre of Satan's throne.

The fierce conflict is soon to be brought to a close; the enemy is to be driven from the field; the victims rescued for ever from his grasp. The Conqueror shall appear, bind the enemy, cast him out, destroy his works, and rescue the residue of the prey. Then when Christ shall reign over all the provinces and tribes of earth, when the groaning creation shall be delivered, and Eden shall reblossom—then shall his first prophecy be fulfilled—the sufferer a conqueror, Satan's head bruised under his wounded heel. Christ and his people shall reign gloriously. Satan and his seed shall eat the very dust.

[FOR THE CHRISTIAN OBSERVER.]

THE PASTOR'S RESPONSIBILITIES.

We cannot conceive of a station more interesting and responsible than that of the pastor, who is called by the providence of God, to take the oversight of a congregation of dying, yet immortal beings. If the individual be at all aware of his responsibility, his heart will sometimes be ready to fail him because of fear. Surrounded by men of various rank, talent, and occupation; the rich and poor; the learned and illiterate; the polished and rude; the devout and the giddy; but all possessed of immortal souls, and all standing in need of instruction, and all dependent upon him, more or less, for that instruction; looking upon such a congregation, he may well sigh, and exclaim, "Who is sufficient for these things?"

When he goes to the sanctuary what must be his feelings. He goes to meet God, to engage in his worship, to preach his word, that word by which both himself and his hearers must be finally judged. He is surrounded by a number of beings, whose existence is never to terminate; but who, after millions of years, will be still immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as

they have passed the bounds of this life, they must either rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has placed the Pastor as a watchman on the walls of Zion. He must declare to them the misery of their condition as sinners, and direct their attention to the Lamb of God, who is the way, the truth, and the life, the way which infinite mercy has opened for their complete restoration and happiness. It devolves on him to represent to them the character of a Saviour, who is waiting to be gracious, and also to show them the utter impossibility of their being saved by any other means. He is appointed to watch for their souls, that he may be instrumental in their everlasting salvation.

He must appear before the tribunal of his Creator, and give an account of his stewardship; he must give an account how he improved his talents; what exertion he made in the office he sustained; and what effects resulted from them. What responsibility attaches itself to his situation! If he is not faithful to the cause entrusted to him, how shall he appear at the solemn day? Will the blood of souls be required at his hands? If he is ashamed of the faces of men, if he neglects to declare the whole council of God, he may rest assured that he shall be confounded before the great tribunal, and be rewarded with the divine displeasure.

The faithful pastor will strive to administer a portion of meat in due season, to all his hearers. Some will need comfort and encouragement, others may have backslidden, and will require admonition to return; some may be questioning the evidences of Christianity; others may be discouraged by a thousand doubts and fears; some may be much exposed to the artifice of Satan; and others may have their hearts and affections in heaven, and be waiting for fresh discoveries of the love of Christ to their souls. Hence the necessity of his being always ready to bring out of his treasure things new and old.

Some may be wishing for doctrinal discourses, others for practical and experimental. If he is very practical, many will be ready to conclude that he preaches salvation by works; if he is pretty general in his invitation, some may be weak enough to imagine that he sets aside the necessity of the influence of the Spirit in conversion. Many will differ from him in the shades of their views of the gospel. But if their opinion move him, or make any alteration in his public addresses, he is not a faithful servant of Christ; for he is then guided more by the opinions of men, than by the word of God.

Whatever the result may be, he ought to strive to be faithful to his own views and to truth, and leave the event with God. He ought to exert himself to the utmost of

his power to turn sinners from darkness to light, at the same time bearing in mind that the influence of the Spirit is necessary to make his exertions effectual to any good end, all means must be employed, while the effect rests upon the sanction of heaven.

Perhaps, before the year is ended, some who are his constant hearers may have removed to their long homes; they may have given in their account. What if it should be said by any that the undershepherd is accessory to their ruin; that he had not reprimanded, admonished, and instructed them! What if they should be heaping curses upon his head, for ever, for lukewarmness and inattention! What if he himself before another Sabbath may have finished his course on earth. The opportunities which he now enjoys of winning souls to Christ may be the last he shall have for ever. O, how ought the servants of Christ to keep their own responsibility, and the immortality of their hearers in view. These thoughts ought to annihilate all fear of the creature, and make them solicitous to please God.

Chatham, 12th Jan., 1853.

A. C.

[FOR THE CHRISTIAN OBSERVER.]

A PASTORAL REMINISCENCE.

I had just returned from the Wednesday night prayer meeting, and thrown off my great coat, thinking the public labours of the day were past. A nervous rap at the door disturbed the evening calm in which I was about to indulge. When the door was opened there rushed into the room a man (in working dress, and, to appearance, a Blacksmith to business) in a state of great excitement, and exclaimed, "O! come sir, my wife is dying, and she cries for you to come and see her." I threw on my coat and followed.

The night was dark, and somewhat stormy. We descended the bank of the Denburn, (this happened in the City of Aberdeen, Scotland,) crossed the rivulet and passed into a dark and dirty alley—having often before visited these sinks of human wretchedness, felt no way alarmed, I entered the house; the feeble light was just sufficient to show the desolation of the drear abode. I passed into a closet six feet by six, and found the poor woman lying, not on a palette of straw, but on straw itself, with a dirty coverlid thrown over the body of the wretched sufferer. The whole body seemed to quiver with pain. I took the taper and held it to the face of the patient, to see whether I knew her, the sight threw a wave of despair over my heart which with difficulty I could breast. I uttered a few expressions of sympathy about her bodily sufferings, when she replied, "These, sir, are easily borne, but a wounded conscience who can bear?" I may here state the cause of my despair.

About two years before this date, this poor woman attended our place of worship, and became an enquirer, and was so, for a very protracted period, but I never could make her feel her guilt, as a lost sinner, nor convince her of the necessity of complete salvation in Jesus. What she wanted was to be admitted as a member of our church. One evening I pressed the subject of personal religion closely upon her, and its necessity in order to be a member of Christ's church—membership in a church would not save her. She became exceedingly irritated, and said in a very spiteful manner, "If I cannot get into your church, I can get into another as good. I talked to her mildly, and endeavoured to convince her of the necessity of being born again, when she flew out of the room in a passion, with some such expression as, "You will not be troubled any more with me." Of course she attended our place of worship no more, and for two years I had not seen her—now that which made me so hopeless, in seeing my old enquirer, was, I had made so many attempts before to make her understand and believe the gospel, and all in vain, that I thought it was of little use to renew the effort.

I am ashamed to say it, but it is true, that rather as a matter of form, than in any real desire or hope of saying any thing which would benefit the poor wretched sinner. I stated to her the gospel, dwelling particularly on these passages—"God so loved the world"—"I am the way, the truth, and the life,—and "It is a faithful saying, and worthy of all acceptation." I prayed, and left her, intending to visit her again. I called on the following evening, and was surprised beyond measure at the marvellous change which had taken place on her mind. Her body was still dreadfully racked with pain: when I referred to this, she replied, "That's nothing when one has peace with God." She then dwelt in a strain of humble penitence, on her past life, and referred with deep humility to her former stupidity when an enquirer—but now she said "God himself has taught me, and I am very happy." She now dwelt with subdued joy on the three passages to which I directed her attention, and I am sure she now saw in them much more beauty and glory than did the preacher; and what farther surprised me was, every word I had said, and all I had uttered in prayer she vividly remembered and dwelt upon. God then delivered me a lesson I have not since entirely forgot. I now took pleasure in conversing with her, and opening to her more fully the plan of salvation; but contrasting the past with the present. I often said to myself while I sat in that miserable closet, when ruin seemed to smile, "Is this reality or a dream?" O! when God works, what mind is too impervious for the rays of his light? What heart too hard for the softening impressions of his love in Christ Jesus?

and what soul too worldly and grovelling for the elevating influence of his inheritance of the saints in light, not to move upward?

I left her, intending to visit next day, but but was prevented through indisposition; but the following day I went down, but found, she had gone the way of all flesh. The event had sobered the whole family. The room wore now an air of greater comfort and cleanliness than it had done before, and there lay the cold remains of a dear sister in Christ, decently prepared for the narrow house. I sat down with the mourning relatives, and made some enquiries as to what she had said since I last saw her. "O!" they replied, "sir, it is extraordinary what she said to us all. She made us read the Bible, and mark certain passages, and told us to be sure and think much about them." They showed me many of the passages. They all bore upon Christ and his great work. Her's had indeed been a calamitous history; and endured without the consolations of religion; but I hope she died in the Lord. A stormy night yielding to a calm morning without clouds. Her life a troubled dream, giving place to the serene and holy wakefulness of paradise. "This day thou shalt be with me in paradise." The quiver of spiritual life felt in the last stages of her mortal career here, waxing into full vigour above.

1. Preachers should never forget that the excellency of the power is of God; their most simple, lucid, and impressive statements of the truth as it is in Jesus, may have been uttered a hundred times to the same person, and to all appearance without effect; yet despair not of the 101. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not what will prosper this or that."

2. The undue importance which may be attached to the mere membership of a church. Great care should be taken in the admission of members, that they are really new creatures in Christ Jesus. The rage for numbers, in this day of statistics, may prove a temptation, against which we should be on our guard. But as with the utmost care, many may be in the church who should not be there, it becomes every one to try himself by the test of truth and godliness; for, even in the little family of twelve, found at the feast of the Passover with Jesus, the empire of evil had its representative there. So now, in the church of Christ, that empire may still have its representative, and let each see that he is not the individual.

3. Finally, Is there any thing too hard for God to do? How hopeless, to all human appearance, was the condition of this woman; she had been long an enquirer, yet found not the truth reduced to the greatest temporal wretchedness through the beastly intemperance of her husband. A group of helpless children making their appeal to

the lorn heart of an afflicted mother; and a disease which seemed to make the patient feel pain at every pore. We might have expected she could not hear because of the hardness of her bondage, yet even then, the grace of God was equal to the task of illuminating her mind, and changing her heart. An unbelieving philosopher might even admit, that there is in the system of grace of which christians speak, some mysterious, spiritual energy that can make minds narrowed to a point admit such sublime truths of God; and souls imbued with sensuality quiver with such moral sentiments and joyous hopes, verily it is "the glorious gospel of the blessed God."

Sweet the moment, when shall it appear,
When bright o'er my storm beaten soul,
The dawn of a sabbatic year
Shall arise, and eternity roll.

When, O bliss, I'll be spotless and pure
As the God, as the God I adore.
What now is my pain to endure,
Shall torment, and defile me no more.

With Christ, and seraphim band,
My loud, my glad anthem I'll raise;
For none sure, in that happy land,
Shall have such occasion for praise.

[FOR THE CHRISTIAN OBSERVER.]

SINGULAR COINCIDENCE.

To those who fear and love God, it is cheering to read in His holy word, "The Lord reigneth." The assurance, that a Being of infinite wisdom and goodness presides over the affairs of men, and orders all things for the welfare of those who love Him, sustains their minds, when ready to sink under the ills of life. Such characters read the history of the saints of former days, with an interest unknown to others; and not only so, but in surveying the way by which themselves have been led, and controuled, they see that a Divine hand has been employed, "dispensing good and ill." They know that they neither are, nor can be forsaken, nor forgotten by a faithful God; that He will not fail to guide them with his counsel, in this world, nor afterwards to receive them to His glory. In this confidence they feel it to be their duty to submit to His will; cheerfully to acquiesce; and with all the dispensations of his providence; and to repose with unwavering confidence in the assurance "that all things work together for good to them that love God." Such is the present advantage of those, who, justified freely through the redemption there is in the blood of the crucified Redeemer, and walking in the light and sanctification of the Holy Ghost, enjoy peace with God, and are enabled to commit the keeping of their souls to Him, in well doing, as unto a faithful Creator.

It is true that in the mode of its operation Divine wisdom often adopts plans which

surprise and baffle human calculations; the ways of God are not unfrequently in the deep waters; clouds and darkness are round about him; and it is not until His purposes are accomplished, that we see that righteousness and judgment are the habitation of His throne. But in the present life we live by faith; we walk by faith; we believe what God has said, and trust, that what He has said, He will do. Yes, we believe what God has promised, and humbly wait until the moment comes for the promise to receive its fulfilment. Thus Divine Revelation becomes a lamp to our feet, and a light to our path. Without it our minds are consigned to the empire of darkness and uncertainty; and in such a state the words of Addison are literally true:—

"The ways of heaven are dark and intricate,
Bizzled with mazes, and perplexed with error.
Our understanding searches them in vain."

But walking in the light of scripture, we see light shining in the otherwise impenetrable gloom; a Divine hand is perceived, educing good from seeming evil; and reasons are found for waiting until the Divine process is completed. The man who thus waits for God, may be poor; but he is chosen rich in faith, and the heir of a kingdom;—he may be persecuted for righteousness' sake, hunted like the timid deer in the forest, but he knows that great is his reward in heaven, he may be subjected to temptation, tried as though pierced through with a dart, but he knows that if faithful he will receive a crown of life;—he may be deeply and fearfully afflicted; but he knows that his afflictions are so many means, in the hands of the Divine Alchemist, who is able to transmute all metals into gold, of working for him a far more exceeding and eternal weight of glory. Thus he is obliged to acknowledge, that if he cannot trace the process of the Divine operation, he has reason to expect, and to be assured, that its products will be glorious and felicitous.

But the good man's faith has respect to the life, which now is, as well as to that which is to come; he believes that he shall see the goodness of the Lord in the land of the living. Darkness may brood over his path for a season; but light is sown for the righteous, and joy for the upright; weeping may endure for a night; but joy cometh in the morning. In our darkest moments we ought to hope; for deliverance may be at the door. The following story, said to be written in the time when the Stewarts filled the British throne, will illustrate this part of the subject:—

"THE OLD OAK TREE. — It was a beautiful scene. The hoary sage sat upon the green mossy elevation, as the departing sun shot its last softened gleam of crimson light from the verge of the western horizon. But he him a company of children were reclining on the grass, with their eager eyes fixed

upon his time-worn face: and behind them some older youths, and men, and women, leaned forward to catch every word, as he thus addressed the group:—

"The rain in pelting torrents poured down from the sky, and the thunder rolled in awful grandeur, while the lightning flashed in fast continuing intervals, and desolation seemed spread over the face of nature, and dreariness reigned on every side. A poor old man, shattered with age, whose garments were ragged and torn, and on whom poverty and misery had fixed their seals, ran swiftly along, as if trying to escape from the rage of the merciless storm, which unrelentingly pursued him as he traced the far extending waste before him; and ever and anon he cast his eye backward over his shoulder, and fearfully viewed the forked destruction, as it seemed rending the dark black clouds; above him and then he crouched before the voice of thunder which succeeded, as dreading to be crushed with its noise. And there stood near an old oak tree, which spread far and wide its sheltering branches, and it moaned and sighed in the whistling wind which so furiously blew all around it: and the wretched old man ran with increased speed, and sought a shelter beneath the boughs of the wide spreading oak; and he leaned his back against the trunk of the tree, and clasping his hands, he cast up his eyes to the heavens, and thus did he sadly bemoan:—'I have suffered the accumulated evils and perils of life, and my earthly cup has run over with sorrow, affliction, and misery: Oh! do thou who sittest and rulest over all, now end my affliction with my death!' He said, and he looked around him; and the rain still poured down from the darkened heavens, and the thunder still rolled with increasing sound and the lightning still glaringly flashed; and just as he had ceased to speak, a well-dressed young man ran along from the storm, and came to the tree on which the old man was leaning to screen himself from the rain. The misery-stricken mortal looked wistfully in the face of the youth, and he pitifully said, 'Oh! hast thou any thing wherewith to stay my hunger? for I have not tasted food, no not for three days: I am a poor dejected outcast, and have not wherewith to supply myself with bread, for I have no friend to help me.' And the youth replied, as he put money into his hand 'I cannot relieve thine immediate necessities, but here is what may befriend thee, when thou canst use it: and I, like thee, am a stranger; for, lately I returned from the Western Indies; I have crossed over the briny ocean: I went away poor, but I have returned with wealth, and now I cannot find my former relations and friends.' 'And didst thou,' said the old man, and his eyes sparkled with the fire of hope as he said it, 'didst thou ever hear, where thou hast been, of one named Joseph B——?' 'And what,' said the youth, 'hast thou

known of Joseph B——?' 'He is my son,' said the aged mortal. 'Then,' cried the young man, as the emotions of joy almost hindered his utterance, 'then thou art my father.'

"And the lightning ceased, and it flashed no more from the sky, and the thunder gave over its rumbling sound, and the rain was laid up in the buckets of heaven; for the wind drove away the dark black clouds from view, and the sun poured its rays upon the earth, and shone with bright splendour from its seat in the firmament; as the poor old man walked away with his son from beneath the shelter of the old oak tree."

"And from this," said the sage in conclusion, "from this, my children, always remember never to mourn, and repine, and complain, when dangers are near; nor call death to your aid, in the midst of trouble; for you know not what next is approaching." —*Imp. Mag.*

POPERY IN PARIS.

...A MAJESTIC dome. To the right, an altar and golden dais, draped with blue silk and exquisite lace, elegantly surrounding the image of a shepherdess. To the left, a shrine of equal brilliancy encircling the statue of a mother and infant. In front, a lofty dais supported by columns entwined with L. N. (Louis Napoleon), and crimson scenic curtains bedropped with gilt bees (Napoleon's crest), sheltering the crucifix and high altar. Above the initials L. N. the letters I. H. S. Such are the decorations of the transepts and choir of the newly "reconciled" Pantheon. Its name is changed, but is its destination less idolatrous than its late denomination? Judge, English reader, as we faithfully relate the scenes we this morning witnessed.

From the centre of the dome descends a cord, used a short time since to prove the earth's rotation; it now supports a garland of white flowers, which trembles and waves at every breath of air above the shrine. The shrine is of gold, and exquisite workmanship; it is bedecked with white lillies and hung with votive wreaths of white and blue. On either side stand angels bearing seven-branched candlesticks, burning dimly in the noon-day glare. But below, on the railing, 300 tin spikes impale 300 halfpenny tapers! Such tapers! all alight; twinkling, flaring, guttering, with the heat of devotion; melting and shrinking down to their very spikes with burning zeal! See what approval is in their master's grin! and how he facilitates their dying off, by twitching them from their places, to spike others in their room! But who is their master? Why, the man in shabby clothes, standing in the midst of his wares, parcels of candles, and piles of wreaths. See how the halfpence patter down on his table, and how

that large basket jingled when it was moved! He has taken another now to fill with coin. His customers are so numerous that he is hurried and fluttered; his tapers are too long, and his spikes too few for the eager crowds of worshippers. Yes, English brother, *worshippers!* this is Roman Catholic worship. And just under the pulpit, overlooking this strange scene, are inscribed, in letters of gold, the words of our Lord, "Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you." And as we stood gazing at the solemn mockery, and thought of the triumphant look with which Anglo-Romanists point to such texts, and exclaim, "Rome discards not the Bible!" the answer came to our heart with overwhelming power. "Not when she gives her own interpretation!" But what were the first words which resounded from the pulpit thus inscribed?

Yesterday, the Archbishop of Paris ascended its steps, and the noble edifice echoed—First, with politico-religious history of itself: founded by Louis XV., it was given up to Revolutionists of '93; restored to the priests in 1806; it was not publicly used as a church until 1823; in 1830, the clergy were again dispossessed; the Revolution of 1848 avenged the act, sent the Orleans family into exile, and now a man, whom God has kept in reserve, has appeared, and one of his first acts has restored to worship, and to the Patroness of Paris, the Church of St. Genevieve! And secondly, with the following invocation to the saint: "and now, sweet and glorious protectress of Paris, take up your dwelling-place, prepared for you on the summit of this mountain by the piety of fourteen ages. The glory of to-day effaces the woes of yesterday. Turn aside by your powerful intercession, turn aside from this capital, storms like these which have so often beat upon it during this last half-century, since the day when impiety turned you out of your tutelary throne. And then protect that Emperor who repairs the injuries of the past, and augments the glory of this sanctuary so dear to you—so dear to France; obtain for him from Heaven those graces, which makes princes really great, the same which makes princes religious!" While I write these lines my pen falls from my hand! What? A saint cannot take care of her own heart, but lets the Revolutionists run off with it twice, shrine and all, and now the city of Paris is confided to her guardianship! Are they made who teach such things? No, English brother, they are not; but follow me, "turn thee yet again, and thou shalt see greater abominations than these."

From the Rue St. Genevieve to the old Church of St. Etienne-du-Mont is a double row of booths, and in these booths wares of all descriptions—first, refreshments for those who come fasting from mass; then miraculous medals, rosaries, rings, crosses, holy-water jars, crucifixes; then vases of flowers,

wreaths, garlands, formed of every material, from paper to silken gauze, from whalebone to wax and ivory; then images of every description, but principally shepherdesses and mothers with an infant; then books, mass-books, prophetic and comic almanacs, lives of St. Genevieve, glories of Napoleon III., and hymns for the Novena; then pictures—emperors, virgins with bleeding hearts, crucifixions, and the lives of all the Genevieves known or invented; there was Genevieve of Brabant, who would not marry two husbands, dressed in scarlet and fed by a doe in a forest; and there was Genevieve the shepherdess, spinning by her lambs; there was Genevieve praying for Paris, and Genevieve sheltering the city under whose wings of which she makes so good and sensible a use for her own safety, when Republicans are at the gates! And ever and anon came girls and women, running up to us: "What will you buy? Here is St. Genevieve. Oh, do buy a picture: it will bring you good luck, dear Sir!" The words of good old Christian, in Vanity Fair, are on our lips, "We buy the truth!"

But advance a step further, and "thou shalt see greater abominations than they do, in the dark, every man in the chambers of his imagery." We are in the Church of St. Etienne, and advance slowly with the crowd up to the right aisle; on the right is a dark recess filled with statues; a railing separates them from the crush of kneeling women, a railing spiked with little tapers. An old woman sits within the iron gate; a table before her is heaped up with tapers for sale; a drawer beneath is in constant vibration as the soles slip through the slit made for the purpose; and ever and anon a shrill voice cries, "Change, change; You have given me wrong; or, No change for my silver piece!" as the confused old trafficker slips silver instead of copper into her drawer. "What are the tapers lighted for, good mother?" we asked, as soon as a moment's interim left the old woman free to attend. "Oh, it is for the novena (nine day's devotion) to St. Genevieve," she replied in a confidential tone, "What benefit is derived from them?" we asked again. "Oh, you see, confidence is everything!" she rejoined, with a sly look and twinkling eye.

Let us advance. Further on, the crowd is stifling; police officers keep order; it is the tomb of the saint. This tomb is under an archway communicating from one lateral chapel to another; it would be in total darkness, were it not for the votive flickering tapers. At the foot of the tomb sits a priest by a low table, on which lies a silver dish for money. Around this table congregate worshippers; they fill the dish with coin and then kneel around. Each has something to be blessed; one gives a ring, another a rosary, others a cross, a crutch, baby linen, &c., to the priest, who causes them to touch the tomb, and restores them,

thus blessed, to the owners. He then takes the end of his gold embroidered stole, and covering the head of each kneeling, or rather crouching, worshipper, mutters an unintelligible blessing. They afterwards each kiss the priest's stole as he presents it to their lips, rise, and pass through one of the narrow passages on each side of the monument, and come out at the next chapel, leaving the table free for the next crowd of devotees. The chapel is hung with votive offerings of those who fancy the saint has healed their bodily infirmities. The priest has a hard, tired countenance, does all with a business-like air, and shoves the worshippers about in a very un-Parisian-like fashion. Almost all the devotees are women, and of the lower order.

But turn thee yet again, and thou shalt see greater abominations; at the gate of the altar, the image of each kneeling, or rather crouching, worshipper, mutters an unintelligible blessing. They afterwards each kiss the priest's stole as he presents it to their lips, rise, and pass through one of the narrow passages on each side of the monument, and come out at the next chapel, leaving the table free for the next crowd of devotees. The chapel is hung with votive offerings of those who fancy the saint has healed their bodily infirmities. The priest has a hard, tired countenance, does all with a business-like air, and shoves the worshippers about in a very un-Parisian-like fashion. Almost all the devotees are women, and of the lower order.

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Such, reader, is Popery in Paris, on the 4th January, 1853!—*Christian Times.*

"LIFE AND DEATH,—ALL THINGS ARE OURS."—What matters it to me if I be

Pope should sentence and put me to death? he cannot summon me from my grave, and take my life a second time. That great day is nigh, when the kingdom of abominations shall be overthrown. Would to God the Pope would do his worst, and put us all to death; our blood would rise to heaven against him, and bring down some destruction on him and his adherents."—MARTIN LUTHER.—See *Aubigne's Reformation*, vol. iii. p. 27.

POPISH DELUSION. MEDIATORIAL POWER OF THE VIRGIN MARY.—"At the monastery of Cologne, lived a monk perfectly dissolute and irreligious, but very devout to the Apostle. Unluckily he died suddenly, without confession. The fiends came, as usual, to seize his soul. St. Peter, vexed at losing so faithful a votary, besought God to admit the monk into Paradise. His prayer was refused, and though the whole body of saints, apostles, angels and martyrs, joined at his request to make intercession, it was of no avail. In this extremity he had recourse to the mother of God. 'Fair lady,' said he, 'my monk is lost, if you do not interfere for him; but what is impossible for us, will be but sport to you, if you please to assist us. Your Son, if you but speak a word, must yield, since it is your power to command him.' The Queen mother assented, and, followed by all the Virgins, moved toward her Son. He who had himself given the precept, 'Honour thy father and thy mother,' no sooner saw his own parent approach, than he rose to receive her; and taking her by the hand, inquired her wishes; of course the wicked monk was at her mediation, received into Paradise."—*Hallam's Middle Ages*, page 465.

IMITATION OF JESUS.—"Let us learn of Jesus not to live to ourselves; but as the whole church is borne on his thoughts and affections, so let them be on ours, and as all doth for, and saith to his church, is designed to make her fruitful, so let us stir up one another's pure minds, by way of remembrance; and as he hath given himself for us, to purify us to himself a peculiar people, zealous of good works, so let it be our aim to be always abounding in the work of the Lord; never ever daring to thing what was uttered by wicked Cain 'Am I my brother's keeper?' In the hope of meeting the general assembly and church of the first-born hereafter, let us love to meet with the saints now,—not imitating those who separate themselves, nor those who draw back unto perdition, nor those who shun the cross; and particularly loving to meet together to commemorate the dying love of our great High Priest, and to express our confidence that he will soon come again from within the veil for our salvation. Thus let us make use of Christ; shining as lights in the world, and seeking to edify one another in love.

Thus with our backs turned on sin, the world under our feet, Christ in our hearts, glory in our eye, and God on our side, 'let us press toward the mark for the prize of our high calling;' and so much the more seeing that 'the night is far spent, the day is at hand,' and our salvation is nearer than when we believed."—*Our Great High Priest by John Cox, Woolwich*, p. 247.

PRAYING OVER THE SCRIPTURES.

It is related of George Whitefield, that in the course of his preparation for the ministry, he read over the whole Bible, together with Matthew Henry's Commentary, in his closet, on his knees. The position of his body was a matter of small consequence, but we suppose that the prayerful perusal of the Bible was one of the means by which he became wise to win souls to God.

In Henry Martyn's Journal it is written: "Was in a spiritual, happy frame the whole day, which I cannot but ascribe to my being more diligent in prayer over the Scriptures; so that it is the neglect of this duty which keeps my soul so low."

The habit of constantly uniting prayer with the reading of the Scriptures is most conducive to the increase in knowledge and improvement in prayer—to growth in grace, and in the knowledge of the truth.

A young man who had made great attainments in piety for one of his years, was asked by an intimate friend to give an account of the means he had used. After some reluctance he remarked, in substance, as follows:—

"For some years after I made a profession of religion, my interest in spiritual things was fitful I did not clearly understand that conversion was but the commencement of a religious life, and that my course was to be steadily onward from one degree of perfection to another. When I understood this, I was led to enquire, what are the means that I am to employ to make this progress? I found that the reading of the Scriptures and prayer were among the most important ones. I set apart stated seasons for the use of those means. Sometimes I was interested in what I read, and sometimes not. I saw that it would do me no good to read the Bible as a task, that I must feel its truths, or it could have no sanctifying power on my heart. I then endeavoured to prepare my mind before I began to read, by reflecting that it was God's word, and that I was bound to attend to it as though it was expressly addressed to me. I found this profitable. I was not led not only to meditate, but to pray before I read my portion. I found my interest in the Bible increasing. I was soon led to blend the two exercises of reading and prayer. It has been my custom for several years to pause on every thought I meet with in reading the Bible, and to ask myself what application I can make of it, and to pray for the Spirit to enable me to make that application. This is my uniform habit, and I have derived great benefit from it. It has increased my love for the Bible and my delight in prayer an hundred fold."

Here was the secret of the young man's rapid advancement in the Divine life. He received into his soul the food designed for its nourishment.

Should not his example be followed by every Christian? If God should speak to us in an audible voice, we should, no doubt, listen with the deepest reverence; we should feel the most earnest desire to understand his commendations. We should, doubtless, lift up our hearts in prayer for aid to hear and to obey his words. His written Word should be treated as reverently as his spoken words. This cannot be done without constant prayer.

Let me exhort you, reader, to enter on the course pointed out above. It will soon make the Scriptures a delight. It will soon add to your spiritual strength. It will soon make you mighty in prayer. It will cause your path to be like that of the shining light, which shineth more and more unto the perfect day.

THE INDWELLING WORD.

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labour.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savoury promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of Scripture in the memory will aid your devotion, by awakening right feelings, suggesting seasonable requests, and prompting to suitable expressions. Thus you join "the word of God and prayer."

When you retire to rest, or lie awake during the night-watches, or sit beside the sick or dying you may taste the sweetness of many a gracious promise; and may say, "In the multitude of my thoughts within me, thy comforts delight my soul."

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the benighted mariner.

O, be persuaded to make it a part of every day's duty, to commit to memory at least one new verse; and fail not to store up like treasures in the minds of your beloved children.

MISSIONARY INTELLIGENCE

BAPTIST MISSIONARY UNION.—The Missionary Magazine for March contains a long and interesting communication from the Rev. Solomon Peck, the corresponding secretary, who is now on a tour of visitation to the foreign missions. The letter is dated Athens, Nov. 22, and takes a view of the missions in Greece. Mr. Peck was most cordially received. He says:—

Every moment that could be redeemed from

necessary rest and refreshment, has been devoted to inquiry and observation. Many unexpected facilities have also been furnished in the kind attentions of Rev. Mr. and Mrs. Hill, of the Protestant Episcopal mission, and of Dr. King, of the American Board; and scarcely less from intelligent Greeks both at Athens and Syra, with several of whom I had the pleasure of repeated personal interviews. Indeed, the very aspect of free Greece, especially with what it was twenty years ago gives information alike authentic and inspiring.

A little more than twenty years ago, the present Kingdom of Greece was a desolation. Not at a dwelling in Athens or Piræus. Ancient and modern structures alike were one promiscuous ruin. Athens is now a well built city, with numerous lofty and spacious edifices, public and private, and a population of 25,000. It has, besides its regal palace, a parliament-house and its halls of justice, a magnificent university, and a still more magnificent edifice for a female seminary; the latter the fruit of private but princely munificence involving an expenditure of more than \$50,000. Piræus, the port of Athens, has an additional population of from four to five thousand, all Greeks. The principal town of Syra, Hermoupolis, number 18,000. And every where are marks of industry, intelligence and thrift; every where are unmistakable signs of native energy, stimulated by conscious personal and national freedom, unaided though it is or rather burdened by corrupt and imbecile misrule.

The educational movement among the Greeks during these twenty years is still more note-worthy. One of the earliest schools at Syra, was established by the Rev. Mr. Hildner, of the English Church Missionary Society. Next followed at Athens the school establishment founded by the Rev. Mrs. Hill, numbering at one period more than a thousand pupils. Both these schools have exerted a powerful and salutary influence, and under the same indefatigable superintendents, are still large and flourishing. But they have lost in some measure their undesired singularity.

In Greece, at the present hour, there are more than 300 schools, with 40,000 pupils, the population all Greece rising to about 1,000,000. In Athens one person in every five is engaged in study. Five hundred students are in the university. One in every five or six at Syra are also pupils. The number of schools in Hermoupolis is twenty-two, and of pupils 2,500. The impulse is beginning to be felt in the remotest valleys of Greece, and the coming generation, so far at least as regards elementary teaching—I speak of masses—will be an educated people.

One of the fairest-minded Greeks whom I have seen, well cognizant of the character and tendencies of the Greek youth in the more educated districts, insisted in reiterated terms on the present demand for preachers. He was from Macedonia, "His a cry from Macedonia" said he; "I am a man of Macedonia; send preachers, send us preachers."

Mr. Peck continues his correspondence from Corfu, November 29. Here he had a pleasant interview with Mr. Evangelides, the American consul, a gentleman well known in this city; he says:

Mr. Evangelides has in charge one of the numerous schools of the island, embracing a department of about thirty-five boarders and a still larger number of day pupils. The school was established in 1839, and has already graduated more than three hundred pupils. Bible instruction is constantly given, Mr. E. using the original Greek Testament, which, he informs me, is as readily understood by those who learn to read, as the Scriptures in modern Greek. The girls' school, taught by Mr. Hildner, in the same neighborhood, numbers 300 members.

The last date from the Secretary is from Alexandria, December 3d. He thus speaks of religious freedom in Greece:

Although it seems much like a truism to assert it, Greece is open for evangelization. It is open

in law. Nothing forbids the preacher to go where he will, declaring the gospel of God. The Greek priests may preach the gospel; the foreign teachers may preach it. There is nothing, civil or ecclesiastical, that forbids even the Greek Church to rebuild on the foundation of the apostles and prophets. There is nothing in public sentiment that precludes, at fitting times and in right ways, the preaching of the gospel. The truth may be preached, truth that makes wise to salvation without having recourse to ruling or controversy. The preacher of the gospel has sometimes borne reproach, due rather to what was merely incidental.

The freedom allowed to the preacher extends equally to the Bible and tract distributor, and the religious school teacher. Greece is open to the preacher in point of fact. The gospel is preached there; preached openly and confessedly; preached boldly; preached faithfully, even in high places no man forbidding.

The London Missionary Society and the Baptist Missionary Society, are concurrently making appeals to the churches in order to revive and extend the work of evangelization in Madagascar and in India. The banished natives are invited to return, and the ports of Madagascar are to be opened to all nations. From these things the directors cherish the hope that these changes are so many preparatory measures.

The Committee of the Baptist Missionary Society after earnest consideration, resolve to strengthen the hand of the laborers in India. They propose to add twenty missionaries to the present number, and to distribute them as to relieve the solitariness of the single missionary in his isolated station and to link the stations together.

GERMANY.

The following is an extract from a letter from Mr. Oncken, dated February 10th, 1833:—

"Let me add a few words as to our present position. Whilst all Great Britain is interested in the fate of the Madiais, nobody appears to feel any interest, or to take any measures for the relief of the many persecuted Baptists throughout Germany, who are persecuted, not by Roman Catholic priests and governments, but at the instigation of Protestant ministers and Protestant governments.

"In Schleswig, every religious meeting is not only strictly prohibited, but the tracts and Bibles which our colporteurs have circulated, have even been taken away from the people, because these had been circulated by the Baptist sect.

"In Holstein, several brethren at Oldenburg have been sentenced to pay fines for conducting religious meetings and having been baptized.

"At Buckeburg, several brethren have been sentenced to four weeks imprisonment because they declared that in matters of faith we must obey God rather than man. And a sister was sentenced to two weeks in addition to the above four weeks, because she refused to tell where last she received the Lord's-supper.

"In Prussia, our brethren are constantly cited before the courts, and two law suits are at present pending. Several of the brethren have been already imprisoned, and others expect this every day. The Sunday schools connected with our churches at Breslau and Memel, have been closed by order of the government. One of our colporteurs, labouring at Breslau, and among the Roman Catholics in the mountains, has been compelled, after many fruitless legal attempts to settle there, to leave the country for America. The poor, dear brethren converted from Catholicism in the Silesian mountains, are now so pressed by their enemies, having no protection from the government; that, unless they can emigrate, they must eventually fall again a prey to the mother of harlots.

"Dear brother, make these facts, for which I can give you the names of places and persons, known to the Christian public, that their prayers

and sympathies may be roused on behalf of the Lord's poor in this country, who have dared, from regard to Christ's word, to flee out of Babel.

"The Lord is, however, strengthening our brethren to maintain their ground, and in the midst of the fiercest opposition, the truth proves itself powerful and all-sufficient, in the conversion of sinners.

"We had last year, at Hamburg, a clear increase of fifty-four members; our public services were well attended, and independently of preaching the gospel in the city, and at our numerous stations in Hanover, Holstem, and Mecklenburg, we circulated nearly 35,000 copies of the holy scriptures, and 615,000 tracts. We have also opened a good day-school, under the care of a brother educated as a teacher, which will prove a great blessing to the children of our members. Pray for us, that we may not trust in the machinery, however scriptural, but in the life-giving Spirit of the Lord Jesus Christ.

With affectionate regards, &c., yours in the Lord,
J. G. ONCKEN.

(From the Baptist Missionary Herald.)

INDIA.—RESULTS OF MISSIONS.

"At the commencement of the year 1832, there were labouring throughout India and Ceylon—the agents of 22 missionary societies. These include 143 missionaries, of whom 48 are ordained natives, together with 698 native catechists. These agents reside at 313 missionary stations. There have been found 331 native churches, containing 18,410 communicants, in a community of 112,191 native Christians. The missionaries maintain 1,347 vernacular schools, containing 47,504 boys. Together with 93 boarding schools, containing 2,114 Christian boys. They also superintend 126 superior English day schools, and instruct therein 14,562 boys and young men. Female education embraces 317 day schools for girls, containing 11,519 scholars; but hopes more from its 102 girls' boarding schools, containing 2,779 Christian girls. For the good of Europeans 71 services are maintained.

"The entire Bible has been translated into ten languages, the New Testament into five others, and separated gospels into four others. Besides numerous works for Christians, thirty, forty, and even seventy tracts, have been prepared in these different languages, suitable for Hindoos and Musselmans. Missionaries maintain in India twenty-five printing establishments.

"This vast missionary agency costs £190,000 annually, of which one-sixth, or £33,500, is contributed by European Christians resident in the country.

"By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the result which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT!"

The Committee, after long and prayerful deliberation, have appealed to the churches for twenty additional missionaries to India. The project deserves support, and we trust will be successfully carried out. We believe we are correct in stating that nearly, if not quite, a third of the sum required has already been promised by two individuals whose names are well known for princely liberality in the cause of Christ.

AFRICA.

MR. SAKER's long delayed letters have arrived. The health of the mission family is thoroughly established. The number of enquirers is on the increase, and the baptism of "three converts in a mountain stream" is reported.

The Christian Observer.

TORONTO, APRIL, 1853.

MONTHLY REVIEW.

[BY THE EDITOR.]

GREAT BRITAIN.

The Aberdeen Cabinet has thus far betrayed no symptoms of internal jarring, although the antecedents of its members prove with sufficient clearness that political principles must have been compromised, before such a variety of discordant materials could have been fused into so harmonious a whole. In the programme of their intended measures there are not wanting indications of a fixed purpose, not to interfere too far in matters likely to bring them into collision one with another. There are indeed a few measures of progressive reform on the docket, such as consistency on the part of some of the ministers demanded, and such as could not with safety be withheld in the present liberalized condition of the House of Commons; but generally speaking, the measures are such as any government, whig or tory, might press upon the Legislature without the fear of stultifying themselves.

The most important measure of the new ministry, so far as Canada is concerned, is the promised Bill to give power to our Provincial Legislature to settle, under certain restrictions, the Clergy Reserve question. The discussion elicited in the Imperial Parliament by Mr. F. Peel's asking leave to introduce such a Bill, has unfolded the kind and degree of resistance which such a measure is destined to encounter, when it comes fairly and formally before the House. That it will pass in the Commons we do not doubt; but that the Lords, spiritual and temporal, will at present permit a Bill to become law, which will be satisfactory to the Canadian people, is highly problematical. They are too deeply dyed in the doctrine of State-churchism, and too obstinately determined to sustain the pretensions of the Anglican priests, to even implicitly sanction voluntarism, and bring the Episcopalian sect down to a civil level with other sects. But act as they please, they cannot long resist the moral power of Canada, any more than they could the forked lightnings of heaven. The decree has gone forth from a people as determined as they are loyal, that religious sects shall not be pampered by State pay; and all the Bishops, Lords, and Priests of England cannot reverse that decree, nor long keep its execution in abeyance. It is positively enough to bring a crimson flush to the cheek of every Canadian, to see his noble country prostrate before the feet of England's aristocracy, and begging for the privilege of attending to her own local affairs! Had we not better ask their Lordships to be pleased most graciously to confer upon us, their humble servants, full permission to breathe our own free, pure, Canadian atmosphere, just as frequently as our lungs need inflation, or our blood oxygenizing? It ought to be thundered in the ears of England's lords and priests that Canada has a constitution which guarantees to her the right of managing her own affairs. England must not put

an immovable weight upon this safety-valve, unless she is determined to hazard an explosion.

Some of the friends of the promised Bill in the Commons, are just as far from understanding the true principles of religious equality, as are its enemies; and were it left to them to finally dispose of the Reserve fund, we should have nothing to hope for; but such a responsibility they do not seek to assume. The only issue which they have submitted to Parliament, is one as simple as it is safe; it is simply, whether the Canadian Parliament shall or shall not have the right of disposing of a local fund. Such a question, it will be perceived at a glance, commits no Member of Parliament to the advocacy of any scheme of secularization or distribution. The friends of the proposed Bill have simply to plead for the rights connected with our responsible government, and to affirm that we are the best judges as to how a local fund is to be disposed of. With such an issue before them, should the Lords reject the Bill, or incumber it with intolerable restrictions, it will be a virtual ignoring of the constitutional principle which guarantees to us the right of self-government. One thing is evident, the "present incumbents" will be fed at the State crib during their natural lives. We may see the time when the death of a Rector will cause no regret in Canada.

CLERGY RESERVES.—LATEST NEWS.

The following Bill has, in the House of Commons, been ordered to a third reading by a majority of 83:—

"Whereas the Act of the Session of Parliament, holden in the 3rd and 4th year of Her Majesty's reign, cap. 78, provides for the sale of the land called Clergy Reserves, in the Province of Canada, and for the distribution of the proceeds thereof; and it is expedient that the Legislature of the said Province should be enabled to make further provisions in relation to such Reserves, and proceeds:—

"Be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in the present Parliament assembled, and by the authority of the same, as follows:—

"First—That it shall be lawful for the Legislature of the Province of Canada, from time to time, by any act or acts to be for that purpose made and enacted, in the manner and subject to the conditions required by the act of the said session of Parliament holden in the third and fourth years of Her Majesty, cap. 33, sec. 37 & 38, in respect of acts made and enacted by the said Legislature, to vary or repeal all or any of the provisions of said first-mentioned act of Parliament, for or concerning the sale alienation of the said Clergy Reserves, and for or concerning the investment of the proceeds of all sales than made or thereafter to be made of such Reserves, and for or concerning the appropriation and application of such proceeds and investments, the interest and dividends thereafter, the interest accruing on sales on credit of such Reserves, the rent of such reserves for the time being unsold, and all other of the profits accruing from such reserves, and notwithstanding the first said mentioned Act of Parliament, to make such other provisions for or concerning the sale, alienation, or disposal of the said Clergy Reserves and such investments as aforesaid, and for or concerning the appropriation and application of such Clergy Reserve proceeds, investments, interests, dividends, rents and profits as to the said Legislature may seem meet.

"Second—Provided that it shall not be lawful for the Legislature by any Act or Acts thereof as aforesaid, to annul, suspend, or reduce, any of the

annual stipends, or allowances, which have been already assigned and given to the Clergy of the Churches of England and Scotland, or to any other Religious Bodies or Denominations of Christians in Canada and to which the faith of the Crown is pledged during the natural lives or incumbencies of the parties now receiving the same, or to appropriate or apply to any other purpose such part of the said proceeds, investments, interests, dividends, rents, and profits as may be required to provide for the payment of such stipends and allowances during such lives and incumbencies.

"Third—So much of the said Act of the 3rd & 4th years of Her Majesty, chap. 78, as charges the Consolidated Fund of the United Kingdom of Great Britain and Ireland with, or authorises any payment thereout of the sums needed to supply such a deficiency as in the said act mentioned shall, from and after the passage of this Act, be repealed."

THE JEWISH DISABILITIES BILL.

A spirited debate arose in the House of Commons on Lord J. Russell's motion to go into committee to take into consideration certain civil disabilities affecting the Jews. The chief objection urged against conferring upon Jews the rights of British subjects was, that it would *unchristianize the nation!* To allow the people of London to select as their representative in Parliament a gentleman deeply and permanently interested in their civil and commercial welfare, would affect the religious character of the nation, should he happen to be a Jew! Almost every shade of infidelity finds its unscrupulous way into the House of Commons; bloated incarnations of licentiousness reel into St. Stephen's, the *christian*, representatives of a christian people! Unitarianism, whose Christ is not the Messiah of the Bible, is welcomed there; Romanism and Puseyism mingle in the compound; yet Colonel Sibthorp thinks that such an assembly will be "*adulterated*" by the introduction of a son of Abraham to its privileges! The truth is, our High Churchmen, on the sides of the Atlantic, regard external ceremonies solemnly performed by a priesthood paid by, and subordinate, as *religionists*, to the State, as the christian religion. Destroy such human arrangements, and they imagine that Christianity itself would suffer. Now the very opposite of all this is true. The destruction of human legislation in sacred matters, would usher in a true millennial glory; nay, we are assured that such a destruction, effected by our Lord himself, will accompany the establishment of his kingdom on the earth. If the British Parliament would cease to regard itself as a christian assembly until its members gave evidence that they were all the children of God by faith in the Lord Jesus, and attend simply to their legitimate political duties; severing, by one act, the unholy alliance between church and State, and for ever after, as a legislative body, letting religion alone, it would do infinitely more to subserve the interests of Christianity than any thing said Parliament can do. To assume the garb of our holy religion, and yet to present palpably the cloven foot sticking out from underneath the diaphanous, is to impart to Christianity a Judas kiss, and stab her in the dark.

Upon a division, Lord J. Russell's motion was carried by 231 against 205.

GOTHIC ARCHITECTURE.

English Non-Conformity in its higher developments has always been uncompromising, and

sometimes has appeared to the observer of passing events, who stood at a calm and secure distance from the objects of its dread, as even fastidious; yet there has been a vein of genuine gospel simplicity running throughout puritanical zeal for what those who have been dazzled by the splendours of Popish mummeries would call circumstances, which has contributed in no small degree towards the preservation of true piety amongst the churches. The influence of external parade upon the sensibilities and the intellect of man, is as much the subject of Popish study and Jesuitical calculation as the influence of truth mixed with signs and lying wonders. Lofly cathedrals—gilded crosses—burning candles and smoking incense—a priesthood arrayed in flowing vestments of black, and white, and scarlet—the shrill treble, and the deep and thrilling bass notes of the organ; with uprisings, and down-sittings, and endless genuflections—these are all most artfully adapted, where Christianity is corrupted and perverted externally, to supply the place of a pure devotion within—these superinduce in the souls of men emotions of awe and solemnity, which pass for piety.

Non-conformity had its origin in a resistance of rites and ceremonies such as were rebuked by the letter and hostile to the spirit of the simple gospel of Christ. Henry VIII, who repudiated the Pope's authority in England, and became himself the Pope of the Anglican church, adhered so closely to the ceremonies of Rome, that the piety of England stood aloof from his selfish attempts at church-making. Under Edward VI, some real reform was effected; still the glory, and the simplicity of New Testament worship was shrouded or altogether concealed by the pompous drapery of a straining magnificence, which up to the present hour disgraces the worship of the Anglican church. Hooper, at this period declined being consecrated a Bishop in the Episcopal vestments, and hereupon arose all over the civilized world, a grave and learned controversy about priestly rags, and the lawfulness of resisting the civil magistrates' attempts to enforce conformity in such matters. Hooper was constrained to wear the drapery of a superstition which he despised at his consecration, and when he preached before the head of the church, His Majesty, or, in a cathedral; but was permitted on other occasions to officiate without the vestments. The death of Edward, and ascension of "Bloody Mary" to the throne, brought England back towards Rome. Had this supreme earthly head of the Anglican Church lived a few years longer, by dint of dungeon, and fire, and sword, she would have lashed the people into conformity to the old superstition. Her course served to give consistency to puritanical zeal, and to bring together the body and soul of non-conformity. Elizabeth next ascended the throne, and the insolence of the Pope in pronouncing her an illegitimate Sovereign, and commanding her to leave the throne and bow to his lordly will, made a firm Protestant of "Good Queen Bess." Nevertheless she was vain and proud, and loved pomp and ceremony, and her Popish tendencies never forsook her. For priestly vestments and imposing ceremonies she had a perfect passion, and by acts of convocation, and acts of Parliament, by injunctions and proclamations, by threats, sus-

pensions, and taking away of livings, she and her counsellors, enforced conformity to human enactments in religious matters. Puritanism arose in its might, and from that day to this gaining strength as the people gained light, it has resisted every attempt to engraft the more prominent mummeries of Popery upon the simplicity of gospel worship.

We have been led to these remarks by observing in our English exchanges a somewhat warm discussion on the adoption of the Gothic style of architecture, in the erection of Congregational houses of worship. The existing medium in this case is the old puritanical heaven, which a time-serving religion has not been able to oust from its strong hold in the hearts of non-conformists in England. Every thing that wears the aspect of conformity to Anglican or Romish pomp in the externals of worship, is regarded by the mass of the people, who are not connected with these hierarchies, with a wholesome suspicion. Christians on this continent may smile at the idea of being alarmed at a Gothic church edifice; but they must remember, that "burned children dread the fire," and it cannot be denied that a yielding to the spirit of the world, and a pitiable mimicry of creed-bound and venerable systems of error, is destroying the vitality of Christian churches on both sides of the Atlantic.

The immediate occasion of the present controversy is found in the style of a new chapel which has been recently erected, called New College Chapel, St. John's Wool. It has produced a combined movement against such a style of building, being employed by non-conformists, and we cannot at present say where the controversy will end. It is claimed by those who managed the erection of New College Chapel, that Gothic architecture is the rage of the day, and that in putting up the building in question nothing was concealed. The *London Patriot* says:—

"At opposite sides of the chapel are the ministers' and the deacons' vestries. In the former, the officiating preacher is furnished with ample means of 'seizing himself as others see him;' but, in the latter, should some zealous PETER 'warn himself by the fire,' his eye cannot fail to fall upon a stone carving of JUDAS apparently running away with the bag; which, all must own, is more than a mere admonition. It was frankly admitted, that the arrangement comprehended a nave and a transept, that there were aisles between the pews; that, in entering those pews, you must pass over a tessellated pavement; that the seats were open, that the ceiling was panelled; and even that some of the windows were filled with stained glass. It was further stated, that the ceiling was entirely supported without pillars; that the pews, though open, were all cushioned; and it was plainly implied, that, although the pulpit rested upon a stone pedestal, it was itself composed of some less Puseyistic material.

We cordially sympathize with the plain folks, and while sensible that such matters may be carried too far, we hope that non-conformists will not imitate Rome, even in the style of their church edifices.

RELIGIOUS LIBERTY AND RELIGIOUS EQUALITY IN FRANCE.

The following facts will show what is the nature of the Religious Liberty and the Religious Equality which are now enjoyed under the Empire.

They are given in a communication to the Editor of the *Daily News*,

"1. In June, 1851, in the communes of Estissac and Thuisy (Aube), 500 persons declared themselves members of the Reformed Church of France, and addressed a memorial to the pasteur at Troyes, a few leagues distant, praying the consistory of Meaux to send them a minister, for whom they would provide a lodging and a place for Divine service, until a suitable edifice should be erected. For a whole year, like the Christians at Antioch, they assembled themselves together, and in November last they had completed their new church, with schoolroom, and a residence for the pasteur, but, before the church could be consecrated, the poor pasteur and his colleague were arrested and taken before the tribunal at Troyes, and condemned to pay a fine of sixteen francs each, and all costs for having held meetings contrary to law, the law being that of the 25th of March, 1852, which prohibits any meeting whatever from being held, above twenty persons, without the express permission of the authorities. The fine was reduced to sixteen francs on account of extenuating circumstances. An appeal was made to the Imperial Court at Paris, and the judgment of the provincial tribunal had just been confirmed. The chapel, which the Protestants at Estissac have built at a considerable cost without any grant from the public funds, remains closed, and 500 of the inhabitants of the communes of Estissac and Thuisy are without either minister or public worship; the Bishop of Troyes is frantic with joy, and the Abbe Bernard has published at his press a 'Catechisme Protestant a l'usage des hommes de bonne foie,' in which he proves the immorality of Protestantism.

"2. St. Maurice aux Riches Hommes is a small rural burg, not far from Sens, where Protestant worship and a school were established in 1846. During the days of the siege a colonel of the Lancers ordered the school to be closed because there were 'no Protestants at St. Maurice,' but he did not extend his prohibition (probably an oversight) to the celebration of the Protestant service on Sundays. An humble Petition was addressed to the Prefet (or pasha) of the Department of the Yonne et Auxerre, a few days ago, praying him to permit the children of the Protestants to resort once more to their beloved school, the teacher being ready to receive them; the answer to this humble request was, not only a refusal as to the school, but an order for the immediate closing of the worship! And when the pasteur Trivier went from Sens as usual on the Lord's-day to perform his sacred functions, the gendarmes of Prefet arrived two hours too late to arrest the poor pasteur, who walked a distance of fifteen miles to feed the flock in the wilderness. The Protestants of St. Maurice, after having enjoyed the blessing of a reasonable service for seven years, are now mourning over the desolation of their Zion!

"3. Marners is a small town in the department of the Sarthe, and a large portion of the inhabitants have for some years been attached to the reformed worship; a handsome chapel has been formed out of a building originally made for another purpose; a pasteur was fixed at the same place, and the peaceful demeanour of the Protestants was the ad-

mination even of their Roman Catholic neighbours. Not quite fifteen days ago, an order from the Prefect, without assigning any reason or preferring a charge, demanded the immediate cessation of Protestant worship! The party is now become a Scripture reader in the houses of his friends, until another order shall be issued for his arrest and banishment.

"4. There is not a more interesting page in the history of the propagation of Christianity than that which the hamlet of St. Opportune, eight leagues from Elbeuf (Lower Seine) affords. Every inhabitant of the place without exception, including the Mayor, deliberately deserted the Roman hierarchy for the Bible, and a pasteur was sent to them at their particular request from the consistory of Rouen in March, 1850. The poor peasants prepared a shed for their place of worship, and have at their own expense a school in which their children might be taught the Scriptures; a specimen of these decrees which are now 'making havoc of the churches,' may not, perhaps, be unacceptable to your readers.

"We, Rector of the Academy, &c.

"Seen the report of the Inspector of Schools.

"Seen (vu) the complaint of M. le Prefect de PEure.

"Considering that the establishment of a Protestant school in a commune, up to this time exclusively Catholic (it is in fact almost exclusively Protestant,) is an act so much the more serious, inasmuch as it is but a violent opposition to the authorities (i. e., the Bishop of Evreux and the Priests).—Considering, &c.

"We have decreed, and do decree what follows:—

"Art. 1. A formal opposition to the opening of the said school which the Sieur Bis proposes to establish in the commune of St. Opportune.

"Art. 2. The Mayor of said commune is charged with the execution of this present decree.

"Done at Evreux. Dec. 21, 1852. Signed &c."

"5. In the department of the Haute Vienne, in the course of last month, twelve teachers were summoned from their rural schools to stand before the tribunal at Limoges; those schools had been established for many years, and were beyond all question the best institutions in the country. By a similar decree, these teachers are all suspended, and their schools closed, because they were teaching the Scriptures to the children, and were not acting under a religious body recognized by the State; the Evangelical Society, at Paris, which was established in 1833, not being considered as a recognized body.

"It will be observed that there is no distinction made between pastors who belong to the consistorial bodies (which are legalised corporations according to the existing laws of France) and pastors of the independent class who receive no salaries from the State. Estesse was a consistorial church dependent on the Consistory of Meaux. Matters was an independent chapel connected with the Societe Evangelique de France. The authorities spare neither when they attempt to go beyond the limits of the town in which they are permitted to exist. These acts of the empire have thrown the

Protestant bodies into consternation, and they are now consulting together as to the course they ought to take to secure the rights of conscience. It is not quite sure that these Tuscan proceedings are known to the Emperor. They are supposed to be the work of the bishops acting upon the pretext of a Petition is, therefore, preparing among the consistorial bodies, as well as among the free churches who are acting in unison, to beseech the Emperor to interfere and not allow France to become again the scene of a Huguenot slaughter."

ITALY.

Italy is the theatre of burning mountains; while smoke issuing from crevices in the valleys, with occasional rumblings and shakings of the earth, admonish the inhabitants that they tread upon the closed mouth of a threatening volcano. This physical condition of the country has been symbolical of its social and political condition for some time past. The elements of revolution have long been assuming a more and yet more decided form, and under a surface, rendered smooth by the menacing presence of guns and bayonets, the stifled growl of angry discontent has ever and anon shaken the body politic, and indicated a speedy convulsion. The storm must burst sooner or later. It is but a question of time. There has been a premature and abortive attempt at insurrection at Milan, which has resulted in the overthrow of the insurgents, and the execution of their leaders. The affair commenced on the evening of the 6th of February. A considerable number of young men, full of reckless impetuosity, paraded the streets, armed with whistles and sword-sticks, and shouting against tyranny and oppression. They killed some of the Austrian sentinels, and compelled the soldiers to retire within the citadel, where they remained in a state of siege until the following morning, when the greatest excitement prevailed, owing in part to the walls being placarded with proclamations by Mazzini, calling upon the people to arise and throw off the yoke of despotism. Thus a rising was precipitated before there was the slightest chance of success. Kossuth had advised a delay in the belief that a rupture between Austria and Prussia was at hand, and which he believed would be the propitious moment for the oppressed people to strike a decisive blow, Mazzini had, contrary to the convictions of his own mind, yielded to an influence which he could not restrain, and consented to the issuing of the proclamations referred to, but Austrian might proved too much for Italian might. The leaders in the revolt were taken summarily condemned, and executed.

Whatever may be the wrongs which despotic power is inflicting upon the people of the Italian States, or of the provinces of the Empire, one thing is apparent, that the time for successfully offering physical resistance has not yet arrived. Since the Revolution of 1818, Austria has not failed to strengthen her position in the peninsula. Old fortifications have been repaired, new ones erected, and the country occupied by a soldiery numbering 100,000 men, under the command of the celebrated Radetzky. The whole region is in a more hopeless plight than it was previous to the Revolution. The reaction has been sweeping and complete. Lombardy cannot look to the other Italian

States or the Austrian dependencies for aid, for all are crushed under the iron tread of despotism. Russia stands with a menacing frown over prostrate liberty, and sustains the assumptions, and guarantees the reign of brute-force government. Let but the smouldering fires of freedom break forth into a blaze, and servile tools of despotism will find blood enough, aye, the blood of the exasperated people, to quench the flame. In such a circumstance it was a vain endeavour on the part of a disorganized band of Milanese; a band without military leaders, or fixed and defined purposes to seek to effect a subversion of the established order of things.

The question will very naturally arise, Why were the people so devoid of discernment as to hazard their lives in a struggle against such fearful odds? The impulse which led them on, was the recklessness of exhausted forbearance; the reaction of mind robbed of its maleficent rights, and crushed to the earth. We know fallen humanity too well to wonder at the wild delirium of those who have been condemned to witness the barbarity of their rulers; constrained to look helplessly on, and see men of unsullied reputation—men of eminence—men of piety, treated worse than common felons; simply, because conjecture placed them amongst the opponents of despotism. Tazzoli, a gentleman of noted benevolence and philanthropy, formerly a Professor in Mantua Seminary, was flogged twelve times, not because he had been proved to be a political offender, but because the authorities wished him, under the pain of torture, to confess himself to be such—after his flogging he was strangled—the instrument of death being a "newly invented halter, which prolongs the struggles and agonies of its victim." 240 families see the same fate suspended over some of their loved ones. An English paper says:—

"In all Italy, it is the same, from Naples to Lombardy. As to Naples, let Mr. GLAUSTON declare. In Tuscany, let the MARIAT be our witnesses. In Rome, the Inquisition is re-established in Lombardy, the voice is a voice of blood. "We have whole sale butcheries," said M. MAZZINI, in November last, "in the States of the Church; we have wholesale condemnations to the galleys for life, or for twenty years, at Naples; we have wholesale arrests of from 100 to 250 persons in Lombardy, which are most likely to lead to condemnations and to executions like those at Sinigaglia and at Ancona. Everywhere, indeed, in Italy, men are being arrested en masse—at Milan, at Verona, and at Mantua. 220 prisoners at Mantua have been beaten in their prison with sticks until they have bled, and have communicated the fact to their families by writing with their blood on their linen."

The latest tidings from Milan are enough to awaken the sympathies of even the most zealous advocates of the divine right of kings to rule with a rod of iron. Executions are taking place with great frequency—the jails are crowded, and the people are plundered by the military, having no redress. The Austrian government appears to be mad. Such severity must react, and return to plague the inventor.

The priests are in close league with the despots. This is a most interesting fact; a fact pregnant with thrilling consequences. The miseries of the people are identified with the religion of Italy, and the result of this is, that they abhor such rulers.

The people know little about theological questions, and care less; but they understand that amongst their oppressors stand a corrupt and selfish priesthood, and they detest them. Revolution must come; and come when it may, the priest and the tyrant, if this is not a distinction without a difference, will be likely to share the same fate. We learn from an English paper that "In Rome the churches and confessionals are deserted," and what is a cheering omen, in Tuscany the Bible is read in defiance of jails and dungeons.

What a solemn interest hangs around Italy! Here sprang up, as predicted by the Prophet of Israel, the blasphemous little horn, which plucked up three kingdoms, and placed upon his brow the tripple crown. Here in the temple of God, and exalting himself above all that is called God, arose the man of sin, whose coming was after the working of Satan with signs and lying wonders. Here the persecution of the saints of the Most High was taken out of the hands of infidel hatred, and prosecuted in the name of God with a prodigality of cruelty, and an inveteracy of rage which put the previous efforts of infidelity to the blush; and looking forward, here upon this crushed and distracted land, will heavy judgments soon descend, making desolate the seat of the beast.

MADAGASCAR.

It appears that this island is once more to be opened to Christian effort. Such intelligence cannot fail to interest those who have watched the progress of events in Madagascar. The island was first visited by missionaries in the year 1819; but the first little band sent out by the London Missionary Society were, all but one, cut off by a fatal disease. The survivor betook himself for a season to Mauritius, and, on his return to Madagascar, took with him another missionary. They were graciously received by the then reigning monarch, king Radama, and so successfully did they prosecute their work, that within the first ten years of the mission's existence, the Directors sent to their aid six ordained missionaries, two printers, and six artuzans of different descriptions.

But the death of the king was a severe blow to the mission. His successor was a female Nero,—as blood-thirsty a wretch as ever disgraced the character of woman. Reckless and cruel herself, she selected the idolatrous party as her counsellors, and soon issued an edict banishing the missionaries from the island, and prohibiting her subjects from professing Christianity, under pain of death. Thousands, however, had heard the glad tidings; thousands of children had been taught to read the Word of God; and the seed sown has continued to grow in despite of angry interdicts and savage penalties. Satan has often employed persecution for the purpose of rooting out Christianity from *easterns, and from the earth itself*; but so far from succeeding by means of such instrumentality, it has passed into a proverb, that "the blood of the martyrs is the seed of the church." It has been so in Madagascar. Christians, in hundreds, have, by the ferocity of the heathenish queen, been doomed to banishment, and their property to confiscation. Hundreds have been sold as slaves,—others have been tortured and put to death. Still the work of the Lord has progressed.

"From the latest and most authentic intelligence, we learn," say the directors, "that, during this reign of terror, tens have increased to hundreds; so that no fewer than five thousand have continued to study the Holy Scriptures, to sanctify the Christian Sabbath, and," (like the early Christians, of whom we read in the Epistle to the Hebrews, and in "the Church in the Catacombs,") "to assemble together on the mountains and in the caves of Madagascar, to unite in prayer to God, and in acts of love and obedience to Christ as their Redeemer."

The Queen has laid aside her sovereignty, and called her son to the regency *de facto*; and the prince has selected as his prime minister, a young man, who, like himself, is, in theory at least, a Christian. The prince is anxious to have a commercial treaty made with the British government. This will, doubtless, soon be effected, when missionaries will be permitted to re-enter the island at pleasure.

AUSTRALIA.

"The amount of gold yielded by the Australian mines, is almost incredible. Every British mail steamer brings larger and larger amounts. The last that came brought five millions of gold. The return for the last eleven months from the Mount Alexander and Ballarat diggings amounts to nearly seventy-four hundred tons of gold, that is about thirty-two millions of dollars. The total export from the island since October last, rises to an aggregate of nearly forty-five millions, with perhaps ten millions waiting exportation, or in the hands of miners or escorts of the seaports. Upon these data we may be assured that the sum total of the yield of the Australian gold mines during the last twelve months, will exceed in value the enormous aggregate of seventy-five millions of dollars! From California we may count upon fifty millions, which added to the estimate for Australia, will make a solid addition to the basis of the currency of the world of one hundred and fifty millions of dollars in the course of the current year. What a wide field for thought does this open up to the friends of peace and civilization!"

UNITED STATES.

The leading political event which has occurred in the United States, during the past month, has been the removing of one incumbent of the Presidential Chair from his seat and his responsibilities, his honours and his trials, and the inauguration of another gentleman into the same chair, and to similar responsibilities, honours, &c. General Pierce, the new President, delivered what is regarded as an excellent address, because it has given great satisfaction to his party, and is spoken of rather approvingly by his political opponents, the abolitionists excepted. He is obviously enough a patriot deeply in love with his native land, and firm in the conviction that his nation has the power to annex to its already overgrown domain such contiguous portions of this continent or adjacent islands, as belong to other powers; and he intimates that it may become the nation's duty to exercise its power. We sincerely hope that the General does not intend to invade foreign territory, and extend the dominion of the Republic by means of

the sword. The present aspect of things looks placid enough, but the filibustering tone of part of the address sounds squally.

The inauguration was not like an English coronation—a splendid pageant; but it was, in its democratic simplicity, what was infinitely better, it was a hearty affair. Thousands of freemen were there to witness the ceremony; and when the new President had, amid solemn silence on the part of the dense multitude, pledged his fidelity to the constitution; and when, without a scrap of paper in his hand, he had delivered his address, announcing his sentiments and foreshadowing his policy, the very air was rent with the cheer which burst spontaneously from the hearts of the delighted spectators. All seemed to forget that he had just expressed himself strongly in favour of the compromise measure by which the North is constituted the legitimate hunting ground of poor heart-broken fugitives from the jaws of heaven-daring oppression, and by which Northern freemen are not merely prohibited, on pain of summary punishment, from feeding the hungry and sheltering the abused and the afflicted, but by law metamorphosed into blood-hounds, to enable the most diabolical of all tyrants to seize their prey. The passage in the General's address which referred to the compromise, should have been saluted with three deep, long, loud, expressive groans. He has taken his place in the white house, where, between attending to office-holders and office-seekers, his time is likely to be well occupied.

PROVINCIAL PARLIAMENT.

Were we to judge of the capabilities of the present ministry by the amount of business that they have introduced, and prosecuted to a successful issue, we should certainly award to them the credit of being a decidedly strong government, in the sense of possessing much legislative ability. Many of their measures are obnoxious to the "Conservative party," and some of them are condemned by Reformers; while others are hailed with joy by every advocate of liberal progress. A bitter and senseless partizanship may, on the one hand, condemn them, when they are doing all that mortals could do in their circumstances to carry forward the work of reform, or, on the other, sustain them when they swerve from their acknowledged principles; but surely it is possible to dissent from what is obviously wrong in the movements of men in such responsible stations, without coming to the very grave conclusion that the movers are totally corrupt; or surely it is possible to sustain them without coming to the conclusion that they are infallible. A hungry hostility, or a high-fed friendship, will alike fail to do justice to the government, and may mislead the country. It is greatly to be desired that politicians would exercise a little more candour than they sometimes evince, as it would serve to strengthen the people's confidence in their sayings and doings. The man who sustains the Ministry through thick and thin, for a "consideration," is not playing a more despicable part than is the man, who, in his hot pursuit after a consideration, opposes them with, or without a just reason. And we can assure our politicians that the well-aimed use of a discre-

ing people looks further behind the tattered veil of an assumed patriotism than they are wont to suppose, and that the people often merely tolerate what they cannot amend.

The measures hitherto brought forward by the government cannot be lumped together and spoken of as a whole; because while many of them have been such as circumstances demanded; others have been based upon principles so adverse to the often expressed sentiments of the people, that the Reformers of Upper Canada have been filled with amazement. In this latter remark we refer especially to the **THREE RIVERS CATHEDRAL BILL**, a measure which will do more to damage the ministry in Upper Canada than all their other acts combined. Only think of a Canadian Parliament, without shrinking from the gross departure from avowed principles involved in the act, passing a measure containing such a clause as the following:

"That the said Bishop and his successors shall receive tithes of Parishioners now established, the oblations, the dues regulated, or to be regulated by tariffs, and all rights, rents, and dues which may be now, or may hereafter become payable to the said *Fabrique*, and may sue for the recovery of the same before the Courts of *Justice*."

The fiercest opponent of the ministry could scarcely wish them a worse punishment than that of compelling each of them, on the next election day, to read the above clause distinctly from the hustings to their constituents, and leave the people in the exercise of their own unobscured common sense, to make their own comments. This Bill proves conclusively one of two things, viz., that the ministry, and those who voted with them, are either ignorant of the first principles of civil liberty in its relation to religion, or else, they are bowing to the will of the French members in this case, for the purpose of securing their votes in other cases; which latter consideration is probably a solution of the difficulty. An excuse however that can only have weight in circles where it is deemed lawful to sacrifice principle at the shrine of expediency.

But the ministry have given other measures of a very different character; measures which, while they may not be regarded as perfect, are nevertheless in harmony with enlightened statesmanship, and with the demands of the Province; and when the Clergy Reserve question comes before them, we cherish the belief, that they will do their duty like men, and thus make some amends for their failures.

A PROTESTANT CLERGY.—It is claimed by Dr. Strachan, and his subordinates in Canada, and the Bishops and High Church Tories of England, that George III. intended by this phrase, in his donation of the Reserve Lands, the Episcopal priesthood. If the claim be well founded, George must have had singular enough views of Protestantism, provided he held its principles to be synonymous with those now advocated by the organ of Bishop Strachan. In a late No. of the *Canadian Churchman*, we find an editorial notice of the third article in the *North British Review* which notice could only offend *Pro Non*, by being regarded by his Holiness as theological pultrery.—

positive stealing of his thunder. The *Review* treats of Liturgical reform in the Church of England, and, amongst other sensible things, says, in reply to the non-sensical jargon about the recipients of Holy Orders receiving the Holy Spirit, "lamentable experience shows that all ministers do not receive the Holy Spirit at ordination." To which our "Protestant clergyman of the *Canadian Churchman* replies:—

"Now what the Church distinctly teaches is this, that in ordination the Holy Ghost is imparted to the person ordained, not in order to his personal sanctification, but that his acts as the appointed ambassador of Christ, and priest of God, may be the means of imparting the sacred unction of that blessed spirit to the faithful. These are the words of the service; 'Receive the Holy Ghost for the office and work of a priest in the Church of God.' Not one word of personal sanctification is here. That must be obtained by all the members of Christ, whether priests or people, on the same common terms and cherished by the same common methods. What the Church here professes, is, that Almighty God is graciously pleased to give his priests, through the laying on of the hands of his chief overseer, the power of conveying officially and permanently, grace and mercy to the faithful members of his love."

If the above specimen of priestcraft run mad, be authentic Protestantism, then, from its establishment by State authority, and its support by State funds—from its influence in time and its results in eternity—we most devoutly say, "Good Lord deliver us." The above extract is a fearful compound of nonsense and blasphemy. A power, it seems, is conferred by a holy God upon those whom "lamentable experience" has shown to have received no gift of the Holy Spirit, either at the time of ordination or at any other period. And what is the power said to be held by the drinking, gambling, horse-racing parson, and which has been communicated to him "through the laying on of the hands of the chief overseer?" The power, we are told, is, that of "conveying officially and permanently, grace and mercy to the faithful;" or, "of imparting to them the sacred unction of that blessed Spirit." What this official grace is which renders the soul of a godless man the fit channel of God's grace to the hearts of his people, is one of those Popish mysteries, which lies whelmed in its own metaphysical fog, beyond the vision of common sense, or of any other kind of sense. One thing is clear, viz., that the chief overseer imparts, through the imposition of his hands, the Holy Spirit to an unsanctified, as readily as to a sanctified soul!! and thus are manufactured a "Protestant clergy." A subtle official holiness—a sublimated stream of clerical grace has descended, through corruption and apostasy, from Peter or Paul, by way of Timothy or Titus, or some of Rome's canonized saints, down to the "present incumbents," whose "rights" to State plunder, we are informed, our Legislature must respect. Is it not a pitiable bullesque on Protestantism, to apply the good old term to such egregious trifling with the dictates of reason, and especially with the teachings of inspiration? Is it not trampling truth and justice to the earth to call the clenched hold which these precious "present incumbents" have upon the public purse, by the name of "rights?" Rights, indeed! The public domain of Canada sold, and the proceeds still ap-

plied to build up, in the name of religion, a system that professes to save men by priests and "sacramentarianism in the name of justice! What an insult offered to the intelligence of real Protestants in Canada!

But the *North British Review* has awakened the ire of our *Canadian Churchman* on another subject, namely, Baptismal Regeneration. He rejoices to think that the reviewer concedes that High Churchmen have with them the natural sense of the words of the Baptismal Service, but pronounces as "heretical and Christ-dishonouring" the reviewer's annihilation of such a monstrous theory. The reviewer says:—

"It is indisputable, that if the term regeneration expresses any spiritual effect upon the soul, the baptismal service countenances the sacramental and the priestly theory."

"But (says the *Churchman*) in his determination to relate the teaching of the Church he makes these still more startling assertions, 'the doctrine of the baptismal service is true; the unconsciousness of the infant is the real *font mali*.—Scripture knows nothing of the baptism of infants!' He further declares that, 'the non-recognition of the fact, that the external rite of infant baptism is not the baptism spoken of in Scripture, is the source of the palpable weakness of English low Churchmen in the discussion of this question. They have reason and religion on their side, but in the appeal to Scripture they are undeniably worsted by their opponents.—The advantage possessed by the High Church party, rests on the assumption that what is said of baptism in Scripture may be equally said of the infant baptism practised by the Church of England.' He further adds, 'but a bright day is dawning. Dr. McNeill, Mr. Litton, and we may almost add the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture!'"

Really, if Anglican Doctors and Archbishops are beginning to make the discovery, intimated in the last sentence of the above extract, it indicates increasing light in a hitherto dark atmosphere. Who knows but the sun may yet irradiate the field of their vision, and bring them to a spot where they will cease to sympathize with the beast or his image. When, laying aside Popish trammels, and tending asunder the fetters of State, they will stand out before the earth's hierarchies, free men, and present an undeniable claim to the appellation—a "Protestant Clergy."

☞ We call special attention to the notice of the meeting of the Board of the R. B. Missionary Society, which will be found in another column.

MEETING OF SUBSCRIBERS TO THE ENDOWMENT FUND.

We have received a copy of the minutes of the meeting held on the 19th January, in this city. The pamphlet will be a valuable historical document, and will be read with interest by our brethren every where. The committee of management are doing their best to obtain the services of a suitable person to act as General Agent, and hope soon to be able to send one, in connection with the Regular Baptist Missionary Society, into the field. Suitable notes and bonds will soon be prepared and forwarded to the various subscribers for their signatures.

CONTRIBUTIONS TO THE ROCHESTER THEOLOGICAL SCHOOL.—In our February issue, we reminded our brethren that the condition, on which Rev. Mr. Olcott obtained contributions for the Rochester Institution, was, that in the event of our commencing a Theological School in Canada, one-half of the sums contributed should be refunded to the subscribers who wished to patronise the home Institution. A brother in the west informs us that certain parties, whose names he withholds, have denied, in no very becoming terms, the correctness of the statement. We have simply to say that Br. Boyd and Br. Wilkinson testified, in our presence, that Mr. Olcott announced such a condition publicly in London and Lobo; and we beg to refer the assailants of the *Observer* to these brethren.

THE OBSERVER.—It would gratify us much, were we able to send out a paper which would give entire satisfaction to every reader; but the thing is simply impossible. From the east and the west, the cry is reiterated, give us a weekly. Now we inform our brethren, once for all, that we cannot undertake such a work. Let those who desire a weekly, find a man to conduct it, and we will very cheerfully resign the entire field to him; but our increasing responsibility in another relation, renders it impossible for us to assume such crushing toil.

Of the subject matter of the paper, some complain of the lengthy articles which we publish; others think that short articles, glancing at every thing and discussing nothing, may answer very well for children and superficial readers, but cannot interest intelligent subscribers. Our aim is to accommodate all parties as far as practicable, but we do not imagine that we can please all.

✠ We have again to call the attention of parties who are in arrears, to the necessity and importance of forwarding their subscriptions.

✠ The Treasurer of the Regular Baptist Missionary Society acknowledges the receipt of the following contributions:—

From the Beamsville Church, per Rev. W. Hewson	-	-	-	£1	15	0
Deacon Howarth, Fingal	-	-	-	0	5	0
Church at King, per Rev. W. Miller	-	-	-	2	16	9
Second Baptist Church, Markham	-	-	-	1	8	3
Deacon Ratcliff, do.	-	-	-	0	10	0
Mrs. Ratcliff,	-	-	-	0	10	0

ORDINATION.

A council was held in Drummondville, March 1, 1853, for the ordination of brother John Roberts.

After devotional exercises, Rev. George Wilson was chosen Moderator, and Rev. William Hewson, Clerk.

Delegates were present from the neighbouring churches as follows, viz:—

St. Catharines—Rev. J. E. Ryerson, brethren R. Lambert, A. Havens, and R. Taylor.

Beamsville—Rev. William Hewson, and Dea. James Mills.

Lawrenceville—Rev. George Wilson, and Dea. A. G. Thompson.

Font Hill—Rev. A. McDougall, brethren J. Winger, W. Douglas, and M. Overholt.

Drummondville—Brethren H. DeWitt, Wm. Gray, Wm. Robinson, P. DeWitt, and L. Carroll.

The following visiting brethren were invited to a seat:—G. T. Havens, Jesse Cole, J. Skinner, Wm. Copley, C. Brundage.

Brother Roberts then came forward, and made a statement of his conversion—call to the ministry—and of his views of the doctrines, constitution, and government of a Christian church.

The council then retired, when it was unanimously

Resolved, That this council, being fully satisfied with the statements of brother Roberts, we proceed at once to ordain him to the work of the Christian ministry.

Resolved, That the following be the order of exercises, viz., *Sermon*, by Rev. Wm. Hewson; *Ordination Prayer*, Rev. G. Wilson; *Right Hand of Fellowship*, Rev. A. McDougall; *Charge to Candidate*, brother R. Taylor; *Charge to Church*, Rev. J. E. Ryerson; *Hymn*, and *Benediction*, by the Candidate.

In the afternoon the services were duly attended to. Sermon from 2 Tim. iv. 1, 2; Charge to Church from 1 Thess. v. 12, 13.

The minutes of this council were directed to be sent, for insertion, to the *Christian Observer*, Toronto; *Chronicle*, New York; and *Baptist Register*, Utica, N. Y.

Resolved, That we tender to the brethren and friends in Drummondville, our hearty thanks for their generous hospitality and cordial entertainment of this council, during its session among them.

Adjourned sine die.

GEORGE WILSON, Moderator.

WILLIAM HEWSON, Clerk.

Obituary.

MR. JAS. HALEY, PICKERING.

The life and death of the humble and steadfast believer in Jesus, illustrates and confirms the Divine testimony in which Jehovah has been pleased to say, "this people have I formed for myself: they shall shew forth my praise." It was remarkably so in the case of the above-named Christian friend, who was removed from the Church militant, to join the spirits of the just made perfect, on Friday, March 4th, 1853.

The deceased had attained to the age of 71 years; and, with this dear companion in life, had stood in honourable membership with the Baptist Church at St. Patrick's, New Brunswick. The work of conversion in his case seems to have been a slow and gradual process; and Mrs. H. had, for more than twenty years, to travel on in his company, and yet alone, endeavouring to discharge the arduous duties of a wife and a mother, in the fear of the Lord. Conducting also, as she was enabled under the influence of Divine grace, the exercises of family religion. About the year 1835,

the Lord was pleased to own the labours of his devoted servant, Mr. Burpe, in the conversion of many precious souls; and amongst those added to the Church were several of the children of our deceased friend. These interesting scenes revived in the mind of the parent solemn impressions which had become faint and languid; and he also decided for God, gave himself to the Lord and to his people; and there was great joy in his family on that account. It was about the year 1841, that his steps were directed to Pickering, where he has all along pursued the even tenor of his way, in an exemplary course of upright, peaceful, humble piety; of which the closing scene was eminently characteristic.

His last sickness, though only about a fortnight in duration, was accompanied with distressing paroxysms of pain; but no murmur escaped from his lips. The solemn step of the messenger bringing to him the summons, "The Master is come and calleth for thee," was distinctly noticed by him before he took to his bed. But with the most perfect tranquillity he seems to have been favoured with some sweet prelibations of the heavenly glory which he attempted to describe; and which seemed not to lose its effect even to the last.

Much to the regret of the writer, he was not favoured to see him till within two or three days of his death. On the first visit, on taking him by the hand, and saying, "Brother Haley, you are going home," he said, "Yes; I am not afraid to die. But I have no hope, but in Jesus."

On seeing him the next day, (the Wednesday previous to his death) I said, "Brother Haley you are still with us." He said, "Yes, but it will not be long. I hope the time will be short. I have nothing that I want to live for. I am willing to go." Thus he lingered on, till ten o'clock on Friday morning, the 4th instant, in the full possession of his mental faculties, till the last gentle sigh, his fetters broke.

"So fades a Summer cloud away;
So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

The funeral took place at the Baptist Chapel, 6th Concession, Pickering, on Lord's day morning, March 6th. It was most numerous and respectfully attended, when, in the absence of Bro. Starr, the pastor of the Church, a funeral discourse was delivered by T. Gastick, founded on 2 Cor. v. 6, 7.

Pickering, March 26, 1853.

Miscellaneous.

REVIVAL INTELLIGENCE.

BAPTISM NEXT LORD'S DAY.—The revival still continues in Cannon Street Baptist Church. Bro. Eastwood is assisting the pastor, bro. Eddy, preaching every evening. A number will be baptized in the meeting house of this church, next Lord's Day.

BAPTISMS IN NEW YORK.—One hundred and six baptisms were reported at the Pastors' Conference, last Monday. The month of February has been a season of great refreshing among our churches. The number immersed into the fellowship of each church is as follows: Broadway 1:

Union 9; German 5; Laight Street, 7; Oliver Street, 9; North Church, 1; Cannon Street, 12; Zion 1; Sixteenth Church 1; Norfolk Street, 5; Lexington Avenue, 2; Stanton Street, 9; First Church, Williamsburgh, 5; Hoboken, 8; Jersey City, 2; Brooklyn, Strong Place, 26.

GREENPORT, L. I.—A precious revival is now in progress under the ministry of Rev. C. J. Hopkins, in the Baptist Church of Greenport, L. I. A large number have been baptized, and others rejoicing in hope.

PERKSKILL, N. Y.—The Lord has greatly blessed the Baptist Church in this place during the present winter, under the devoted labors of bro. Miner. A considerable number have been converted, among whom are three children of bro. Underhill, their former pastor. There are many who will feel specially gratified to hear of the prosperity of the good cause in this place.

FRANKLIN, N. Y.—W. born from a letter too late for this week's issue, that a revival is enjoyed in this place under the ministry of Rev. J. B. Rogers. Eleven have been baptized, and others rejoice in hope.

WILSON, N. Y.—We learn by a private letter that a very interesting work of grace is now in progress under the ministry of Rev. J. H. Morrison, the esteemed pastor of the Baptist Church of Wilson, Niagara co., N. Y. Some twenty have been converted, and others are inquiring what they must do to be saved.

There is an interesting revival of religion now in progress at Troy, Ohio. Rev. W. W. Sawyer, pastor of the Baptist church in that place, has recently baptized eleven converts, and others are inclined to follow.

MERIDEN, Conn.—The *Christian Secretary* says: "The revival in that town is spreading into adjoining neighborhoods, and is increasing in interest. Bro. Miller, the Pastor, baptized seven last Sabbath, and a much larger number are expecting to go forward next Sabbath. Rev. L. Lewis, of Bristol, is assisting Bro. Miller in the absence of Elder Swan."

In **HARTFORD, N. Y.**, the revival continues. Fifty-three have been baptized since it began.

WEST SUFFIELD.—We learn by a member of the First Baptist Church in Suffield, that the revival there, to which we alluded a few weeks since, continues to increase in interest. Elder Weaver has baptized only four as yet, but there are others waiting for baptism, and the number of inquirers is increasing.

NORTH STONINGTON.—Rev. P. I. Williams, pastor of the Second Baptist church in North Stonington, in a postscript to a business letter to the editor of the *Secretary*, says: "We have held a series of meetings for the last five weeks, assisted by Elder J. Green; and as the result, some fifty are indulging a hope in the pardoning mercy of the Redeemer—thirty-five of whom have been baptized into the fellowship of Second church. Bro. Walker, of the Third church baptized eight yesterday. Others are inquiring."

WATERVILLE, N. Y.—A correspondent of the *New York Baptist Register*, from Middlefield says: "The Waterville Baptist Church, five miles below, are enjoying a precious season. Fifty or upwards have expressed a hope in the Saviour, and the works is still going on."

DIANESBURGH, SCHENARIE CO. N. Y.—A correspondent of the same paper communicates a notice of the work of grace in this town:—"Strong men have bowed themselves—men of years ranging from twenty-four to fifty-four years of age. Before I left, sixteen offered themselves to the church—fourteen of them heads of families."

BAPTISM.—The Rev. Mr. Everts baptized on Sunday afternoon, two recent converts, the first fruits of his ministry in this city. Others are awaiting the administration of the ordinance.—*Louisville Recorder*.

BAPTIST STATISTICS.

BAPTISTS IN GEORGIA.—The Baptist church-membership of the State of Georgia, is equal in number to all other Protestant communicants and all the Roman Catholic population united; while they have nearly five times the number of separate churches, of all others united.

BAPTISTS IN PENN.—Within the bounds of Pennsylvania there are 16 Baptist Associations, 332 churches, 251 ordained ministers, 46 licentiates. In one year there were baptized 1,852 persons, and the total number is 30,053, a net gain over the preceding year of 568.

BAPTISTS IN WISCONSIN.—The number of regular Baptists in Wisconsin is 4,621, of Free-Will, 1,019; and of Campbellite Baptists, 500; total, 6,143. The population of the State is 401,000, making one Baptist to every seventy persons in the State.

OBERLIN COLLEGE OHIO.

We have just received the catalogue of this flourishing institution now one of the largest colleges in the United States. We glean from it the following statistics:—The number of students for the present year has been 1,020, of which 661 were gentlemen and 459 were ladies. Rev. Charles G. Finney is now President. President Mahan having resigned in 1850, and is now professor in Cleveland University. There are seven other professorships besides two tutors of languages. Among the list of Professorships we notice Rev. H. E. Peck, formerly of this city. He is now Professor of Sacred Rhetoric, and adjunct Professor of Mental and Moral Philosophy. Tuition is not charged in the Theological department. In all other departments it is \$15 per year. There are three terms of three months each. The first commencing with the fourth Wednesday of November. There is a vacation during the winter in which many of the students engage in teaching. To the strictly economical student the average yearly expense, exclusive of clothing, is \$50. Eighty in one hundred meet their outlays by manual labour and school teaching, in the winter.—*Rochester Democrat*.

PRIESTCRAFT AND ALGEBRA

(From the *New York Dutchman*)

Bishop Hughes, on Sunday evening last, delivered another broadside of bigotry against our "godless system of Common Schools." The Bishop contends that the only way to keep a nation's virtue sweet, is to pucker it with holy water, while passing through the mystic ties of algebra and conic sections. The Bishop may be right in these positions, but if he be, why are we not already blessed with some of the fruit which he says would certainly drop from the tree of knowledge, were its roots properly nurtured with the waters of Priestcraft. The very schools which he would have opened in New York, have existed in Ireland for centuries. Are the people of Ireland less inclined to ungodliness than other people? Does a Corkonian yield a more willing ear to the charities of the Gospel, than is yielded by a man born on Manhattan Island? Are the people of Limerick less inclined to riots and skull cracking than a citizen of New Jersey? If he be not, will Bishop Hughes please furnish the world with the reason wherefore. The first thing put in the hand of a gentleman born at Cork is a Catechism; the second article is furnished by himself, and looks very like a shillelagh. Mixing religion with expiring, gives a boy a distaste for religion—being connected with his other tasks, he soon comes to look upon it in the same light—as a bore of the first magnitude—a something to be

got over with as little love and as much haste as possible. Boys who have a "knowledge of the Trinity," infused into the heart through the medium of a rattan, may give an assent to the doctrines connected with it, but it will be of the most mechanical kind. Force religion on a school boy, and the result will be infidelity. That this has been the case in Ireland, is shown by the statistics of our prisons and gallows. Out of every thousand men arrested in this city for breaking the peace or their wives' heads, eight hundred are gentlemen, who, were educated in schools where a knowledge of "the only true religion" was sandwiched between the rule of three and mensuration. Of the six men now under sentence of death at the Tombs, four are known to be open and decided enemies to our "Godless common schools"—they think on all Theological subjects as Bishop Hughes does, and could they vote on the 23d instead of being hung, would deposit, with the utmost cheerfulness, a ballot in favour of Transubstantiation and priest-governed school-houses. The Bishop, like his first tier, the editor of the *Freeman's Journal*, has an up-hill job before him. They are fighting against common sense and figures, and will as surely accomplish—nothing, as if they were shooting against the Pyramids with pop guns. Our Common School fund will remain just as it is for all time to come. It can no more be made to contribute to the advance of sectarianism, than you could convert the Sun into an ice-house. Bishop Hughes may use sophistry and resort to soft soap—but all his efforts will prove vain.

CATHOLIC MEETING IN NEW YORK.—There was a large meeting of the Roman Catholic clergy, with a few of the laity, held in New York, a few days ago, at which Archbishop Hughes presented for approval an address to the Archbishop of Santa Fe de Bogota, New Grenada, who has a difficulty with the government of that country, arising from some conflict of civil and ecclesiastical jurisdiction: The address expresses great admiration and sympathy for the Archbishop Mesquera, alleging, that the government attempted to interfere and did interfere with functions strictly ecclesiastical. This may be so, but we advise our readers to receive the statement with caution. Other evidences go to show a case widely different,—that the civil government, in defiance of clerical influence, has proclaimed toleration for other religions than the Catholic, and is therefore under disgrace at Rome; in other words, that the ecclesiastical authorities have attempted to control and direct civil functions for their own purposes, and having failed to do so have set up the cry of persecution. We think this view sustained by the Pope himself, in his late bull upon the subject.—*Watchman and Reflector*.

CHARACTER OF PAPAL COMMUNICANTS.—If the following statement had been made by Protestants, it would have been denounced as slander. But we suppose no one will doubt the testimony of a Roman Catholic Bishop on such a subject.

Archbishop Parrell, of Cincinnati, in his annual directions to the faithful Catholics of his diocese on the important matters of eating fish, eggs, meat, &c. during Lent, gives the following special advice to a particular portion of his "beloved flock":—

"To the unhappy victims of intemperance," says he, "we particularly desire to represent: the aggravated malice and enormity of all sins of excess at this holy time of penance and expiation. We are pained and afflicted every year by the scandalous exhibition of drunkenness in the streets and private houses in the first and last weeks of Lent. May we this year, at least be spared this humiliation. And if all who are prone to this degrading vice would generally resolve to refrain from everything that could intoxicate during the present Lent, we may hope that by receiving the Holy Sacrament, they will obtain grace and strength to subdue the degrading passion, and break the shameful chains that now hold them in captivity to Satan!"

TERRIBLE SCENES AT SEA.

TEMPESTUOUS PASSAGES—GREAT LOSS OF LIFE.

The arrival recently, of the packet ships *Roscus* and *Lady Franklin*, from Liverpool, terminated two of the most stormy and disastrous passages to life and limb, that we have had for some time to record. The *Roscus* left Liverpool on the 17th of December, and the 1st of January, in 53 20, lon 28 50, while under three close reefed topsails, storm staysails, main spencer and a double spanker, during a strong gale from the N. N. W., was boarded by a tremendous sea, that stove in the upper deck and fore hatches on the main deck, twisted the mainmast head off, and filled the between decks with four feet of water. All the stores, provisions and clothes, of the steerage passengers, were much damaged by this inundation, and no doubt a greater part entirely destroyed, as their boxes were washing about the decks until the ship could be brought to and the wreck cleared. When that was accomplished, it was found that four of the crew had been washed overboard, the mate had one of his arms broken and one of the crew a leg broken, besides several others severely injured. From the time the vessel left Liverpool until she arrived in port, she had to contend with continuous head winds.

The *Lady Franklin* left Liverpool on the 3rd of December, and commenced her misfortunes on the 7th, when a seaman named George Rash, was washed from the bowsprit and drowned. On the 17th of the same month she shipped a tremendous sea, which stove the starboard quarter boats, bulwarks, sky lights and bunacle, and injured most of the men, some of them severely. She also lost a suit of sails. At 8, A. M., of the same day, two of the crew, named John Richardson and John Hunter, fell from the fore topsail yard to the deck, and were picked up dead. The *Franklin* however, was not alone in her misfortune, as on the 28th they spoke the schooner *Lyle*, (probably a British vessel,) bound to Liverpool from Jamaica, seventy days out, and without provisions, with which Capt. Osborne kindly supplied them; and on the 31st, in lat. 43 30, lon. 28 50, they spoke another schooner, (name unknown,) bound to Cork, from Newfoundland, the captain, mate and part of the crew of which had met watery graves by being washed overboard. To add to their misfortunes, they were without a navigator, which was Capt. Osborne was not able to supply, or tender them any assistance to help them on their dreary way more than giving them some instructions how to steer.

The loss of valuable lives on the two packet ships amounted to seven, besides severe injuries to many of those who escaped with life. The unknown schooner will probably never more be heard of, as she was spoken more than a month ago, and in her disabled condition was but ill qualified to contend with the storms that subsequently swept the Atlantic.

THE JEWS IN ROME.

The vigorous searches of the Roman authorities after Bibles, within the limits of the Eternal City, have now extended beyond the pale of Christianity, and the Jew's quarter has been subjected to a strict perquisition by the police agents. One would imagine that with respect to the Old Testament, at any rate, the Jews might be allowed to judge whether the translation of Diodati was sufficiently correct for their perusal; but it appears that the Cardinal Vicar, under whose especial surveillance the Hebrew community are placed, knows better than their own Rabbi what is fit for them to read, and has therefore confiscated the forbidden books, together with many of their own editions; which, upon their complaining of the loss, they have been advised to go and ask for again at the police-office. It is really astonishing that, in the so-called centre

of Christianity, the dissemination of the Bible should be looked upon by the ecclesiastical authorities with as much horror as the circulation of most atheistical production.—*Daily News*.

THE BIBLE IN ROME.—When I was in Rome, in the winter of 1817, I was very anxious, for a particular reason, to obtain a copy of the Scriptures in Italian. I sought for one at all the booksellers in Rome, but without success, until one day, when I had nearly given up quest as hopeless, I entered a shop not far from the College of the Propaganda. I made my usual inquiry for the Old and New Testament in Italian, and the shopkeeper replied that he had one copy. "Good," said I, and began to feel for my purse. "Stop," said the tradesman very honestly, "you had better see it first." Whereat he mounted some steps, and, after much diving, pulled out a dusty copy of the desired work, in five or six volumes quarto, and the price of which, unbound, was, I am sure, not less, if it was not even more, than 4l. It was, of course, an "authorized copy," with an enormous mass of notes; but to enjoin the people, the poor, the Roman poor! to read the Bible, of which the only copy I could find in Rome cost some twenty scudi, or more, was little short of mockery.—*Fiator*.

GERMAN MARRIAGES.—Marriage in Germany is preceded by the following forms and ceremonies, and it is by no means an easy affair after all:—1st, proposal; 2nd, betrothal; 3rd, a public family dinner or supper of announcement; 4th, the testimonials required by government; being—1, a certificate of vaccination; 2, a week-day school ticket, in proof of regular attendance there; 3, a certificate of attendance on a religious teacher; 4, a certificate of confirmation; 5, a conduct certificate; 6, a service book; 7, a wander-back (this refers to the compulsory travels of the handicraft men); 8, an apprentice ticket; 9, a statement as to property, which, if not considered to be satisfactory, destroys the whole; 10, a permission from the parents; 11, a residence permission ticket; 12, a certificate as to the due performance of militia duties; 13, an examination ticket; 14, a ticket of business or occupation at the time. The higher classes have even more difficulties than these. Thus—a Bavarian officer cannot marry until he has deposited enough to provide £40 per annum for the maintenance of his future family.

THE KING AND HIS SCOTCH COOK.

BY GRANT THORNBURN.

The witty Earl of Rochester being in company with King Charles II, his queen, the chaplain, and some ministers of state, after they had been discoursing on business, the King suddenly exclaimed: Let our thoughts be unbanded from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, God and man. The queen hearing this, modestly said she thought there could be no such text in the Scriptures, and that it was but little else than blasphemy. The king replied that he was not prepared to turn to the chapter and verse; but was sure he had met with it in Scripture reading. Rochester, suspecting the King to be right, slipped out of the room to inquire for a Bible, [a pretty king by the grace of God and defender of the faith, and a pretty chaplain to a king, that could not muster a Bible between them.] among the servants. None of them could read, but David, the Scotch cook, and he, they said, was well acquainted with the Scriptures. David was called, and being asked the question, produced his Bible and read the text. It was from the parable of the trees of the woods going forth to appoint a king over them. Judges, 9th chapter and 13th verse. "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" The king smiled, the queen asked pardon

the chaplain blushed. Rochester then asked this doctor of divinity if he could interpret the text now it was produced. The chaplain was mute. The Earl therefore applied to David for the exposition. The cook immediately replied: "How much wine cheereth man—looking Rochester in his eyes—your lordship knoweth; [no doubt David had seen him for a dozen times.] and that it cheereth God, I beg leave to say that under the Old Testament dispensation there were meat offerings and drink offerings; the latter consisted of wine, which was typical of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation, that he had appointed, whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified."

The king looked astonished, the queen shed tears, Rochester, after some very severe reflections upon the chaplain, gravely moved that his majesty would be pleased to send the chaplain into the kitchen to turn cook, and that he would make this cook his chaplain. Now, by way of conclusion to this historical fact, I will only remark that this same cook is a true specimen of what the Scottish peasantry are, at this present day. Few of them learn more at school than to read the Bible and write their own name, but the beautiful and sublime language in which the narrative is conveyed, the true and concise descriptions of men and matter, &c., make those whose Bible was their school book, and who make it their companion by the way to be wiser than their teachers. Hence in the heather hills among the shepherds, and in the lowlands among the ploughmen of Scotland, you will find thousands deeply read in almost every science and language. They are the most profound engineers, the most scientific gardeners and botanists, the most learned physicians, surgeons, and anatomists, learned, independent and conscientious preachers of righteousness; and by them the gospel is preached to the poor.

Now, Mr. Printer, I challenge all the Popes, from the days of Miss Pope Joan the First, down to the present incumbent, to produce as many Bibles in any country under the sun, of the same dimensions, as are to be found in Scotland. It is therefore a fair inference, that the Bible alone makes them to differ from the restless Frenchman, the ferocious Spaniard, the German serf, the Russian boor, and other white slaves in Europe. The goddess of liberty, when sent from above, was nourished and cherished in the Bible shops of America.

The present policy of the crowned heads in Europe, popes, priests and cardinals, is to blot the name of Republic from the earth. No Bible, no Republic, is their watchword. Hence, when they see a Bible in the hand of a white slave, they tremble on their thrones. The church of Rome, always the right hand agent of tyrants, is now in the full tide of successful experiment to drive the Bible from our schools, colleges, and firesides; this accomplished, the Republic dies.

PERIODICAL CONVENTIONS.

The communion and co-operation of churches, in objects of general interest, is set forth in the following cases.

1. "All the churches of the Gentiles" united in a vote of thanksgiving to Priscilla and Aquilla, for their intervention, at great personal hazards, to save Paul. (Rom. xvi. 4.)
2. The Church of Christ united in a general salutation tendered by Paul to the church in Rome. (Rom. xvi. 16.) Also, the churches of Asia co-operated or united in a similar salutation to the church of Corinth. (1st Epistle xvi. 19.)
3. Paul commanded all the churches in Galatia and those in Corinth, to make a general collection of money for the brethren in Judea, especially those in the metropolis. (1 Cor. xvi. 1.)
4. The churches in Macedonia co-operated in a

liberal contribution to the church or brethren in Jerusalem.

5. The churches chose, as their representative, a brother, probably Luke, to accompany Titus. (2 Cor. viii. 18-19.)

6. Others, with him, were also chosen by the churches, called "the messengers" or missionaries—"the apostles" of the churches. (2 Cor. viii. 23.) Consequently, the church co-operated in their mission.

7. To say nothing especially of the great convention in Jerusalem, when the apostles, the elders, and the whole church in Jerusalem, assembled to decide an existing strife between Jewish and Gentile churches. In these instances have we not abundant evidence of the co-operative spirit, character and proceedings of the primitive churches, in leaving a full co-operation in things spiritual and temporal; in one sentence, in all things affecting the condition, the communion, and the efforts of the whole brotherhood, in the common interests of the Kingdom of Jesus Christ.—*Mil. Harbinger.*

* In the Greek text they are called Apostolos. *Tbon Ecclesion*—Apostles or Missionaries of the Churches.

"A PASSION FOR SOULS."

We fell in with this expression a few days since, in a notice of the life of the late Herman Norton, for some time the agent of the Christian Union, whom many will remember, as visiting various places with the poor persecuted exiles from Madeira.

His labors while a student, in behalf of the highest interests of his fellows, it is said, were unremitting, and attended with remarkable success. The numbers converted through his instrumentality while engaged in obtaining his education, were matter of wonder and grateful recollection, and the great reason assigned was, not that his talents or acquirements were any thing extraordinary, but that he had "a passion for souls."

An ardent desire for the salvation of his fellow men seemed to be the pervading exercise of his soul, and this was evinced, no doubt, in improving every opportunity presented for conversing with them on their perilous condition in a state of unrepentance, and on the necessity of fleeing for refuge to the hope of the gospel; and moreover, carrying their cases in fervent prayer before the Lord. Here was seen his "passion for souls." And it was a daily employment when College duties did not prevent, there was a constant increase of interest and strength in the exercise, until it was developed as the absorbing, ruling passion.

It was a matter of cultivation, until it became a confirmed and settled course of action; and now the question arises, if this be so, that an interest for the salvation of our fellow men may be thus cultivated, strengthened and confirmed, why may not other Christians, besides Mr. Norton, also cultivate and strengthen this holy sympathy, until it becomes with them also, an engrossing exercise—"a passion for souls," as it was with him?

That growth in grace is attainable, admits of no dispute; for the divine word enjoins it; prayer and meditation, with enemiespect living, will ensure it. Let us only ponder over the fearful condition of the impenitent around us with daily, earnest importunity, and the soul will be so drawn out in their behalf, that it will increase to a state of intensity, that may be styled "a passion for souls," prompting us according to the apostle's injunction, to be "always abounding in the work of the Lord."

We look at those eminent worthies in primitive days, as Paul, Silas and Timothy, and admire their self-sacrificing, untiring devotion to the salvation of dying men, but count them as altogether beyond the reach of Christians in this period of the world. An estimate thus, unwise and unwarranted. They were clearly men of like passions with other

members of the same fallen family of Adam; but they improved the talents committed to them, and God rewarded them with increased ability, and they were burning and shining lights in the world, and they are now in glory. The idea that the holy men, whose names are found on the inspired record are the only ones to be counted pre-eminently distinguished for piety, is a great mistake; numbers not enumerated there, may have been quite equal to them, and numbers in after days also. And there is no reason to doubt, but at this present period, there may be not a few engaged in unremitting labors, turning many to righteousness; and though perhaps, not widely known on earth, yet their record is on high, and their position hereafter will be seen among the most conspicuous in the celestial galaxy.

The divine promise can not fail: there it is, "They that turn many to righteousness shall shine as the stars forever and ever." What greater encouragement for persevering labor can the Christian want, than a promise like this? And when the evidence is so abundant, that the Lord uses often, to human view, very humble instruments to accomplish his gracious designs, showing that it is not by human might or human power, but by his Spirit that the hard heart is made to yield and break, who is there so inconsiderable in the company of his people, as should excuse himself from such benevolent labour? Look at Harlan Page, Look at Herman Norton.—nothing extraordinary in their acquirements or abilities, and what numbers have been brought to a saving knowledge of Jesus through their devoted, self-sacrificing efforts! And why were they so successful, altogether beyond their superiors in mental endowments? Simply because, like Paul, they had "a passion for souls." And why should not every Christian have also this "passion for souls?" Are there not overwhelming appeals to their philanthropy all around them? Are not the tabernacles of their neighbours and friends on the crumbling verge of ruin, and they know it not? What trouble there would be every where in the ranks of the impenitent, were they only made to see their peril! Men in earnest—those who have "a passion for souls," only can arouse them.

WE MUST ENCOURAGE OUR MINISTER.

But how? Pay his salary promptly. This is an essential point. But still he will sink. What then? shall we treat him with respect? Yes, certainly. But then he would die of discouragement under the kindest treatment, and the affectionate smile of the whole church. He would give more for one fervent prayer than the whole round of fashionable civility. Never, no, never can you encourage him while he sees you not at the prayer-meeting. All the rest, though highly proper, can never keep up his courage. And a minister whose courage rests only on these, and is contented with these, is not worth a fig. Courage he may have, but no thanks to you for it. You have fed it only with works of chaff; and if he has it, it is from God. A church or church members who do not patronize the prayer-meeting, can never encourage their minister. And the secret way to kill his courage outright, is to let the prayer-meeting die. For he can have little confidence that professors will pray fervently at home, if they shun the prayer-meeting, or believe that they desire a revival, however greatly they need it. To those who wish to encourage their minister, the way is plain. And as to others, whether they wish it or not, they are sure to discourage him just as far as the prayer-meeting is forsaken.—*Christian Mirror.*

THE GREAT REFINER.—*And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*—Mal. 3: 3. A reference to the process by which gold and silver are purified from their dross, will tend to illustrate this very interesting passage. In this operation, the refiner not only

places his crucible on a hot fire, but heaps fire around and above it. Under this process, it at first throws out a dark and offensive smoke; which, as the heat and its effects increase, becomes less offensive, until it altogether ceases, and the silver becomes beautifully white. The point of requisite purity and perfection is, when the refiner sees his own likeness reflected in the silver. How admirably does this illustrate the gracious process by which, through means of affliction, our heavenly Father carries on the work of purification in the hearts of his children.

Another remark well worthy of making, is, that pure gold will endure the hottest fire for many months, without appearing to lose any of its weight; and so the afflictions with which the people of God are exercised, burn up their dross and tin, but leave the grace of God in their hearts undiminished, and shining brighter to his praise.—*Watchman and Reflector.*

ISAIAH SAWN ASUNDER.—"Tradition—whether truly or not, we cannot decide—asserts that, 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, the sawing asunder, to all those sweet and noble ministrations. German critics have recently sought to imitate the operation, to cut our present Isaiah into two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurned such an attempt. The same mind is manifest in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah. No! it is one voice which cries out at the beginning, 'Hear, O heaven, and give ear, O earth!' and which closes the book with the promise, 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.'—*Gilfillan's Bards of the Bible.*

REVIVALS IN CANADA.—At Houghton, C. W., between twenty and thirty have been recently baptized by the pastor, Rev. S. McConnell, and many others are inclined to follow Christ in his ordinances. At Bayham, C.W., also, six were lately baptized, and much seriousness is still felt in the congregations.—*N. Y. Chronicle.*

FATHER GAVAZZI, the Roman patriot, whose liberal views, both of a civil and a religious character, brought upon his head the maledictions of popes and priestly tyrants; and whose eloquence has thrilled the most enlightened audiences that Europe could produce, has just reached the United States; and has been greeted with a cordial public reception. Several distinguished ministers of different evangelical denominations, delivered speeches, welcoming the noble stranger; and Gavazzi responded at length in a speech that elicited enthusiastic applause. We will be able to record his progress in our next issue. It will be an exciting one, for our neighbours will certainly make a lion of him.

TORONTO.—Every three or four weeks, additions are being made by baptism to the church in Bond Street. On Lord's day, 27th ult., four were baptized. Steps have been taken to enlarge the chapel, and the work will be immediately commenced.

MARRIED.

In Yorkville, at the residence of the bride's father, on the 24th March, by the Rev. Dr. Pyper, Mr. William Langley, Junior, to Miss Hannah Denmery.

NOTICE.

THE BOARD of the Regular Baptist Missionary Society of Canada will meet in John St., Hamilton, on Wednesday, the 13th of the present month, at 11 o'clock, A.M.
April 1, 1853.