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CHRISTIAN OBSERVER.

VOL. II.

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No. 4.

Poetry.

THE WAN REAPERS.

BY MRS. EMILY C. JUDSON, BURMAH.

I came from a land where a beautiful light
Is slow creeping o'er hill top and vale,
Where broad is the field, and the harvest is white,
But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,
Still, they pause not, that brave little band,
Though soon their low pillows must be the strange
soil

Of that distant and grave-dotted strand :

For dangers uncounted are elustering there ;
The pestilence stalks uncontrolled ;
Strange poisons are borne on the soft, languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan
cheek,

But there's beautiful light in her eye,
And the smile that she wears is so loving and
meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's
golden prime,

But he cheerily sings at his toil,
For he thinks of his sheaves and the garnering-
time

Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,
A long, wistful gaze on the west—

"Do they come, do they come from that dear
distant land,

That land of the lovely and blest ?

"Do they come, do they come ? Oh, we're feeble
and wan,

And we're passing, like shadows, away ;
But the harvest is white, and lo ! yonder the dawn !
For labourers—for labourers we pray !"

PROFESSOR STUART'S TESTIMONY.—"When I behold the glory of the Saviour, as revealed in the gospel, I am constrained to cry out with the believing apostle, My Lord and my God. And when my departing spirit shall quit these mortal scenes and wing its way to the world unknown, with my latest breath I desire to pray, as the expiring martyr did, 'Lord Jesus Christ, receive my spirit.' I ask for no other privilege on earth, but to make known the efficacy of his death ; and none in heaven, but to be associated with those who ascribe salvation to his blood."

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE FIRST RESURRECTION.

Continued.

1 Cor. xv. 23, 24.—But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power."

From these verses to the end of the chapter, the apostle speaks principally of the resurrection of believers in Christ. This resurrection, he teaches us, takes place at the coming of Christ; this coming takes place BEFORE the destruction of the man of sin, the deliverance of the Jews, and the establishment of our Lord's kingdom upon the earth. But the time of his coming is expressly stated to be THE TIME of the resurrection of those who "are Christ's." "Afterwards the end," when the kingdom shall be delivered up to the Father. The adverb of time, in the first verse, denotes a period of more than eighteen hundred years; it may therefore denote one of equal duration in the following verse. The order of the three-fold resurrection here mentioned, is distinctly marked.

1. The resurrection of Christ himself.

2. That of his people at his coming, before his kingdom.

3. That of all the rest of the dead at the time of the end, when the kingdom is delivered up to the Father. The kingdom is established after the resurrection of believers in Christ; and delivered up to God after that of the remaining part of the dead.

Three periods of resurrection are here distinctly stated.

Phil. iii. 11-14.—"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind

and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In connection with this passage the apostle Paul shews that he had suffered the loss of all things for the sake of Christ; and that he cast them away as dung that he might stand accepted of Christ at last; know the power of the resurrection of Christ, and the fellowship of his sufferings, by conformity with him in death, that if by any means he might attain the honour of the resurrection FROM AMONGST THE DEAD. It is not the resurrection of the dead in general, for which he suffered and strove; he was perfectly sure of that whatever might be his character and conduct. But the resurrection for the attainment of which the apostle pressed toward the mark, was that, in which a part is taken from the mass; and which is called by St. John, THE FIRST RESURRECTION. This will appear more clearly if we state a few facts.

1. The expressions *eis ten anastasin toon nekroon*, signify to the resurrection of the dead (GENERALLY). But these are not the apostle's words in this place: they are *eis ten exanastasin toon nekroon*, to the resurrection FROM AMONGST the dead; or OUT of the dead. A resurrection in which a part is taken, and a part is left behind, was the prize for which the apostle pressed forward to the mark.

2. By "the fellowship of his sufferings," the apostle seems to anticipate a violent death. The first resurrection is made by the apostle John, the reward of them who were beheaded for the testimony of Christ; the apostle pressed forward to this mark of martyrdom as the perfecting of his course; and consequently for the prize, that resurrection, which is the divinely appointed reward of the faithful martyr.

3. By "the power of his resurrection," we are taught by the apostle Peter to understand the hope of an inheritance incorruptible, and undefiled, and that fadeth not away; which inheritance was to be brought unto them at the revelation of Jesus Christ, when the first resurrection takes place. A part in this resurrection, as the effect of his Lord's resurrection from the dead, was the object which the apostle suffered and laboured to attain and enjoy.

1 Thess. iv. 16, 17.—"For the Lord him-

self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

The coming of the Lord Jesus Christ is mentioned in every chapter in both these epistles; and is spoken of as the solace and comfort of his faithful followers. In the second epistle, chapter ii. 8, this coming is placed before the destruction of the man of sin in the temple of God, and is made the cause and means of that destruction. The terms used in the passage *epiphancia* and *parousias*, signify a *visible* and *personal* coming; and, when used in scripture, always denote the *actual presence* of the person or thing of which they speak. They never signify anything unreal or figurative. The same coming of our Lord, which is predicted, 1 Tim. iv. 14, 2 Tim. iv. 1, Titus ii. 13, 1 Cor. xv. 23, 1 Thess. ii. 19, and in other passages is the coming of which the apostle speaks in the passage before us. Whatever, then, we may understand the man of sin to signify; or whatever time we may understand to be the time of his destruction, it is a *revealed fact* that his destruction will only be effected by the *visible and personal coming of the Lord Jesus Christ*. To this coming of our Lord, the apostle directs the attention of the Thessalonians, as an antidote to their grief under the sorrows of bereavement. When their Lord comes, he will bring his saints, who have slept in him, with him. Then he will raise the pious dead, and change the saints who shall then be living; and both shall be caught up to meet the Lord in the air, and to be forever with him. The man of sin, in 2 Thess. ii. 1-8, and the beast, Dan. vii. 11, are one and the same person; his destruction, we see by the latter passage, takes place before the establishment of the kingdom of Christ in the earth; that destruction is only effected by the visible and personal coming of our Lord Jesus Christ; and the resurrection of the saints takes place at the time of that coming. We are, therefore, led to the conclusion, that the coming of Christ in glory, the destruction of the man of sin, and the *First Resurrection*, are anterior to the kingdom of Christ in the world. To this period the attention of the saints at Thessalonica was directed, as the time when the sorrows of separation would be forgotten, and when families and friends, now divided by death, should be united in ineffable glory and felicity.

Heb. xi. 32-35.—"And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthæ, of David also, and Samuel, and of the prophets; who, through faith, subdued kingdoms, wrought righteousness,

obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a *BETTER RESURRECTION.*"

The better resurrection, which was the hope of these believers and sufferers, can only be that *from amongst* the dead, so frequently mentioned in scripture, when one part of the dead are raised from the grave, and the other part are left, for the time being, under the empire of death. The Holy Scriptures not only teach us that this resurrection is connected with the attainment of glory and felicity, but that it involves priority in the order of time. This fact has been found so frequently in the passages above mentioned, that it seems superfluous to insist upon it here. The only point which demands notice, is, that this better resurrection was the object of the faith and hope of the faithful saints of God from the earliest ages. Why was it that they were contented to wander like exiles, banished from friends and home? Why was it, that in trial and suffering, they stood firm, and stopped the mouths of lions, quenched the violence of fire, and refused deliverance, when subjected to torture? The answer given by the inspired apostle is, *that they might obtain a better resurrection.*

Rev. xx 4-6.—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

In this passage we have two resurrections, and a thousand years intervening between them. Those who share in the first resurrection are divided into two classes—they who had suffered a violent death in maintaining the truth of God, and they who had preserved their profession of Christianity untainted by the abominations of the beast. These were raised from amongst the dead a thousand years before the rest of the dead; and, during this period, were exalted to glory and dignity, and reigned with Christ. These happy characters are pronounced *blessed* and *holy*; over them the second death has no power.

Their happiness is complete. They are set apart for the enjoyment of peculiar honours and privileges. And they are established in felicity and glory. Their glory differs in nothing but *degrees*, from the glory of Christ their Lord; and their felicity differs in nothing but *measure*, from that of the Only-Begotten of the Father. In this life they *suffered* with him;—now they *reign* with him. Once they endured the loss of all things, and counted life itself not dear in his service: now they are raised from the dead, tread the ashes of the wicked under their feet, and with their Lord take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven. They were formerly the subjects of persecution, imprisonment and death for the sake of their Saviour; now with him they reign in the earth, have power over the nations, and rule them with a rod of iron. This is only the beginning of their joy. They reign with him a thousand years. Satan is then loosed for a season, and permitted to seduce some of the nations of the earth into rebellion and destruction; after this he is cast into the lake of fire, and rendered incapable of seducing and destroying any more. Then cometh the end. The rest of the dead, small and great, are raised and judged; and death and hell, and whosoever are not found written in the book of life, are cast into the lake of fire. A change now takes place in the mode of Divine government. The earth becomes the subject of a second generation. At its former renewal, it was made a scene of happiness and holiness under the administration of Christ and his saints; now it is raised to a higher state of perfection and glory, and made the residence of Deity itself: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The Son now delivers up the kingdom to the Father; and the supreme government is administered immediately by God himself. Then those who previously reigned with Christ a thousand years, shall reign with both THE FATHER AND THE SON FOR EVER AND EVER. The honour of thus reigning in perpetual glory, will be the distinguishing reward of those who have been faithful to their Lord, during his bodily absence from his church; and especially of those who counted not their life dear, that they might finish their course with joy. This is the blessedness of him who hath part in the *FIRST RESURRECTION.*

There are many other passages in which the First Resurrection is either stated, or

necessarily implied. We may notice a few of them:—

Psalm xxxvii. 11.—“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

Psalm xxxvii. 29.—“The righteous shall inherit the land, and dwell therein for ever.”

Proverbs ii. 21, 22.—“For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”

Col. ii. 4.—“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

1 Thess. ii. 19.—“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

1 Thess. iii. 13.—“To the end he may establish your hearts unblameably in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

2 Thess. i. 7-10, and Phil. iii. 20, 21.—“The Lord Jesus shall be revealed from heaven with his mighty angels. . . . When he shall come to be glorified in his saints, and to be admired in all them that believe. . . . From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Jude 14, 15.—“And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

Rev. ii. 26, 27.—“And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.”

Rev. xvii. 14.—“These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings; and they that worshipped him are called, and chosen, and faithful.”

1 John ii. 28.—“And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.”

In these passages we see the following facts:—

1. When our Lord shall appear in glory, his saints shall appear with him.

2. That in the great conflict, which shall determine the right of dominion between our Lord, and the powers of this world, the saints will be present with him. This fact necessarily places their resurrection previous to that conflict.

3. That in the establishment of his kingdom, they shall be invested with authority and power over the nations of the earth. They must, therefore, be raised from the dead prior to the establishment of that kingdom.

4. Then only will the promises, that the meek and the righteous shall inherit the earth, and dwell in it forever, be fulfilled.

(To be continued.)

[FOR THE CHRISTIAN OBSERVER.]

In No. III. on “Unfulfilled Prophecy,” the author delineates the Millennial reign. “The word Millennium,” he remarks, “means a thousand years, and the new dispensation has received this name, from the Apostle John’s prediction of the reign of the saints on earth for one thousand years.”—Rev. xx. 3-5. As he insists upon taking this passage literally, it is but fair to insist that he should keep strictly to it. We have heard him. Let us now hear “the Apostle John’s prediction.” *I saw the souls of them that were beheaded for the witness of Jesus, . . . and they lived and reigned with Christ a thousand years.* In the prediction, the martyrs only are mentioned; nor is it said that even they reigned on earth, or that Christ reigned on earth with them. To explain “those beheaded for the witness of Jesus,” as the representatives of all the saints, dead and living, would be forced and unwarrantable. What then? There is no such prediction in the book of inspiration.

“In Scripture,” we are told, that “it (the Millennium) is variously called ‘The latter days,’ Rev. xxx. 24; ‘the times of restitution,’ Acts iii. 22; ‘the kingdom of heaven,’ Matt. viii. 11; ‘the regeneration,’ Matt. xix. 28; and ‘the world to come,’ Heb. vi. 5. The first, is part of a threat. Compare Daniel xxxi. 29, ‘Evil shall befall you in the latter days, because ye will do evil in the sight of the Lord,’ &c. If the author were not serious, this quotation might be taken as a burlesque upon the Millennium. The second is inadmissible, since, as the theory has to allow, at the close of the thousand years, deceivers and aggressive nations are to be subdued and destroyed.—Satan ‘cast into the lake of fire,’—the wicked dead raised, judged, condemned, &c. Up to this crisis, then, there shall have been no “restitution of all things,” except in theory. The third is a phrase which sometimes signifies the state of future bliss, in reversion for the

redeemed. In the Evangelists, it means more frequently, the reign of the Messiah or Gospel age,—that existing which was to succeed the four empires described in Daniel, and seems to be borrowed chiefly from that book (chap. ii. 44; vii. 14, 27). Hence, “The time is fulfilled, (the period defined by prophesy,) and the kingdom of God is at hand.” Say that he endorses the former part of this definition, equivalent to the Millennium, how is he to harmonize it with the very next verse, “But the children of the kingdom (the Jews) shall be cast into outer darkness,” &c.? since, according to the theory, the wicked, among whom will be those here threatened, are to remain in the state of the dead during the whole of this assumed period; consequently, they could neither see multitudes of redeemed gentiles coming from the east, west, north, and south, and sitting down with the patriarchs and prophets in the kingdom of God, nor be themselves “thrust out.” But there is another passage which the scheme will fail to harmonize, “The kingdom of God shall be taken from you (the Jews), and given to others,” &c.—the Gentiles; for the author assumes (No. VI.) that “this kingdom is still future;” consequently, also, this threatened event: therefore, he will inevitably deprive the Jews of any share in its blessings. In the latter sense of the above definition of the phrase, he denies this kingdom having as yet existed, consequently, he is forbidden saying, “They (the Jews) have been deprived of it already, upwards of eighteen hundred years.” How to extricate himself must be left to his own cogitations.

The fourth, understood of an event, may be regarded as equivalent to “the restitution,” already examined. The fifth, and last, in Hebrew phraseology, expressed the reign of the Messiah, or Gospel age; therefore, the same with the kingdom of heaven. During the former, the latter dispensation, of course, was future; but through the form of expression by which it had been designated, as used by the writer of the epistle to the Hebrews, it is no longer in a future sense. That this is the meaning, will be seen by referring to chap. ii. 5, where the same phrase (the word rendered “world” excepted) is used, and obviously as above affirmed, as the explanatory words, “whereof we speak,” evince. (Compare verses 2nd, 3rd, and 4th with verse 5th.) The 5th verse may be read thus, “For to angels he has not disposed the patronage, concerning which we speak.” Angels were remarkably employed under the former age, and seem to have been delegated with special authority. There appears to be a particular allusion here to the giving of the law, through their agency; at which event the Mosaic dispensation properly commenced, and

with overwhelming solemnity was ratified.—Exodus xxiv. 6-8. To these remarks may be added the words of Stephen, "Who have received the law by the *disposition of angels*, and have not kept it;" where *subjection* would not be a natural rendering of *diatagas*.—*management*—an *order or disposition* connected with angels, which ceased with the old economy, as the new is not *upetaxe*—*disposed* to them, but to the Son, incomparably greater than they—(Hebrews, chap. i.)—which renders a disregard to the facts and truths of the Gospel more aggravating than disobedience was even under the law. Chap. ii, 2-4.—The sum is, that the author of the Epistle is speaking of the present dispensation, and as it then existed. As the phrases considered are evidently used in the same sense, it is doing full justice to the author to give the following version, "For to angels he hath not put in subjection the millennium, *whereof* we speak."

Proceeding, he states, "We are distinctly taught, in the word of God, that in the Millennium the Jews shall be converted, restored to their own land, and established there." Let us see. The first quotation (Zech. xii. 20) is obviously irrelevant. Besides, it is very differently applied by the Evangelists. "For these things were done that the Scriptures should be fulfilled, A bone of him shall not be broken." And again, another Scripture saith, *They shall look on him whom they pierced.*" Jer. xxxi. 33 was examined in a preceding paper, and shown to refer to the present dispensation. Romans xi. 25 is satisfactory, as it respects their conversion to Christianity; but adduced as proof either of the Millennium or restoration, it is nugatory. Whilst the writer would avoid a lengthened discussion of this question, he would submit the following observations.

In his opinion the *literal* Millennium and Restoration resemble each other, and in some respects stand identified. The proof of the one nearly amounts to a proof of the other.

Should the Jews be restored to the land of their fathers, with a view to their remaining a distinctive, unmixed people, they would require to establish their ancient polity,—build a third temple,—restore the Aaronic priesthood,—keep the Passover,—sacrifice bulls and goats,—circumcise on the eighth day,—keep the Sabbath of the Fourth Commandment,—marry no Gentile, no matter how pious, &c. &c. &c. Upon this supposition, they could not be Christians, but *Jews*; and the Epistle to their countrymen would be of little more value than an old almanac. Upon any *other*, they could not be *Jews*, except by blood, nor distinguishable from other nations, otherwise than as we distinguish Englishmen from Scotchmen. The author is cau-

did enough to let us know that they are to have a *temple*, at least;—more cautiously expressed, that there is to be a temple in the Millennium—(No. V.),—"Jerusalem [is to be] re-built, and its temple filled," &c. Of what materials and construction we are left to conjecture.

Moreover, distinctions of races are not acknowledged under the new dispensation, in matters of religion. The language is, "There is neither *Greek* nor *Jew*, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." The recognised people, "by one spirit, are all baptized into *one* body, whether Jews or Gentiles." &c. The middle wall of partition between Jew and Gentile is broken down. Christ slaying the enmity, has in himself of twain made *one new man*, so making peace. But if their restoration is "*distinctly* taught in the word of God," the question is settled at once. But *where?* Not, for certain, in any of the passages hitherto adduced. The author, however, has two more in reserve, which he selects as fair types of similar ones. Being thus fair specimens, the theory stands or falls with them.—The *first* is Isaiah xiv. 1-3. This passage, no doubt, predicts a return of the Jews to their own land; but, in adducing it, the author is a day behind the fair. It refers to their return from Chaldean, as he could not avoid seeing, had he ventured to read the next verse. The preceding chapter predicts the downfall of Babylon; and the fourteenth begins with assurances of the deliverance and restoration of Israel to their own land. Next, the fallen and dead tyrant, the king of Babylon (probably as the representative of the proud monarchy), is taunted, first by the living, and then by the dead. Hades is represented as "moved for him at his coming," and rousing up the shades of deceased monarchs from their thrones, to salute him with a taunt upon his approach, for being brought to their own abject condition in the abodes of the dead. This text, then, is nothing to his purpose. Let us examine the other. (Ezekiel xxxvii. 15-23.) This prophecy was delivered when the Jews were actually in captivity, and despairing of deliverance. "Our bones," they said, "are dried, and our hope is lost; we are cut off for our parts." The prophet was shown the vision of the dry bones: emblematic at once of their complaint and hopeless condition. It prefigured a "reviving in their bondage," and a certain restoration to their own land. So remarkable was this event, that, when realised, it seemed to themselves like a dream. It resembled the return of the streams in the south, by the autumn rains, after having been dried up with the summer drought.—Psalm 126. It resembled also a resurrection, as the explanation sig-

nifies. "O my people," said God to them, "I will open your graves, . . . and bring you into the land of Israel." That this is the *literal* and primary import of the vision no candid man will deny. The copious gloss which has recently appeared on this passage explains away its fulfilment in the days of "the pious Israelites then living," in order to find "the first resurrection," predicted in the vision, and typified by the valley of dry bones.

The return of the captives, improbable as it seemed, and hopeless as their condition appeared, as already stated, is obviously the primary design of the vision.—The event is one of the most conspicuous in the history of the Israelites,—the counterpart, and almost eclipse, of their miraculous emancipation from Egyptian bondage,—(heard with alarm to the ends of the earth,)—as the following texts evince: "It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north," &c. Isaiah xvi. 14, 15, reiterated in chapter xxiii. 7, 8. Though it is usual in the prophetic writings, in referring to a more immediate circumstance, or event, to include one more remote, as the ultimate object, it is not by any means their wont to predict *two* or more events, nearly or precisely the *same*; such as two literal restorations of the Jews.

In the article under review, as also in one on "The First Resurrection," the symbol of the two sticks is explained, to denote the formal *union* of Israel and Judah—that of the two kingdoms into one, in the Millennium. How is Zechariah to be reconciled, who, on the contrary, says, "I cut mine other staff, that I might break the brotherhood between Judah and Israel"? This shows how injudicious to urge the *literal* fulfilment of prophecy in general, and of this in particular. What evidence is there that all the tribes are still traceable and distinguishable, or any need that they should? The *literal* part of the prophecy may have been fulfilled already; as the Assyrian Empire had merged into the Chaldean, and that into the Medo-Persian, at the return of the captivity; so the ten tribes, subjugated and carried into captivity by the *first*, had ample opportunity to return with "the captivity of Judah," under the *last*. See the passages in Jeremiah, referred to above, which at least *favor* this opinion. It is far more probable that *some* of all the tribes returned, than that *all* of any tribe did so; though Judah and Benjamin took the lead. Be this as it may, nothing can be urged from it, to prove either a future Restoration or Millennium. The import—the moral principle of it, not a literal fulfilment *only*, can be expected beyond the events consequent on the return of the captivity.

In the quotation, the terms "forever," and "evermore," are marked *emphatic*; but no stress can be laid upon the terms for which they stand, when applied to circumstances and events connected with the history of the Hebrews. It is often used in their language in a restricted sense, including no more than a lifetime. Thus, the man whose ear was bored, became a servant *forever*. God promised to David that his people Israel should not be moved *any more*, nor afflicted "*any more*, as beforetime." It is not meant that the terms used in this promise are *olam*—that used in the passage under consideration; but it is contended that the language is as *strong*, but not verified, as to the *literal* Israel, which their subsequent history under either dispensation amply testifies. God promised, also, that he should establish the throne of Solomon's kingdom *forever*: neither has this been literally verified; a proof that it was not so intended.

The truth is, the salvation of man,—the glory, spiritual blessings, and duration of the Messiah's kingdom,—the safety and blessedness of its subjects, are interwoven in prophecy with the history of the Hebrews: particularly as connected with Canaan,—the covenant with Abraham,—that with David,—the Temple,—and the return from Chaldaea: and any interpretation of prophecy which discards this fact will miss the import, run into wild extremes, and counter to New Testament writers.

Upon this principle, as Jehovah's "servant David, who is to be a prince *forever*," is not "David the son of Jesse;" so he needs not reign just when David reigned; nor need the "Israel" of the prophecy be *literally* his subjects. To contend, therefore, that this, or any other prophecy, intimates that the Messiah is to sit *literally* upon the throne of David, is but a slight remove from sheer or sober nonsense.

The principles of interpretation which the author of "Unfulfilled Prophecy," and that of papers on "The First Resurrection," adopt, are subversive of the manner in which the same, or similar prophecies are applied in the New Testament.—As a proof of this, let the reader carefully examine and compare the following:—Jeremiah xxxii. 30-38; Ezekiel xi. 23, xxxvi. 28, xxxvii. 26; Zechariah viii. 8; with 2 Cor. vi. 16; Jer. xxxi. 31-34, with Hebrews viii. 8-10; Hosea i. 10, 11, with Romans ix. 25, 26, and 1 Peter ii. 10; Joel ii. 23-32, with Acts ii. 17, 21; Amos ix. 11-15, with Acts xv. 15-19; Hag. ii. 6, with Hebrews xii. 26-28; Zech. ix. 9, 10, with John xii. 14-16; xii. 10, with John xix. 37; Malachi iii. 1, with Matthew xi. 10; and vi. 5, with Matt. xi. 14.

How, moreover, is the author to harmonize the fact, that Israel should be sur-

rounded by heathen nations, upon the restoration promised in his quotation; as stated, also, in the preceding chapter?—(Ezek. xxxvi.)—a fact, one would think, which tallies with no small difficulty with the doctrine, that "in the Millennium *all* are to know the Lord;—that in *every place* men are to offer a pure offering."

Besides, it is said that God's sanctuary should be among them, when restored; that is, according to the author, in the Millennium; whilst John saw no temple in the New Jerusalem; which also, according to him, refers to that period. Also, how is he to harmonize John with himself,—the declaration, "the tabernacle of God is with men," &c., and "I saw *no temple therein*?" Still he would have us to "receive all that the Spirit teaches as *literally true*." The idea of temple, under the New Testament, is transferred (or the term is applied) to the human person of the Saviour,—the bodies of believers,—and the churches which they constitute.—John ii. 19-22; 1 Cor. vi. 19; iii. 16, 17; Hebrews iii. 6.

The author, no doubt, will rank the writer among those "who have a system to defend." Be it so. Did he lend confidence less implicit to a sentiment but just cited, he might profit a little better, by observing how men who had no system to defend but Christianity, applied passages on which he constructs the favorite theories—the Millennium and restoration of the Jews. "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." Among other passages, see Ezekiel xxxvii. 26, 27. That "the present literal dispersion and persecution of Israel is a pledge of their future literal conversion and restoration," as an argument, is plausible, is conceded. Still, the Divine Disposer may have other designs to accomplish. "Blindness happened in part to Israel," that in the purpose of God "mercy" might be extended to the Gentiles; who "have now obtained mercy, through their unbelief." Now, these vast purposes render it necessary that they should be kept a distinct race; otherwise, their rejection, continued blindness, and ultimate "*receiving*" would be untraceable. But their traceableness is as necessary as their transpiration, among the great events of Providence. They display the sovereignty, and educe the wisdom and goodness of God, in a manner calculated to stop every mouth, and lead teachable minds to adore the inscrutable resources of the Divine mind, in the sublime language of the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" It is their *conversion*, be it remarked, not their *restoration*, which is compared to

"life from the dead." "Their *receiving*," does not stand opposed to their *dispersion*, but to their *rejection*—"their casting away."

Acts i. 6, is construed to favour the author's creed. But "the Lord" did not promise to "restore again the kingdom to Israel;" on the contrary, he rebuked the question put to him on the subject, in a manner which might be better improved by subsequent theorists of the restoration. The passage connected with it is easier quoted than explained. At first sight, it seems to imply that at the end of the period signified, Jerusalem shall be re-inhabited by the Jews; from the use of the term "*until*." The *first* question now is, what is meant by "the *times* of the Gentiles?" the *second*, how the period signified is to affect the Jews?

As to the *first*, there is evident allusion to Old Testament prophesy, especially to that of Daniel; as clearly perhaps, to verse 27th, 9th chapter, as to any other passage; "He shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." There is some obscurity in the original, and perhaps a difficulty, which of two versions to prefer, that given in the text, or one nearly the same, as the margin. Thus, "He shall cause the sacrifice and the oblation to cease, and [set] upon the pinnacle [of the sanctuary] the abominations (*i.e.* idols) of the desolator, even until the destruction decreed shall be poured upon the desolator." Literally, "destruction and decreed," regarded in the version we have given, as an instance of Herdiadys, understood by the critical reader. Compare *nechetseth thomemoth*—"decreed desolations,"—"and until the end of the war decreed desolations." The chief difference between these two versions is, that the one given in the text will refer "the consummation, and that determined," to Jerusalem, the temple, &c., *desolated*; whilst the one we have given, as agreeing with the margin, will refer it to the invader.

But the force of "*until*" (used also in the preceding verse [*read kets milchamah*] "and until the end of the war" [*read calah*] "even *until* the destruction," &c.) is the same, and bears the same relation to the Jews *here*, that it does in the passage in *Luke*. Compare the two with each other,—"The sacrifice and the oblation shall cease, . . . even *until* the decreed destruction," &c. "Jerusalem shall be trodden down of the Gentiles, *until* the times," &c. Does it follow, then, or is it *negant*, that at the expiration of the period here signified, the sacrifice and oblation are to be literally re-established? Does the author say "No." Neither can

he urge, from our Lord's statement, that the Jews shall re-inhabit Jerusalem, when the times of the Gentiles are fulfilled. But if he replies "Yes," the writer has no more to say to him.

Divesting both passages of their prophetic dress, they may, the writer is satisfied, be regarded as tantamount to that of Paul, "Blindness in part is happened in Israel, until the fulness of the Gentiles be come in. And so shall all Israel be saved," &c.; not restored.

Be this admitted satisfactory or not, the treading down of Jerusalem, and the harassing of the Jews, during a decreed period, are no evidence that at its expiration they shall be restored as a nation. It is not here said, which is the answer to the second query. P. M.

[FOR THE CHRISTIAN OBSERVER.]

UNION IN THE TRUTH.

The divisions by which, what is called "our common Christianity," has been tortured and retarded, have, very naturally, engaged much of the solicitude of the lovers of truth. Now and then we have witnessed honest attempts to heal them; and more frequently we have heard sanguine anticipations of a union growing out of a cooperation in common enterprises. At the anniversaries of such institutions as the Bible Society and the Tract Society, it has been common to hear eloquent and ardent eulogies of this tendency in their constitutions. But experience has proved that there may be cooperation without an abatement of sectarian zeal; just as four men in a boat on the ocean may strain at the oar in concert, with no more generous motive than the selfish desire to reach the shore.

The fate of the Evangelical Alliance proves that as there may be cooperation in a common interest, so there may be a combination against a common enemy without any real advancement towards an actual unity. As the clans who owed allegiance to the crown might be rallied under the royal standard, and there fight shoulder to shoulder; but returned to their mountain homes only to renew, with fresh virulence, the feud which had been suspended in presence of a common foe.

Those who project such schemes, or cherish such hopes of union, are doubtless honest; but they mistake the true object, as well as the true means. They have no intention of laying down their sectarian distinctions, but expressly provide for their perpetuation. The Alliance makes a compromise creed, in which these distinctions are protected, without regard to truth in the case. The Tract Society has its expurgatory committee: the Bible Society, its board, composed of the representatives

of different sects, who must take care of their several interests, and see to it that the truth be not allowed to escape from sectarian bonds.

Time has been—perhaps it has not yet passed away—when men looked forward to a period of millennium peace, when there should be but one denomination; and each honest sectarian supposed that unity would be attained by the universal prevalence of his own sect. Perhaps it has been more common of late to expect a compromise of peculiarities, after the example of the Evangelical Alliance. But even this hope begins to fade away; and, as a last resort, we begin to persuade ourselves, that our divisions are upon the whole rather desirable. One of the ablest of sectarian journalists in the United States recently remarked: "We are not of those who regard the division of the Protestant churches into several families, as any great evil. In the Millennium there may be as many names as there are now."

"Families," is a very pretty name for these divisions; but the man who even, under so fair a name, can look so favourably upon them, must have a happy faculty of finding "good in every thing." He has obtained some light which Paul did not possess, when he interposed so vehement a protest against the Corinthian schism, when one said "I am of Paul," and another, "I am of Apollos." Yet Paul and Apollos were surely quite as safe heads of sects, as Calvin or Wesley.

The blame of our divisions is usually thrown upon the obscurity of the word of God. But is it really so. Have these sects grown out of a simple difference of opinion among the multitude of honest and independent enquirers after truth. Have we each shut ourselves up with the word of God, and, from its prayerful study, come forth Episcopalians, Presbyterians, Methodists, Baptists, as the case may be? And did it so happen that each found one and all of the distinctive features of his favourite denomination there, so that he was prepared to maintain it as God's truth against the world? If this matter is looked into, it will be found that the word of God has nothing at all to do with these divisions, but to condemn them.

The case of the Corinthians alluded to, points us to the true origin of sects—the recognition of human authority in matters of religion: it may be the authority of a single leader; or it may be the collective influence of a body, or the traditional authority of the fathers. The truth, as to its origin, may be learned from the manner of its perpetuation. The claims of any doctrine or practice, are decided summarily by an appeal to the views or usages of the sect. And it will at once decide the standing of any man, to say that he differs from the body. We do not mean to say, that

members of these bodies deliberately make up their minds deliberately to sacrifice God's truth upon the altar of denominational prejudice; but it saves them much patient enquiry to take it for granted that all that the body holds must be true.

Apart from the desirableness of union, there is one great reason why we should aim at the removal of the fundamental error out of which divisions grow. What error could be more disastrous than that our faith should stand in the wisdom of man, and not in the power of God. Truth held on such authority has not the proper influence of truth; and ordinances observed out of respect to such authority, however correct in matter and form, cannot be honouring to God. For this reason, as well as for the remedy of divisions, it becomes us all to get past all human influence, and contend earnestly for the faith once delivered to the saints. When we reach this point, it is but a step to the realization of the unity which the Lord so earnestly taught among his followers.

We are not to abate our honest convictions—we dare not compromise God's truth for the sake of union. Nor is it necessary. God's word is a revelation, and not a riddle. We are not to give way to any plausible recommendation of indifference to any portion of divine truth, for the sake of unity. There is no authority on earth to determine what is essential, and what is non-essential in revelation. Indifference may make a seeming agreement of all errors; but that is not Christian unity. "That," as Archbishop Leighton remarks, "were not a natural union produced by the action of heat; but a confusion, rather arising from the want of it. Not a knitting-together; but a freezing-together, as cold congregates all bodies, how heterogeneous soever—sticks, stones, and water. But heat makes first a separation of different things, and then unites those that are of the same nature."

There is no reason to expect that all denominations now existing, will ever meet and abolish themselves, to form one great confederacy; nor would it be desirable. But every lover of truth should aim at disentangling himself from the shackles of party, and enquiring boldly, frankly, and ingenuously after God's truth. And when the authority of God's word gains the ascendancy in the heart, and a knowledge of the truth—as it is there revealed, fills the understanding, there will result a real union of the true disciples of the Lord Jesus.

Let us have no more of the traditions of the fathers; fulminate no longer the condemnation of one denomination; cease to appeal to usage; and then let us come as little children to the school of Christ;—the individual, or the single church, who does, will attain a great distinction; and we would set it before the churches at large, as

the only remedy of schism. Though we cannot coincide with every sentiment of it, we quote a passage from Dr. Merle D'Aubigne, as embodying one great truth:—"We think the period has arrived in which the human footprints necessarily imposed upon the work of the Reformers, ought to be effaced; in which Protestant churches ought everywhere to be solely *Christian* churches, placing themselves *above* Rome, not simply *opposite* to her, swaying the sceptre of Catholicity, and banishing Popery to the darkness to which it belongs. Protestant churches! let us seat ourselves on the twelve thrones of the Apostles. Let us proclaim and show ourselves the hereditary churches of Jerusalem, Antioch, Ephesus, Philippi, and Rome."

ANTIQUATED WORDS IN THE BIBLE.

Most teachers have informed their older children, that the Old Testament is a *translation* from the language of the Jews, and the New Testament from that of the Greeks, into our own tongue. They should also tell them that the translation was made more than two hundred years ago, and that, consequently, many words in it, such as "wist," "wot," &c. are now out of use. It is more important, because more likely to mislead, to be aware that several words were used by the translators in a different sense to that in which we commonly employ them. The following words will furnish examples, and may induce, in our younger readers especially, a more *intelligent* reading of the word of God:—

PREVENT. This word anciently meant "to come before," or "to get before," or "to anticipate." The passage rendered most obscure by it is 1 Thess. iv. 15. The Thessalonians supposed that Christians who were alive at Christ's coming, would enter his kingdom before those who had died. "No," says the apostle, "we shall not get before, or anticipate, those who sleep; on the contrary, they will be before us;" "the dead in Christ (v. 16, 17) shall rise first, then we which are alive," &c. Let the ancient meaning also be applied to Matt. xvii. 25;—Job xli. 11;—Isaiah xxi. 14;—Psalm lix. 10, lxxix. 8, lxxxviii. 13, cxix. 147, 148.

CONVERSATION. This word signified, not as now, discourse only, but "life, behaviour, or conduct,"—a man's acts as well as his words. Apply this meaning to Gal. i. 13;—Eph. iv. 22;—1 Tim. iv. 12;—Jas. iii. 23; 1 Peter i. 15, 18, and ii. 12, and iii. 1, 2, 16;—2 Peter ii. 6, iii. 31;—Heb. xiii. 7. In the last passage v. 7 should be quite separated from v. 8. and v. 8 joined to v. 9. "Jesus Christ is the *same*," &c. and hence (v. 9) "be not carried about," &c. The Greek allows no other pointing.

MASTER. This word was anciently much used for "teacher," as we now speak of a music-master, or a French-master. In the

following passages it translates a Greek word signifying "teacher," John i. 39, iii. 2, 10, xiii. 13, 14, xx. 16; also the numerous passages in the gospels in which Christ is addressed as "master." In Matthew xxiii, 8, 10, "master" translates a word which signifies "guide" or "leader," of course in the sense of teacher. In the Acts and Epistles, this antiquated use of the word does not occur except in James iii. 1, where it quite misleads the reader. "Be not many of you teachers," &c.

WONOUR. Once (Luke xiv. 10) this word occurs in the old sense of "honour, reverence;" in which, also, it is employed in the marriage service of the State-church.

DOCTRINE. This word is never used in the New Testament in the sense of doctrinal instruction as distinguished from practical; it means simply "teaching;" thus in 1 Tim. i. 10, it is clear even to an English reader, from the connection, that "sound doctrine" means teaching, which forbids, as the gospel does, all the offences there spoken of.

The word is too frequently used to cite the passages; but most places will be clearer by remembering that it always means either the *act of teaching*, or the *things which were taught*, which might be either practical precepts, or doctrinal truths.

CHARITY. This word was used anciently for "love;" it must be altered to "love" wherever it occurs. Rom. xiv. 15, "according to love." 1 Cor. viii. 1, xiii. throughout, xiv. 1, xvi. 14;—Col. iii. 14;—1 Thess. iii. 6;—1 Tim. i. 5, the end of the *charge* (which Paul "besought Timothy to give to some," verse 3) is love," &c. 1 Pet. iv. 8;—2 Pet. i. 7;—Jude 12, "lovefeasts;"—Rev. ii. 19, and several other places.

MYSTERY. This word never means, in the New Testament, something difficult to understand; but a "secret" which, when told, may be possibly quite easy of comprehension. Hence in Matt. xiii. 11;—Mark iv. 11;—Luke viii. 10, Christ speaks of his disciples as *knowing* the *secrets* of the kingdom of heaven, though they were hidden to those without.

Hence Paul so often speaks of the gospel as a "mystery," that is, a *secret*, because it had been so to all previous ages (Rom. xvi. 25); but he adds (v. 26), it is "now made manifest;" that is, it is a secret, a mystery, no longer. See 1 Cor. ii. 7, and notice verses 6 to 10;—Eph. iii. 3—6, where the apostle speaks of the Gentiles being received into the church of Christ, as a secret hitherto not divulged, but now made known. So also, Col. i. 26, 27. No passage in which the word occurs, is more misunderstood than 1 Tim. iii. 16. It is not an assertion that the "secret" of godliness is very difficult to comprehend, but that "it is confessedly *great*," in the sense of *magnificent*. So magnificent as to consist in the incarnation of a God, in his being justified by the mighty workings of the Holy

Ghost attesting him to be the Son of God, in angels gazing on him, in his being proclaimed and believed in, far beyond the limits of Judaism, amongst all nations, and raised to glory at God's right hand.—*Baptist Penny Magazine.*

CHRIST AT JACOB'S WELL.

BY REV. J. ALDEN, D.D.

This well is still in existence, and furnishes water to the inhabitants of the ancient Sychar, now called Naplous. It was recently visited by an Englishman, who caused a man to descend to its bottom. It is dug out of solid rock, and is very deep. There is a tradition that this well was dug by Jacob. The Bible is silent on the subject.

Jesus was on his way from Judea to Galilee. He was travelling on foot according to his custom. It was about twelve o'clock when he reached the well. He was weary, hungry, and thirsty. He sat down by the well to rest himself, while his disciples went to the village to buy food.

While they were gone, a woman came to procure water. Jesus asked her for some water. This led to a conversation between them. Jesus gave to the conversation a religious turn. He knew that the woman was a great sinner. Weary as he was, he was not too weary to attempt to save a soul. Jesus was careful to use every opportunity of doing good. He never excused himself, as we often do, because he was weary and faint.

"What sport shall I have to-day?" is very often a morning question with young persons. "What good can I do to-day?" should be the morning question of every young person. Then would they follow Christ's example; then would they be very happy. My young reader, just try the experiment. Begin the day by asking, "What good can I do to-day? What kind acts can I perform; what kind words can I speak which shall tend to make others happy?" Keep these questions in mind during the day, and act in accordance with the spirit of them, and you will have a happy day. There is no joy like the joy of doing good.

This woman was a very bad woman, but Jesus did not on that account neglect her. Sometimes we meet with persons so wicked, that we think it useless to attempt to do them any good, and we say nothing to them. Christ did not do so. None were too poor, none were too wicked, for him to attempt to save. A word fitly spoken, even to the most hardened, has often been the means of their conversion to God. Such, we may hope, was the result of the conversation of Christ with the woman of Samaria. At any rate, she was convinced that he was the Messiah, and she went to the village and invited the neighbours to come and see a man who told her all things that ever she did.

When a person is converted, he is immediately desirous of leading others to Christ, that they may receive the like blessing. When selfish persons secure some good thing, they wish to prevent others from securing the same. But Christians wish to have all share with them. Hence, as I said, they try to lead others to the Saviour. Christ loves to have them do so. He loves to have sinners brought to him to receive pardon. He promises great rewards to such as shall thus "turn many to righteousness." There is no service which is paid so well as that of enlisting soldiers for Christ. My young friend, can you not do something in this service? Can you not search out, and bring some neglected child to the Sabbath-school? Can you not induce your young companions to go with you to the solemn meeting? Can you not do something to lead them from the ways of sin?

Quite a number of the inhabitants of Sychar came to the well to see Jesus. A large number believed on him. Some believed in consequence of the testimony and conversion of the woman. Others were induced to go and hear him, and believed because of his own words. The whole place seems to have been moved. A revival of religion began. It arose from a very small beginning. A weary traveller sits down by a well to rest, and a wicked woman comes for water. The traveller begins a conversation with her, having for its object her salvation. He might have excused himself, as many in his circumstances would have done. He might have said he was very tired. He might have said that it was not proper to interrupt a stranger at her work. He might have said that she was an abandoned woman, and that there was no hope of her. But he did not. He entered on the work with a zeal which soon led him to forget his weariness and want of food. And what was the result? A powerful revival of religion. What an encouragement is thus furnished for us to labour at all times for the salvation of souls!

The people of Sychar entreated Jesus to remain with them, and preach to others. He remained with them only two days. Those who did not hear him on those two days, probably never had an opportunity of hearing him. Very likely there were some who felt anxious about their souls, who said, "I am very busy now; I cannot conveniently go to hear him; I will wait till he comes this way again." We do not know that he ever passed that way again.

It often happens in revivals that young persons are anxious about their souls; but they say to themselves, "We will not go to church now; we will wait until he comes again—until another revival; there will be time enough then."

Another revival may not come to that place, or it may come when they are lying in the grave yard.

The Christian Observer.

TORONTO, APRIL, 1852.

THE OBSERVER.—We have a number of applications on hand for the back Nos. of the present volume, and regret to announce that we cannot supply them, as our past issues are exhausted. We printed our usual number of copies at the commencement of the year, under the impression that our circulation would certainly not be larger than it was last volume. In this, however, we are mistaken, as our circulation has gone beyond what it was last year, and is still increasing. This being the case, we are constrained to request all who subscribe hereafter, to commence with this No., and we shall make provision for supplying them. The price to the end of the volume will be three quarters of a dollar; and we wish subscribers to pay only to the end of the year, as next year we may have a semi-monthly or a weekly.

Brother F. is informed that we have no agent in England, but we will send the *Observer* as he directs. He will accept our thanks for his articles which will appear, as soon as we can find space.

We call attention to the notice which will be found in another column of the meeting of the Board of the Missionary Society at Beamsville, on the 14th inst. Let us have a full meeting. Churches wanting assistance will please attend to the printed rules for applicants, and address the Corresponding Secretary without delay.

THE REVIEWER REVIEWED.—We think it better to allow P. M. to complete his work before inserting a rejoinder. We trust that our brethren will remember that they are writing for a monthly journal, and condense their thoughts as much as possible.

MINUTES OF ASSOCIATIONS.—Rev. J. L. Burrows complains, in a note which we have received from him, of his inability to gather from the Minutes of some of our Canadian Associations, such statistical information as is needed for the *Register*. He cannot tell from some Minutes, who are the pastors of the several churches. Will the Clerks of the various Associations turn to the letter which we published in a previous issue of the *Observer* from the *Baptist Record*, and send to Brother Burrows, Secretary of the American Baptist Publication Society, Philadelphia, such information as is sought? This is necessary in order to a fair representation of the Baptists of Canada in the pages of the *Register*.

PRIVATE CORRESPONDENCE.—We have received, from all parts of the Province, and from the United States, letters breathing the warmest interest in our editorial labours. The prayers uttered, and the encouragements given in those kind epistles, are enough to nerve any man's soul against fiercer assaults than any that have yet been made upon us. We appreciate the kindness of our correspondents; and one and all will accept of

our thanks. Their views of the course of the *New York Recorder*, will be, sooner or later, the views of every Baptist in our land, who may become conversant with the facts in the case. Slander may pass current for a brief season, even amongst honest men, but ultimately it will recoil and return to plague the inventor. The *Recorder* some time ago informed his readers that the *Observer* was "set for the defence of error," we called upon him to point to the article in our entire issue where we had subjected ourselves to such a charge. How does he reply? By referring us to our pages? Not at all; such a course instead of subserving, would have been utterly subversive of the object of his pursuit. He simply reiterates in his own *ad captandam* style a charge for making which no man on earth could find an apology. The large sheet which it is his to conduct seems to have turned his brain, and he writes us one having authority, and not as the scribes around him. It does not seem necessary, in his eyes, to give a reason for his assertions; his *ipsi dixit*, like a bull from the Vatican, must be received as Gospel, and swallowed without investigation. Against all this we enter our protest. He professes to have no party feeling in Canadian matters, yet allows a body of men, who are simply seeking to send the Gospel to the back settlements of our Province, to be vilified and slandered without one word of apology; and when those injured men send him a statement of facts, he first, by inuendoes and portentous intimations of secret correspondence, seeks to neutralize the document; and next mutilates its contents in order to cover facts which we think he fully understands, or if he does not, had he simply inquired of the Rev. B. M. Hill he could have enlightened him. But the most dishonest part of the Editor's conduct is yet to be stated. We published the entire document,—he suppressed a part; and, without one word of explanation, he permits his associate to insinuate that we maliciously added to the document! Could those things occur with a man who intended to be just? Our brethren in the Province have their eyes open to these matters; and this the *Recorder* will by and by discover. That a paper, slandering men who only seek in the name of Christ to bless their country—a paper unsound on the voluntary question—sustaining episcopal, Puseyitish ordination, and opposed to the Bible Union, should claim to be set for the defence of our denomination, is a farce.

REVIVALS.

Some of our churches still continue to enjoy the reviving influences of the Holy Spirit amongst them, and gratefully acknowledge their indebtedness to God for his mercies. The pastor of the St. Catherine's Church, brother Ryerson, says in a private note:—

"DEAR BROTHER PYPER.—I am happy to inform you, that the spirit of the Most High has breathed upon us in this place; and his movements have been marked by tokens of mercy in the conversion of sinners, and the reclaiming of the wandering. It has been my interesting duty to baptize sixteen happy disciples during the past few weeks; and there are others waiting to enjoy the privilege of obeying Christ."

Pickering Church is also in a prosperous state. The pastor writes:—

"On the evening of December 23, I commenced a series of lectures with the church; on the cause of its present state; and the means to be employed for its future prosperity. These evening meetings were continued for upwards of three weeks; and through the blessing of God, have resulted, I trust, in a thorough revival of the religion of faith. Twelve have been baptized, and added to the church; two more have requested baptism; and others are enquiring the way. Prayer-meetings have been established, and good discipline restored in the church."

PROTESTANTISM.

Protestantism is usually associated with the name and times of Luther, but its distinctive features are seen on the page of history long prior to the period when Luther commenced his well-directed attacks upon the Papal hierarchy. Protestantism began its work when men began to compromise the truth; and when Christianity became popular.

We do not mean by this that Christianity, in its purity and simplicity, ever has been or ever will be popular with depraved hearts, but merely that nominal Christianity became popular at an early period. This was not until God's truth was sacrificed and until a spiritual body was overwhelmed by worldly elements. A terrible apostasy was silently and stealthily introduced, the institutions of the Gospel were gradually modified and changed, additions were made to their number, pomp and parade and mummery marked their observance, and saving efficacy was ascribed to all. The doctrine of justification by faith was lost in the apostate body, and the ignorant masses were instructed to trust in human ceremonies as a ground of hope before God. The humble and devout pastor was changed into the lordly and worldly minded priest. The priests held in their hands what has been called, the "sacraments," these were the keys of heaven, and by their magic power, the gates of peace were opened to the degraded and the vile. The churches had now become the church, independence in church government was trodden under foot by an unholy despotism, and Christ's freemen or such of them as remained in connection with the body were reduced to spiritual vassalage. But multitudes did not remain in the body. There were Protestants in those early ages. Men and women who, like their Master, were not of this world. They protested against the encroachments, the assumptions and blasphemies of the man of sin, at every stage of their development, and their opposition to error, and their continual appeals to the hearts and consciences of their fellow men, furnished them with practical proof of the Saviour's declaration that the world hated them. They were anathematized, cursed in every member of their bodies and in every faculty of their minds, and delivered over to Satan, by the professed ministers of their Lord. Still those Protestants have with greater or less clearness defended the Gospel system in all ages, there have ever been a remnant who have not worshiped the beast nor his image. It is then a gross mistake to fix the date of Protestantism at the times of Luther. We honour the work of the great reformer, and the wonder is, not that he left so much undone, but that with his every-day training and associations, he proceeded so far.

The influence of an early teaching and early habits prevented him from discovering truths, with which the Waldenses and Albigenses had long been familiar. When we look for the origin of Protestantism then, we must go far back of the Reformation. When the churches began to degenerate from the simplicity of the truth, devout men began to protest against their errors, and through every phase of corruption they have continued to protest. But when regeneration ceased to be a term of church membership and the door of the church was thrown wide open to the world, the spiritually minded were soon outnumbered and overpowered, and while the children of the Spirit could never employ fire and sword to advance the interests of truth, the children of the flesh could without scruple employ such instrumentality to suppress truth and promote the growth of the most absurd and fatal delusions. The great struggle of Christianity has not since the second century been with heathenism and infidelity without; but with gross corruption, with baptised mummery within the borders of earthly churches. No heathen or infidel power could ever have worked such havoc to the Gospel system as have bodies calling themselves churches and acting in the name of the Lord. Heathenism and infidelity lack the sinew of a nominal church's power. They have no promised salvation in them, no everlasting life, and consequently cannot relieve a guilty conscience. On the contrary a nominal church can speak peace where God has not spoken peace. It can pronounce a soul to be in a state of salvation, that is in a state of nature; and promise eternal peace with God, and rest amongst the saints with Christ, to those whose hearts are devoted to the world,—to its pleasures, its gains, and its jollies. Men have consciences which apprise them of the fact that they are sinners, there is upon the mind of every rational reader of the Bible the conviction that something must be done to escape the wrath of God at last. Now a system that will promise life to such a soul without interfering with the demands of its depravity is just the system that the poor soul will most eagerly embrace. If it can be saved by a ceremony performed over it while it was in a state of unconsciousness, or if all that is necessary is to add to this an attention at stated times and seasons to a prescribed routine of duties, some of which have no sanction from the Word of God, then it can do all this and still hug its sins to its heart. Let it never be insisted upon that Christians are not of the world even as Christ was not of the world, but let service paid to the world and the flesh and the devil be deemed perfectly compatible with the exercises of saving faith, and what a relief is at once imparted to the unrenewed soul. It dreaded dying, it dreaded the scenes that follow after death; but now it can revel amid its pleasures and leave them for heaven, it can cling with fond tenacity to its gold, and enter the brilliant and the holy New Jerusalem. It can consult its own interests, its own pleasure, and its own comfort, never warn a soul to flee from the wrath to come, never labour for the glory of Christ and the salvation of men, and yet hear the rapturous plaudit, well done good and faithful servant enter thou into the joy of thy Lord! Such a system the unrenewed soul delights in. It speaks of peace without holiness, and salvation without regenera-

tion. Such a system so enlarged and so liberal the carnal mind admires, and the advocates of such a system are in no danger of having the world hate them, for the world loves its own. Those who have tasted and seen that the Lord is gracious, who leaning on the Beloved have come up out of the wilderness, must ever protest against views and practices so obviously fatal to the souls of men. They cannot see earth and heaven mingled together for the purpose of stilling the clamours of the depraved heart. They cannot be faithful to Christ and see the foundation which he has laid for a sinner's hope swept from underneath the sinner, without earnestly and unceasingly raising the note of solemn warning and urgently calling upon their dying fellow mortals to flee from such delusive hopes to the Lamb of God who taketh away the sin of the world. So teaches Protestantism.

In another column will be found the record of the death of Wm. Leach. This will be sad intelligence to many of our readers, and will awaken an emotion of deep sympathy towards his bereaved companion. He was a man of a mild and lovely spirit, and ardently attached to the work of the Ministry. Destitute as is our Province of Gospel labourers, human sagacity would have imagined that he could not have been spared; but God's thoughts are not as our thoughts, nor his ways as our ways, and in his sovereign wisdom he has called him, on the threshold of apparent usefulness, into a glorious rest.

We learn also that the wife of our excellent brother Gilmour of Peterboro, has left him for another and a better world. To a heart so sensitively alive to the finer feelings of our nature as that possessed by our brother to one so blest and so happy in his domestic relations, such bereavement must be keenly felt. But God is able to make the rich promises of that Gospel, which our brother has so often presented to calm the grief of others, now fall like oil upon the troubles of his own stricken heart. The Gospel of the Son of God, precious at all times, becomes doubly so in such circumstances, it woos the soul of the believer away from the earth, and draws him yet closer to the Lamb of God. Faith opens the gate of heaven and bids us look upon the beauty, and bliss, and rapture of those who have died in Jesus; and should we visit the grave yard, and should affection linger around the mouldering dust, God's Word holds a torch above the darkness of the narrow house and casts around it the glory of a coming resurrection. Not dead, but sleeping! says faith; and tumultuous grief is still.

The tidings also has reached us of the death of Christopher Anderson, who was pastor of the Baptist Church, meeting in Charlotte Chapel, Rose Street, Edinburgh, Scotland. The *Scottish Guardian* pays a merited tribute of respect to his memory, and furnishes a brief sketch of his life, the chief incidents of which will be found in two previous Nos. of the *Observer*. Of his preaching at the close of life it is said, "what it had lost in oratorical effect, it had more than gained in apostolic simplicity and power. . . . The Bible was the central subject of Mr. Anderson's thoughts, the connecting link of all the varied activities of his life. In some men, some very good men, the Bible appears simply as a doctrine, in others as a history, in others again as a law; but in him at least it lived and breathed. A common Scripture reference or phrase, as uttered by him, thus often became instinct with new meaning." The disease which terminated in the death of this devoted servant of Christ was thought at first to be a bilious derangement, but this was followed in a few days by a slight paralytic affection, from this he partially recovered, but a second stroke prostrated his remaining strength, and after sinking gradually for three days, on Wednesday, the 25th Feb'y, about two o'clock, A.M., without pain or suffering he fell asleep.

Resignation of the British Ministry:

The Russell Cabinet, after a long tenure of office, has at length resigned. Its seems evident, from the circumstances which Lord John made the pretext for his resignation, that the Premier was by no means anxious to retain power. In fact, he seems rather to have sought an honourable occasion to retire from underneath a weight of responsibility which he found it difficult to endure. The verbal alteration to his Local Militia Bill, proposed by Lord Palmerston, might have been conceded by Lord Russell, without either damaging himself or his Bill; but he resisted the amendment, and in a house of only 251 members was, by 11 votes, in a minority. This, contrary to all precedent, he chose to regard as an expression of "want of confidence" in his Administration; and to avoid a coming storm jumped out of office. The following is the *London Patriot's* account of the defeat:—

"On Friday, some business of no great importance having been gone through, Lord John Russell rose to move the reception of the Report on the Local Militia Acts, and repeated his explanation of the main provisions of the measure. Viscount Palmerston said, that from the explanation given, he inferred that the title and the provisions of this Bill would not agree; and he concluded an argumentative speech in favour of a regular militia, by moving an Amendment, to make the force general, instead of local, in name as well as in fact. Mr. M. Gibson denied that any case had been made out for increasing our armaments in any way. Our defence was in our navy. The panic had been got up for party purposes. Lord John Russell, after briefly replying to Mr. Gibson, contended that Lord Palmerston's objection went to this, that Ministers should not have the power to bring forward their own Bill. "The noble Lord's plan would be very oppressive, or, if not, very expensive and inefficient. If Lord Palmerston succeeded in his Amendment, he must bring in the Bill himself." After a short discussion, the cry of "Divide" was raised, and, in a House of only 251 members, the Amendment was carried, by 136 against 125, leaving Government in a minority by eleven votes. The Tory cheer which greeted the announcement of the numbers had scarcely subsided, when Lord John Russell rose and stated, that after the vote just come to, Ministers washed their hands of all responsibility in regard to the measure. Lord Palmerston expressed his surprise that Government should thus propose to abdicate their proper functions, and insisted that the two proposals did not materially differ. Lord John Russell warmly defended the course he had determined to adopt, and said the decision of the House had placed him in a position which no Government ought to hold. Sir B. Hall regretted the course which Lord Palmerston had pursued, but thought, that after the decision of the House, Lord John Russell should not only abandon the Bill, but declare at once that he would no longer preside over the Government. Lord John Russell thought that he had made his meaning sufficiently clear, that Ministers having no longer the confidence of the House, that result necessarily followed. Loud and repeated cheers greeted this announcement. Almost all the Members present immediately left the House."

THE CANADIAN AGRICULTURIST.—This valuable monthly comes to us this year enlarged and improved. It needs no puff from us, as its character as a necessary appendage to a farm is extensively known. It is edited by G. Buckland and published by Wm. McDougall, at the corner of

Yonge and Adelaide Streets, Toronto. Terms, single copies, one dollar; clubs ordering 25 copies or upwards, half a dollar each copy.

Communications.

To the Editor of the *Christian Observer*.

DEAR BROTHER,—In my migrations through the country, as a minister, it often falls to my lot to meet in conversation with an intelligent brother, animated with correct knowledge and holy zeal, for the advancement and improvement of the Baptist churches in Canada.

In regard to the fundamental doctrines of gospel truth, the ordinances and discipline of the church, there is in general a happy uniformity in sentiment. But the best mode whereby the cause of Christ is to be advanced in this country, presents a variety of views fatal to the establishment of a sound and settled policy, on the part of the ministers, as well as the great body of the brethren.

There is, however, a prevailing opinion gaining ground, that among the human means necessary to achieve this desired object, a weekly newspaper would be of great advantage; and that this paper ought to be the vehicle of those diverse views, always subject to the control and friendly criticism of its editor. The most timid and precise in their notions of ecclesiastical polity, need have no fear that honestly expressed convictions of these differences, through its press, will be injurious. We can never arrive at anything like a wise and effective policy by an easier process. Suppression of these views, will have a tenfold greater influence for evil, than their discussion through the weekly broad sheet.

Permit me, then, Mr. Editor, to present to your readers, in the dialogue form, some of those adverse sentiments entertained to the principles of the organization lately formed in Hamilton. The substance of these conversations were held between a Baptist minister and a deacon, frequently in the presence of brethren:—

Deacon.—I am glad to see you, brother. You are welcome to this house. What good news from your watch-tower? Are sinners trembling under the word? Are saints rejoicing in the fulfilled promises of God?

Minister.—We are not without cause of rejoicing. But sinners around, are, as regards their eternal interest, easy and comfortable.

D. Ministers are to blame. At best they have but little spiritual strength: and that little is greatly injured, and their remaining strength is often spent in vain contention, strife and debate.

M. What you complain of is true, in relation to some ministers; but there are others watching, suffering, and labouring with Christ.

D. They are not all to blame. But let me put this matter clearly before you, as it appears to others and myself: Did you ever see souls brought to Christ, when his servants were fighting and abusing each other about who would be greatest in the church?

M. The question put is neither improper, nor without its use at the present time; but its value consists in its correct and pointed application.

D. I need not inform you how sorely we have been plagued, harassed, and tormented with missionary efforts in this country.

M. The afflictive vexation to which you refer, is not uncommon in the church of Christ. The apostles had to labour under its depressing influence; the European reformers, three hundred years since, had their faith put to a severe trial from the same cause; and the servants of Christ, in our days, pass through the same ordeal.

D. I see that you do not understand my complaint. I mean, that the Society formed in Hamilton has revived again all our old troubles.

M. I confess my inability to comprehend what your insinuations mean.

D. I mean that the Baptist churches should be sound and whole-hearted upon the subject of close communion.

M. The meeting held in Hamilton, to form a missionary society, to carry the gospel into destitute parts of Canada, appears to be greatly misunderstood here in the West.

D. No, no; we do not misunderstand you: you are open-communion people.

M. I hope that you hold the scriptural doctrine of the independence of the churches?

D. What do you mean by the independence of the churches? Who do you consider to be the constitution of the true church of Christ?

M. A true church of Christ, is any indefinite number of true believers who have been buried with Christ in baptism, agreeing to observe the Lord's supper, maintain the preaching of the gospel among themselves, and extend it to those who have it not, with strict gospel discipline among its members.

D. This seems very scriptural; but still you have said nothing about whose right it is, to administer baptism and the Lord's supper in the church.

M. If you admit the independence of the churches, you will at once perceive that this right belongs to the church.

D. Yes, yes; but do you think that each church has the right to ordain its own elder?

M. There are some excellent churches and ministers of Christ who think so, and act accordingly. There are others who act upon the principle of soliciting advice from other churches. With the latter mode there is the greater safety.

D. Why, then, did the friends at the Convention in Hamilton divide upon this subject?

M. The minority at the meeting in Hamilton, either did not understand what they wanted; or, they were attempting ignorantly to bring Popish doctrine into the Baptist churches.

D. This is a serious charge against the brethren.

M. There is nothing so easy as proof upon this point; and in our next conversation you will be supplied.

A BAPTIST MINISTER.

March, 1852.

ORDINATION.

At the request of the Baptist Church in Walpole, a number of ministers and brethren convened at their meeting-house on the 4th of March, for the purpose of ordaining brother Brigham as their pastor.

After appointing George J. Ryerse, Moderator, and J. VanLoon, Jr., Clerk, the Council was organized of the following brethren:—

Rainham.—Deacons A. Overholt, S. Wardell, and brother Wm. Jones.

First Townsend.—Rev. J. VanLoon, brethren G. McMichael, and Henry Omstead.

Drummondville.—Rev. Wm. Wilkinson and brother Gray.

First Simcoe.—Rev. A. Austin and brother J. Hicks.

Beausville.—Brother R. Kemp.

Second Townsend.—Rev. G. J. Ryerse.

First Charlotteville.—Brethren G. Cullarnore and T. Marshall.

Sherbrooke.—Rev. T. Stillwell.

After suitable enquiry into the candidate's Christian experience, call to the Ministry, views of Christian doctrine, and church order, it was resolved to proceed to his ordination; which was attended to in the following order:—

Sermon, by A. Austin; prayer, by J. VanLoon; charge, by Wm. Wilkinson; hand of fellowship, by T. Stillwell; charge to the church, by G. J. Ryerse; benediction, by the candidate.

GEORGE J. RYERSE,
Moderator.

J. VAN LOON, Jr.,
Clerk.

MINUTES OF THE OTTAWA BAPTIST ASSOCIATION.

This Association met with the church in the Rear of Chatham, February 11 and 12, 1852.

The introductory sermon was preached by Rev. W. K. Anderson, from 1 Sam. xxx. 6.

The Association then organized by appointing brother J. Edwards, Moderator, and brother J. Dempsey, Secretary.

A committee of arrangements having been appointed, the meeting adjourned till five o'clock.

AFTERNOON.

Met at five o'clock for business. The meeting opened with prayer.

Letters from the churches were called for and read; by which it appeared there were some things truly encouraging; but an almost general complaint of coldness.

The church at Clarence applied for admission into the Association, and was received.

A committee was appointed to make a digest of the letters from the churches; and also a committee on resolutions. After which brother Edwards delivered a sermon from Matt. ix. 37 and 38,

THURSDAY MORNING.

Met at 11 o'clock. Sermon by brother Dempsey, from Acts ix. 31.

The committee to make a digest of the letters reported—from which report the following statistics are taken:—

Baptism.	8	1	12	32	91
Letter.	3	2	7	50	610
Expulsion.	3	2	7	50	610
Dismissal.	3	2	7	50	610
Withdrawn.	3	2	7	50	610
Exclusion.	3	2	7	50	610
Death.	3	2	7	50	610
Present No.	3	2	7	50	610

Churches.	Delegates.
1. Breadalbane	Rev. W. K. Anderson, D. Cameron.
2. Rear of Chatham	Jas. Lohian, J. McLaurin.
3. St. Andrews	Rev. J. King, J. Stewart, D. MacDougal.
4. Indian Lands	Rev. J. Dempsey, F. McMarin, E. Humbolt.
5. Orgeon	No Letter.
6. South Gower	Peter McNab: No Letter.
7. Petite Nation	No Letter.
8. Osabruck	Rev. J. Edwards, S. Tucker, Elijah Baldwin.
9. Clarence	No Letter.

Resolved, That the next meeting of the association be held with the church at Petite Nation, on the second Wednesday of January, 1853: that brother McPhail preach the introductory sermon, and that brother King be his alternate: that brother Anderson write the circular letter, and brother Edwards be his alternate.

The following resolutions were passed unanimously:—

1. Resolved, That this association endeavour to extend the circulation of the *Semeur Canadien*; and that we use all possible means to put it into the hands of Canadians speaking the French language.

2. Resolved, That the ministers of the gospel connected with this association, visit in turn, once in the year, those churches destitute of pastors, and endeavour to show them the importance of securing, if possible, the regular preaching of the word among themselves.

3. Resolved, That we express our confidence in the *Toronto Christian Observer*, and our approbation of its object; that we regard it as the organ of the Baptist denomination in Canada, and that we endeavour to support it by increasing its circulation among the churches belonging to this association.

4. Resolved, That this meeting express its approbation and confidence in the objects of the

Bible Union; and that an effort be made to increase its funds.

5. Resolved, That this meeting regard the support afforded by Government to religious bodies as detrimental to the interests of true religion, and dangerous to the liberties and peace of the country; we cannot therefore forbear expressing our earnest desire, that grants of land or money for such purposes may speedily cease to be made by the Legislature of Canada; and that the Clergy Reserves may be wholly devoted to the purposes of general education.

6. Resolved, That brethren Edwards, King, Anderson, and Dempsey draw up a petition to be sent to both branches of the Legislature, on the subject of the above resolution.

7. Resolved, That in view of the great scarcity of faithful ministers of the gospel in Canada, it is the duty of the churches in this association to pray the Lord of the harvest to send forth labourers into his harvest, and to look out and assist such brethren in obtaining an education, as appear possessed of natural qualifications for the work of the ministry.

8. Resolved, That this meeting express its approbation of the Temperance movement in general, and of the order of the Sons of Temperance in particular, as the most efficient human invention yet known for the suppression of intemperance, and the evils it produces.

9. Resolved, That these minutes be sent to the *Toronto Christian Observer* for insertion.

GRANDE LIGNE MISSION.

Since the urgent call made in April, 1818, by the *Montreal Ladies' Swiss Mission Association*, on those sisters in the cities and towns of Canada, who were desirous of promoting the interests of the Grande Ligne Mission, "an important preparatory work," according to its accompanying history, "has been accomplished, and a still broader foundation for future usefulness been laid.

With this bright, encouraging prospect, comes the pleasing conviction that a correspondingly great, and untiring effort to aid Madame Feller and her fellow-laborers, must be made by their friends.

Ladies of every Protestant Denomination are members of this Society, which is now known as the "Grande Ligne Mission Association," and they affectionately and earnestly request that those Branch Societies from whom assistance has already been received, will re-organize; and that in the United States and Canada, where such societies have not hitherto existed, they will be formed.

This appeal is solemnly and confidently made, in the full assurance that He who animates his children with an anxious, ardent desire to see all united under a banner of love, will incline them to assist in this most interesting work.

ANN WENHAM, President,
M. A. BUCHANAN, Treasurer,
MATILDA C. LEWIS, Secretary.

Montreal, February 19, 1852.

Missionary.

MISSIONARY INTELLIGENCE.

Dr. Dawson writes, under date of Rangoon, Nov. 13, that the first of June to the end of October, 6134 applicants had been aided at the dispensary. Occasion is taken to impart religious instruction to all who will listen. Some dispute, some ask respectful questions, some assent, a few stop their ears. The following extracts from his letter will be read with interest:—

VISIT OF MR. AND MRS. VINTON.

A few days ago Mr. and Mrs. Vinton left this place to return to Maulmain. Their coming here neither excited opposition nor suspicion, and no question was asked. The fact is deserving of notice, as an evidence of public feeling towards missionaries that now reigns in this section of Burmah. Our God hath here wrought marvellous things for his own cause, for which we cannot repress our gratitude. The arrival of our friends was hailed with peculiar gratification. They spent between two and three weeks with us, seeing and hearing for themselves what the Lord is doing in his providence for the spiritual welfare of this long abandoned heathen city. In less than a week the report of their arrival spread through the Karen jungles with a speed that would have done credit to more civilized countries. The Karen Christians flocked to the mission house in great numbers, to look once more upon the face of their teacher, to hear his voice, to receive his counsel, and in their own tongue to unite with him in prayer. Anxious were their inquiries, whether Mr. Vinton intended to settle here permanently, to open a school and visit their churches.

INTERESTING BAPTISM.—SECRET INQUIRERS.

Last Sunday two Burman converts were "buried with Christ in baptism," by brother Kincaid, in the waters of the royal tank. Both of them are from a village *Kan-bet*, distant about five miles from here, where several Christians reside. One of them is the son-in-law of Ko Queetnee, an aged disciple, most of whose family have for years been professors of religion. The other is the descendant of a Christian, who lost his father in youth. At the examination of the candidates, which was more than usually satisfactory, a few of the questions put by Ko En, the native preacher, caused us some surprise. They displayed a degree of Christian knowledge as creditable to the assistant as to these recent converts.

Between the hours of three and four in the afternoon, we walked, a company of nine, about two miles to a beautiful tank, studded with small islands, and in full view of the "Shway Dagon." We all knelt in prayer on the grassy bank, shaded by the leafy trees around. Then with joyous countenances the new believers went down into the water and were baptized in the name of the Trinity.

Again we bowed in prayer, and then parted with our friends, who, I have no doubt, "went on their way rejoicing." Thus in the course of a month seven have been gathered from heathenism into the church militant, their names, we trust, written in the Lamb's book of life.

Others appear to be losing confidence in Boodism, and are inquiring after the truth as it is in Jesus. Often it is whispered in our ears by one and another, "We love you and your religion—we keep it inside, in the heart,—we are afraid to show it." Such sentiments are uttered, not in the dispensary, but along the highways, and in the public places of the town. How full of hope and encouragement is this field.

COURAGEOUS FAITH.

Mr. Kincaid relates the following incident, strikingly illustrative of the character of Christian Karens:—

Two young Karens, from the province of Pantouau, were sent here by the pastor of a church to bring letters and to get a few books. Ten New Testaments, Pilgrim's Progress, seven tracts and two hymn books, were wanted. They remained two days and then set off on their long journey back.

The books were carefully rolled up and put in the bottom of a basket, and then the basket filled up with rice and dried fish. This done, they gave the parting band, and in a tremulous voice said to each one of us, "Pray for us, that we may be delivered from the calamity of falling into the hands of officers with these books." Two Christian boys, some sixteen or seventeen years old, trusting in God, set off on a journey of 130 miles to get this handful of books. Here is faith that will remove mountains.

BURMANS AWAKENED BY KARENS.

Among the letters received by Mr. Kincaid from the interior of Burmah was one which, with other facts that came to his knowledge, shows that the Karen churches are truly lights shining in darkness:—

One of the letters received is from a Burman, who has been taught the way of life and baptized by a Karen pastor. The letter is imbued with Christian sentiment and breathes the spirit of one redeemed unto God; and yet the writer has never seen a missionary. I would make extracts from this and several others, were it not for extending my letter to an unreasonable length. The word of God is making a deep impression on many Burmans in the neighbourhood of Karen churches. The two Burman assistants I sent out were much gratified to find so many of their countrymen favourably affected by what they saw and heard among the Karens. This is certainly a most encouraging feature. As the Karen churches become native in Christian knowledge, a mighty moral influence will go forth, lifting the cloud of darkness from the worshippers of Gaudama. Already an army of 10,000 stand up on the side of God, clothed in the Christian armour. Their strong, simple faith gives to their whole character a dignity and grandeur, which compel the heathen to take knowledge of them that they are divinely taught. Some forty have come, within twenty days past, for books and to get advice, and several of these have come over 150 miles, through districts infested with robbers and amidst almost incessant storms. I feel ashamed and am rebuked when I look on this people, braving danger, encountering storms and suffering privations and hardships, to procure for themselves some portion of God's word.

KARENS WEST OF THE IRRAWADI.

Mr. Kincaid sent three men to visit the Karens in the north-western provinces, who brought back a deeply interesting report:—

"The number of churches on the western side of the river is 46, and the same number of preachers. There is no church with less than 150 members, and there are several that exceed 300. They mention one church with whom they spent the Lord's day and preached twice in Burmese, and the pastor once in Karen. The church numbered nearly 400. The chapel is forty cubits square, well built, and surrounded by a clean, neatly-kept plot of ground. Near it stands a school house 26 by 28 cubits square. A large number of the members came together when the messengers arrived; and when they saw the books and letters, and were assured of being remembered, they were affected to tears, and some wept aloud for joy."

LETTER FROM A KAREN MINISTER.

The pastor of the above-named church sent a letter to Mr. Kincaid of which the following is an extract:—

"May the grace and fellowship of the Father, Son and Holy Spirit be with you, with my love, and the love of all the sons and daughters of God in this church. I am one of the least of all the disciples and know but little of the divine word.

Divine grace has made me a teacher of the gospel, and by the sacred imposition of hands I am made a pastor. Daily I study the Bible, and pray for a larger measure of the Holy Spirit, so as to teach and guide this flock of little ones. I have but little knowledge and can teach only what I know. I, the pastor, and all the church rejoiced greatly when we heard that you had come into this Burman kingdom, and cease not to pray for you. Our Father who is in heaven will hear our prayers. We all desire greatly to see you, and to hear more fully the deep things of God, that we may grow and be established in every virtue."

WHAT HAS BEEN DONE.

The idea of the conversion of 600,000,000 of heathen is to vast for human conception. Nothing but faith in God's Word could lead us ever to anticipate such a result. And the feebleness and apparent inadequacy of the means employed, to human view, places the end in the far distant future. But, when we look at the aggregate results of missionary labour in the last half century, we find much ground for encouragement. The following estimates are taken from a missionary chart, constructed by Rev. Wm. Butler, of the New England Methodist Episcopal Conference:

Foreign missionaries in all parts of the world - - - - -	2945
Assistants, as lay preachers, &c., - - - - -	11807
Members in the mission churches - - - - -	333604
Hearers - - - - -	1415774
Institutions for instruction of native ministry - - - - -	31
Printing establishments - - - - -	40
Scholars in day and boarding schools, - - - - -	224989
Income of all Evangelical Societies in dollars - - - - -	3201591

In order to appreciate what has been accomplished, we must consider that all this is foundation work. These missionaries have been employed not only in preaching the gospel directly, but in reducing to form unwritten languages, in translating the Scriptures, in preparing and printing books, in educating the heathen people and in raising up native helpers and preachers. In these respects, a great preparatory work has been effected; and the work henceforth is to go forward with an accelerated movement, advancing in a sort of geometrical progression, from year to year; and for some time it will require a corresponding advance in the contributions of the churches; but after a certain point the tide will set another way, until one after another of the missions will support itself. This process has already commenced in the Sandwich Islands, the expense to the Board in this country diminishing every year; and now the native churches of those Islands have already commenced a mission of their own.

Thus the way is preparing for great and rapid changes, when "the Spirit shall be poured upon us from on high;" and then the wilderness a fruitful field.—*N. Y. Observer.*

Miscellaneous.

Meditations at the Lord's Table.

From the Primitive Church Magazine.

Years change, ages roll on, time nears its dissolution, "but Jesus Christ is the same yesterday, to-day, and for-ever." the love of Jesus never wears. Divine grace never tires. The covenant abides for-ever. Thus thinking, let me every Lord's Day find me at his table, celebrating with his people, his deserved praise. There would I renew the sacred pleasures which his presence ministers. There, at the banquet, that feast of loves, which his saints are invited to

attend, let me tender to him all my love. For how sweet is the memory of former delights, and how indispensable is their renewal! There as of yore, help us O Jesus, with thee to hymn our Father's glories; there declare to us his name; there breathe on us again the Holy Ghost; there set us "as a seal upon thine heart, as a seal upon thine arm, for love is strong as death;" there bestow, and there accept affection's renewed pledges, Who but Jesus is the fount of my bliss, the source of my strength, the friend of my bosom, and the saviour of my soul? Who else quickened me when dead, found me when lost, restored me when ruined, and established me when but weak in his ways? Who else made me a child of God, who was a child of hell; an heir of heaven who was a heir of woe; rich, who was poor; beloved, who was hateful; clean, who was polluted; clothed, who was naked; reconciled to God, renewed in his image, and welcomed with him to sit in heavenly places? Let me come to his table with gratitude. As multitudes have done, I have professed his name, but have I with the few walked in his ways? Am I kept from apostasy? I owe it to him. It is in Christ I am garrisoned and by his mighty power alone can I be continually kept. To his word, providence, grace, ordinances, and Holy Spirit, am I indebted for all my privileges, so invaluable, and my prospects so pleasant, through him I have been upheld, and delivered from all evil through another year.

"Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure,
Safely to arrive at home."

But I would draw near with penitence. I cannot but deplore the many sins of the past year; how many, how flagrant, how aggravated; sins of omission and commission,—sins of thought word and deed,—sins against God and man,—sins private and public, secret and open,—sins in the church and in the world,—sins wilful and thoughtless,—sins every day and even every moment! O! have I not cause for thorough heartfelt penitence? With godly sorrow I would come to thee, my grieved, my crucified, my forgiving Saviour,—humbly, as thy most unworthy disciple, I would approach thy table. *There would I renew my faith in thee as the Christ of God.* I would trust in the sacrifice of Jesus. I would confide in his word of promise. I would lay claim to his will and testament. I would cast myself upon thy mercy and saving grace, saying with David of old, "unto thy hand I commit my spirit; thou hast redeemed me O Lord God of truth." For Jesus only can pardon, sanctify, and eternally bless the penitent believer. O, I would believe in Christ, accept the system that bears his name, and walk only in those steps in which he walked. I would be his, a pardoned sinner, a justified believer.

"My faith would lay her hand
On that dear head of thine;
While like a penitent I stand,
And there confess my sin."

And let mine be the spirit of prayerful devoted zeal. Let me renew my vows of dedication to the Lord. Let me crucify my natural selfishness. Let me seek to be of service to Christ in his kingdom. Let me aim to exalt him in every possible way, and to induce sinners to look unto him, and live. Let me wrestle in prayer for the triumph of the reign of grace in my own heart and life, and for the ingathering to his church of the elect of God, rejoicing or lamenting, as need shall be. This year let my body, soul, and spirit,—my time, wealth, and intellect,—my influence example, and active efforts,—all be laid out for man's good, and God's glory—and furtherance of the cause of the Lord Jesus Christ. *And let me be joyful too.* And why not? Who can have more reason for it? God is mine, my portion, my eternal all. I am a year nearer my spiritual perfection, my heavenly home, my eternal reward. The

church is nearing the consummation of its glory. The Redeemer will shortly be universally enthroned. In him, and in such prospects his people are already happy; and many are being removed to that superior happiness to which death admits them. I will go to the table, my very soul exclaiming,

"How happy all thy servants are;
How great thy grace to me!
My life which thou hast made thy care,
Lord, I devote to thee."

SPIRITUAL DREAMERS.

BY THE REV. JOHN RALSTON, A. M.

Behold this dreamer that cometh next! He is one who imagines that because he is punctual in religious observances, and externally decent in behaviour, he is therefore a true worshipper of God.

It must appear to every one that this person also is under a false delusion. Every institution of religion ought, no doubt, to be attended to, and is actually observed by all who have a proper regard for the Deity. But, nevertheless, it is not to be supposed, that going the round of religious duties is all that is requisite to constitute a character which is acceptable in the sight of God. No; you may sing the praises of the Most High, you may read the scriptures of truth, you may approach the throne of the Eternal, you may attend upon the preaching of the word, you may observe the ordinances of the gospel, you may even be most punctual in the performance of these duties and others of a similar nature, and yet not be persons with whom God is well pleased; nay more, you may not only seem to be religious, but you may also have the appearance of paying respect to the duties of morality, you may maintain at least a certain course of conduct which is decent in the eye of the world, without being chargeable with any of those foul crimes which stain the life of the profligate amongst men. Do you not recollect the account which is given of the Pharisees under the law? They had a most splendid profession; they affected a great show of religion in outward things; they were scrupulously exact in their attention to the rites and ceremonies of Moses, in addition to which they subjoined the tradition of the elders; they fasted often, they prayed frequently and long, they pointedly paid tithes of all that they possessed, and they gave much alms to the people. So exact was their observance of the law, and so sanctimonious was their external behaviour, that they gained great credit in the nation, though the truth was, that they were very unworthy of it, being, in reality, proud, covetous, unjust, superstitious, and hypocritical. You therefore must certainly be dreaming,—you, who imagine that you are a true worshipper of God, because you are punctual in religious observances, and apparently decent in your moral behavior. The world perhaps may think well of you, in this condition, and may be ready to flatter you in the belief that it is just so with you as you foolishly suppose. But be not deceived. Remember that the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. It is not enough that you draw near to God with your mouth,—that you honour him with your lips, and that you reverence him with your external deportment. No; but you must be sincere and upright in the discharge of your religious duties; you must engage in divine service, not only with the body, but also with all the faculties of the soul; for as God is a Spirit so, if you would worship him aright, you must worship him in spirit and in truth. Such must be your piety of heart, such your devotion of mind, that you must be thereby led to acknowledge, to fear, and to love God, the grand object of your veneration, and at the same time inclined to act in a just and charitable manner towards your neighbour. Your religion must not be the shadow

without the substance; your godliness must not be the form without the experience of the power. If you should be so misintended as to stop short of real religion, or of genuine holiness, you will not only impose upon the world, but you will deceive your own soul. Hear the language of Jesus, and be warned from this state of delusion; "Except you righteousness, saith the Saviour, shall exceed the righteousness of the Scribes and Pharisees, you will in no wise enter into the kingdom of heaven."

Behold this dreamer that cometh next! He is one who imagines that he will have time enough afterwards to think of religion, though for the present he gives his whole soul to business, or to folly, or to dissipation.

It must appear to every one that this person also is under a fatal delusion. He speaks of giving his whole soul to business, to folly, or to dissipation; expecting that he will have sufficient time, at some future period, to attend to religion, and prepare for eternity. As to secular business, let it be observed, that though we are commanded to be active and diligent therein, yet liberty is not granted us to devote the whole of our attention to this: no; but we are required, like immortal creatures, to labour, not solely for meat that perisheth, but also for that meat which endureth unto everlasting life. As to folly and dissipation, it must be evident to every rational being, that it is the language of madness to speak of engaging in these at all. The wise and benevolent Author of Nature has given us no license for such indulgence, in the least degree, either now or afterwards. Our inclination to folly is rather to be checked, and our vicious desires immediately suppressed. Now, as to employing the soul at present wholly about secular affairs, or sensual gratification, in expectation of having time afterwards to attend to religion; this imagination is as wild as any. Although it had been allowable to engage the mind in the senses which I have mentioned, yet it is not like one in the exercise of his judgment, to propose attending to the body in preference to the soul, which is the nobler part of his constitution. Besides, how irrational is it to think of coming out from the world, whenever he has a mind to exercise himself unto godliness! The longer one has been in pursuit of the profits or pleasures of this life, the less will he be inclined to withdraw and direct his attention to that which is different. But what is worst of all, the promising himself plenty of time hereafter to prepare for eternity. A more foolish, a more absurd notion than this could never have arisen in the human mind. You therefore must certainly be dreaming, who imagine that you will have time enough afterwards to attend to religion, though at present you live like a citizen of the world. If you be a man of business,—one whose heart and hands are therein engaged,—be persuaded of the impropriety of your conduct, in having your mind wholly directed that way. Or if you be a child of pleasure, be convinced of your folly in keenly pursuing that which cannot satisfy, but which will rather create uneasiness to the soul. Awake, and see your error in attending to temporal concerns before those that are spiritual. You are exhorted, remember, to seek first, and above all things, the kingdom of God and his righteousness, resting assured that whatever else is good for you, that the Lord will give. Regardless, as it would seem, of such an exhortation, you defer the business of eternity, imagining that you will have abundance of time hereafter to attend to the same. But, be not deceived. Although it were proper to delay preparation for another and a better state of existence; yet you are surely dreaming, in thinking that you will have time enough for accomplishing this at some future period. What ground have you to suppose so? There is none, at least that I know, upon which any but a mad man would have the presumption to rest. Although you may have survived different troubles, and seen many days upon earth, yet this is no argument that you are still to survive others, and see some more comfortable days in the land of the living. No; the very next trouble that seizes you may be the immediate forerunner of death:

and this day, for any thing you know, may prove to be your last. Your nature, remember, is frail;—you are liable to accident, and the seeds of dissolution are sown in your frame. Awake then from your wild reveries of fancy, and boast not of to-morrow, knowing not what a day nor what an hour may bring forth.

Behold this dreamer that cometh last! He is one who imagines that all religion is a farce, and that there is no occasion to be concerned about futurity.

It must appear to every one that this person also is under a fatal delusion. Is it not reasonable to suppose, that we should respect the Most High, and pay religious homage to the great Sovereign of the universe? Surely it is. 'Great is the Lord, and therefore greatly to be feared; he is to be adored in the assembly of the saints, and had in reverence by all that are about him.' We must certainly fear God, as well as honour the king,—we must certainly acknowledge his Sacred Majesty, as well as give obedience to princes and potentates upon earth. And, as to being concerned about futurity, there is surely the greatest reason for being so. Are we anxious about our condition here; and shall we not be much more about our state hereafter? This life, observe, is but the morning of our existence. It cannot be that we are to be annihilated, or reduced to nothing, when we terminate our days upon earth. No; many arguments might be advanced in contradiction of this, but let one at present suffice. Are we not endowed with noble powers, and excellent faculties of mind, which are far superior to those of the irrational animals? This, indeed, is a truth which all admit. As to the powers of the brute creation, there are some of them which are susceptible of no improvement; and even with respect to those that are susceptible, it is in a very limited degree. There is a certain length to which it may go, but no further, however long the animal may live. It is quite otherwise, you will observe, with the faculties of the human mind. No bounds can be set to their improvement. While they are exercised they are continually advancing from a smaller to a greater degree of perfection; so that the man of scientific research has reason to regret that he has so short a time to live; as the longest life upon earth is scarcely sufficient for the bud of the soul to burst, and unfold the blossom of its powers. Now, are we possessed of such noble faculties,—faculties which seem capable of endless improvement,—and shall these cease to be exercised whenever the body returns to the dust? This cannot be; no; if it were so, it might be properly said, that God made man in vain. But who dares impeach the wisdom of the Almighty? Every one of his creatures was certainly adapted to the sphere in which it was placed; and if so, such is the nature and excellence of the human soul, that man must have been made, not only for time, but also for eternity. You must certainly be dreaming therefore,—you, who imagine that religion is all a farce, and that there is no occasion to be concerned about another state of existence. Be not deceived: another state there certainly is, beyond death and the grave,—a state, for which there are many evidences from nature; but which are fully established by divine testimony, whereby life and immortality are clearly brought to light. Be persuaded, I beseech you, of this important truth; and however little regard you may have hitherto paid to the future and the invisible state, now study, according to the revelation of heaven, to be prepared for the same. As one that has offended your Maker, look for acceptance through Jesus, who is the propitiator for sin, and the end of the law for righteousness unto every one that believeth. And convinced that without holiness no man can see the Lord, endeavour in the strength of divine grace to maintain a walk and conversation becoming the gospel; thus seeking for glory, for honour, and for immortality, till you are put into the full possession of eternal life.

He that believeth and is baptized, shall be saved.

THOUGHTS FOR THINKERS.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 2-4.

The scriptures must make their appeal to the human reason. It is impossible that the mind, in the free exercise of thought, can receive as *true*, that which the reason intuitively discerns as *absurd*. To compel it to do so, is to put a chain upon the conscience, and to extinguish that light which enlighteneth every man that cometh into the world. This is spiritual despotism, ending in moral death. It is only in proportion to the freedom which has been given to the exercise of the human reason, that the true interpretation of the scriptures has been reached. A *foolish* heart is necessarily *dark*. A stupid veneration for authority, is to the mind as the cataract is to the eye; it cuts off the free influx of light to the reason, or passes it first through spectacles which discolour and distort it. As the unclouded sunlight is to a well organized eye, so is revelation to the purified reason; and as vision presupposes an adaptation of the eye to light, and of light to the eye, so faith which is but mental vision, presupposes a correspondence between the word of truth and the conscience. "A man with his eyes open cannot but feel the light, so one whose reason is not utterly closed against its entrance, cannot but feel the truth. Thus it was that Paul made Felix tremble "as he reasoned of righteousness, temperance, and judgment." The truth met with a response in his heart, wicked as it was, and like the music-chord under the pulse of the invisible breeze, there was an inborn sympathy that made it vibrate with fear.

The Catholic, discarding the light of reason, claims a literal interpretation of the scriptures, even where it is absurd to the reason; but here, it is evident, the influence is not that of truth, but of authority, and the benefit or blessing of the obedience or the faith, can rise no higher than its object. It may entitle the poor wretch to the approbation of his despot, but it cannot give any enjoyment of God. "This is my body," means the veritable, real body; and "this is my blood," must be understood to mean the real material blood of Christ! We must understand it to mean! yes, and so we can understand it to mean, &c., for we can understand an absurdity; but under the free exercise of reason, can we believe it to mean what the reason, by its immediate intuition declares to be impossible, because absurd? The man who thinks, will ponder this question but a little before he will answer, with full assurance, No.

These remarks are very practical: as practical as the faculties of the soul, concerning the action of which they are made. Let us try them on our text, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We must become as little children in what sense? In every sense says the literalist. This is absurd, says the reason; I cannot receive it. Shall the scripture, therefore, be thrown away? By no means; but we will search for an interpretation that can be harmonized with the light that is in us. Though we may become fools by shutting our eyes against the light of revelation, we will not allow that revelation to be used to stultify the reason given us by its author for its comprehension and reception. If we cannot become like children in stature, in physical inability, we can resemble them in some moral qualities. "Humility," indeed, is specified by the Saviour, for he adds, "Whosoever shall *humble* himself as this little child," &c. Interpreted by the reason, under the suggestion of this clause, how beautiful does this comparison seem! What can be more

illustrative of the spirit in which a fallen and guilty man shall approach the Saviour than the dependent and helpless suppliancy of a little child. He is not ashamed to confess his weakness, for he is conscious that he has no strength in himself, save to express his willingness and his wants; he does not scruple to surrender his will, because he feels that his parents are to him nothing but love; or to cry out for his wants, because he has realized his dependence, his *absolute dependence*, from his cradle. These are the elements in the character and temper of a child, to which the Saviour declares every man must be assimilated, before he can enter the kingdom of heaven. And are they not the foundation upon which all true—that is, all vital religion—rests? O, the depth of the philosophy of Christ! The searchings of his reason how profound! But why should we marvel? Is he not the Logos embodied, and in Him are there not hidden even the deep things of God! Let me ask the reader who thinks, to ponder on this revelation, so beautifully and simply made in the illustration drawn from the character of a child, and, uncovering the depths of his own soul, to ask himself, in what spirit it is that he feels himself nearest to God, and actualizes, by faith, most fully the reign of God in his heart, and I shall not fear that he will differ from me, when I say, that, the beginning of all genuine religion in the heart, is in the feeling of absolute childlike dependence on God, with a will reconciled to His will, and harmonizing, through the light of reason, with the law of love. —*Millennial Harbinger*.

MY FIRST INQUIRY MEETING.

One man soweth, and another reapeth. The town in which it was my privilege to commence my ministerial labors, had enjoyed much valuable preaching. The people regularly attended public worship, but no additions had for a long time been made to the church, which now consisted of only about twenty-five members. In some families, as many as five or six sons and daughters from 16 to 26 were living at home, all in an unconverted state, and the father and the mother, in several cases, were in the same condition.

I had held the usual meetings on the Sabbath, and on Thursday evening what was called a conference-meeting was held in one part of the town, at the house of Dr. —. The parable of the prodigal son was read, and remarks and prayers offered by myself and others. In the course of the meeting, several appeared considerably affected.

"I perceive," said I, "that a number present are awakened to a view of their condition as unpardoned sinners. I am well aware, that persons who are inquiring what shall they do to be saved, may be greatly benefited by personal conversation with Christians. For such a purpose, it is proposed that such persons remain on their seats when the meeting shall be closed, and interviews will be had with them."

Eight stayed where they were. They were respectfully approached and conversed with, to their benefit, and to that of those who undertook to direct their inquiring minds. The results were so profitable that the practice continued through the winter, and the next summer that church consisted of about four times as many members as when the work began. Several of the young men who then made a profession, became useful ministers in different States of the Union. We had then never heard of such meetings; but the voice of Providence seemed to direct us to a course which, with various modifications, has been blessed in other places.—*American Messenger*.

ANECDOTE OF THE REV. MR. GUTHRIE.—Mr. Guthrie, an ancient Scotch divine, and author of "The trial of a Saving interest in Christ," was one evening travelling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the

direction of Providence. After long travelling over fields and ditches, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A Popish priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired; then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered that she did not; on which he spoke to her on salvation through the atoning blood of the Redeemer. She understood and believed the message of mercy, as it fell from his lips, and she died actually triumphing in Jesus Christ her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse, and rode home to Fenwick. On his arrival, he told Mrs. Guthrie that he had seen a great wonder during the night, "I came," said he "to a farm-house, where I found a woman in a state of nature; I saw her in a state of grace; and left her in a state of Glory."

SOCIAL FORCES.

From the Boston Christian Observer.

Our old father, John Bull, or as we generally say, our mother, notwithstanding such an unquestionably masculine name, had some peculiar traits of his own;—and some queer fancies too. And so has this child of his. The national character of Massachusetts is as distinctly, though perhaps not as strongly, marked with the traits of tenacity and self conceit, as old John himself. A native of this Bay once conceives an opinion, adopts any particular habit, assumes any manner, style of living, or dress, selects any place, forms any purpose, engages in any business, enterprise or project; it is to be held, retained, carried out, adhered to, repeated, and persevered in, exactly, rigorously, distinctly, universally, under all circumstances, conditions, and contingencies, without qualification, modification, mitigation, or diminution; for the very best reason in the world, in his estimation, viz; that he or his father has done it before,—or that he is formed the intention of doing it.

Vice is only the excess of virtue. It is the exaggeration of the virtues that makes vice. Prudence exaggerated, becomes timidity, and if it has respect to money, becomes sordid and loathsome avarice. Liberty carried to excess becomes prodigality. Every virtue, nursed into a pet and excited to a passion, becomes a vice. And every virtue is, in Boston, exaggerated, nursed into a pet, and stimulated to a passion. No man can be satisfied to pray in his closet, and to do good by his fireside and in a moderate way. If any good is to be done it must be done excessively, and extravagantly, it must be such as to minister to a morbid craving after philanthropy:—it must be made a hobby. It must be talked about and preached about, without cessation or vacation. And it is not only made a passion and a hobby; but it must be turned into capital. It must be proclaimed at the house-tops and the corners, and blazoned and sounded in the public gatherings. The man's life becomes devoted to it, he is at once an apostle by his own appointment; and by the opinion of those consorted with him in the work, he is pledged to become a martyr, as well as an apostle. This kind of good man, headstrong as the patriarch of a band of buffaloes, chafed into philanthropic fury, by his own exasperated effervescing goodness; soul, heart, brains and tongue, alike fevered and fermenting with the wild and unnatural virtue; talking of it only, as if it were the circumference and bound of all human virtue, the end and aim of all human action, still harping on the one string, as if the tongue could give no other sound, and that with as much pause and variation as the second hand of the dial, giving way only to the great demand of nature, sleep; pressing it everywhere, descending at all

times, doing on all occasions, would deprive every virtue of its character and reputation; and make it not only hideous and deformed, and intolerable, and disreputable; but unmeritorious, vicious, monstrous.

Those monstrous and excessive and diseased virtues are the children of monstrous and diseased minds. If a man's mind is shaped and balanced by good judgement there will be nothing monstrous, deformed or startling about it. There will no one particular human virtue set upon a pinnacle and made an object of exclusive worship, while all the rest of the bright and glorious band of its lovely sisters are disregarded and contemned and forgotten. Least of all, to such a mind, can it be an object of enthusiastic, frantic, raving idolatry. The heathens who worshipped no God save the fictitious creations of their own fancy, and which they endowed with all their own vices and passions, made idols of the virtues and worshipped them; but they had no other embodiment or type of goodness to worship. And they did not distort, and disgrace and disfigure them, before their worship, as our modern virtue-mongers do. They worshipped with a sensible, rational, sincere feeling. They were true worshippers, and had no idea of making capital out of their worship. That idea was left to the modern pharisees, and it was left them to turn virtue into a vice, by making it a passion, and into a monster, by bloating and distorting it, before they could make it an object worthy their pursuit.

The tenacity of purpose and of opinion of which a word was said above, renders the prejudices derived from education, habit, or association, or however otherwise received and formed, perfectly incurable and incorrigible. Every error is hugged and cherished as the most dear and darling companion. Small errors of course with less fondness, and large ones with more. As large treasures are the most valued. And if the name of some virtue can be misappropriated to the error, so as to delude the votary and the public, or if credit can be gained to a statement that if the error itself is not a virtue, it had a grandfather or some remote ancestor that was one of the virtues, or first cousin to one of them; by a careful wrapping and smothering in this way, the most gross and odious errors are adopted with a stronger faith than the gospel, and cherished with the feverish fondness of a mother's love.

To such perversely ingenious minds and such tenacious dispositions; it becomes indeed of no consequence whether they embrace virtue or error. If it is virtue it must be so distorted and bent, before they are willing to acknowledge it, that it has become of no more worth than error; and if error black as pitchy darkness,—it called by the name of virtue, of what superior value is the other to which only the shadow of a name remains.

GREAT EXHIBITION—PRIZE MEDAL.—Revolutions, political contests, imprudent diplomacy, party and national bickerings have, so far, come between us and the great fact of the by-gone year—the most remarkable event of many centuries—the Exhibition of the Works of Industry of all Nations. Its glory, however, can only be partially shaded: its effects must continue to be felt by the people of every country and by none more than ourselves. In one class of manufactures Canada showed herself equal, if not superior to any other country; and proud may she be of the distinction. The successful competitors have, no doubt, by this time received their badge of distinction—the Prize Medal. We have been favoured with an opportunity of inspecting that awarded to John Paterson, Esq., of Dundas. The design and execution of the Medal, which is of solid bronze, is exquisite. It was designed by William and Leonard Leon, engravers, of the Mint. On one side are two beautifully executed profiles, of Her Majesty and Prince Albert. A trident of Neptune and two dolphins, emblematical of the naval supremacy of the Empire, are likewise represented on this side, and encircling

the figures is the inscription—"Victoria Dei gratia, Brit.: Regina F. D. Albertus Princeps Conjug. MDCCCLII." On the other side is shown, on the foreground, Britannia with her Helmet laid aside, seated, and encircling with a wreath the head of Industry, represented by a female kneeling, with a distaff in one hand and an spary by her side. Europe, Asia, Africa, and America are represented as on-lookers, and the characteristic likenesses given to these figures are most remarkable. In the back ground a wheel, a hammer, a bale, and a figured vase, beside which is a bust of Flaxman, representing manufactures and the fine arts. The motto on this side is from Ovid's Metamorphosis—"Dissociata locis concordia pace ligavit," which may be rendered, "It has bound in peaceful harmony those separated by situation."—*Toronto Examiner.*

A TRUTH FOR PARENTS.

The Rev. Dr. Duff, a man of eminent practical wisdom, as well as of eminent piety, says, "I am prepared from experience to say, that, in nine cases out of ten, the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove in point of fact, rather a curse than a blessing. I am prepared to substantiate that as a matter of fact, not merely from my own knowledge of the subject, but from the statement of men who have been of watchful and observant habits, cultivated not only in Great Britain, but in America. But it is a melancholy fact that so little do parents know of the mass of misery they are accumulating for their children in heaping up these hoards for them,—so little do they think how big with misery these hoards are." Let parents think of this solemn truth, and do good with their wealth, instead of treasuring it up for their children.

A MOTHER'S PRAYERS.

Forty years ago, on the mountains of western Massachusetts, a mother, with eight children, five of them under the age of fourteen, was left to trust in the widow's God and the Father of the fatherless. She called them around her regularly, and led them in family worship; and often at the dead of night her low voice was heard calling on her heavenly Father to have mercy upon them. Before the youngest had reached the age of twenty-one, all except one son had hope in Christ. That son early in life left the family to learn a trade; but on becoming of age, he found himself amid the outpouring of the Spirit; the sound of his mother's voice at midnight, when he slept in the chamber with her, reached his heart. He too found peace in Christ, and has long been a pillar in the church and superintendent of the Sabbath-school in a new settlement. The mother still lives in peace and quiet, waiting till her change come; her children are supposed to be all yet living, handing down her influence to the third generation, and willing to aid their mother; but she has a competence of this world's goods. Such is the history of a praying widow and her children for forty years.

CHILDREN LEAVING HOME.

Perhaps the most critical period in the life of young persons is that which commences when they leave the home of a parent, to become, for several years, inmates in some other family. They have then reached an age more important, in some respects, than earlier years, as it is that in which they usually assume the character they wear for life, and even for eternity. The period from fourteen or fifteen to twenty is a most important part of human life. What persons are at the close of it, the greater part of mankind are for ever. Now all the good instructions received in earlier years may be felt with deepening influence, till Christ is formed in the heart "the hope of glory." Now

all the influence of parental example may be beheld in the precious fruits of early religion. Or now, the influence of those instructions will be gradually overcome; the example of pious parents be forgotten, or at least disregarded. New principles will be imbibed, that may keep their hold for the rest of life; and a new course be entered upon, that leads to the dwellings of eternal death.

A parent about to apprentice a child should weigh the solemn consequences. Upon that step probably depends his eternal welfare or eternal ruin. On no account should a pious parent place his child in an ungodly family. Whatever inducements of connection, fortune, respectability, may be held out, all should be outweighed by the consideration that the situation has connected with it extreme danger of the ruin of the soul. Many a situation promises fair for this world, that would be ruinous as to the world to come. To place a child in a situation that would endanger his eternal interests, merely for the sake of some temporal advantage, is cruel in the extreme, however kindly designed. For what can compensate for the loss of heaven, and for the ruin of an immortal soul? It is to be feared that many pious parents, by want of proper care at this momentous period, have blasted all their fondest hopes respecting their beloved offspring; have counteracted, in the breasts of their children, all their previous instructions; have effaced the influence of their own example; and, by the fatal step of fixing their children, for the sake of worldly advantage, among those who knew not God, have, in truth, ruined them for ever. At home, their offspring had witnessed an edifying example, and received much pious instruction; but, in their new situations, these instructions have been forgotten, and perhaps ridiculed, and a different example has been presented to them. The contagion of evil is sooner felt than the influence of good; they have caught it: they have gained worldly good, but ungodliness and perdition with it. Parents who place their children in such circumstances, pursue the shadow, and lose the substance; grasp the good of a moment, and neglect the more exalted good of an eternity; raise their children to reputation or wealth for the brief span of life on earth, but sink them into hell for ever! Oh! shun this snare of the seducer. If he draw you into this, all your preceding efforts for your children's happiness will probably be marred. If your children have to remove from beneath your roof, place them where God is loved, where his worship is maintained, where his day is honoured, and where the influence of a master's example and instruction shall be added to yours, in so training them, that, through the Saviour's merits and grace, you and yours, when days and years are passed, may meet in heaven.

CHEERFUL FIRESIDE.—Nothing makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there; though the daily task is completely done, and the infant in the cradle is fast asleep; though this is Saturday night, and to-morrow is the day of rest; though the embers are bright, and from its fat and popping fountain in yon coal, the jet of gas flames up like a silver scimeter; and though, within your little chamber, all is peace, and warmth, and snug repose; the roaring gusts and rattling drops remind you that it still is winter in the world. And when that withered leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye? You thought perhaps it might come from the church-yard sycamore, and it sounded like a messenger from little Helen's grave. It said, "father and mother, think of me." Yes, dreary were the homes of earth, were it not for the home in heaven. But see to it that yourselves be the Saviour's followers, and then to you he says: "Let not your heart be troubled! In my Father's house are many mansions: I go to prepare a place for you." And when you come to love that Saviour rightly, you will love one another better, more truly, and more tenderly. And, trusting to meet again in

that world where they neither marry nor are given in marriage, a purifying hope and a lofty affection will hallow your union on earth. And, if not inscribed above your mantel-shelf, there will at least be written in your deepest self, the motto sent to his bride by that illustrious scholar Bengal:

"Jesus in heaven;
Jesus in the heart;
Heaven in the heart;
The heart in heaven."

—Happy Homes.

A few hours before going to press, we received the following notice, which we are compelled to place on our last page:

ORDINATION.

The Baptist churches of East Flamboro and Binbrook invited sister churches to send ministers and delegates to sit in council, on Wednesday, the 24th March, in the house of brother Geo. Fearnley, to examine, and, if thought proper, to set apart brother Job Moxsom to the Gospel ministry.

The council having met, after singing and prayer, Elder Clarke of St. George, was appointed Moderator, and brother T. Sheldrick, Clerk.

After going through the usual examinations, it was voted unanimously that the candidate should be ordained.

Elder Clutton of Beverly, offered the ordination prayer; Elder Clarke of St. George, gave the charge to the candidate; Elder Clarke of Dundas, delivered the address to the church; hymn and benediction, by the candidate.

ELIJAH CLARKE, Moderator.

THOS. SHELDRIK, Clerk.

RULES FOR HOME INSTRUCTION.

The following rules contain thoughts which almost every parent needs to be reminded of frequently:—

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.
3. Never promise them anything, unless you are quite sure you can give them what you promise.
4. If you tell a little child to do something, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.

RULES TO BE OBSERVED

By Applicants to the Regular Baptist Missionary Society of Canada for Aid.

I. Ministers applying to the Society for aid to enable them to supply destitute churches, must in their applications inform the Board:—

- 1st. Whether they are married or single.
- 2nd. State the number of their family dependent on them for support.
- 3rd. What salary they will require to sustain them, while giving themselves entirely to the work of the ministry.
- 4th. What proportion of the requisite amount can be raised on the field in which they intend to labour.
- 5th. What will be the lowest sum that will secure their services to the Society.

II. Individuals applying for aid, must forward with their applications, a resolution of the church or churches which they intend supplying, concurring in the application.

III. Churches applying, must state the number of their communicants, and the amount which they can raise amongst themselves, towards a missionary's salary.

IV. General remarks from applicants on the destitution of the field, will be serviceable to the Board.

V. Missionaries employed by the Society will be expected to report quarterly to the Board.

VI. All applications and reports must be addressed to the Corresponding Secretary, at least one week before a quarterly meeting of the Board.

By order of the Board,

JAMES PYPER,
Corresponding Secretary.

MARRIED.

On March 20, at the residence of J. Sampter, Esq., Georgetown, C. W., by the Rev. J. Clarke, Mr. J. S. Povah, to Miss. Jane Wright, both of the above place.

DIED.

At Farmersville on the 15th inst., Rev. Wm. Leech, in the 30th year of his age. After finishing his course of study in the Baptist College, Montreal, Mr. Leech settled with the Church, in Scotland, C. W., but for some time previous to his leaving that place, he was unable to preach from an infection of Bronchitis. On July last he removed to Farmersville and undertook the pastorate of the church there. He has preached regularly, though evidently with considerable difficulty, till about six weeks ago, when he was laid aside by his old complaint, which has ultimately terminated in consumption. Brother Leech was a good man; unostentatious in his manners; humble and circumspect in all his deportment. The savor he has left behind him is of the most favorable character; having lodged in the minds of all who knew him the conviction, that he felt what he spoke, and spoke because he believed. He has left a widow and two children to bear his loss. The funeral sermon was preached in the Methodist chapel (the Baptist Chapel being too small to accommodate the congregation) by the Rev. J. Cooper, of Brockville, from Col. i. 18., "Jesus is the first born from the dead." We committed his remains to the dust, there to lie "till morn," but we felt a sweet assurance that our brother was among the number, who sleep in Jesus, and who shall be with him and share his glory.—*Con.*

NOTICE.

THE BOARD OF THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA, will meet at BEAMSVILLE, on Wednesday the 14th instant, at 11 o'clock, A.M. Sermon by Elder A. DUNCAN.

JAMES PYPER,
Corresponding Secretary.

Toronto, April 1, 1851.