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CHRISTIAN OBSERVER.

VOL. I.

TORONTO, JUNE, 1851.

No. 6.

Poetry.

THE BIBLE.

Over the nations dark as night,
Arise, O Lord, in glorious light;
Reveal thyself to idol lands,
And teach the heathen thy commands.

Let the blest volume thou hast given,
Be sent to all men under heaven;
In every tongue, its every page,
Be read by savage and by sage.

Clear as the sun, when brightest morn,
Breaks o'er some traveller forlorn:
Nor halo mists his radiance shroud,
Nor dims it a light fleecy cloud.

So let thy Word in every line
With clear unshrouded lustre shine,
Nor aught obscure, nor aught disguise,
The light which leads us to the skies.

Inform with a celestial skill,
Thy servants who translate thy will;
Nor let a single precept be
Concealed and wrapt in mystery.

W. N.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE HEAVENLY INHERITANCE.

If other proofs were wanting, two things would establish it beyond all question, that the gospel is no desire of man's. The first is, *the greatness of the Saviour*, and the other, *the glory of the salvation it reveals*. The Saviour is none less than God manifest in the flesh; and who can for a moment believe that a human mind ever rose to the sublime conception of the Divine love, or the heavenly mystery of the Divine wisdom. But the salvation is as far above human conception as the Saviour is. Man, with a consciousness of guilt, which, in spite of his pride, follows him everywhere, might dream of forgiveness of sins, amounting to a deliverance from wrath; and he might please himself with thoughts of an indefinite progress in knowledge and happiness. But could his fondest presumption ever have dreamed of adoption into the family of God

—of being made a partaker of the Divine nature, and a joint-heir of him who is heir of all things? Could his loftiest aspirations have risen to the height, not merely of being admitted to behold at an awful distance the glory of Him who is exalted over all, but actually of sharing it?—not merely of being promoted to the rank of subjects of Christ's reign, but actually of reigning with him—sitting down with him on his throne?

Yet such is the exaltation to which every believer is predestinated. In every variety of figure and expression, the Scriptures declare and reiterate this great truth—We shall reign with Him on the earth. "We shall be like Him." "If children, then heirs, heirs of God, and joint-heirs with Christ." "Henceforth there is laid up for me a crown, which the Lord the righteous judge will give to me on that day, and not to me only." "To him that overcometh, will I give to sit with me on my throne." "The glory thou hast given me, I have given them." Such are a few of the declarations of our fellowship with Christ, in which the word of God abounds.

The greatness of this exaltation may almost stagger those who are weak in faith, when they look upon their native debasement. But a little reflection upon the origin and means of salvation will satisfy the reflecting and candid, that nothing less, in the issue, would correspond with the preparation for it. Think of the love of God which gave his Son, and then can any thing be too much to expect from it. "He that spared not his Son, but gave him up to the death for us all, shall he not with him also freely give us all things?" Think of the greatness of Christ's work, and the perfection of his everlasting righteousness, and then can anything less than such glory be a suitable result of his undertaking? The greatness of the gift bestowed, also magnifies the grace which bestows it. Had salvation been of works, then justice must have apportioned the reward to the service; but when it is of grace, it cannot be honoring to God to entertain limited views of the extent to which salvation reaches—either as to its objects or its results. As to its objects, the lower it descends to find them, and the greater their unworthiness, so much the greater the grace. Its riches are displayed when it is extended to the chief of sinners. God is glorified in this, that where sin abounded grace did much more abound.

Having found such vile and worthless objects, the greater the elevation to which he advances them; and the more precious the gifts he bestows upon them, the more is his grace magnified. Thus it is, that we shall be to the praise of His glory, when He shall have raised up the hell-deserving, and set them among the princes, and advanced them above all other creature holiness and creature glory.

The reason in the scheme of redemption for our elevation to a joint-heirship with Christ, is found in the important truth of his substitution for us. He suffered not on his own account; but if he suffered for us, must not the fruits and effects of His sufferings be ours? If we are so united with Him, that he can call us brethren and partners; nay, say that we are one with Him—His glory demands that we should be highly exalted. If we believe that He has loved us with an everlasting love, and yearns over us with fraternal sympathy, it is impossible to suppose that He will rest satisfied until he has brought us into a full participation of his honour and blessedness.

Of course it will be perceived that for this salvation, there must be a simple and undivided reliance upon the finished work of Christ; and all the praise of it belongs to him; human merits cannot enter into its grounds. Nothing would more completely undermine the self-righteousness of our hearts, than fitting views of the coming glory; for what fond conceit or presumption of man could ever dream of establishing a claim to such an inheritance, or of climbing up in independent might to take a seat upon the throne of Christ. It is His gift, and bought with His blood.

At the same time, it is to be remembered, that our enjoyment of it, while it may be the object of confident hope, must also be an object of constant solicitude. It is the gift of God; but the way to its enjoyment lies through an enemy's country—is steep and arduous—and encompassed by a thousand perils. There is a desperate conflict, a keenly contested race: it is only to him that overcometh, that he will give to sit down with Him. "He that endureth to the end shall be saved." Now, it may be demanded, if the enemies are so numerous, and the obstacles so formidable, what becomes of the grace in the gift, when defeat subjects a weak mortal to condemnation, and failure is treated as guilt? There

would be force in the objection, were the Christian sent to run the race in his own strength, and were he sent on a warfare on his own charges. But if shot-proof armour is provided, and he neglects to put it on; if strength is at hand, and he does not lean upon it; if, instead of following the Captain of our salvation, he hears the voice of strangers; if, Samson-like, he betrays his strength to an idle Delilah—then defeat is not a misfortune, but a fault; and a forsaken God will be glorified in the destruction of the apostate.

This is, indeed, the truth—there is no failure in the Christian life, but through unbelief or indifference. Cleaving to Christ, far more is he that is for us, than all that can be against us. He will never forsake us; and none can pluck us out of His hands. The complaint of God against his people was, "O Israel, thou hast destroyed thyself!" If the Christian will only run, he runs not uncertainly; if he will only fight, he fights not as one that beateth the air. "We shall be more than conquerors, through him that loved us." Rise, Christians, to a due sense of the greatness of your high calling; and thus rise above the allurements of the world. Set your affections on the things above. "Take heed, lest a promise being left us of entering into His rest, any of you should actually fall short of it."

[FOR THE CHRISTIAN OBSERVER.]

UNFULFILLED PROPHECY.

I trust that I need not apologize to my brethren in Christ, for seeking to direct their attention to that large portion of the word of God, which relates to the future dealings of God with the church and with the world. It is often said that prophecy is not intended to be understood till after its fulfilment. In reply to this it may be remarked, that "all scripture is given by inspiration of God;" and is a revelation of God's mind and purpose towards man; but a revelation means unveiling, and not a hiding of truth. The study of prophecy is enjoined by God upon his people, and he who reads, in dependence on the teaching of the Divine Spirit, may expect to find it "as a light in a dark place until the day dawn."

The prophetic portions of scripture are sadly neglected, by a large portion of the serious professors of religion, they need yet to be convinced of its practical use. No Christian will say that any portion of God's word is to be systematically neglected; but many conceive that unfulfilled prophecies are comparatively less important and less practical than other portions of the word of God. All who are experimentally acquainted with divine truth know, that before a man can judge of the practical use of any truth, we must first heartily embrace it, and

experience something of its power. But no one, who has ever sought the Spirit's teaching, and been guided into prophetic truth, has failed to experience its power and to acknowledge its high practical value. The very fact that so much of the Bible is of a prophetic character, demonstrates its very great importance. As a warning of evil to come, and a support under present trials, it is eminently useful. The church has ever been sustained under her fiery trials, by the hope derived from prophecy. The ancient cloud of witnesses bore testimony to the truth, and were tortured not accepting deliverance, that they might obtain a *better resurrection*. The early Christians, too, were sustained and animated under their trials, by the hope derived from prophecy. An acquaintance with the scope and tenor of prophecy is equally necessary, in our day, to enable the Christian to understand his position in the world, and his relation to it, as well as to sustain him, under his trials both of body and mind, by a clear and well defined hope "of the glory that is to be revealed."

The study of prophecy may dispel many cherished visions, and it may require a hard struggle to give up favourite notions; but no child of God will ever regret resigning the church into his Father's hands, or fail to find out that God's ways are the best ways.

Unfulfilled prophecies are often regarded as among "the secret things which belong to God;" but they are not. They are among those things which are "revealed, and which belong to us and to our children." A great difficulty is supposed to exist, in the interpretation of prophecy, from the frequent use of figurative and symbolic language. This difficulty exists rather in the minds of those who are unwilling to receive what God teaches, than in the prophecies themselves. The only rule, necessary to the understanding of these difficulties, is to distinguish between the figure or symbol, and the literal fact, which they are intended to teach. If a man comes to me, and tells me, that he has buried the hatchet, I at once understand that he uses a figure of speech, which assures me of the literal fact that peace is established. Or, if he bury the hatchet before my eyes, I understand this as a symbol teaching the same literal fact. In Scripture, figures and symbols are ways employed to teach literal truths; they are signs, but they represent realities. Thus, the candlesticks in the book of Revelation are symbols, but the churches signified thereby are literal churches.

Let me urge then, upon the readers of the *Christian Observer*, the necessity of seeking to understand the literal sense of the *whole word of God*. "Do not despise prophesyings;" but "take heed to them as a sure word;" they tend to confirm

faith, to animate hope, to wean the thoughts and affections from the unsubstantial things which are visible, and to fix them upon those things which are invisible, but which alone are worthy of being called realities. The truths of prophecy make the believer patient in tribulation, and beget in him a holy fear of God. The examination of unfulfilled prophecy presses practically upon us that great truth.—"Behold I come quickly;" it makes us more anxious than ever to build up one another in our most holy faith—more anxious than ever to preach the gospel everywhere, wherever there is a perishing soul that needs the blood and righteousness of Jesus Christ, seeing the day of the Lord is at hand. That blessed hope, for which prophecy teaches us to look, inspires us with holy fortitude, in the prospect of that dark time of trouble, which is already gathering around us, and enables us in patience to possess our souls. The love of God will triumph; and after a season of fiery trial to the saints, and of judgments on corrupt churches and a guilty world, Christ will appear the second time, without sin unto salvation, to establish his kingdom in the world. Beloved brethren, watch and pray always, that you may be accounted worthy to stand before the Son of man. In the prospect of that day, we cling more closely to a crucified Saviour, and the cross appears more glorious and necessary than ever. Resting on the atonement, we rejoice, in hope of his coming quickly, and pray that we may be found of him in peace, without spot and blameless.

[FOR THE CHRISTIAN OBSERVER.]

THE LORD'S PRAYER.

This interesting and instructive form of prayer was delivered by our Blessed Lord on two occasions, and under very different circumstances. The first time, whilst he was surrounded by a great multitude of people, as he sat on a mount or hill (Matt. iv. 25, and v. 1), and is a part of that admirable instruction contained in the 5th 6th and 7th chapters of the Gospel according to Matthew, and which is commonly called Christ's Sermon on the Mount; and afterwards in a more private manner, when he had just ceased from prayer, and at the particular request of one of his disciples, (Luke xi. 1).

Immediately preceding the utterance of the words of the form referred to by Matthew, our Lord cautioned his disciples against the hypocritical conduct of such persons who loved to stand praying in public places, in order that they might have praise of men; and also against using vain repetitions, like unto the heathen, who think they shall be heard for their much speaking (Matt. vi. 5, 6, and 7), by which caution he, no doubt, had reference, in the first place,

to the vain-glory of the self-righteous Pharisees; and, in the second place, to the false prophets, of whom it is recorded, 1 Kings, xviii, 26, 29, that they cried from morning until evening, saying, "O Bael, hear us," &c. And he taught them that when they prayed, they should retire from the gaze of their fellow creatures, and pray to God in secret, assuring them that, if they did so, their heavenly Father would reward them openly; meaning, no doubt, (as he afterwards more particularly represented) at the general judgment, when in the presence of the whole world, he will say, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv, 34). And as a more particular reason for simplicity and brevity in prayer, he told them that their Heavenly Father knew their necessities before they asked his assistance; thereby teaching them that it would be very inconsistent for them to expect to be heard either for long prayers, or repetition of words, as such suppositions would be a reflection upon his omniscience and benevolence; and therefore (Matt. vi, 9—13) he said, "After this manner pray ye: Our Father which art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever. Amen.

How admirably simple and comprehensive are the words of this prayer! and it would be more consistent with our characters as followers of the meek and lowly Jesus, and who has commended us to learn of him, if we were guided more than we generally are, by that excellent pattern, as it respects matter, manner, and style, in all our prayers; and it is also worthy of our particular observation, that all the prayers recorded in the Holy Scriptures, (except the prayer at the dedication of the Temple) are very short, but earnest and comprehensive.

But it does not appear that our Lord intended that his disciples should confine themselves to the words of that prayer, for in the prayers recorded in the book of the Acts of the Apostles, we do not find that they used them, neither is there any reference to them in any of the Epistles.

Immediately following this form of prayer, as recorded by Matthew, our Blessed Lord taught his disciples, *very particularly*, the importance of possessing a forgiving spirit, and which is also plainly implied in a part of the form which he had just before delivered to them (v. 12); and to which he had, no doubt, a direct reference, saying (v. 14), "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses neither will your Father forgive you."

At the other time, when our Lord taught his disciples to pray, as recorded by Luke, (ch. xi), we are informed that he enforced the necessity of *importunity* in prayer by a parable, as he did also at another time (Luke xviii, 1—7), and Matthew informs us, that in connexion with the subject of prayer (Matt. vii, 7, 8,) he (Christ) said, "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened," &c.; and that he concluded that subject on that occasion, by saying, (verse 13) "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them who ask Him." By all of which it plainly appears that Christ did not intend, in the least, to prohibit such repetitions in prayer, as proceed from a deep sense of our necessities, and of our entire dependence upon God, and which express an ardent desire for the sustaining and enlightening influence of the Holy Spirit; for such prohibition would have condemned his own conduct, a particular instance of which is recorded by Matthew (ch. 26) when in his agony he prayed three times, saying the same words (verse 44). But the "repetitions" which are "vain," are such as were used by the ostentatious and self-righteous Pharisees, or which are inconsistent with our state, as helpless and unworthy creatures, or which are any way contrary to the character or will of the great and holy God.

It should never be forgotten that it was his *disciples* whom Christ taught to say "Our Father who art in heaven," &c.; for although, as the Creator and Preserver of all things, God may be said to be the "Father of all;" yet in a spiritual or religious sense, being conceived in iniquity, and naturally alienated from God by that "carnal mind which is enmity against him," it is not until we become reconciled to him by faith in the Lord Jesus Christ, and consequently submit ourselves unreservedly to his authority, that that we can truly call him "Our Father," for Christ himself has positively declared that "no man can come unto the Father but by me;" and the apostle Paul has also said that "Without faith it is impossible to please God, for he that cometh unto him must believe that he is, and that he is also the rewarder of all those who *diligently seek him*." But, however, those who still remain unreconciled to God may profess to pray to him, and although, like the deluded Pharisees, they may make long prayers, and call him their Father, yet, as they have not right views of his character, nor of their sinful, lost and condemned state, and consequently have not proper feelings towards him, nor faith in Christ Jesus; all these words are "*vain repetitions*," and God may say to them as he said to the Jews, by the prophet Malachi, (i. 1.) "If I am a Father, where is my honor?" and as he also declared of the

same people by the Prophet Isaiah, which Christ applied to their descendants, "This people draweth nigh to me with their mouths, and honour me with their lips, but *their hearts are far from me*." And many such characters at the present time act so inconsistently with their pretensions to piety, that by their general conduct they plainly show that they have not the fear of God before their eyes, and to whom the answer which Christ gave to those, who, although seeking to kill him, yet presumptuously and boastingly said to him "God is our Father," may very properly apply, viz., "If God were your father, ye would love me;" "ye are of your father the devil, and the lusts of your father ye will do." (John viii, 41 and 44.)

But the true believer in Christ, possessing the spirit of adoption, as is so beautifully expressed by the Apostle Paul (Gal. iv, 4, 7), whilst humbled under a sense of the depravity of his nature, and feeling unworthy of the least of God's mercies, draws nigh unto him with filial confidence and humble boldness, in full assurance of faith, rejoicing in the enjoyment of that liberty with which Christ makes his people *free from the condemnation and dominion of sin*; so that, through him, he can address the great and holy God by the endearing name of "*Father!*" and, in looking around upon the works of nature, he can, with the most pleasing emotions, truly say, "*My Father made them all*." And not only in respect to the wisdom, power, and benevolence of God, as is so conspicuously displayed in his works of creation and providence, but especially in the contemplation on the great and glorious plan of redemption, the Christian can say, with David, "My meditation of him shall be *sweet: I will delight in the Lord*."

By the expression, "*Who art in heaven*," we are reminded of the infinite contrast between our earthly and our heavenly Father, in order that we may be suitably humbled at all times, and especially when appearing before him in the attitude of prayer; by the consideration of his great condescension and distinguishing mercy in permitting us to look up to him with such confidence and familiarity; and, consequently, that we may increasingly manifest our gratitude to him by living to his glory, by cultivating those holy principles which, as the children of God, "born of his Spirit," we necessarily possess; and by thus growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, we become partakers of his holiness; and so far also we become comparatively "*perfect, even as our Father who is in heaven is perfect*." JOAO.

(To be continued.)

WALK WITH GOD IN YOUR CALLINGS.

Be upright in your way; admit nothing into your particular callings that is inconsistent with the principle of your general

calling, as you are Christians. So carry yourselves, every one of you, that all that deal with you may know you are a real Christian. Were there a great savour of grace and of the power of godliness in your shops; did you buy and sell in the fear of God, doing all things in faith, as to the Lord, as in his sight, conversing with others as in the fear of God—what a comely sight would this be! You would be "living epistles, seen and read of all men," 2 Cor. iii. 1, 2.

And such sermon-notes, gathered out of the lives of professors, may make deeper impressions than those that are gathered out of the mouths of preachers. Godliness exemplified in practice, shows itself more clearly in the thing, than it is possible for us to do in words. Words convey notions of things to our ears; but a holy life holds forth the things themselves to our eyes. Nothing is so like a man as himself. Godliness in practice is godliness itself, extant in the thing, in its own substance and nature; it is visible grace; it is the very matter and subject of our sermons, standing forth in the lives of professors.

I wish we had more of this divinity walking about the streets—more of these "living epistles, seen and read of all men." These are the books that will convince gainsayers, and provoke them to real holiness. You hear good sermons, and read good books; but doctrines without example edify little. You do not see and read that in the men of this generation that agrees with Gospel principles. The truth is, saints are not so visible, so legible as they should be; we can hardly spell out anything that savours of true Christianity. It would pose a discerning Christian to pick out grace from the lives of some professors; it is couched under such sinful mixtures, it is in such a worldly dress, that it does not look like itself. Hence it is that many real saints go for hypocrites in this world—are suspected by good men, and hated by bad men, upon this account. Let your light shine out more; away with the bushel that keeps in the light, and take the lantern of prudence that only keeps out the wind.—*Cole.*

CHRIST'S INTERCESSIONS UNITED WITH THOSE OF HIS PEOPLE.

From the Puritan Recorder.

Many enquire—"What is the use of asking God for that which he has already determined, whether to give or withhold?" This question resolves itself into this: For what reason does God say to his Son—"Ask of me, and I will give thee the heathen for thine inheritance?" Why need he ask for that which had been bought and determined in the eternal decrees and covenants, to be made over to the Son? Whether we can answer such a question or not,

we know that God, for reasons satisfactory to himself, has made this asking of his Son, or the intercessions of Christ, an indispensable link in the chain of causes that bring in redemption. The intercessor is as indispensable in God's plan of mercy, as is the atoning priest. After the whole train of provisions for redemption had been laid, it is the intercessions of Christ that put all in motion towards their proper result.

And what is true of Christ's intercessions is true, in their measure, of the intercessions of his people. For the ligaments which bind them and him into one body, consist, in part, of the indwelling of his Spirit, to make intercession in them. Christ makes intercession in heaven for us, and on earth in us. He seats himself in our hearts by his Spirit that dwelleth in us, and then he makes our hearts speak in our desires into the heart of the Father. When God says to the Son, "Ask, and I will give," he comprehends all the asking of Christ in his person and in his Spirit in believing hearts—all the asking on earth and in heaven, in which his intercessions consist. The term covers the whole flow of spiritual desires that pervade a ransomed world. It is the voice of redeemed humanity that asks, both in its head—the second Adam—and in its members. It is the breath of spiritual life, common to Christ and all that live in him.

It is useless, then, to interpose our criticisms here. He whose wisdom the tallest angel cannot fathom, had a good reason for appointing an intercessor for us and in us, and he will not depose that intercessor, nor dispute with the work of intercessions. He will conduct his own work according to his own perfect plans, and see to it that not a gift comes to one of our race without being drawn down with its golden chain, by which he has seen fit to bind earth and heaven together. It is this which attaches, such an efficacy to the prayer of men of like passions with us, when that prayer is inwrought by the Spirit of Christ interceding in us. It is this which makes a life of prayer so indispensable to spiritual thrift and usefulness. We must live and thrive, if we do it at all, in harmony with the laws of Divine life, and with the provisions of redemption.

Taking this view, which identifies our intercessions with those of Christ, we find the words of the Father virtually addressed to us—Ask, and I will give. And we see what it is that makes the prayer of the believer so efficacious. It is so in the first place, because it blends its strength with that of an eternal decree of Jehovah. God, in declaring that decree, says to his Son on the mediator's throne, and to all in mystical union with him: "Ask, and I will give." But you say: "What is the use? The thing is already decreed." True, but God's eternal decree has made this asking of his Son, and of his people, indispensable. He

declares that decree, when he says:—"Ask, and I will give." He has from eternity decreed, that he will give in answer to prayer, what he will not give without it. The decree has connected that word "ask" with every gift which will fall upon the world. There is, then, no antagonism between intercession and decrees. But Christian intercession takes unto itself the strength of an eternal decree of Jehovah.

And furthermore, the Christian's prayer takes its efficacy from its connection with the prayer of Christ. We plead in his pleadings, and the Father hears the voice of his Son in every acceptable prayer of the pardoned sinner. God sends forth the Spirit of his Son into our hearts, crying, Abba, Father. It is the very Spirit of God's Son that pleads in us, and all the love of the Father to the Son secures his listening ear to the voice of our supplication.

Once more: Our prayer, uttered in accordance with the economy of redemption, asks for the same gifts that are pledged to the Son in the everlasting covenant; it asks for what is already pledged by a word that never changes. Our prayer is also backed by the whole force of the Redeemer's work of expiation and obedience unto death. What we ask for, has been bought with the precious blood of Christ. And we ask in the name of one who has a resistless claim:

Great Advocate, Almighty Friend!
On him our humble hopes depend;
Our cause can never fail,
For Jesus pleads and must prevail.

GETTING MONEY FOR RELIGIOUS PURPOSES.

(From the Watchman and Reflector.)

That Christians possess the right to associate, plan, and execute, in secular matters, with reference to defrayment of expenses incurred in religious worship, none will question. All that they do should be done with reference to the glory of the rich grace of their Redeemer.

"To Him it hath been given to be the head over all things to the church;" and to them it is given "to use this world as not abusing it," with wise reference to the same God. In propagating gospel truth; in executing the commission which binds the church to "warn every man and teach every man, that she may present every man perfect in Christ Jesus," expenses are incurred; pecuniary matters thus blended with her successful operations must be managed; meeting-houses must be built; men who are called of God, who give themselves wholly to the ministry, must be provided for; and with feeble churches the question often arises, "How may we best succeed in furthering these objects?" The offerings of the cheerful giver having been received, there is quite an amount to be raised to make up

the existing deficiency. It is very common that the Ladies' Fair or the Tea Party is resorted to as the most effective means by which the purse-strings may be loosened and the amount obtained.

The object is accomplished, but how often to the sacrifice of more valuable ends. The most objectionable feature is the blending of this world's policy with the Gospel's simplicity and candour, in the promotion of an object which all will acknowledge is desirable. That course which sullies the beauty of the church, destroys the symmetry of her character, and throws into eclipse the design of her Founder, ought to be discountenanced; while that which has a tendency to exhibit her true position as the light of the world, will share the commendation of every genuine lover of Zion.

To make the church of God a reproach, and a by-word, by giving occasion for the enemies of the cross to say, that "churches are money-making concerns," is evidently wrong. To exhibit an interest in her temporal weal for its own sake, which far surpasses that manifested in the spirituality and holy devotion of her membership, is to place her in a false position. The combination of pastor and people in matters of worldly speculation, for purposes of gain; the transformation of the house of God literally into an house of merchandize; converting the pulpit into a mock post-office; making use of the contemptible grab-box; the sale of articles destitute of utility; of luxuries that debase rather than elevate; the disposition of useful articles upon principles at war with the laws of the land, of God and His gospel; and all done in behalf of the church, and by holy men and women who belong to a kingdom which is not "earthly, sensual, and devilish," but which is "righteousness and peace and joy in the Holy Ghost." To us it seems the presence of the Master with the whip of small cords is necessary in order to rectify such inconsistencies, not to say unhallowed practices.

If the necessity for money could possibly justify worldlings in a resort to such measures, the church of God should ever be exempted from participating in such unrighteous schemes. When the circumstances were such such that the Messiah was expected to resort to the ordinary methods of worldly kings and potentates to sustain his authority and power, and that expectation was expressed, His words in reply were—"My kingdom is not of this world." Had it been, no doubt the usual course of earthly princes would have been pursued. According to human view, never were the prospects of the Saviour's kingdom more dubious and dark. The church then was moneyless and friendless; and if our Lord, under such circumstances rejects this world's policy, should not his churches now, though feeble, be jealous of the dark and deceitful policies of this world in money-making in

order to relieve themselves from pecuniary embarrassments. If she is not, then the skirts of her robe will become confounded with her body; and her influence, instead of raising our thoughts from earth to heaven—from the creature to the Creator—is made subservient to the advancement of her mere secular interests.

The indirect influence of our holy religion is made its principal end. How often the zeal of the membership in the temporal interests of the church far surpasses in intensity that which is manifested in securing a nobler end; that which, reaching beyond time, takes hold on eternity. The glorious design for fitting men for heaven, is thrown into eclipse. The light becomes darkness—"how great is that darkness!"

But the question is asked, "How would you raise money? Money is needed! How obtain it?" Our answer is, adopt the simple plan recommended by the God of the cattle on a thousand hills, and of the gold and silver of earth. If it cannot be raised on this plan, we say it better not be raised.

There can be no question but that God hath established the medium of the heart through which this world's substance shall be conveyed into His treasury. Men would fain establish the medium of the head; would devise plans and execute them; would induce individuals to purchase articles at exorbitant prices, from motives aside from genuine regard to the objects which are to be promoted.

Money is raised, but how preferable is the plan which heaven has devised—that of exercising the benevolent feelings wherein the giver is benefitted beyond that of the receiver. "It is more blessed to give than to receive." God would have us "diligent in business," and as he prospers us "according to our several abilities," lay aside upon "the first day of the week," towards defraying the expenses incumbent in extending His kingdom among men.

The love of God in the heart keeps it open; but destitute of this, its avenues are closed; bowels of compassion are shut up. "How dwelleth the love of God in him?"

The business of this world should have less to do with the heart and more to do with the head; the business of religion should have less to do with the head and more to do with the heart.

Contributing as God doth prosper us, is a part of religion; visiting the widow and the fatherless, and keeping ourselves unspotted from the world, is declared to be pure religion; but what can this amalgamation of worldly wisdom with the gospel's simplicity be called, unless it be religion adulterated, Christianity modified, or modernized to suit the taste of the age.

The spirit of Christianity's modern improvements would seem to have made such rapid strides that soon we may expect the

announcement, "Behold light doth commune with darkness; Christ and Belial have perfect concord; righteousness and unrighteousness walk hand in hand."

"ACCEPTED IN THE BELOVED."

If we are accepted, then we are not outcasts, not rejected nor condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted into God's family; not merely absolved from guilt, and our sin pardoned, but we are restored to the divine favour. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying, he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live; and he lives that we may not die. He shed tears. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab, as the mark put on the forehead of the righteous by an angel having an ink-horn at his side, and as the blood of the lamb on the two side-posts and the upper doorpost of Israel in Egypt, so the blood of Christ only and alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just, and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society among angels and redeemed men in heaven. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible penalty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

Accepted in the Beloved.—We must be in him, as the branch is in the vine, as the arm is in the body, as the stone is in the building, as the man-slayer was in the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And all those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their

union with Christ, the nearer they are to each other. The author of this union is God himself. None can make a Christian but he that made the world." This union is vital. As the arm, severed from the body, withers and dies, so a saint, severed from Christ, would perish. We can have no solid peace, can bear no good fruit, can do nothing without him. Well did Luther say, "All the prayings, teachings and actings of men are, out of Christ, idolatry and sin in the sight of God." So Paul says, "I count all things but loss and dung, that I may be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

"Accepted in THE BELOVED."—"Beloved" is a title given to Christ more than a dozen times in half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the beloved?

He is the loved of God.—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, "I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Yea, God sent a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And Christ, in his last agony, says, "Thou lovedst me before the foundation of the world." Christ is the beloved of God.

He is also the beloved of angels.—"When he bringeth the first begotten into the world, he saith, And let all the angels of God worship him." True worship has real love in it. Angelic worship has fervent love in it. Christ is not the Redeemer of angels, but he is their head and Lord and as such they love him.

He is also the beloved of saints in glory.—They unceasingly cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They are perfected in love. They love him with all the heart.

He is loved of just men on earth.—"Whom, having not seen, ye love," says Peter. "We love him, because he first loved us," says John. This love of Christ's people is sincere, holy, strong, supreme. They love none more than him. To them "he is altogether lovely." They love to read of him, hear of him, think of him, and speak of him. They love his yoke, his word, his ministers, his Sabbaths, his worship. To them his name is as ointment poured forth. His will is their law; his reproach is their grief; his people are their companions; his success is their joy; his glory is their end. He is their beloved—their "well-beloved."

Oh! that all men loved him! He is worthy of it. Shall we not love—ought we not to love him whom the Father loves? If he can satisfy the Infinite Mind, he can satisfy our minds. If God is well pleased in him, ought not all men to be pleased in him? Our first great duty on earth is to love the Lord Jesus Christ in sincerity. We do not begin to live till we do that. Not to love him is rebellion, ingratitude, wickedness. He must have a bad heart who loves not the blessed Saviour. None can compare with him. You had better be out of house and home, out of money and credit, than out of Christ. You had better be out of existence than die out of Christ, for out of him "our God is a consuming fire."

Oh! that those who love him loved him more, and made him the Alpha and the Omega at all times, and in all places! Live, pray, do, suffer, hope, and walk as in Christ. Think more of your sins, and of Christ's grace; of your ill deserts, and of his merits; of your pride, and of his humility; of your weakness, and of his strength; of your guilt, and of his blood; of your wants, and of his fulness; of your wretchedness, and of his righteousness. Never grow weary of such a theme. No man's heart is so bad as his who has no desires for Christ. No man's heart is so good as his who loves Christ above all things. "He that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

If we are "accepted in the Beloved," we shall be saved. "If God be for us, who shall be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." "If, when we were enemies, we were reconciled by the death of his Son, much more, being reconciled, we shall be saved by his life." The strongest reasoning I ever saw was in the Bible; but even in that blessed volume I never found any stronger than this. It shuts us up to confidence and hope, unless we are given over to unbelief.

What glorious prospects believers have! "The Christian hath such a harvest of glory and happiness coming as will never be fully got in. It will be always reaping time in heaven." Every redeemed soul that has got safe to glory has been ready to say, as the queen of Sheba on visiting Solomon. "It was a true report that I heard in my own land. . . . Howbeit, I believed not the words, until I came and my eyes had seen it; and behold, the half was not told me."—*Christian Witness.*

GROWTH IN GRACE.

Regeneration is the beginning of a good work in the heart, but it is not a complete preparation for the kingdom of heaven. The young convert is required to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Paul, the Apostle, prayed for the Christians of Philippi, "that your love may abound yet more and more in knowledge and in all judgment, that ye may approve the things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." To the Colossians he writes—"For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work, and increasing in the knowledge of God."

One invariable evidence of true piety is the desire for higher degrees of knowledge and holiness. How repeatedly and earnestly does the Psalmist, in the 119th Psalm, express the desire of more thorough acquaintance with the Word of God. "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law: yea, I shall observe it with all my heart." "O how love I the law! it is my meditation all the day."

The desire of holiness is one of the most clearly-developed feelings of the pious heart. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." To be satisfied with our present attainments in piety is to be satisfied with sin; for "in many things we all offend." What are some of the evidences of our growth in grace?

1. Growth in grace will manifest itself by clearer views of Divine things. Depravity blinds the mind to moral purity. To the unregenerate, Jesus Christ is a root out of dry ground, having no beauty. In proportion to our growth in grace do we "behold the beauty of the Lord," and better understand spiritual truth.

2. Growth in grace will manifest itself by more humbling views of ourselves. Depravity makes men think of themselves more highly than they ought, and fills them with pride. Living grace gives them correct views of themselves, and leads them to say with Paul—"By the grace of God I am what I am." It induces them, in lowliness of mind, to esteem others better than themselves:

"The more thy glories strike mine eye,
The humbler I shall lie."

3. Growth in grace will manifest itself in increasing pleasure in private devotion and

public ordinances. "It is good for me to draw nigh to God." Sin draws from God; holiness attracts to him. The more we hear of true holiness, the greater pleasure we shall find in communion with God. "One day in thy courts is better than a thousand." When trifling excuses will detain us from the prayer-meeting and the house of God, there is sad evidence of backsliding.

4. Growth in grace will be attended with a growing interest in the cause of Christ. He who loves Christ, of course loves his kingdom, and desires to see it established in the world. And precisely in proportion to that love will be the self-denial he will be willing to make for its promotion. "Do good in thy good pleasure unto Zion; build up the walls of Jerusalem." "Lord, what wilt thou have me to do?"

5. Growth in grace will show itself in increasing meekness. Depravity begets resentment and revenge. Grace enables us to return good for evil, blessing for cursing—to pray with the martyr Stephen—"Lord, lay not this sin to their charge." Meekness is a lovely grace, most unlike depraved human nature.

6. Growth in grace is attended with increasing cheerfulness. "We walk by faith;" and in proportion to the strength of faith is the assurance that "all things work together for good to them that love God!" "Rejoice evermore."—*1b.*

HUMAN INSUFFICIENCY.

"And such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—2 Cor. iii. 4, 5.

The situation of those who preach the Gospel now resembles, in many respects, the state of the first propagators of Christianity. Compare them with cultivators of the earth: they went forth into an immense wilderness, with scarcely a piece of productive ground. And could so few in number level the trees of the forest, clear away the numerous and entangling briars, and render the desert a garden? Philosophy might have said, No, it can never be: the means are disproportionate to the end. But, after all, it was so. These ambassadors of Christ went forth, endowed by his Spirit; and the consequence was, the forests were levelled, the waste places of the earth were cultivated. "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," Isa. lv. 13.

Compare them with soldiers. What were these feeble men to do in battle with the sons of Anak? these striplings, with a sling and a stone, (as men would judge,) against the numerous Goliaths that bid defiance to the armies of the living God? Why, it was with them as it was with David. They vanquished the enemies of the

Lord: but they did more than he—they shed not one drop of blood; they conquered, and they spared. Their victories were by deliverance from captivity, and the enjoyment of new spiritual and eternal life. They rejoiced in these things; they had confidence in God with respect to them; but they were entirely humble, though full of joy. Look at the context. Perhaps it may be profitable to take it from the fourteenth verse of the preceding chapter. Let us consider,

I. The trust of these holy men; and,

II. Their humility.

I. The trust of these holy men, ver. 4.—Let us notice,

1. The ground of their confidence.—And as to the ground of their trust or confidence, it appears to me in general to have been this, that the Corinthian and Achaian Christians were their letter of recommendation; that they were the epistle of Christ, ministered by themselves, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." And this was a confidence of high import. I think it implied that they were sent of God, that Christ used them as his ministers, and that they had a high and glorious appointment given them in the communication of spiritual good to their hearers. Happy those ministers who can consistently rejoice in such honours and privileges!

2. They had their confidence through Christ.—He was the foundation of their own hope, as well as of that of their converts. From him they received their ministry; he qualified and endowed them by the gifts and graces of the Spirit he bestowed upon them. Those whom they were the instruments of converting, were his converts: they were the epistles of Christ. All the success the first Christian teachers had, or expected to have, was through Jesus Christ their Lord. To him they directed the attention of their hearers, and they rejoiced when they were established in him. The subject of all their practical addresses, therefore, was, "As ye have received Christ Jesus the Lord, so continue to walk in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

3. Such trust had they through Christ with God, or towards God.—Their thoughts ascended through Christ to God, and they had confidence in him. They conversed with him, and acted as in his presence. As we read, they were "not as many which corrupt the word of God," but as of sincerity, but as of God, in the sight of God speak we in Christ." The blessed confidence they had, terminating in and resting upon God, must have been the support and solace of their minds. Knowing that God was their friend, and that from him they

received all their success, they might well say, "If God be for us, who can be against us?" and again, "If God be for us, who shall object to our ministry?"

II. Their humility, ver. 5: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The Apostle often contrasted the greatness of his gifts with his own unworthiness. Now, if there ever was an individual to be found that one would have selected for the exhibition of what human power could achieve, the Apostle Paul appears to have been that man. He was a man of great talent, great erudition, great love, great disinterestedness, great self-denial, unwearied labour, and wondrous grace; yet we find him continually attributing all his success to a supernatural, Divine source. Compare 1 Cor. xv. 8—10; 2 Cor. xii. 11; Eph. iii. 7, 8.

Here the Apostle disclaims, for himself and brethren, sufficiency of themselves, and ascribes their sufficiency to be of God.

1. He disclaims sufficiency of themselves to think or to reckon upon anything as of themselves.—It was not their unassisted reason, or learning, or art, or eloquence that produced these blessed effects of their ministry. They did not reckon upon their original goodness, or mention any claim for such success. They knew that as sinners they were condemned; that as men they were wholly insufficient; and that all their prosperity and success were from God, who had fitted them for their work.

2. Their sufficiency was of God.—He, in his favour, had distinguished them; he, by his Spirit, had qualified them; he, by the same Spirit, gave them success. On him they continually waited; him they blessed for what was done; and to him they looked for what yet was to be done. They "had nothing which they have not received." "The treasure was put into these earthen vessels, that the excellency of the power might be of God, and not of men."—*Christian Witness.*

AFFLICTIONS are designed to promote our happiness hereafter. "They yield the peaceable fruits of righteousness to those that are exercised thereby." They are like the physician's prescription—bitter indeed to the taste, but healthful to the system. "They work for us a far more exceeding and eternal weight of glory." They are not worthy, indeed, to be compared with it. Who are they that stand before the throne? "They that have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." We may not be able to see their influence in promoting our eternal interests; but, by-and-by, when the cloud shall break away, we shall see clearly their design and tendency. In these

reasons of sorrow and bereavement we need a clear, firm, elastic, available faith in immortality, in the eternity of our affections, and in the deathless union of those whom death has parted.

The Christian Observer.

TORONTO, JUNE, 1851.

UNFULFILLED PROPHECY.—We give in another column an article on this important subject. It is introductory to a series of articles, which we are happy to say will appear from time to time, from the same gifted pen. The writer is no creature of unregulated impulse, but is calm and reflective. He brings to his task a cultivated mind, a clear head, and a warm heart. He has our thanks for his valued assistance.

"THE FELLOWSHIP."—We have received from Detroit a pamphlet of sixteen pages bearing the above title. It is from the pen of our esteemed brother Inglis, and is the substance of an address to the Tabernacle Baptist Church, Detroit, on the scriptural rule of maintaining the revenue of the Church. A lack of space prevents us from giving his argument in our present number. We shall attend to it in our next.

☞ We call attention to our notices on the last page.

☞ The Editor of the *Observer* has gone to the west for a few weeks to recruit his health.

CLERGY RESERVES.

The Clergy Reserve question is once more prominently before the public, and if the Province does not again pass through the throes of a fierce agitation on the subject, it will not be the fault of those canting gentry who have hitherto been the heirs and participants of the spoils. The Episcopalian sect have organized themselves for the conflict; and they construe a sentence found in Lord Elgin's recent despatch to Earl Gray, on the subject of the Reserves as an invitation to them to agitate the country with all their might. They have formed an association which they call "The Church Union," the glorious object of which is to look after the loaves and fishes. The Union made its *debut* a few weeks ago in our city hall, when, in good set speeches, the unholy clamour raised by the people of the Province, against paying the salaries of the regular succession priesthood out of the public purse, was rebuked with much spirit and earnestness. We know not what some of the speakers, on the occasion referred to, think of their effusions, now that the stimulus of a public assembly has passed away, and they are left to review their sentiments, amid the sober realities of

every-day life. We opine that every man of spirit amongst them, must be thoroughly ashamed of the beggarly attitude. How any sane man in the full exercise of his sober senses can bring himself to believe that State endowments are "essential to the maintenance of religion and the diffusion of Christian knowledge;" and that the voluntary principle "tends to the suppression of all religion and the encouragement of infidelity" is simply mysterious. The members of the Church Union appear to be as ignorant of the theory of voluntarism, as they are of its practical results, and it seems impossible to enlighten them. Men, who can overlook the fact that our Lord and his apostles were not even left by the State to establish quietly the Christian system, and to scatter abroad religious knowledge; but opposed, persecuted and slain by the combined fury of Church and State,—Men, who can overlook the manner in which the apostolic churches were required to originate funds for sustaining the gospel at home and abroad,—Men, who can blind their eyes to these exhibitions of primitive voluntarism, and denounce the principle which sent the tidings of salvation with such marvellous rapidity over the nations of the east, as tending to the "suppression of all religion,"—Men who cannot be brought to notice the numerous missions, the missionaries, and churches with their thousands of happy converts, connected with purely voluntary effort,—Men of this stamp are not to be reasoned with. Statistics, facts, history, profane and sacred, have no more effect upon them, than logic would have upon the inmates of our lunatic asylum. They are incurable! With all the wealth, as they inform us, and intelligence of the Province clustering around them, and with the *undulterated* system of truth which heaven has given for the recovery of man from sin in their hands; still they declare themselves unequal to the work of coping with a clique of "poor, fanatical, unreasoning, sectarians," if bereft of state pay! How are the mighty fallen!

We are glad that the speeches delivered at the meeting referred to, have been extensively circulated in the Province. They are excellent anti-Clergy-Reserve documents. Their boastings, and their whinings; their imperiousness on the one hand, and humiliating disclosures of their weakness on the other, will serve still further to open the eyes of the people of the Province to the real character and status of that body, which on this free soil aims at ascendancy, and demands as a *right* public support. Their manner of reasoning from history, too, together with their mode of swelling their numbers, on paper, cannot fail to arouse an emotion of indignation, or of pity in the breast of every lover of truth and righteousness. Such clerical ledger-dreams is well understood, now-a-days, in this Province. Here it is known to be false

coin, and never can become current. But it is intended for the English market; and it is thought by some that it will do mischief there; hence, we are asked, why we do not without delay advocate the getting-up of petitions to the Imperial Parliament, praying that body to give to our own Legislature the power to settle the question at once. We reply because we are utterly opposed to sending such petitions to the home Government, and for the following reasons:—

1. While eminent lawyers inform us that our Parliament is fettered by an Imperial act, (the act of 1840,) and cannot move, hand nor foot until Britain sees fit to relieve them; three Colonial Secretaries, Lord Glenelg, Sir George Gray, and Lord John Russell gave their respective opinions in advance of the passage of said Act, that imperial interference on this question would be unconstitutional, or contrary to the provisions of the Union Act. This opinion was sustained by the law officers of the Crown. Now, unless responsible government be a farce, the Canadian Parliament ought to settle this question, leaving the Imperial Parliament to deal with its own unconstitutional Acts agreeably to its own liking.

2. High Church and prelatical tactics, together with the oft expressed sentiments of the Canadian people with reference to the disposal of the Reserves, are matters as well understood in London as they are in Toronto, hence more petitioning would be worse than useless.

3. We see not how a Baptist could sign a petition, praying the Home Government to grant to the Provincial Parliament the privilege or the power of saddling the country with a State-paid priesthood during our day and generation. It would in our judgment be an abandonment of long and conscientiously-cherished principle. We are frequently told that "half a loaf is better than no bread." This may all be true, but it forms no apology for our endorsing the claims and tacitly affirming the assumed right of overreaching sects to the other half of the loaf. We cannot co-operate with men in a work of injustice.

For these reasons, and we have by no means exhausted our reasons, we are opposed to petitioning England on such a subject. But let us memorialize our own Legislature. The chief evil which we have to dread, is the "equitable division," as it is called, of the spoils amongst the various Protestant sects. This scheme will unquestionably be urged in defiance of the feelings and sentiments of the country, and this scheme we must resist by all lawful means. We trust that the associations and churches of our denomination, whether they belong to the Union or no, will all send delegates to the Drummondville meeting, prepared to give their undivided sanction to a memorial to be presented to the Legislature which

will then be in session. We must let our principles be distinctly understood. And rest assured we are too numerous a body, too strong (in those most telling of all circumstances, to a politician) at the polls, to have our voice, uttered in a calm, firm, and dignified manner, totally disregarded.

THE ADOPTION OF SONS.

Not only amongst those who are confessedly aliens, but amongst multitudes who have a name to live, very inadequate views of the extent of God's gracious design in the gospel are prevalent. Judging by common modes of expression on the subject, salvation is regarded as little more than a deliverance from wrath, which is all that is understood by the forgiveness of sins. There may accompany this, certain vague expectations of future happiness; they know not where or of what kind; but that upon which the mind is chiefly fixed, is the removal of the sentence of death. Now, surely this is a meagre view of Christian privilege, and a dishonouring view of the purpose of grace; and it is little wonder if such a faith exercises little influence upon heart and life. Divine love contemplates much more than a deliverance from danger and degradation, and an introduction of the sinner into a state of security in which he may peacefully prosecute the journey of life, till his disembodied spirit reaches a state of dim and mysterious transport. The gospel does indeed hold out to us the removal of the curse, and deliverance from wrath; but it is merely the preliminary step, as the bestowment of a great blessedness implies the removal of existing evil. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; but this is only as a means towards an end: the end is "that we might receive the adoption of sons."

It is thus the design of God is uniformly presented:—"Behold what manner of love the Father hath bestowed upon us, that we might be called sons of God." God has "predestinated us to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will." Nor can we consider such expressions as mere figures, and such as earthly potentates use, when in the spirit of exaggerated courtesy, they style their subjects, children. A fair consideration of the whole subject would rather leave you with the conviction, that the terms, "father," and "child," but feebly express the great reality of the relation that is established between God and believers. Two considerations that lie on the very surface of the subject will sufficiently establish the unspeakable dearness and importance of that relation.

I. *The vast expenditure by which it is secured to us.* Human folly often makes a great outlay of means upon objects that are

trifling or worthless. The toil of years; the treasures of empires; the lives of countless armies; the efforts of genius; the happiness of nations; nay, the inestimable worth of souls, are thrown away upon a sounding name, a splendid nothing. But, with the Divine wisdom there must always be a strict proportion between the importance of the end and the value of the means employed to reach it. Now, look at the love bestowed upon us, and thence infer the greatness of God's purpose in redemption; see that love going out from everlasting, pressing on from the counsels of eternity through all providences and revelations in time; bearing down all opposition; sweeping away every obstacle; staggered by no difficulty; stopping at no sacrifice, till in the fulness of time, God sent forth his Son, made of a woman, made under the law. And when we see that He sent his well-beloved, so humbled, to bear the curse; that he did not spare him, but gave him up to the death for us all, it must leave us with the conviction that the Father's love is no mere figure of speech, and the Son's place, no mere empty name.

II: *The connection in which that relation is enjoyed.* Had the design of redemption been, to bring us into the fellowship of angels, the distinction would have appeared inestimably precious, and the relationship unspeakably dear. But how far short this comes of the reality we may judge, if we can estimate the distance between a servant in the house, and the son over his own house. It is as one with Christ, that believers hold their relation to God. Christ delights to own the relation as common to him and them. After the last stage of his humiliation was past, and he was acknowledged to be the Son of God with power, he sent this message by Mary to his disciples, "Go to my brethren, and say to them, I ascend unto my Father and your Father, unto my God and your God." In another place it is stated, "For both he that sanctifieth and they that are sanctified are all of one."—that is to say, of one Father,—"for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my brethren." We may learn here, how far the purpose of Divine grace extends, not simply to undo the effects of the fall, and bring man back to the dignity, which would have been proper to his original nature; but as the grounds of our acceptance infinitely exceeds all creature righteousness; as we hold our place by, and with, and in Christ, then must believers be the Sons of God in a sense that cannot be affirmed of any other of his creatures.

This distinction is not a mere prospective grace, but a present and actual attainment of believers. The manifestation of Sons of God is prospective. We wait for it; it doth not yet appear what we shall be; but the relationship itself is not held in abeyance.

"To as many as received him, to them gave he power to become sons of God." And it is expressly declared "now are we the sons of God." "Ye are all the sons of God, by faith in Christ Jesus." God acknowledges the relationship,— "now ye are my sons and my daughters, saith the Lord Almighty." The acknowledgment, however, for the present is private,— "The Spirit witnesseth with our spirits, that we are children of God." The testimony is unheard amid the din and confusion of this Babel world, but the day is coming when the acknowledgment will be so loud, that the universe shall hear; the manifestation so clear, that the universe will wonder at its glory. "For we know that when he shall appear, we shall be like him, for we shall see Him as he is." As we have borne the image of the earthly, we shall also bear the image of the heavenly. What reversals will there be on that day of harsh and censorious judgments! Take heed how ye judge, lest ye condemn those who shall then be approved. Especially what reversals will there be on that day of the world's decisions! Those who have been scorned and hated, will be led forward to be crowned as kings; those who have been caressed and honoured, will be covered with shame and everlasting contempt. It behoves every man to settle the question, "am I a child of God." There need be nothing doubtful about it; the change from our natural state as children of wrath, must be too marked to leave it an obscure question. Have you received the spirit of adoption, whereby we cry Abba, Father?

HUMAN STANDARDS.

We have been asked by a correspondent to give our views on the propriety of employing human standards in the churches, as tests of fellowship. This is not a heavy task. It must be obvious to every intelligent mind, at a single glance, that a book which lays down the rule and measure of our duty to God, must be absolutely perfect. Now, to enter a church under the solemn promise that we will abide by the doctrines taught, or the duties enjoined in some human compilation, is to affirm our confidence in the infallibility of human teaching; for no man with the fear of God before his eyes, or the love of Christ in his heart, would dare to promise, that in attending to those duties which grow out of his relations to God and to man, he would be governed by an *imperfect* rule. To try and discipline members, to test their orthodoxy, or to detect their heterodoxy, by human standards, is also to affirm the infallibility of such productions; for no church would venture to admonish or exclude a member by a *defective* rule. The very assumption of infallibility, then, which must ever form a necessary antecedent to the adoption of any uninspired system, given or received as a test of ortho-

doxy or a bond of union, is sufficient of itself to send to the shades every human creed on the face of the earth.

A creed must either contain *the whole* Bible (which is the word of God), *less than* the Bible, or *more than* the Bible. If it contains the whole Bible, then, without controversy, it is an infallible standard, for it boasts of an infallible Author. If it contains *less than* the word of God, then, although it may be pure, as far as it goes, it is defective—it lacks a part of that truth which was given by inspiration, that the man of God might be thoroughly furnished to every good work. Men may classify the truths of God's word, and speak of essentials and non-essentials, fundamentals and circumstantial, and may thus, from the Book of God, *select* materials for a creed; and arraying the truth selected in the habiliments of worldly wisdom, they may say, "Behold our standards!" But however much truth such creeds may embrace, they fall far short of the rich, the full, the sublime creed which Jehovah has, in the freeness of his love, given to man, for doctrine, for reproof, for correction, for instruction in righteousness. If a creed contains *more than* the Bible, it contains heresy. The balance may belong to Rome, or Geneva, or Westminster, or Oxford; but it belongs not to the authentic standard which Christ has given to his people. To swear allegiance to such a creed, is promising to err. It is to insult the Holy Spirit, and to magnify human wisdom, if not human folly. God has given to us a perfect creed. It is neither too long nor too short. It contains neither too much nor too little instruction, but is *absolutely perfect*. To take from, or to add to the Divine standard is to incur the most fearful responsibility. To assume that human wisdom can devise a better test of orthodoxy, or furnish a better bond of union than the Bible, is to impugn the wisdom of God. To constitute a human production, however excellent it may be in the main, the source and the centre of ultimate appeal in a church of Christ, is to a certain extent, to reject the counsel of God, and to place a system, in which the commingling elements of truth and error form one grand whole, above the infallible documents given for our guidance by the Holy Spirit.

But, it is said, the Bible alone is not a sufficient bond of union, inasmuch as you cannot tell what a man believes, who simply says that he believes the whole Bible. This is, in part, true. And it is equally true, that you cannot tell what a man believes, who simply says that he believes the whole creed. He may be High-church or Low-church in his sentiments, Old-school or New-school, Arminian or Calvinistic: his belief may be a lighter, or darker, or a medium shade of the belief of some of these schools; hence his professed adherence to a given creed, throws little light upon his real faith. Now, what is the practical re-

medy for this? The answer is at hand. In all pure communities of God's people, candidates for church-membership, or for any church office, must undergo a careful personal examination; and they are received or rejected according as they are deemed sound or unsound by the examining body. Nor will their declaration that they believe the whole creed gain for them admission into the church, unless it be found that they and their catechisers understand its teachings, at least, generally alike. Now, is it not quite as easy for a church to agree in their understanding of the Book of God, as it is for them to agree in their understanding of a human production? If they can satisfactorily explain to each other in what light they regard the doctrines taught and duties enjoined in the creed, can they not with equal satisfaction to each other develop their views of the doctrines taught and duties enjoined in the Bible? And can it be, that men are more liable to err in harmonizing on the simple truth of God, than they are in harmonizing on a system arranged by the hand of humanity? Who can cordially believe this?

We care not how many commentaries good men write—how many books they publish as exponents of their religious sentiments, but we pray that the time may soon arrive, when the *Bible, and the Bible alone*, will form the Constitution and Creed of every church of Christ on earth.

Canadian.

OPENING OF PARLIAMENT.

THE GOVERNOR-GENERAL'S SPEECH.

His Excellency the Governor-General opened the fourth session of the present Provincial Parliament, on Tuesday the 20th ult. His Excellency arrived at the Parliament House at about half-past three o'clock, P. M., where he was greeted with many a loud and hearty cheer from the citizens who had assembled in considerable numbers to witness the ceremony. The doors of the hall of the Legislative Council being thrown open for the admission of the public, a furious rush was made into the building, and a scene of uproar and confusion ensued, which, to our view, presented a scene in ludicrous contrast with the regal pomp and ceremonious parade that characterised other parts of the proceedings. So soon as the "tumult had dwindled to a calm," and a moderate degree of quiet had been restored, his Excellency read from the throne the speech we give below.

We are inclined to regard this production as a masterpiece in its way; for never did regal or viceregal speech so nearly fulfil the condition which is held to include the highest form of excellence, of which documents of this class are susceptible, viz., that they be couched in so vague and indeterminate a diction, as that they may be made to mean any thing or nothing as may suit the convenience or caprice of the executive. With the exception of a

clause relating to the extension of the Parliamentary Representation, it does not contain a single explicit intimation of the measures which the Government intend to introduce affecting this section of the Province. We confess, however, that we have our suspicions that the following passage is designed to foreshadow a conservative policy with respect to a certain ecclesiastical nuisance, against which the people of Upper Canada, with remarkable unanimity, have uttered a voice of unequivocal and emphatic condemnation. We refer to the endowment of religious sects out of the funds of the state. His Excellency says:—

"The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions, and I am confident that you will earnestly endeavour, in humble reliance on the Divine blessing, to promote in this spirit their best interests."

What institutions are these which His Excellency or his government is desirous should receive the fostering care of Parliament? or what are those traditions whose influence on the public mind is likely to be jeopardized by some adverse act of the legislature? Why, doubtless, the institutions in question, are some three or four corporations, misnamed *churches*, of opposing interests and pretensions and animated by no common sentiment, but an inordinate craving after the public funds. And the "traditions" have reference to the "rights," the "vested rights" it may be, of hiring priests, "whose gospel is their maw," to live and fatten on public plunder. Now, from such institutions and such traditions, the people of Canada are determined that the government shall stand aloof; and we trust that, as well for the sake of their honour as their safety, the latter will not oppose themselves to the popular will. We have no apprehension whatever that the legislature can be induced to recede from the position which it took on this question last session. The sentence of death stands recorded against the "Beast," and both the people and the parliament will sternly insist on its execution.

SPEECH:

Honourable Gentlemen of the Legislative Council: Gentlemen of the Legislative Assembly:

In again meeting you for the discharge of our Legislative duties, it affords me much satisfaction to congratulate you on the general prosperity of the Province.

The crop of last year was abundant: the revenue from Customs, and the traffic on the Provincial Canals, are steadily increasing; and the securities of the Province command a high price.

The effect of recent changes in the Imperial Navigation Law is also beginning to be felt in the more frequent resort of Foreign Shipping to our Seaports. It is alleged, however, by persons connected with the Shipping Interest, that certain provisions of the Immigration Act are unfavourable to the extension of a valuable branch of our Import Trade. The subject is an important one, and I recommend it to your consideration.

Under these favourable circumstances, the further improvement of the means of internal communication has recently engaged a large share of public attention. In many parts of Western Canada, capital has been applied extensively and with much advantage by persons interested in the several localities and by others to the construction of good country roads; and measures have been taken in both sections of the Province with the view of pressing forward important lines of Railway.

Parliament has already given a proof of its disposition to afford to undertakings of this description, which are calculated to be beneficial to the Province, such aids can be properly given to them, without impairing the Provincial Credit, or encouraging improvident speculation. I feel confident that in any further legislation which you may see fit to adopt on this subject you will adhere to the principles of this judicious Policy.

A considerable increase in correspondence has, I am happy to inform you, taken place since the new Postage Law came into operation. This fact, which furnishes conclusive proof of the advantage accruing to the community from the measure, warrants moreover the expectation that the receipts of the Department will before long recover from the depression consequent on the adoption of greatly reduced rates of postage.

Under the operation of the measures which have been recently adopted by the Legislature of the several North American Provinces, the intercolonial Trade is assuming proportions of increasing magnitude and promises to become a considerable branch of our Industry. I shall lay before you a Despatch in which Her Majesty's Principal Secretary of State for the Colonies submits for consideration a proposal for the construction of a Railway between Halifax and Quebec or Montreal, which has an important bearing on this subject.

The dispute respecting Boundary, which has been so long pending between Canada and New Brunswick, has been productive of much inconvenience to both Provinces, and of no small hardship to those who are interested in the Territory which is the subject of conflicting claims. In accordance with a suggestion made by the Secretary of State, I requested the Lieutenant-Governor of New Brunswick to meet me here last autumn, with the view of arranging the details of a scheme of arbitration for the settlement of this question. The report of the arbitrators, who were appointed in pursuance of the agreement entered into at that time by the Governments of the two Provinces, will, I have reason to believe, be presented at an early period.

With the concurrence of the Executive of this Province, permission has been granted by Her Majesty's Imperial Government to the Government of the United States to erect a Light House on the Horse Shoe Reef in the Niagara River at the outlet of Lake Erie which is likely to prove highly advantageous to the Shipping that frequents those waters.

It is yet too early to speak with confidence of the results of the great Exhibition which is now being held in London. From the reports which have reached me, however, I have reason to hope that Canadian produce and industry will be found to have been not unworthily represented on this interesting occasion. Much credit is due to those who have exerted themselves for the promotion of this object.

Gentlemen of the Legislative Assembly.

I have received a communication from Her Majesty's Principal Secretary of State for the Colonies, which I shall lay before you, intimating that Her Majesty has been pleased to receive very graciously the Address on the subject of the Clergy Reserves, which you entrusted to me for transmission last Session—and stating the views of Her Majesty's Imperial Government on the subject of that Address.

I shall direct the accounts of Revenue and Expenditure and the Estimates for the year, to be laid before you, and I rely on your making the necessary provision for the exigencies of the Public Service, and the maintenance of the Provincial Credit.

Honorable Gentlemen, and Gentlemen,

A measure will be submitted to you for effecting a reduction in certain charges provided for by the Civil List Act of 1846, and I shall lay before you the correspondence which has passed between this Government and the Secretary of State on the subject.

I again recommend to your consideration the important subject of an increase in the Parliamentary Representation of the Province.

The expediency of amending the School and Municipal Laws of Eastern Canada in some of their details, with the view of securing in a more ample manner for that section of the Province the benefits which these enactments are designed to confer, will probably engage your attention.

As the Province advances, in wealth and population, and the authority of the local Parliament is extended and confirmed, the responsibilities which attach to Members of this Legislature become necessarily more onerous. The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions, and I am confident that you will earnestly endeavour, in humble reliance on the Divine blessing, to promote in this spirit their best interests.

Review.

MESHULLAM! or, TIDINGS FROM JERUSALEM.

From the Journal of a Believer, recently returned from the Holy Land. PHILADELPHIA, published by the Author. 1831.*

From Jerusalem, westward to the pillars of Hercules—northward to the Frozen ocean—and on this Continent wherever the white man has lifted axe or spade, you cannot find the people who do not turn towards that Zion, the joy of the whole earth, with feelings of interest; to which all that is poetical in their constitutions lends romance, and all that is religious in their natures gives intensity. It would not suit the limits or design of the *Observer*, to analyze the feelings which swelled the impassioned enthusiasm of the Crusades, and which linger unquenched even amongst the tamest and lowest forms of corrupt Christianity, both eastern and western. The holier romance of pure Christian affection, which, without superstition, delights to hang around the footprints of patriarch and prophets—the heroes and heroines of sacred story—to gaze with mysterious awe on those spots where heaven came down and touched the earth; and with melting tenderness, to haunt the hallowed ruins of Bethlehem and Bethany—lose itself in deep musings around Gethsemane and Calvary,—and from the mount of Olives, trace a pathway of light up to Heaven's gate—will find a readier sympathy with those whom we address.

Wherever the belief in the return of Him, who ascended from Mount Olivet, and the expectation of the day when He, as king, shall establish His throne, and His saints shall reign with Him on the earth, have been received, there has uniformly followed a peculiar interest in Judea and the Jews. We do not inquire into the reason: we simply state the fact, and point, as important illustrations of it, to the missions and commissions, the tours and researches, which, of late years, have enlisted the purest devotion, the holiest sympathies of Christendom.

Many of our readers will think it going too far, but we can cite an abundance of facts to substan-

* The copy of the work before us was procured at the office of the *Advent Harbinger*, Rochester, N.-Y. Price 25 cents.

tiate the assertion, that in our day, it is an invincible symptom of the revival of true religion amongst any people, that they begin to manifest a solicitude about the dispersed of Israel, and a love, even for the stones and rubbish of Jerusalem. It has been so in Germany, wherever the spiritual has forced its way up through the rank undergrowth of rationalism. It was so in Scotland, when the spirit of the Free Church awoke, amid the death-like slumbers of moderatism. It has been so in England, wherever the lofty devotion of the Evangelicals have risen above the gross and grovelling formality of an establishment as insolent as it is corrupt. And it has been so, though but to a limited extent, in the United States, wherever the love of Christ has risen superior to the love of sect, and the glory of God has taken precedent of the interests of a denomination, and the pride of the Republic.

We do not forget that this lively interest in the Jews and their land, is always immediately connected with some scheme of the interpretation of prophecy, which looks with confidence towards the grafting in again of the natural branches into the good olive tree. But, it is worthy of remark, that a very wide-spread expectation on this subject exists, not only amongst the students of God's word, but in quarters where we might expect to find the least sympathy with their holy enthusiasm. The Jews themselves have certain vague, but yet earnest expectations, that the set time to favour Zion is at hand. All over the east, there seems to be a consciousness that great events are maturing, of which the Holy Land is to be the theatre or the object. The Greek Church, on the one hand supported by the Czar, and the Roman Catholic Church on the other, operating through the Catholic powers of Europe, are contending with embittered zeal for the possession of the Holy Sepulchre and other sacred localities. The purpose of the Crusades is to be revived, but it is to be pursued in the way of diplomacy, and not by war.

Few of our readers, probably are aware of the extent to which the interests and anticipations of Christians above mentioned, have resulted in practical endeavours for the conversion of the Jews, and the amelioration of their condition; for our religious, or as they should rather be called, our sectarian journals, strangely slight the missions and philanthropic labours of many devoted men in this most interesting field. We, therefore, embrace the more gladly an opportunity of directing attention to the unpretending little volume, the title of which stands at the head of these remarks. It is the production of a Christian lady, who, without any sickly sentiment, has lived through, and written out a brief chapter of true romance, and who has found out and brought to light a true Christian hero, who is fighting a great battle, and doing a great work in the cause of Jewish regeneration. Some of our readers would, doubtless, set down her character as fanatical, and her errand as Quixotic. But, in our opinion, the lady who could unostentatiously prosecute such an undertaking—who went to Jerusalem, and discovered Meshullam, and appreciated his character, and who so well pleads his cause, has the instincts of a heroic nature, and the heart of a Christian.

Mrs. Minor, for such, we believe, is the lady's name, was led along, step by step, to embrace the views known as "Millenarian." An indirect result of her study of the Scriptures which point to the glory of Mount Zion in the latter days, was the enkindling of a strong desire to visit Jerusalem. She had in view, also, a benevolent design—to promote the well-being of the Jews in their own land. With very limited means, and prepared for a thousand sacrifices, she embarked at Philadelphia, for Marseilles, in May, 1849.

The little volume chiefly consists of extracts from a Journal of her voyage and subsequent Travels through Palestine. These extracts give a life-like view of the realities through which she passed. There is no affectation in her narrative of adventures, and no labored effort in descriptions of scenes and characters. You cannot detect the least intention of making a book, and that is saying much for the private Journal of a modern traveller. Fine writing does not atone for the impression which the common rattle of such journals never fail to convey, that the traveller is seeing and hearing, reflecting and feeling, with the day of publication in view. In such circumstances it is no more a *real* Journal they produce, than the state and strut of actors on the stage is *real* life.

How naturally and unaffectedly Mrs. Minor writes, the following quotation from her description of the approach to Jerusalem, will shew; it is the point at which there was the greatest temptation to get up a scene, and indeed we could very well have borne a little more enthusiasm there.

"After slowly gaining one summit after another, we suddenly found ourselves on an extended table-like elevation, very rocky, but interspersed with olive trees. In the distance, towards the east, rose Mount Olivet; and facing it, on the west side, declined towards its base, the high grey walls and domes of JERUSALEM. Our caravan paused in silence, and then a murmur rose, *Jerusalem! Jerusalem!* I had read so much of the sterility of its neighbourhood, and its appearance of desolation, that my first feelings were those of happy surprise, to see thrifty olive trees, pomegranates and figs in its vicinity. On the north, the foliage at this dry season of the year, is deep green and dense, and makes a beautiful contrast with the walls which emerge beyond. The singular and unearthly beauty of its rock-sentinelled situation for a moment surpassed my early and sacred recollections of scriptural delineations, while its formidable ancient walls and towers, its lofty monuments and domes, give it an air of peculiar solemnity and grandeur. Several Turkish soldiers with polished weapons bowed a silent welcome as we entered the Jaffa gate. The streets are narrow, and paved with uneven stones which are glossy, by long use. During our ride I felt much concern, how we should obtain comfortable accommodations with our moderate means, as Mr. M. informed us that the charges were very high at the only English Hotel in the City. We however concluded to put up with our American friends during their short stay, in which time we hoped to make a more favorable arrangement."

The above is not by any means a favourable specimen of Mrs. Minor's descriptions; we quote it chiefly with a view of introducing Meshullam, the Hotel keeper, to whose character and efforts we mean to devote the little space that remains to us. But before proceeding in this design, we pause to make a brief extract for the benefit of certain Canadian critics and controversialists, who in their zeal for baby sprinkling have persuaded themselves

that the Jordan is such a miserable, whimpering rivulet, that its amplest pool would not suffice for the immersion of a man; the statements of scripture to the contrary notwithstanding.

With a little party of friends and Arab guides, our traveller left Jerusalem, crossed the valley of Kidron by Gethsemane, and passed over the southern extremity of Olivet by a rocky path to Bethany. Treading one ravine after another towards sunset "between distant peaks of ash-like barrenness, we saw," she says "the wide vale of the Jordan. About an hour after sunset the party arrived at Jericho where they halted for the night."

"As the moon ascended the light became so brilliant that our umbrellas were a great relief. Half reclining in our dusty riding garments, in the close neighbourhood of so many Arabs, and animal fleas, we had no difficulty in keeping awake to reflect upon our strange and interesting lodgings."

"The Dead Sea lay in the distance before us, and in near vicinity was the Jordan pouring its stormy tide into its dark and unhealed waters at the base of the mountains of Moab. The same blue depth gleaming with its innumerable stars and glorious moon, wheeled silently above the same extended plain, where Joshua, Elijah, John, and Jesus our blessed Lord, once moved and acted out the purposes of God. But now, sad change, where once were cities beautiful and strong, vineyards, and fruitful fields and cultivated plains, thronged with busy life, and hearts that worshipped God, nought now remains but the wild thorn and heaps of ruins, and the wild son of Ishmael, master of the scene."

Having aroused her party before sunrise, our traveller pressed on for the sacred stream, against the urgent persuasion of the Arabs, who were seized with dread of a hostile tribe encamped somewhere in the neighbourhood, she continues—

"We descended one dry bank and then another and entered the dense thicket that fringes the course of the river, and heard the deep roar of its waters, but saw it not till a moment more, when its torrent shut within its narrow banks, rushed wild and turbulent at our feet! a shudder of surprise at the volume and rapid power of its deep current, was my first impression as our animals halted upon its brink. Our guides now renewed their entreaties for our immediate return; and when they understood our design to bathe, they assured us of the great risk, as the current is stronger at this season than at any other. And Petro also informed us that every spring, at the usual time of bathing, some pilgrims were thus drowned. Seeing us still determined they pulled us from our saddles to hasten us, and tremblingly clutched their long guns and keered in every direction through the thicket. Thick clusters of beautiful cedars with their weeping foliage shaded the waters above the spot on which we stood, and beneath their covert we hastily changed our dress and plunged into the stream, and were entirely immersed beneath its sacred flow."

"The usual time of bathing" alluded to by the guides, is an annual festival, when thousands of pilgrims, men, women and children, from Jerusalem and all Judea, plunge into a spacious pool, the traditional scene of the Baptist's Ministry. Lieut. Lynch, of the United States exploring expedition was present at the ceremony, and to his animated description, we would refer any who may still be sceptical as to the statement of the Evangelist, that "Jesus came from Nazareth of Galilee and was baptized of John in Jordan."

But to return to our design: Mr. Meshullam who is introduced as "Mine host" of the English hotel of Jerusalem, is a converted Jew, an intelli-

gent and energetic man of about fifty years of age, whose whole soul and hope is in the good of his poor brethren and the restoration of Zion. He was born and educated in London, where, on the massacre of his father and family at Salonica, whither they had removed, he inherited a considerable property. He continued in London under charge of the rabbies until he was fifteen years of age and then went to Berlin to prosecute his studies. In his nineteenth year he visited Salonica where his family was murdered, and in the Jewish synagogue there heard the Gospel preached for the first time, by the celebrated Joseph Wolf. Mr Wolf's address so enraged the Jews, that they determined on his destruction; but Meshullam though unconvinced by the arguments was moved with compassion for the man, and by prompt interposition saved the missionary's valuable life.

Still cleaving to the faith of his fathers, he explored the Holy land and acquired the Arabic language, and giving the rein to a roving disposition, he visited many lands in Asia, Europe and America, acquiring languages as he went, till now he speaks thirteen fluently. He finally returned to London, when an interest in the man whose life he had saved, drew him to a Christian place of worship, where Mr. Wolf was then preaching, and here the enquiry was first awakened, "Can it be that Jesus of Nazareth is the Messiah of our Scriptures?"

He removed to Genoa, where he married the daughter of a wealthy Jewish banker, and engaged successfully in business. The enquiry which had been awakened in London, led him occasionally into Christian churches; this was soon carried to the ears of his father-in-law: his loyalty to Moses was suspected: his frank avowal of his doubts awakened such violent persecution on the part of his connections, that he was obliged to abandon his business and remove to Leghorn. Thither Jewish hatred followed and drove him to Tunis, and thence to Malta,—each removal occasioning an enormous sacrifice of property. At Malta he formed the friendship of Mr. Gobat, the present English bishop of Jerusalem, by whom he and Mrs. M., who sympathized with him in the hope of the Gospel, were baptized.

Soon after his baptism he removed to Jerusalem, and conceived the idea of establishing a hotel for European residents. With this view he embarked all his remaining capital in a large order of furniture and merchandise, which was lost in the surf at Jaffa, and he was reduced to absolute poverty. In this straight an English nobleman, to whom he had been serviceable, interposed his aid, and enabled him at length to open the projected hotel, which for several years he has kept with great success.

The only articles saved out of the wreck of his goods at Jaffa, were two barrels of potatoes, and this exception, apparently so trifling, proved most important to his future career. He planted a small piece of ground connected with his residence with a portion of them, and to the astonishment of his neighbours gathered an abundant crop, from which, after supplying his family, he gained fifty guineas. This unexpected success turned his thoughts to agriculture. It seemed to be a token of the Lord's willingness to bless the cultivation of the soil, which has so long lain desolate. Ere

long he obtained possession of a rich valley, in the vicinity of Bethlehem, near the pools of Solomon, where he commenced farming systematically and successfully. He now raises five crops in a year. "In October" says he "I plant potatoes, in January, carrots and beets; in April, potatoes again; In July, I get beans in twenty-eight days, and another crop of beans in August." In a large ruin, known as "Solomon's castle," he finds shelter for his laborers and cattle; and he has received permission from the Pasha to build a dwelling house.

Thus, in the face of inconceivable opposition, but sustained by many signal interpositions of Divine providence, has this energetic man advanced step by step to the design of devoting himself to the cultivation of the soil of Palestine, and to the endeavour to introduce habits of agricultural industry among his degraded countrymen. Those who are best acquainted with the circumstances, seem satisfied that if his life be prolonged, he may be an instrument, in God's hands, in accomplishing a great revolution in the social condition of the Jews in Jerusalem. At the close of her narrative, Mrs. Minor remarks:—

"We have been constrained, by the love of Christ, to give this relation of what we have seen and heard, being fully convinced that the Lord has been in a peculiar manner sustaining this true Israelite. He is the first Christian Hebrew who has succeeded in cultivating the soil of his fathers', since the dispersion. Through his sustainment and blessing, we believe God has a design of opening an humble way of escape and salvation to a remnant of his ancient people. This cannot be effected by direct preaching or other spiritual effort, but if Meshullam had means supplied to extend his farming operations, he would give his starving brethren employment; and hundreds would gladly offer themselves to labour with him, at two and a half piasres a-day; which would bring them under the influence of his Christ-like love and example. It would make them independent of the charity-fund of the Rabbies, to which they are now in bondage, and which is scarcely sufficient to sustain life in the coarsest and most frugal manner. Those who are already inquiring, and half convinced of the truth, among the pious poor, would have a refuge, and be placed in a position where they might afterwards be reached and won by the love of Christ."

But we must draw to a close. Since the return of Mrs. Minor, she has learned that Meshullam has, indeed, removed from his successful hotel, at Jerusalem, to the solitary valley of Artos, near Bethlehem; and embarked his entire energies and interest in this arduous labour of benevolence. "The Manual Labour School of Agriculture for the Jews, in the Holy Land," is in actual operation. Should any of our readers be prompted to make further enquiries, and lend their aid in any way to the enterprise, they may address—CHAS. A. MINOR, Esq., No. 141, Spruce Street, above Fifth, Philadelphia.

Missionary.

DENMARK.

Mr. Foster in a letter, dated April 11, says, that Mr. Nilsson writing April 3, said, "To-day the executive officer has communicated the king's decision, and, on account of that, the town magistrates resolution to me. This was, in substance, that as

F. O. Nilsson would not desist from acting as a minister of the Baptists, he cannot expect but to have the sentence executed. But as the magistrate is unwilling to have him driven away like a criminal he wishes F. O. Nilsson to leave immediately, without delay. Should he not do so, they would be obliged to take him on a criminal cart out of country." He thought it probable, that they would put him on board some vessel bound for America, unless he left as they requested.

SWEDEN.

Mr. Forster, of Copenhagen, writing 17th March, 1851, gives an extract from a letter from Mr. F. O. Nilsson, dated 18th February, 1851. After acknowledging the receipt of £5 16s. 6d. from brethren in England for the Baptist brethren in Sweden, Mr. Nilsson says, "Dear Brother, words will not be able to interpret my heart's feelings toward you and the beloved Christians who thus show that they do indeed love us, not by words only, but in deed and in truth. Surely he who has said, 'I was hungry, and ye gave me meat,' &c., will richly reward you in the resurrection of the just. But now, dear brother, I have the melancholy news to give you that the king has refused to grant my petition. His reply has not yet been officially communicated to me, but will doubtless soon come."

Mr. Nilsson says that the Seaman's Friend Society has kindly promised to give him the same support, if he goes to Copenhagen, as he now has in Sweden. "I have lately," he says, "had a very affectionate letter from the corresponding secretary, Mr. John Spaulding, to this effect. Praise the Lord! he has already provided for my sojourn in Denmark. Surely the Lord is faithful in all his words."

In another letter, dated March 14th, he says, "I am just now come home from a tour out among the brethren in the country, having taken my last farewell. You may well imagine what a touching time it has been for us all. But, praise the Lord! he will make the bitter cup sweet, and at the day of judgment I shall never regret that I was banished from a dearly-beloved father-land, and a still more beloved little flock of, I trust, faithful souls, who may now weep and lament as being deprived of their under shepherd, though very unworthy of the high trust. Poor brethren, they will now literally be as sheep among wolves; for the enmity of the enemies of the truth will now be very much encouraged by this procedure with me. Shortly after I was gone on my journey, a commissary from the town magistrate, accompanied by a town officer, came to my house and enquired for me. He read an instruction he had from the state governor, in which he has been ordered first to require me, in the name of the law, to leave the country immediately of my own accord; otherwise, he (the commissary) is ordered to compel me by force, I had happily got a passport from the governor before the resolution came in from the king, on which I am allowed to travel until the close of the month. I therefore occupy this time to put in order my little affairs, and to settle my account with the Bible Society."

He proposed to stay till he was compelled to leave by force.

FRANCE.

Two Protestants of Finisterre, in Brittany, have had to pay a fine of fifty francs each, which with expenses amounted to £20 in all, for distributing religious tracts. One of them (Mr. James Williams) says that the Procureur, with the approval of M. Baroche, Minister of State, has forbidden him to distribute a tract or a New Testament, even in his own house, under pain of immediate prosecution. "My heart sickens," he says, "when I read every week of English Papists complaining that they have no liberty in England. How could Langdale and Howard presume to say that the

priests do not refuse the Word of God to the people!"—*Christian Times*.

Circulation of the Spanish New Testament.

On Tuesday evening, March 25, Mr. Crowe delivered a lecture on the moral and religious condition of the States of Central America, in Dr. Wardlaw's chapel, Glasgow, and mentioned an important measure which has been commenced by our brethren in Scotland for circulating a revised edition of the best translation of the Spanish New Testament in Central America. "It is proposed," they say in their circular, "immediately to print the several books of the New Testament in separate parts—each Gospel and Epistle, &c., being neatly stitched in a stiff and coloured cover, upon which will be printed the simple title of the book, and a table of all the books of the New Testament. Large pocket size, in a clear brier type, and divided into paragraphs. This plan has appeared to the projectors to possess great advantages, more especially for the speedy and effectual occupation of new fields; as the size and price of the inspired books will not only make them more easily accessible to the poor than entire Bibles or New Testaments could be, but cannot fail to offer increased difficulties to the enemies of the truth in any attempt to gather up and destroy them—a plan which has been too successfully pursued with more bulky volumes.... No computation can be made of the importance of such a work, nor of its probable future results. It would be at once available for missionaries in Europe, Asia, and Africa, and especially in Spanish America, where great openings now exist for its circulation."—*Primitive Church Magazine*.

Miscellaneous.

"A BRAND PLUCKED FROM THE FIRE."

I was called a short time back to visit a dying woman, who for many years had suffered conviction. Yet she was one whom the world called good. She was morally good, but she wanted the "one thing needful." She had not till now been stripped of her own righteousness, which the apostle calls "filthy rags;" but the time of trial had now come, her work was to be tried by fire. When first I visited her, I found her in the greatest agony of mind, God's word had come home to her with power, the fires of conviction were burning up her spirit, and she was anticipating the torments of that place "where the worm dieth not and the fire is not quenched." Upon asking her, the state of her mind, she replied, "miserable; I am lost, I am lost." I replied, "Jesus came to seek and to save the lost." She said, "Sir, I am too great a sinner to be saved." I answered, "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief." I again said, "Jesus came not to call the righteous, but sinners to repentance; the whole need not a Physician, but they that are sick." I read to her that beautiful hymn so adapted to her case,—

"Come ye sinners poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of mercy, joined with power." &c.

and also the 51st Psalm, which she appeared to take deep interest in. I prayed with her and left her.

On the occasion of my next visit I found her in still greater distress than before. Still I told her of the love of Jesus, and that he is able to save to the uttermost all who come unto God by Him. I then asked her if she desired to be saved. "Oh, Sir!" she replied, fixing her eyes on me, and sum-

moning all her energy, "Saved! I would give a thousand worlds if I had them; but such a vile sinner as I am, to be saved! 'tis of no use; *I am lost!* I deserve to perish. *I shall soon be in hell.*" I repeated some invitations and promises, but she replied they were not for her. In vain did I speak of Jesus. She had slighted that love, and the invitations and promises. She had neglected them till she thought it was too late. Yet I prayed with her, and again left her.

I went again and again, with little or no apparent success. Her anguish of mind was intense. I continued to tell her of the love of God in sending His dear Son into the world, that whosoever believeth on Him should not perish, but have everlasting life. I told her of an adulterous David who found mercy!—of a persecuting Paul of Tarsus, who found mercy!—of a Backsliding Peter, who found mercy!—of a Mary Magdalene who found mercy!—of the Jerusalem sinners, who found mercy!—of the Prodigal Son, who found mercy! I related to her the parable of the gospel feast, and told her "none were excluded thence," but those "who exclude themselves." She answered, "that is what I have done: I have excluded myself." After replying to this, I read a hymn, and left her very weak, and still desponding.

However, during the night, she appeared to have a ray of hope. While her husband was reading a hymn, one of the verses of which begins,—

"I that am defil'd by sin,
A rebel to my God"—

she rose up in the bed, and said, "read that again,—and again." She said, "I then have a hope; I am all defiled by sin, a rebel to my God. Will He save me? may I hope?" She sent for me. I found her with a weak faith endeavouring to lay hold of the hope set before in the gospel, and I spoke words of encouragement to her. But her fears returned with the morning, and during the day she was as miserable as ever, having an idea that she had committed the unpardonable sin. I wished her to unbosom her mind to me in confidence, thinking she might be relieved by telling what oppressed her; and oh! that there had been thousands within hearing, who are living without religion, careless and prayerless. She said, "*I have neglected my Bible! I have neglected prayer! I have neglected God's house!*" "And now it is too late." I told her I thought differently; and furthermore said, "I entertain great hopes of your salvation, even from your state of mind." "But, oh, sir," she said, "you are deceived in me, for I am so great a sinner." Her nurse told me that she had during the night frequently attempted to pray. I then told her Christ was a *Great Saviour* for great sinners, and I asked her if she thought the dear Saviour intended to mock her, repeating Matt. vii. 7—11; Isaiah i. 18; Matt. xi. 28. I then requested her to repeat after me a verse of a hymn,—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
Oh, Lamb of God, I come,"—

which she did with much earnestness. After commending her to God in earnest prayer I left her, feeling assured the Lord had begun the great work.

About half-past twelve o'clock that night I believe Jesus revealed himself to her, as a God pardoning iniquity, transgression, and sin. She sent for me to tell me of the change. As soon as I entered the room, she exclaimed "My dearest friend, I can never sufficiently thank you for directing me to the Saviour. I feel my burden removed, and my sins pardoned, through the precious blood of Jesus." I replied, "Give Him the glory." She responded, "Praise His name."

"Joy beaming through her eyes did break,
She meant the thanks she could not speak."

She "rejoiced with a joy unspeakable and full of glory," as she exclaimed,—

"Now will I tell to sinners round,
What a dear Saviour I have found;
I'll point to His redeeming blood,
And say, 'Behold the way to God.'"

Our prayers that night were turned to praise; and I believe while we were returning thanks to God on earth, angels were rejoicing in heaven; "for there is joy in heaven over a sinner repenting." After this she rapidly sank, and soon after expired. I humbly trust she sleeps in Jesus,—saved in the eleventh hour. Is not this a "brand plucked from the fire?"

The Secret of Powerful Preaching.

No sermon preached in New England has acquired greater celebrity than that preached by President Edwards, at Enfield, July 8th, 1741, from the words: "Their foot shall slide in due time." When he went into the meeting-house, the assembly was thoughtless and vain, the people merely conducting themselves with common decency. But as the preacher proceeded, the audience was so overwhelmed with distress and weeping that he was obliged to desire silence, that he might be heard. A powerful revival followed. It is said that a minister in the pulpit in the agitation of his feelings caught the preacher by the skirt, and cried, "Mr. E., Mr. E., is not God a God of mercy?" Some of the hearers were seen unconsciously bracing themselves against the pillars, and the sides of the pews, as if they already felt themselves sliding into the bottomless pit. This fact is often cited as a proof of Edwards's peculiar eloquence, the more striking because it was his habit simply to read from his notes without gestures.

But there is another element to be taken into account in explaining this result, and one that has been strangely overlooked. On the evening before the sermon to which we have referred was delivered, a number of ministers and pious Christians met together, and united in fervent prayer for a blessing on the discourse of the preacher. Behold then the secret of success—*heartfelt and united supplication.*

Another sermon, the immediate results of which were perhaps more striking than the results of any one of modern times, was preached by a Mr. Livingstone, in Scotland. This also is often cited as an illustration of the power of eloquence. But in an old work, by Robert Fleming of Rotterdam, entitled "The Fulfilling of Scriptures," will be found precisely the same explanation of these extraordinary results. Here then is the secret. Christians having received on the Sabbath an anointing from on high, spent the night in that wrestling and prevailing prayer which such an anointing alone calls into exercise.

These two extraordinary facts, therefore, are to be cited as example not of the power of eloquence, but of the power of prayer. And as one preacher was a giant of intellect, the other of ordinary capacity, they show that the power of the Gospel is not limited by the talents of the preacher, but depends for its full effect on the suitable combination of those two elements of ministerial as well as apostolical strength, "The Word of God and prayer." They show what the pulpit is capable of effecting, and cause us to mourn that its ordinary efficiency is far below what ought to be expected from an agency capable of so much. They tell Christians not to be wishing that they had more talented ministers to build up their church, but to compass about the one they have with prayer—to double their minister's energy by doubling their own prayers; for, to multiply by prayer the usefulness of the ministers we have, is as advantageous as to multiply their number. Let any sermon be compassed about with prayer, as was that at Enfield, and the Kirk of Shotts, and see if the preacher do not show

that his words are spirit and life. Let any pulpit where the truth is preached, be encircled day and night by such prayer, and charged with electric energy it will give shocks of resistless power.

"HOW CAN I COME TO CHRIST?"

To an awakened sinner, this question is often involved, for a time, in the most profound and inscrutable mystery. A young man of strong mental powers, and amiable deportment, was led, under an awakened conscience, to make the great enquiry, *What must I do to be saved?* Pressing on successfully in the path to honourable distinction, he had before thought little about the subject of his soul's salvation, under the vague idea that he needed no other preparation for heaven than he already possessed. But now he looked into his own heart, and in the light of God's holy law, he saw the pollution that was there,—forgetfulness of God, deadness, insensibility to his love. He now discovered his lost condition, and earnestly sought instruction. He conversed with his pastor, who, after setting before him his real state by nature and by practice, insisted upon that Gospel direction to "*Come to Christ.*" This was explained and enforced in repeated interviews, with the greatest possible simplicity and earnestness. But his distressed conscience found no peace. He was satisfied that the advice was good: but what did it mean to come to the Saviour?—this he did not understand. Philosophy, which had been his favourite study, failed entirely to cast any light upon the great practical question which engrossed his mind. The conviction of his guilt and danger became more deep and distressing; and most gladly would he repair to Jesus, he thought, if he only knew how. This problem must be solved. And, with fixed and solemn purpose, he set himself to search out the mystery, resolved to perform the indispensable work, as soon as he should understand how it was to be done.

Several days passed away in this fruitless search; the hope of success expired within him. And one day, his burdened, sinking spirit, came reluctantly to the conclusion, that it was in vain for him to attempt to study out the process of a sinner's coming to Christ for pardon and peace; that he could not learn it from the Bible—he could not obtain the knowledge of it from his minister and Christian friends, and he could not comprehend it by his own reasonings. That he was a guilty, justly condemned sinner, he still deeply felt. That his help was in Christ alone, he knew. One thing appeared to be all that remained in his power to do, and that was to leave it to Christ to deal with him as he pleased, and to place himself in his hands for time and eternity.

This one act was the commencement of a new era in the life of that young man. That mysterious problem, which he had so vainly tried to solve, was now seen written out in his happy consciousness. The first impulse of his joyful heart was, after pouring forth his gratitude to his Redeemer, a desire to go and tell his friends how simple and plain a thing it is for a sinner to come to Jesus. Since that time, he has gone far away to teach the benighted heathen the knowledge of the blessed Saviour, whom he thus found precious to his soul.

Christ says, "*Come unto me all ye that labour and are heavy laden, and I will give you rest.*" Reader, have you heard him invite you? Has your heart accepted his gracious call? Have you fled for refuge to lay hold on the hope set before you in the Gospel? The way of life is a plain way. Oh, then come at once to Christ. "*Behold, now, the Lamb of God which taketh away the sin of the world.*"

"*APOSTOLICAL SUCCESSION.*"—The First Baptist church in Groton, Ct, which is the first church formed in the State, was blessed by three successive pastorates in the person of Rev. Mr. Whitman, his son, and grandson, for the space of 126 years with the exception of seven years, during

which time they were destitute of a pastor. The church still lives and flourishes, and under the ministry of its present pastor, Rev. Mr. Squires, is in a prosperous condition.—*Watch and Reflect.*

AND THEN!

(From the Appeal.)

Filippo Neri was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world, was at length fulfilled, his parents having just giving him leave to study the law; and that thereupon he had come to the law school at this university, on account of its great fame, and meant to spare no means or labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to stop, the holy man, who had been listening to him with great patience and kindness, said, "Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's decree," answered the young man.

"And then?" asked Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence and zeal, and gain a great reputation."

"And then?" repeated the holy man.

"And then?" replied the youth, "why then, there can't be a question, I shall be promoted to some high office or other; besides I shall make money, and grow rich."

"And then?" replied Filippo.

"And then," pursued the young lawyer, "then I shall live comfortably and honourably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" asked the holy man.

"And then," said the youth, "and then—and then—then I shall die."

Here Filippo lifted his voice and again asked, "And then?" Whereupon the young man made no answer, but cast down his head, and went away. This last "And then?" had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after, he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in his service.

The question which Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of our heart is fulfilled, still we may ask, What will we do, what will we be, then? Whenever we cast our thoughts forward, never let them stop short on this side of the grave; let them not stop short of the grave itself; but when we have followed ourselves thither, and have seen ourselves therein, still ask ourselves the searching question, *And then?*

KEEP YOUR TEMPER.—Few men in public or private life escape the tongue of scandal. There is a propensity in human nature to cover its own defects by prating of the misdeeds of others. And it is not easy for the Christian even always to hold his peace when idle tongues are dealing with his fair name. If wise, however, he will do so, and let a lie die a natural death, instead of galvanizing it into life by the battery of passion. There is much good sense and sound philosophy in the following extract from the private note of a valued correspondent: "I like," he writes, "the story of the blacksmith who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character in six months than all the courts in Christendom could give him.

WHERE IS HEAVEN!

OR, THE SICK CHILD TO HIS MOTHER.

"I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother, oh! where is that radiant shore?
Shall we not seek it and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance thro' the myrtle boughs?"

"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where the fragrant forests perfume the breeze,
And strange, bright birds, on their stary wings,
Bear the rich hues of all glorious things?"

"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?"

"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear has not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there:
Time doth not breathe on its fadeless bloom;
Far beyond the clouds, and beyond the tomb:
It is there, it is there, my child!"

HEMANS.

A CONTRAST.

PICTURE FIRST.

"There was a sound of revelry by night." —*Dyron.*

In the saloons of a spacious mansion, in the fashionable part of town, was gathered, and gathering, a large company. It was a noble mansion. Wealth had been lavished upon it, and the inventions of art, for luxury and ease were grouped in tasteful array throughout its lofty rooms. The richly gemmed lamps threw a softened splendour over the carved and figured ceiling. All the various forms that the art of man could fashion from massive mahogany and stainless marble, for the ease of man, were there. Gorgeous tapestry, every heavy fold of which was studiously graceful, might put to shame the richest webs of Tyre. No footfall echoed from the soft and yielding carpet, though many on that night passed over it.

New comers were still pouring in; and as the night grew dark without, the life grew high within. There were men and women of different dispositions, but all of the upper grade, whose misfortune it was to be rich, and whose pride it was to be supercilious. No publicans and sinners were there. Sorry Poverty was not invited, and, of course, did not come, though he cast many a wistful glance to the lofty portal, as he plodded on his way. Shivering Want sighed as he involuntarily halted in the blaze of light that streamed from the windows, and his wondering fancy pictured the comfort and joy within. Let us go in. The Babel of voices swells, and jest and sally are banded about with untiring industry. The hoary head of age is almost cheated of its frost. The ear of beauty is flattered. The severity of matronly dignity unbends. Even the coxcomb expands his butterfly wings, secure at least in the sunshine of his own approbation. Good elder B. rejoices to see his magnificent rooms so well filled, and, and fosters the gaiety with well-bred art. Deacon C.

has a ready jest for all. Miss D. draws most elegant music from the splendid piano; and Miss E., the best voice in the choir of a Sunday, after much solicitation, entertains the company with a variety of sentimental and lively songs. The night wanes—the company whirl in the dance. Then comes the feasting, and still the hilarity is "fast and flowing." "Midnight!" sings the watchman; but still the lights flash, the tongues rattle. Dawn, and the party separate, and the clattering wheels go out in various direction to convey the tired revellers to their homes and to bed.

PICTURE SECOND.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—*Luke vi. 12.*

The dusky haze of a summer evening was gradually deepening into night. The tall spires of the temple, and its turretted roofs, and its light pinnacles, stood out with bold distinctness against the southern sky. The hum of the flowing multitude came fainter and fainter from the narrow streets, and the evening song floated from many a family group, gathered upon the flat roofs to enjoy the evening twilight. The darker shades of night had already veiled the rugged ravines, and were stealing up to the summits of the mountains. The song of the wayfaring man was hushed, and the distant tinkling of bells came clear and musical up the valleys. Earth, with its multitudinous sounds, was sinking to slumber.

On the way that leads from Jerusalem to Olivet was a single person, walking slowly. Silently he ascended the rough way, and leaving the road, turned aside into the more sequestered parts of the mountain. What would he do there at this late hour? As he gazes with a look of benignity and sadness upon Jerusalem, what are his thoughts? But he goes farther, and falling on his knees, he prays. The stars come forth—those silent watchers—and still he is engaged in prayer. The chilly dew begins to moisten the leaves, and nought is heard save its faint dropping from some trembling bough. The hours pass. Clearer shine the stars in their cold brilliancy, and more heavily come down the dank dews—still that watcher prays; nought disturbs him. While the thousands of the quiet city, now hidden in the dark shadow beneath him, are slumbering, he is pouring forth the words of prayer. Higher climb the stars, and still he prays. The night wanes—all night long he prays. And not until the grey dawn ascends over the eastern mountains, does he arise from his knees, and begin to down the mountain. It is the "Son of Man."—*Presbyterian Herald.*

The Indwelling Spirit.

Those who are effectually called unto eternal glory, have the Spirit of God dwelling in them; for "if any man have not the Spirit of Christ, he is none of his." It is by the Spirit the work of grace is begun, carried on, and perfected in the heart. Examine, therefore, whether you have the Spirit of God to enlighten you; for the "natural man receiveth not the things of the Spirit of God;" but if you have the Spirit, you understand spiritual things spiritually; you will know them with delight and affection, so as to be transformed into their likeness. If you have the Spirit of God, you will be enabled to mortify your sins and corruptions, and be helped against the deeds of the flesh. The Spirit of God is a spirit of prayer, and maketh "intercession for the saints, according to the will of God." It is a spirit of adoption also, by which the people of God are enabled to cry "Abba! Father!" and thereby come to the disposition of a child, to love and honour God as their father. The Holy Spirit is given to the saints, to seal them to the day of redemption, and to comfort their hearts. —*Newcome.*

THE CHRISTIAN'S HOPE.—One windy afternoon, I went with a friend into a country almshouse. There was sitting before a feeble fire, a very aged man, and the better to keep from his bald head the cold gusts, he wore his hat: he was never likely to need it out of doors. He was very deaf, and so shaken with the palsy, that one wooden shoe constantly pattered on the brick floor. But deaf, and sick, and helpless, it turned out that he was happy. "What are you doing, Wisby, said my friend. "Waiting, Sir." "And for what?" "For the appearing of my Lord." "And what makes you wish for his appearing?" "Because, Sir, he has promised great things then. He has promised a crown of righteousness to all that love his appearing." And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God," (Rom. v. 1, 2). Dear reader, the God of grace puts that blessedness within your reach. Embrace it, and you will be the happy man "to whom death is welcome, whilst life is sweet."—*The Happy Home.*

GOD! TIME! ETERNITY!—A traveller, passing through Savoy, came to an inn, and saw the following admonition printed on a folio sheet, and hanging in its public room:—Understand well the force of the words, a God! a Moment! an Eternity! A God who sees thee,—a Moment which flies from thee,—an Eternity which awaits thee! A God whom ye serve so ill,—a Moment of which ye profit so little,—an Eternity which ye hazard so rashly."

"Moments swiftly fly away,
Nothing can compel their stay:
Whither are they leading me?
To a vast eternity!"

IMPORTANT TESTIMONY.—The temperance cause makes no infidels, no atheists, no sceptics, no profane men, no Sabbath-breakers, no deriders of the Bible. It lays no sacrilegious hands upon the altars of God; breaks up no assemblages for worship; disbands no Sabbath-schools, and disturbs none of the ministers of religion. It makes war on no Bible Societies, and on no efforts to send the Gospel around the globe. It will interfere with no act of domestic worship, when, at the family altar, we commend our children to the Father of mercies; and it will never poison the air which they breathe; it will make up no storms on the land nor on the deep; it will throw no obstacles in the way of their health or prosperity, or their length of days, or their salvation, when, from the domestic hearth they go forth to act their part in the world.—*Albert Barnes.*

"I WAS ONCE A MAN."—"Yes," said the poor outcast, "I was once a man, but now you see to what I have come; and *grog* has done it all." Neither friends, nor money, nor home, had the unfortunate man. The wife of his early days had long since gone down in sorrow to the grave; his family broken up, and he left houseless and penniless, dependent upon the cold charities of the world—and as I gazed upon this wreck of a once-gifted and noble nature I could not help exclaiming. "*Grog-seller, behold your work!*"—look upon those blood-shot eyes, that bloated face, those trembling limbs, and tell me if your work has not been well done? And, verily, you shall have your reward in this world's riches; and all the luxuries which wealth can purchase shall be yours; and, in the world to come, "a just recompense of reward."—*Pledge.*

HOW THE EYE IS SWEPT AND WASHED.—For us to be able to see objects clearly and distinctly, it is necessary that the eye should be kept moist and clean. For this purpose it is furnished with a little gland, from which flows a watery fluid, (tears), which is spread over the eye by the lid, and is afterwards swept off by it, and runs through a hole in the bone of the inner surface of the nose, where the warm air, passing over it while breathing, evaporates it. It is remarkable that no such gland can be found in the eyes of fish, as the element in which they live answer the same purpose. If the eye had not been furnished with a liquid to wash it, and a lid to sweep it off, things would appear as they do when we look through a dusty glass. Along the edges of the eye-lid there are a great number of little tubes or glands, from which flows an oily substance, which spreads over the surface of the skin, and prevents the edges from becoming sore or irritated, and it also helps to keep the tears within the lid. There are also six little muscles attached to the eye, which enable us to move it in every direction; and when we consider the different motions they are capable of giving to the eyes, we cannot but admire the goodness of Him who formed them, and has thus saved us the trouble of turning our heads every time we wish to view an object. Although the eyes of some animals are incapable of motion, as the fly, the beetle, and several other insects, yet the Creator has shown his wisdom and goodness in furnishing their eyes with thousands of little globes, and by placing their eyes more in front of their heads, so that these little insects can see almost around them without turning their heads. A gentleman, who has examined the eyes of a fly, says that the two eyes of a common one, are composed of 8000 little globes, through every one of which it is capable of forming an image of the object! Having prepared the eye of the fly for the purpose, he placed it before the microscope, and then looked through both, in the manner of the telescope, at a steeple which was 299 feet high and 750 feet distant, and he says he could plainly see through every little hemisphere, the whole steeple inverted or turned upside down.

TORONTO MARKETS.

Flour, per barrel, 15s. a 20s.; Wheat, per bushel, 3s. 10d. a 4s. 2d.; Barley, 3s. 4d. a 3s. 6d.; Rye, 2s. 3d. a 2s. 6d.; Oats, 1s. 10d. a 2s.; Peas, 3s. a 3s. 9d.; Potatoes, 2s. 6d. a 3s.; Bacon, per cwt., 25s. a 35s.; Hams, 35s. a 40s.; Beef, per 100lbs., 20s. a 25s.; Pork, 23s. 9d. a 26s. 3d.; Fresh Butter, per lb., 7d. a 9d.; Cheese, 3d. a 5d.; Eggs, per dozen, 5d. a 6d.; Turkeys, each, 2s. 6d. a 6s.; Ducks, per pair, 1s. 6d. a 2s. 6d.; Fowls, 1s. 8d. a 2s.; Hay, per ton, 50s. a 65s.; Fire Wood, per cord, 12s. 6d. a 15s.

MARRIED.

In Brantford, C.W., by the Rev. Thomas L. Davidson, on the 3rd May. Mr. Wm. J. Crawford, Confectioner, to Miss Elizabeth Cox, both of Brantford.

DIED.

On the 8th May, 1851, on the township of Waterloo, C.W., Elizabeth, wife of Sam'l Hamacher.

Our sister, a few minutes before her death, was attending a female prayer-meeting, in which she had engaged, and in which she had ever taken a lively interest. I do not remember of ever being in her company without hearing her speak of the glory of God and the good of souls. She has left a husband and nine children to mourn their loss, which is her eternal gain. This sudden stroke of death, should impress upon us all to "be also ready, for in such an hour as ye think not, the Son of man cometh." Funeral sermons were preached in German and English, the former by Elder Sharp, and the latter by Elder Stewart. A. S.

NOTICES.

THE ASSOCIATIONS.

The "Western Association" will hold its annual Session in the town of London, on Friday, June 6th, at 10, A.M.

The "Grand River Association" will hold its annual session with the church in Blenheim, on Friday, June 13th, at 10, A.M.

The "Haldimand Association" will meet with the church in Cr. mah, on WEDNESDAY, the 25th June, at 10, A.M.

As mistakes have occurred for two years past, in regard to the time of holding the Associations, the insertion of the above will tend to prevent a repetition of the like, especially with reference to the Haldimand Association. The churches connected with which will bear in mind that the time of meeting is this year changed from Friday to Wednesday.

THOMAS L. DAVIDSON,
Cor. Sec., H.A.R.B.

Brantford, May 23rd, 1851.

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

JOHN TOVELL,
Corresponding Secretary.

A letter has been lately received by Ex-Consul Buchanan, at the Falls, without date; the spirit, tenor, and style of the letter, places the writer very high in the Consul's estimate, and earnestly intreats he may make himself known, which will prove satisfactory to both, from the explanation which will be rendered. The Consul will deeply regret should he not become acquainted with the writer.

To SUBSCRIBERS.—There are a considerable number of persons who have not yet paid their subscriptions. We trust that they will remit the amount without further delay.

WORKS ON BAPTISM.

ANIMADVERSIONS on the Rev. J. Roaf's TWO SERMONS ON BAPTISM, by the Rev. James Pyper. Price four dollars per 100; 2s. 6d. per dozen; or 3d. a-piece.

A LETTER TO A FRIEND ON BAPTISM, by the Rev. A. JUKES, formerly a minister of the Church of England, at Hull. Price, one dollar per 100; 7d. per dozen; or one penny a-piece.

To be had at the Store of Messrs. P. PATERSON & SON, Hardware Merchants, King Street; or at the office of Messrs. CARTER & THOMAS, Printers, 45, Yonge Street.
Toronto, May 22, 1851.

THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL,

Published at Toronto, by A. T. McCORD and JAMES PYPER, at One Dollar a-year, payable invariably in advance.

JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

Printed by CARTER & THOMAS, Book and Job Printers, 45, Yonge Street, Toronto.