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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, JUNE, 1852.

No. 6.

Poetry.

THE CLIME OF BLISS.

BY MRS. GILMOUR.

O might my spirit wander there
Among the fields of light,
Where fruits ambrosial ever grow
And amaranthine roses blow,
With rivers of delight.

Where from the hymning seraph's lyre
Celestial paeons float,
While sainted spirits breathe the lay
In feeble strains yet sweet as they,
As Gabriel's loftiest note.

There 'neath some fragrant tree of life
I'd list the harmonies,
'Till I should catch the glow divine
And with unpausing transport join
The song that never dies.

Undimmed the eye whose latest tear
The Lamb has wiped away,
Nor sickness blight those heavenly forms
By him to greenest pastures borne
Where living fountains play.

O clime of bliss! my soul unspher'd
Would soar in haste to thee,
Would bathe in rivers of repose
Be ever with a smile enclosed
Of him; I long to see.

There with the victors wave my palm,
And midst the blood-bought crowns,
Which strew the footstool of His throne,
Mine in the lowest place alone,
I'll cast forever down.

Worthy the Lamb! that strain on earth
How dissonant and low,
Worthy the Lamb! that strain on high
Wakes all the music of the sky,
And shakes the realms below.

CHRISTIAN PEACE.—LET me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my own existence. The whole current of my desire is altered. I am walking quite another way, though I am incessantly stumbling in that way. I had a most blessed view of God and of divine things. O how great is his excellence! I find my heart pained for want of words to praise him according to his excellent greatness. I looked forward to complete conformity to him as the great end of my existence, and my assurance was full. I said, almost in tears,

"Who shall separate me from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—*Henry Martyn.*

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

A PURE BIBLE:

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

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

BY JAMES INGLIS.

Concluded.

But let us state more particularly what we mean by a sectarian Bible. A version of the Scriptures—1. *If it conceals or perverts the truth to favour a sect.* Thus, when in the Douay version, *metanoia* is rendered *penance*, to favour a papal dogma; and in the received version, when *pascha* is rendered *Easter*, to save an Episcopal observance; so far, either of them is a sectarian Bible. But—2. A version of the Scriptures is sectarian if it is imposed upon the people on human authority. We have seen what was the consequence in the Corinthian church, of misplacing Paul the apostle of Jesus Christ. It is claimed in favour of the received version, that with all its twenty or thirty thousand errors, an honest enquirer may learn there what he must do to be saved. And we who have learned there the way of life and salvation should be the last to question it. But the same may safely be said of the Douay version. And that does not make those who receive it on the authority of the Pope, and use it by his permission, one whit the less Papists. If I am forbidden to go past the received version to the authority of God,—if I must receive it, and retain it on the authority of King James, or the Bishops, or the Bible Society, or Christendom,—this is the very Popery of Protestantism; and it is to me a sectarian Bible.

In both of these particulars this movement tends to destroy sects; for it rejects every thing whether royal ordinance, ecclesiastical decree, or denominational prejudice that separates from the immediate authority of God; and it proposes to give God's word to the world, not only without note or com-

ment, but without mutilation, corruption, or concealment. This is God's own remedy for schism. "Content earnestly for the faith once delivered to the saints,"—for the *faith*, not as it is held by the denomination,—not as it was taught by the fathers,—not as it was held by the saints,—but as it was delivered to the saints—no thing interposed between us and the divine authority.

But it may be objected, that when we have revised the English version, it will only exchange the authority of the Union for the authority of King James. The objection would be valid, if the Bible Union were an ecclesiastical council convened to accomplish a revision, and send it forth to the world, with its authoritative seal and sanction. But we possess no such character; and here I perceive the wisdom of those who organized the Union, in taking care that it should be altogether free even from the appearance of such a character. This more than reconciles me to the manner and circumstances of its organization, which, at one time, I confess, I did not approve. The Union is simply a voluntary association of Christians seeking to obtain for ourselves, and to communicate to mankind the *Word of God*—the sincere milk of the word. We cannot enforce our versions upon a single human being. We can but use our best endeavours to procure and circulate the most faithful versions. No man will receive or respect them because they are ours; but only in as far as they are faithful.

It is to be kept in mind also, that if our revised version were complete to-morrow, the Union would remain what it is to-day—bound to the same principle and purpose. In this Union I am committed to nothing to which, as a disciple of Christ, I am not already bound—to the authority of Jesus, as the one Lord—to his word, as the one faith—and to use my best endeavours to extend the rule of the one, and the knowledge of the other.

There has been much controversy as to whether the original design of the American and Foreign Bible Society embraced the revision of the English Scriptures. Those who originated it are the best witnesses on that point. But what is that to you or me: if it did not it ought to have done so. Much has been said about the circumstances which led to the formation of the American Bible Union. The thing

that is of consequence to us is, that it exists; if it did not, it would be our duty to see that it existed without delay.

In the same spirit it is attempted to fitter away this great enterprise, to what is styled "a New Bible Movement," to say nothing of the discourteous language they mean to represent our object as limited to a local interest; and to intimate, that with the revision of the English Scriptures, the purpose of our temporary organization will be fulfilled. I accept of no such limitation of the Union, as to time or place. Our field is the world: our mission stretches down to the hour when the church's travail shall close.

I have spoken of the accomplishment of our work, as tending to the destruction of sects, and uniting the disciples of Christ; But I am impressed with the thought that our Union to accomplish it is in itself a great step towards that result. We here cast away the fetters of sectarian prejudice, authority, and interest, and band ourselves in the league of truth and love—the allegiance of Heaven; and in pressing forward the enterprise, becoming endeared to each other as comrades in the conflict, we are one in the truth, and for the truth.

In speaking of union, and the destruction of sectarian divisions in the family of Christians, I have learned not to be sanguine beyond what the promises of God warrant us to expect. And the word of God affords us no ground to anticipate that the mass of nominal Christians in their sects and parties, will resolve into the unity of Christ's body. The heat which effects a true union, first separates those things that are dissimilar, and then unites those that are alike. And this I believe, and I think we have the mind of Christ, that the work which God has to do in this day is, first to separate and seal his sanctified ones out of all sects and nations.

This day! O this eventful day! How vainly human wisdom seeks to fathom its issues! The kingdom is full of darkness; and its wise men "grope for the wall like the blind: they grope as if they had no eyes: they stumble at noon, as in the night." They imagine that all that is going forward relates to temporal interests, and the glory of nations. They will not learn that the church which Christ hath purchased with his blood, is the grand care of Him who is overturning among the nations. But, alas! that those who profess to be "children of the day," should dream that the devices of infidel leagues, the triumphs of revolutionary chiefs and perjured usurpers, the fury of degraded masses, wading through blood, rioting in the rapine license and anarchy of civil war—are to accomplish what a preached gospel has failed to effect. Brethren I have no faith in such agencies to evangelize the world and introduce a golden age. Yet God has

a work to accomplish in that strife. And that work, as I learn by a light which shines in a dark place, is to separate, seal, and cement the servants of our God.

I look to her who sits upon many waters, drunken with the blood of saints—*Babylon the great, the mother of harlots and abominations of the earth*—and I see that the hour of her doom and desolation approaches. But first a voice from heaven shall be heard, crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." I know not the manner in which the work of separation will be conducted; but there can be no doubt as to the instrument by which, in the main, it will be performed. God has one instrument which he always makes effectual in such a work. It is His WORD, quick and powerful, sharper than any two-edged sword. I will not say that this Union is the agent; but I believe it is an agent which he will honour to wield that instrument.

I begin to tread with awe upon the ground where this Institution stands pledged to the integrity of the Scriptures and the supremacy of Christ in the struggle that impends. It is the only organization on the earth bound to the purpose which, in its fulfilment, must range on one side all who worship the beast or his image, or who receive his mark in their forehead or hand, and on the other, all who reject human legislation in religion, and all ecclesiastical dictation in faith, and who follow the Lamb wherever he leads.

I behold an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the face of the earth, and in the solemn adjuration he utters—I hear the profound reverence for the undivided authority of God, which our Union implies, "Fear God, and give glory to him."

What issues may be involved in these small beginnings! At any rate this enterprise is vast. And when I see the parent of Bible Societies placing royalty in its chair of presidency—enrolling in its membership the noble and illustrious—and disbursing from its treasury the revenues of a commonwealth;—when I see universities with the hoary honours of antiquity gracing their learning and genius; and dignified hierarchies, whom annals date back to the borders of the dark ages;—and then when I look upon the band of simple, lion-hearted men, who, with trust in God as their only strength, have bound themselves to so vast an undertaking,—do you ask, have I no misgivings? NO. I am confirmed in my confidence; for it harmonizes with all that I know of the doings of Him who saves not with sword nor with spear.

When He has a great work to perform, he raises up the weak things of this world to confound the mighty. It was so from

the beginning. The fishermen of Galilee overcame the genius and learning of Greece and Rome. And when the time came for a modern effort to give His word to the heathen, did he call profound and practised scholars from universities and cloisters? Did He find his translators among the disciplined clergy of churches, justly more proud of their erudition than their piety? No; He found them among the despised Baptists of England,—He summoned the pioneer from a cobbler's stall; and the illiterate tradesmen of rural towns outstripped the learning of the world; and did a work to shame the universities of Europe. I have faith in God that he will renew the marvel, if we will be true, earnest, and prayerful.

The schools, the rabbies, the leading men of sects, will not undertake this work. They will oppose it; for, as it unveils the Scripture of which they would be the professional expositors, and undoes the sectarian distinction on which their importance depends, they see that their craft is in danger. This is the enterprise of the people: it is to wrest God's gift from the grasp of clerical assumption. God gave the Scriptures, not to learned men, but to all men, impartially, as he has given vital air and this glad sunlight. They wrong you and insult your Father, who pretend that their shallow criticism and exegesis are necessary to bring it down to your intelligence. If there is a book in the world accessible to the common mind, it is the Bible; for God meant it to be so; and he has not failed. Chrysostom has put this point finely:—

"The grace of the Holy Ghost has caused these holy books to be written by publicans, fishermen, tentmakers, shepherds, by the unlearned; so that no one, however ignorant, might plead ignorance as the pretext for neglecting them; that the labourer, the slave, the poor widow, the most illiterate of men, might derive instruction from them. Appointed instructors of mankind at large, these inspired men have revealed all things clearly and distinctly, for the express purpose that every man might understand them for himself, without needing to have recourse to others. 'I came not to you,' said Paul, 'with excellence of speech of wisdom.'"

God speed you, Christian people. Press on ardently, resolutely, prayerfully and unitedly. God will find the instruments for the work in his own time; and let those who inconsiderately lend countenance to your opponents, Papist or Protestant; remember who hath said, "Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men.

But this happy and promising time, when our cause has received such an accession, must not be overcast with thoughts of op-

position. I would have your hearts warmed by love, as you are united in the truth, or rather in the *true One*. I would have you rooted and grounded in love, that we may undertake, as with one heart, this holy, but arduous work which demands for its accomplishment, the zeal and energy of a love which many waters cannot quench, which the floods cannot drown.

From the Memphis convention issues a voice mighty in its tenderness to awaken a responsive thrill along the ranks of all the holy brethren. I know that thousands of our brethren, who, distracted by conflicting opinions, have halted in their decision, will at once give themselves to the work, with an enthusiasm which will seem to rebuke their long delay. And far beyond the limits of our great Baptist family, true hearts will beat quicker when they hear it. The suspicions which ages of sectarian rivalry have engendered, and the outcry of their leaders, will hold them back from a confederacy, with whose object their inmost sympathies accord. Let it be ours, by calm and fearless fidelity to our principles, to win their confidence.

"Little children," says that disciple whom Jesus loved, "it is the last time; and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." That fatal Cain-token is not obliterated from the forehead of the age; and we most brand the apostate of Rome as the anti-christ, and overlook all the rest. The conflict between Christ and anti-christ has been renewed from age to age,—the ground upon which the conflicting parties meet still changing; but the conflict still the same. Now, the formal issue has been circumcision in the flesh: again, justification by faith. Now, the power of the civil magistrate in religion; and again the necessity of regeneration. But, in them all, it is simply the word of God against tradition,—it is Christ's crown and covenant that has still been in question. Every crisis has its test question; or, as it has been expressed, "Every age has its peculiar mode of confessing Jesus Christ, just as every age has its peculiar mode of persecuting his confessors." The antagonist forces are about to be rallied for a new, probably a last, onset. And when the onset comes, it will not be upon an isolated dogma of a false church; but on broad grounds, which will unite in one company the Popery of Rome, and the Popery of Protestantism; and, in another company, all who own the supremacy of the one Lord, and who cleave to the truth of God un mutilated and sincere.

The distinction of this last company is the very issue we make with the enemies of truth in this movement. And it is well those who join with us should know where their adherence to it will place them in the coming strife. None should have anything

to do with this Bible Union, who are not prepared to take their stand by that position—none who do not love Christ better than all external relationships—none who are not prepared to suffer shame for his name.

God grant that all of us who have put our hand to the plough, may be preserved from looking back, when the day of separation and sacrifice shall come; and when we shall be called to abide the shock of the desperate onset of the combined anti-christian forces. Brethren, bear you in mind, that He, for whose word and sovereignty you contend, is able also to keep that which you have committed to him against that day.

[FOR THE CHRISTIAN OBSERVER.]

ON THE MODE OF INTERPRETING UNFULFILLED PROPHECY.

If our minds are impressed with the duty of taking heed to the sure word and prophecy, and of endeavouring to ascertain the purport of what Infinite wisdom has revealed concerning the future; it becomes a serious question, what mode of interpretation shall we adopt? This question has become of some importance, in consequence of different modes of interpretation having obtained in the Church. These have been of long standing, and of great extent. Ever since the days of the learned, but eccentric, ORIGEN, there has been more or less disposition to adopt mystical explanations of the Word of God, by which the meaning of the Divine Spirit, instead of being elicited and exhibited to the reader, is set aside; or obscured and buried under the fanciful sayings and suppositions of men. So far as these have prevailed, the Word of God has been rendered of little, or no effect. It has been, in effect, paralyzed and rendered comparatively useless. In the days of His humiliation, the Son of God reproveth the Pharisees for making the words of God of none effect through their traditions; now, he might just reprove us for making them of almost equally none effect, by mystical interpretations.

No part of Holy Scripture has suffered more from this mode of perversion than the unfulfilled prophecies; and this is a subject of surprise to many who reflect upon the manner in which former prophecies received their accomplishment. These were literally fulfilled; so literally and exactly, that there could be no doubt, no question respecting the fulfilment. "The Scriptures present but one unvarying mode in which the prophecies of the past have been fulfilled, and thus teach us the mode of fulfilment to be expected in future. For example:—The Messiah was to be of the seed of the woman, and to be born of a

virgin, Gen. iii. 15, Isa. vii. 14. His birth-place was also foretold: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." Micah v. 2. His flight into Egypt: "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea xi. 1. His mean appearance and poverty: "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." Isa. liii. 2, 3. The scene of His ministry: "Zebulon and Naphtali, beyond Jordan, in Galilee of the nations, the people that walked in darkness have seen a great light." Isa. ix. 1, 2. His miracles: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. xxxv. 5, 6. His quiet deportment: "He shall not cry, nor lift up, nor cause his voice, to be heard in the street." Isa. xvii. 2. His entrance into Jerusalem on the ass's colt: "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem, behold thy King cometh unto thee; he is just, and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9. All those prophecies, with many others, have been literally fulfilled.

"Now if there has been one, and but one, unvarying mode in which accomplished prophecy has been fulfilled, and that mode has been the exact and minute accordance of events, with the terms of the prediction in which they were foretold, who is to assure us, that beyond this point, all prophecy is to be viewed as having a *mystical character*: and that in its interpretation an entirely new and opposite principle is to be introduced? We have no instance in the Scriptures of such a fulfilment of prophecy. Upon whose authority then, let us inquire, are we to adopt this novel principle? Upon what ground is the infidel challenged, as to the truth of the prophecies of the Word of God regarding Nineveh, Babylon, Tyre, Jerusalem, and the like? Is it not on the ground of their *literal and exact* fulfilment? On what ground is the Jew held to be inexcusable in his refusal to recognize Jesus Christ as the true Messiah? Is it not because the prophecies of the Old Testament concerning the humiliation; and sufferings, and death, and resurrection of the Messiah, were all *literally* accomplished in his person?

"There is not a recorded instance of accomplished prophecy that does not present a literal fulfilment; and there is not an instance that can be appealed to as the accomplishment of a prophecy, since the

Scriptures were written, that is not also literal in its character. No other kind of fulfilment can ever carry conviction to the mind. Nothing but the literal and exact accordance of the event with the prediction, can ever be received as a certain fulfilment at all. It is on this principle that the book of Revelations, which has professed to find the fulfilment of its predictions in any past events, has entirely failed. And in this universal failure, and contradiction, and confusion of interpreters, the conviction is strengthened, that, as to its prophetic parts, it is a book of judgments, to be brought out in the closing scenes of the present dispensation. 'And the time is at hand.' The only way, therefore, in which unaccomplished prophecy can be read with certainty, is to read it as God's anticipated history. Thus, and thus only, can the truth of the Spirit's declaration concerning it, be fulfilled, by the apostle Peter, be experienced, "We have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your heart."

"But evidently, this 'more sure word of prophecy' becomes the reverse of 'a light shining in a dark place,' when subjected to the doubtful and subtilising process of a mystical interpretation. We use the term mystical, because it is the proper antithesis to spiritual. The not observing this distinction has often proved a stumbling-block to enquiring minds. But it is not enough to object that the reign of Christ will be spiritual, to disprove the fact of that reign being personal. It will be a spiritual reign, most spiritual, just as his walk on earth, when sojourning amongst men in his humiliation was spiritual. And just, also, as the literal facts of our Lord's history, his sufferings, death, resurrection, and ascension, were all spiritual: not having the least stain or spot upon them of that which is carnal. And, beyond this, is now, in his human nature, in his glorified body, personally, in the presence of God for us, seated upon his Father's throne, and amidst all the spiritualities of heaven.

"When we read such passages as these: Luke i. 32, 33, 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. and he shall reign over the house of Jacob for ever. and of his kingdom there shall be no end.

Da. vii. 13, 14, 'I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

Matt. xxvi. 64, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,' we are at no loss to understand, taking the language simply, what events are here foretold.

"They are briefly these: That though Jesus was rejected by the Jews, God will certainly give him on earth a kingdom; that his throne shall be in Jerusalem; and that all the nations of the earth shall serve him. We know certainly that David had a throne; and we know as certainly that his throne was in Jerusalem, and that he reigned there over the house of Jacob. But we know also that Jesus, when on earth, was crucified for claiming to be the Son of God, and the King of the Jews; and that now he is not sitting on the throne of David, but on the throne of his Father; and that he is not now ruling over the house of Jacob, because the house of Jacob is at this moment in a state of rejection and dispersion, on account of their sins in crucifying Him, who came to be their Saviour. So that we see distinctly these events are yet future; for, 'the Scripture cannot be broken.' "It appears to me, that the unfulfilled prophecies, are as intelligible now, as those that are fulfilled were before their accomplishment. And that we have only to adopt the same rule of interpretation to understand those which are future, as is applicable to those which are past."

By not adopting this rule of interpretation, many parts of the prophetic Scriptures, are supposed to be fulfilled, though it is clear that the fulfilment is still future. How confidently do our commentators on the Scriptures maintain that the great prophecy of our Lord in Matt. xxiv, received its fulfilment in the destruction of Jerusalem. Any interpretation of Scripture, however, which involves contradictions and absurdities, must be rejected. The following absurdities and falsehoods are involved in this interpretation:—

First,—the stones of the buildings of the temple, of which our Lord said, "There shall not be left here one stone upon another, that shall not be thrown down," have not been thrown down yet; they stand to this day, and probably will continue to stand, until the earthquake takes place, foretold by the prophet Ezekiel, Chap. xxxviii, 13, 20. See Dr. Stephen Olin's *Travels in Palestine*.

Second,—The prediction of our Lord, of nation rising against nation, and kingdom against kingdom, was not fulfilled in the interval between his death and the destruction of Jerusalem. We read of little or no war during this period, but what arose in the Roman empire itself; and which consisted in quelling commotions among its own subjects.

Third,—The misery of the siege of Jerusalem, at this time, was not an unparalleled

tribulation. The tribulation connected with its former siege by the Chaldeans, Lam i, ii, iv, was equal to it; and also that connected with the siege of Rome by the Goths. Respecting the former we read, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people: and in relation of the latter we read, "They tore one another to pieces to devour each other's flesh; and mothers did not even spare the infants at their breasts, inhumanly eating up what they brought into the world."

Fourth,—The coming of Titus and his troops to Jerusalem, was previous to the siege, and was the cause of the tribulation then endured; but the coming of the Son of man, here predicted, is after the tribulation here foretold is past.

Fifth,—The tribulation here foretold is extended by St. Luke, xxi, 35, to "ALL them that dwell on the face of the whole earth."

Sixth,—This tribulation immediately precedes the redemption of believers, the kingdom of God, and the glorious reward of the faithful servants. Matt. xxiv. 45, 47; xxv. 21; Dan. xii. 3. But the siege of Jerusalem was followed by the dispersion of the Jews, the fiery persecutions of the Church, and a state of war and calamity, which have continued for eighteen hundred years. A mode of interpretation so prolific in absurdities and contradictions, as this is found to be, must be rejected; no matter how venerable the names, for learning and piety of those who have adopted it, may be; we must not be misled by it or them. It perverts one of the most clear and important sections of Holy Writ; and involves the teaching of the True and Faithful Witness in the greatest and most glaring absurdities.

Another proof of the mistaken views of those, who are so much given to maintain the fulfilment of prophecy in past events, is found in the predictions of Isaiah, chap. x. We are told that the Assyrian of this prophecy is no other than the Sennacherib of chap. xxxvi; and yet no two cases can be more dissimilar. Of Sennacherib it is said, by God, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." Of the other Assyrian, God says, "I will send him against an hypocritical nation, and against the people of my wrath, will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Then, when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, the remnant shall return, even the remnant of Jacob, unto the mighty God. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, who shall smite the earth with the rod of his mouth, and

with the breath of his lips shall he slay the wicked one. Then the state of the inferior creatures will be ameliorated, the Gentiles will be converted, and Israel will be restored, and be placed at the head of the nations, and made to sing, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." By taking this prophecy, from the 4th verse of the xth chapter to the end of chapter xii, as one unbroken discourse relating to the future, we have a clear prediction of the chastisement to which the Israelites will be subjected, before they are converted and fully restored; of their deliverance from this chastisement, and the establishment of their Messiah's kingdom; together with the happiness of the creation in the time of that kingdom. But to what a jejune, contradictory subject do we reduce it, by interpreting it in whole or in part by past events.

(To be continued.)

A PROFITABLE SABBATH.

The following admirable rules by which to prepare a profitable attendance on the public services of the Sabbath, are suggested by the excellent missionary Schaufliker, and are worthy of being engraved on every Christian heart.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.

2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible; re-ish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary; for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire from after services, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the Gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, ex-

cept when and where duty may call for them.

10. Digest what you may hear, and do it, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you until you are admitted "to the tree of life, which is in the midst of the paradise of God," which may God, in his infinite mercy, grant through Jesus Christ our Lord, to whom be glory in the church for ever! Amen.

DR. CHALMERS ON INFIDELITY.

"The truth of Christianity," says Dr. Chalmers, "is neither more nor less than the truth of certain facts that have been handed down to us by the testimony of reporters. Let the historical evidences on which it rests be made to pass in review, and become the subject of sober, inductive examination; let the question be decided by a fair and patient inquiry; let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the pertness of a flippant witticism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of their infidel philosophy, how little of the spirit and temper of true philosophy is in them—of that humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius!

There is a puppyism in infidelity for which I have no patience. I thought that now-a-days both gentlemen and philosophers would have been ashamed of it! At the commencement of the last century one had some credit in sporting the language of unbelief and infidelity, for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day, and since the masterly and triumphant defences of our English divines, it has been generally abandoned by the superior and the more enlightened classes of society; and to use the words of an Oxford professor, 'is now rarely to be heard but in the language of bakers, and brewers, and bricklayers, and bell-menders, and bottle-blowers, and blackguards.'

"I revere Christianity, not because it is the religion of my fathers,—I revere it, not because it is the established religion of my country,—I revere it, not because it brings to me the emoluments of office; but I revere it because it is built on the solid foundation of impregnable argument; because it has improved the world by the lessons of an

ennobling morality; and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."—*Life of Chalmers*, vol. i. pp. 183-4.

FAULTS IN THE MANNER OF EXPRESSING THANKS AT THE TABLE.

I shall not discuss the question, whether in this respect "the former days were better than these." Forty years ago it was almost the universal custom, I believe, in Christian families, to crave a blessing before meals, and to give thanks when they rose from the table. The custom almost as uniform now is, to unite both in one service. As we find no positive directions in the Bible, with regard to this matter, I suppose we may adhere to the old custom, or fall in with that which has for several years been fast taking its place, as may seem to us most convenient and proper. "Let every man be fully persuaded in his own mind."

But I have a word or two to say about the manner in which this table service was and is performed. Formerly, it was expanded by some into a regular prayer of two or three minutes. This was going into one extreme; but not so far as many go into the other. I often hear the whole despatched in a sentence, and that a very short one. Half a dozen monosyllables are about all. I was going to say, this sounds like mere form; but it is hardly that. It looks more like saying grace because you must, than a serious address to the "Giver of every good and perfect gift."

The other fault which I have noticed lately, is, speaking so low as not to be heard across the table. I do not deny that it is a petition, or a "giving of thanks," for undoubtedly a man may "pray in the spirit," when nobody hears him; but it cannot be "to edification," and the closet is the better place for such prayers. Surely those who keep up the form of asking a blessing and returning thanks at meals, ought to speak loud enough to allow all who wish for the privilege to join them.

The following accounts of the anniversaries of religious societies are abridged from various sources:—

ANNIVERSARIES IN CLEVELAND.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The American and Foreign Bible Society held its fifteenth Anniversary in Cleveland, on Thursday, the 13th of May inst. In the absence of the President, Dr. Welch, Rev. E. Lathrop, of New York, took the Chair. Rev. Rollin H. Neale, of Boston, preached the Annual Sermon before the Society, founded on the text: "The Word of God is not bound."

The following were then appointed a Committee to nominate the Officers of the Society: Messrs. Taggart, Linard, Moore, Tucker, Seaver, Johnson

and Rouse. The Officers reported were with one or two exceptions, those of last year. The Committee appointed at the meeting in New York, in reference to procuring rooms for the Society, reported through C. W. Houghton, Esq., that the Committee had the subject under advertisement, with encouraging prospects of success. A communication was presented from Dr. Cone, purporting to be a defence of the 1st Baptist church of New York, in ejecting the Society from their rooms, Broome St. This was referred to a Committee of whom Rev. E. Tucker, D. D. was Chairman, who subsequently reported that the communication appeared to be a printed circular, containing statements of a general character, which seemed to require no action on the part of the Society. N. C. Platt, Esq. Treasurer, read his report. The receipts for the year amounted to \$12,312 25.

Rev. Dr. Babcock, Corresponding Secretary, then followed with his report. The report went into a detail of the Society's labors—surveying the field of its operations and setting forth the demands which the coming year would make upon its treasury, and making valuable hints and suggestions bearing upon the practical working of its plans for collecting and distributing funds; he remarked that the Society had, during its existence, raised about half a million of dollars, and circulated of the whole, or part, *one million of copies* of the sacred scriptures.

In connection with the report a letter was read from Rev. Francis Mason, of Tavoy, who gave an exceedingly interesting account of the literary studies which he had engaged in, preparatory to the work of reducing the Karen language to writing, and translating into it the entire Bible. This paper was in all respects a most remarkable document, showing its author to be among the most accomplished scholars of the day, and worthy to take rank, as a translator, with Carey and Judson, and the Bopps' and Schlegels' of Europe, in his knowledge of the comparative philology of the languages of the East.

In the evening, Rev. Mr. Lord, of China, spoke to the following resolution:

Resolved, That we have ample encouragement to continue our efforts to give the Bible to China.

Mr. Lord was followed by Rev. Mr. Magoon.

Mr. Magoon was followed by Rev. Mr. Haswell, of Maulmam. He said, "I come to speak on a great subject, though I may not be able to say great things"—spoke of the importance of giving the Bible to the Burmese. He spoke in an interesting manner for a considerable time.

The meeting passed a resolution of thanks to the people of Cleveland for their hospitality, when it adjourned *sine die*.

The attendance, if not large, is quite respectable. Over three hundred delegates, and Life Members are here, and the meetings are crowded.—The weather has been remarkably fine, and the Forest City is putting on her beautiful summer livery.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The Society convened May 14th according to previous notice, to celebrate its twentieth Anniversary. Hon. Isaac L. Davis, of Massachusetts, in the Chair.

After the usual church services, Rev. Dr. Tucker of Kentucky, addressed the meeting.

Hon. Isaac L. Davis then remarked:

Twenty years ago there was a poor Baptist Minister in the State of Massachusetts, settled over a society. He was poor in this world's goods, but he had great treasure in Heaven. In consequence of a desire to do good, the poor man was found to leave his church and society; he came to this city; he labored here, and he spent months in the valley of the Mississippi. After many months he returned to the people of his choice, and well do I remember what he said it would be in a quarter

of a century, and had the Angel Gabriel been commissioned to turn aside the veil of the future, a more certain prediction could not have been made. He went to his people and told them he must leave them, not that he did not love them, but he loved the West more. He bid them farewell and laid the foundation of this Society, and we are now assembled here to celebrate its twentieth Anniversary. We are assembled in a lovely and interesting spot. It is interesting for me to come more than 800 miles to join in this anniversary. It is interesting to be here among the first erectors of this Society. We have come here to look over and review the past and make preparations for the future. And when we glance at the past we have great reason to thank God and take courage, that he has prospered this Society so much.

This Society since its organization has sent into this field—(North America)—more than 16,000 missionaries, who have preached the gospel to hundreds of thousands of people who never heard it preached before. More than twenty thousand people have publicly professed the religion of Jesus Christ, laid down in the watery grave and had administered unto them the ordinances of baptism. We have also organized more than seven hundred churches. These missionaries have ordained and sent out more than four hundred persons to preach the everlasting gospel. When we review the past we see that these are some of the blessings which flow from the organization and operations of this Society, and never in my judgment have we had an Anniversary when the responsibilities devolved upon us are more imperious than at the present moment. The calls for missionaries are very great. The limits of our republic have extended wonderfully; since that period of time emigrants have poured in from all nations of the earth. We have in our republic a field that is world wide; it extends not only to the Gulf of Mexico, but along the banks of our lakes and rivers—to the rocky borders of the Atlantic—to the golden shores of the Pacific, and all along the moral waste astonishes the mind.

It is not true that our liberties are phased upon universal education. Education alone will not save this country. He who has given us the best history of this institution refer to De Tocqueville, says "that these United States cannot stand unless the moral and religious minds of its people are educated." Let me not be understood to say that Christian benevolence should be confined to our Republic, or to North America. No! it should be wide as the world—extensive as the family of man. But we should not forget our own families—we should remember them at home—we should do our work here as well as on the other side of the globe.

An abstract of the treasurer's report was read, the main items in which are as follows:—Total of cash received in Treasury this year, \$12,981 91; Disbursements, \$36,869 28; Balance in Treasury, \$6,115 63; Total of liabilities, March \$31, 30,213 03; Available resources, \$8,715 63; Balance against the Society, \$22,297 40.

Mr. Houghton of New York, moved the adoption of the report, and urged the importance of more active labors on the part of members in shaping and sustaining the operations of the Society.

The Secretary read portions of the report of the Board, after which specific portions of its contents were assigned to particular committees to report.

The Society then proceeded to the election of officers, and the following were chosen:

Hon. Isaac Davis, Mass. President; Wm. Colgate, New York, Vice President; J. P. Crossier, Penn. do.; G. N. Bleecker, N. Y., Auditor; R. J. Martin, N. Y., Treasurer; E. Lathrop, N. Y., Recording Secretary; B. M. Hill, N. Y., Corresponding Secretary.

The report of the Committee on the Grande Ligne Mission having been read, Rev. Mr. La Fleur made an interesting speech, on moving its adoption.

ANNIVERSARIES IN NEW YORK.

SOCIETY FOR THE AMELIORATION OF THE JEWS.

At the anniversary of this Society, held in La Fayette Place, the report of the Secretary, Rev. Mr. Knox, stated that during the past year the receipts, including the balance from the previous one, amounted to \$12,725; that seven regular missionaries, four colporteurs, three students, and three or four agents had been employed; more than 1000 Israelites had been visited, upwards of 100 of whom were induced to attend the preachings of the ministers, and to become converts to Christianity; about 100 Bibles, the same number of Testaments, and a large quantity of tracts had been distributed. Also, that those Israelites that had been converted, during the last two years, all of whom are of a respectable standing in Society, have adhered with firmness to their new faith, and that the Society commences its new year with nine regular missionaries, three students, three colporteurs, three regular agents, and twenty-one labourers, sixteen of whom are Christian Israelites. The Society makes an appeal for more funds.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society celebrated its third anniversary at the Broadway Tabernacle, Rev. Dr. DeWitt presiding. The total receipts and expenditures of the Society for the year closed, amount to \$56,619.91. Full extracts from the annual report of the Board of Directors, were read by Rev. Dr. Baird.

Much success has attended the operations of the Society, and the labours of its missionaries during the year.

The field of this Society's operations embraces nations which hold the Papal heresy and other corrupt forms of Christianity, including several millions of Romanists in our country—constituting in all one-fourth part of the human race.

The Society is doing an important work in the home field, in which it has eighty-five active labourers, including clergymen, licensed preachers and laymen, distributed through fifteen States of the American Union. In the prosecution of the Society's work, the gospel has been printed in six different languages, viz., the German, French, Irish, Spanish, Italian, and English. Aid is rendered, in connection with the American Seamen's Friend Society, to two missionaries at Valparaiso and Rio Janeiro. Two missionaries are also labouring successfully in Hayti.

Addresses followed the reading of the report, from Rev. Drs. Kennedy of Brooklyn, Cleveland of Providence, Wilkes of Montreal, Parker of New York, and Rev. E. L. Magoon.

THE AMERICAN BIBLE SOCIETY

Held its anniversary on Thursday, Hon. Theodore Frelinghuysen presiding. The following statistics were reported to the meeting by the Secretary and Treasurer:—

There have been added to the Society during the year, seventy-three Life Directors, 1190 Life Members, and sixty-three Auxiliaries. The receipts of the year, from all sources, amount to \$308,744.81, being an increase of \$31,842.28 beyond those of the previous year, and 24,120.67 more than was ever received before by the Society during any single year. The number of Bibles printed during the same period is 239,000, and of Testaments 476,500, making a total of 706,500 copies. The number of Bibles distributed is 221,450; and of Testaments, 444,563, making a total for the year of 666,013. This is an increase of 63,583 over the issues of the previous year, making an aggregate, since the formation of the Society of 8,238,882 Bibles and Testaments.

NEW YORK SUNDAY SCHOOL UNION.

In the forenoon and evening of Tuesday, was celebrated the Thirty-sixth Anniversary of the New York Sunday School Union. The following account of the proceedings in the afternoon, is taken from the *Tribune* :—

The streets in every direction, from the Battery up to Madison Square, presented a handsome and animated appearance, the numerous processions of children belonging to the Sabbath Schools, passing through them, with banners flying, and music playing, all accompanied by their teachers, on their way to the places of meeting. In Metropolitan Hall, about 3500 children were congregated; at the Baptist Tabernacle, some 3500 were present; more than 1500 filled the Market Street church; about 2000 assembled in the church on Sixteenth street, while at Castle Garden there could not have been less than 4500 children present, together with their teachers and others, entirely filling up the building, and presenting a sight, which, for beauty and excitement, could scarcely be surpassed.

In ranging along the gallery, the eye rested upon one school, which, though its appearance could not contrast favourably with the others present, was not the less interesting, namely, the Five Point Union Mission School. These children poorly clad, but clean, and even neat in their humble attire, a short time ago had no destiny before them but the consequences that accrue from the knowledge of evil, the only knowledge then learned in that degraded portion of the city. How different their prospects are now! Perhaps even the example that is taught them may have an influence on those around—the child may become the teacher of the parent.

In the evening, a very large congregation assembled at the Tabernacle to hear the reports and addresses. The whole number of Schools now connected with the Union is 141, about one-fourth of them being Mission Schools, 94 only, however, being reported in time. In these 94, there are 1205 male teachers, and 1179 female; total, 2384, of whom 2119 are professors of religion. The total number of pupils is 19,625, viz., 9436 males and 10,249 females; and 496 are professors. The average attendance during the month of March was 10,099. Addresses were delivered by Professor Hope of Princeton, and Rev. Mr. Willets of Philadelphia.

AMERICAN & FOREIGN ANTI-SLAVERY SOCIETY.

The Anniversary of the American and Foreign Anti-Slavery Society was held at the Tabernacle, on Tuesday afternoon. The Annual Report was read by the Secretary, and addresses delivered by Hon. E. D. Culver, Rev. J. P. Raymond (a colored Baptist minister of this city, quite blind,) and Rev. Henry Ward Beecher. The audience was large and enthusiastic, although a few Custom House minions and Union Safety politicians attempted to interrupt the speakers, and create a disturbance, every thing passed off quietly and satisfactorily.

AMERICAN TRACT SOCIETY.

On Wednesday morning, the American Tract Society held their twenty-seventh annual meeting at the Tabernacle, Chief Justice Williams, of Connecticut, presiding. The receipts, number of colporteurs, circulation of publications, and grants, during the past year, have exceeded those of any previous year. Ninety-six new publications have been issued during the year in various languages. The total publications of the Society number 1685, of which 352 are volumes; the total approved abroad, in about 114 languages, 2763. The monthly edition of the *American Messenger* is 200,000; of the same in German, 25,000; and of the *Child's Paper*, about 125,000. Of the *Family Christian Almanac*, 310,000 copies were printed

in English, and 30,000 in German. The circulation of publications during the year, amounted to 8,832,973 copies, including 967,269 volumes, and embracing 293,296,566 pages, making a total circulation since the formation of the Society of 128,719,840 copies, including 7,535,064 volumes. There have been gratuitously circulated during the year, 65,164,181 pages, in value about \$43,500. The receipts from all sources, including a balance of \$199.02 in the Treasury at the last report, were \$342,858.93; the expenditures, \$342,199.10, leaving a balance of \$659.83; and the Society under obligations for paper, to be paid within six months, to the amount of \$43,487.05. The whole number of colporteurs employed during the whole or part of the year, was 643, of whom 104 were devoted to the foreign emigrant population. The number in commission, April 1, was 402. The number of families visited was 552,538; 13,199 public or prayer meeting were held or addressed; 488,621 volumes were sold; and 137,115 books granted to destitute households. The spiritual destitution of the fields traversed, will appear from the fact, that 88,677 of the families visited, habitually neglect evangelical preaching; 62,442 were found destitute of all religious books except the Bible; 33,354 had not even that blessed book.

The meeting was addressed by Rev. J. I. Lord and Rev. Dr. Tyng, of New York; Rev. Dr. Sharp, of Boston; Rev. Dr. Doggett, of Richmond; Rev. Dr. Lyman Beecher, and others.

TEMPERANCE.

SPRINKLINGS FOR THOUGHT, IDEAL AND ACTUAL.

THE RUM-SELLER'S VICTIM.—A young husband who had been brought, by social drinking, to street drunkenness, resolved, in a sober hour, to rescue himself. With this design he went on a long voyage; and having been prevented during the whole time from obtaining liquor, he hoped that he had conquered the appetite. But on his return his companions purposely beset him with temptation, and he fell. Again he sought reform, and allowed himself to be confined for months in a retreat for inebriates. Again he thought he had gained the victory and again wicked men plotted and secured his downfall. He then sought and obtained confinement in the country jail; but no sooner was he released, than the arts of the rum-seller ensnared him. At each succeeding fall, his suffering wife became more disconsolate. Almost in the agony of despair, she went to the haunts where her husband was finding his distraction, and pleaded with the retailers of liquor to spare him and his children and herself. Once she met him in the place of ruin, and in his presence told the tale of her anguish, and begged the shopkeeper to take pity on them. The hardened man was unmoved. At other establishments her plea was slighted or ridiculed. The husband again and again made an effort to reform. But was watched and followed by his destroyers, and overcome by them, until at length he was weary of life. In an affecting conversation with his family, he confessed with tears his degradation and misery, warned his children not to follow in his steps, and stealing away, put an end to his life.

TOBACCO.—It is estimated that the tobacco consumed in Great Britain and this country, costs annually \$93,000,000. A huge sum to "end in smoke!"

INTEMPERANCE.—A father of six sons laughed to scorn the great principle of total abstinence—his six sons all became drunkards, and five of them died drunkards!

VALUE OF AN ORCHARD.—Every farmer or mechanic who owns an acre of land should supply it with fruit-trees. The fruit would always bring a good price in the market, and when perfectly ripe, is very wholesome for children. In 1835, a farmer had an acre of pasture-land, worth about \$15 or \$20. He removed the large rocks with which it was covered, and set out thirty-six apple-trees, which flourished exceedingly well, and have

since well paid him for his trouble. The land is now worth about \$20. He recommends as a wash for trees, a pound of potash to a paulful of water.

The same individual states, that a few years ago he had an old orchard of four or five acres, which had not been ploughed for thirty years, which his neighbours said was worthless. He ploughed it, manured it well, and took off a good crop of oats. He pursued the same course the two following years. The third year he had a crop of oats, cut before ripe for fodder, and two hundred and eighty barrels of apples. Previous to ploughing, he did not get more than eighty barrels a year.

HOW TO LIVE LONG.—A venerable minister, who has preached some sixty-five years in the same place, being asked what was the secret of long life, replied, "Rise early, live temperately, work hard, and keep cheerful!" Another person, who lived to the great age of 100 years, said, in reply to the inquiry, "How he lived so long?" "I have always been kind and obliging; have never quarrelled with any one; have eaten and drunk only to satisfy hunger and thirst, and have never been idle."

THE WIDOW'S GIFT.—There was a widowed mother, whose daughter (her only daughter) was about to leave her for the married life; but God had otherwise decreed: the young woman fell into a rapid consumption. Some time after, her mother brought to her minister the sum of twenty pounds, saying, "This I had appointed for my daughter's dowry; but God has taken her to the marriage supper of the Lamb; he has my daughter, let him have her dowry also."

TRUE.—The martyrs to vice far exceed the martyrs to virtue, both an endurance and in number. So blinded are we to our passions, that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life, as sternly as avarice forbids them. She does not require such sacrifices of ease, as ambition; or such renunciation of quiet, as pride. She does not murder sleep, like dissipation; or health, like intemperance; or scatter wealth, like extravagance or gambling. She does not embitter life, like discord; or shorten it, like duelling; or harrow it, like revenge. She does not impose more vigilance, than suspicion; more anxiety, than selfishness; or half as many mortifications, as vanity!

THE TWO HEAPS.—"I see in this world," said Rev. John Newton, "two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half penny, and if by giving it another, I can wipe away its tears; I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this."

A DEED OF BLOOD.—Worcester, March 10.—Brigham Knapp, a wealthy farmer living in Sutton, was yesterday found dead at his residence, with his throat cut, his arm severely gashed, and the premises giving evidences of a severe struggle. A coroner's jury rendered a verdict suicide, which is not altogether satisfactory to the public. Mr. Knapp was a single man, about forty years of age, of intemperate habits, and lived alone.

CAUSE OF CRIME.—Judge Parsons, in his late charge to the Grand Jury, says:—"Philadelphia is one vast grogery, and no one who will sit with me in this criminal court for two months, and hear the recitals of crime, arising from the use of ardent spirits, will doubt it."

LONGEVITY OF QUAKERS.—It has been ascertained, from authentic statistics, that one-half of the human race die before reaching the age of twenty-one years; and the bills of morality published in large cities show that one-half die before they have attained the age of five years. With these undisputed facts before us, it will seem strange that the average age of Quakers in Great Britain is fifty-one years, two months, and twenty-one days. This is, no doubt, attributable to the restraints and

moderation which the principles of that sect impose upon its members.

The Christian Observer.

TORONTO, JUNE, 1852.

HALDIMAND ASSOCIATION.—This Association will hold its next annual meeting with the Baptist Church, Sixth Line, Whitby, on the Fourth Wednesday of the present month.

THE ASSOCIATIONS.—As the meetings of the various Associations are at hand, we would remind the clerks that individuals collecting the statistics of our denomination in Canada, have complained much heretofore of the incompleteness of our Associational Minutes. Ministers names ought to be printed in small capitals, Licentiates in italics, and when a church is destitute of a Pastor, the vacancy should be indicated by a dash. A committee should be appointed to ascertain the number of churches within the limits of the Association that are not associated, and report as near as possible the number of their members.

The Second Annual Meeting of the Young Men's Missionary Society, in connection with the Bond Street Church in this city, was held on the 18th ultimo. In consequence of the resignation of the Rev. J. Oakley, the Society has been for some time past without the services of a missionary. We understand, however, that it is probable the services of brother Oakley will be re-engaged, and that he will (D. V.) visit those parts of the country where he formerly laboured with such eminent success.

A most disastrous fire occurred in Cooksville, on Saturday afternoon, May 29, when nearly the whole of the village was destroyed. A number of fires, also occurred at the same time, in different parts of the country adjacent, destroying mills, barns, and other valuable property.

Grande Ligne Mission.

The Rev. Mr. Normandeau and Mrs. Normandeau are now on a visit to the Western Province, soliciting aid on behalf of this interesting mission, with which they are both so intimately connected. We have not learnt the measure of their success west of Toronto. But although, considering the object for which their journey has been undertaken, we could have hoped that still greater liberality would have been manifested by the friends of evangelical truth, yet we understand Mr. Normandeau was able to make a pretty respectable remittance to the mission field before leaving Toronto, on their upward trip. The amount which they collected in Toronto, exceeded \$130. They intended to go as far as Loni and then return.

The church in Bond Street had the pleasure of the society of these excellent people on Lord's day, the 16th May. Mr. Normandeau addressed the evening congregation, who listened to his simple tale with much apparent interest. Our readers will find a very correct outline of his address in another column, for which we are indebted to the

editor of the *Globe*, to whom, in behalf of the denomination and the mission, we take this opportunity of tendering our thanks for the report.

We believe this is the first time any of the members of the Grande Ligne mission have visited the West. We hope their reception will prove to be such as to induce a repetition of the favor; and we are very sure, if we may judge by the effect produced in Toronto, that a stronger interest than ever will now be felt in the mission. As a necessary consequence an increased interest will manifest itself in an increased desire to aid the work by what it so much needs—pecuniary assistance, and a more earnest and affectionate remembrance by God's people when addressing a Throne of Grace.

The Amity Street Baptist Church, N.Y., and the Bible Union.

The Secretary of the Bible Union recently addressed a circular to the Amity Street Church, requesting their aid in the work in which the Society is engaged. The church responded in a lengthy article written by W. R. Williams. Like every production that we have seen from the same pen, the diction is nervous and elegant, and the whole thing, diction, reasoning, statements, and misstatements, will doubtless exert a wide-spread influence. We opine, however, that the high reputation of its author will serve more to give it currency than will its own intrinsic weight. To us it appears as a piece of ingenious special pleading, much more adapted to carry a point than to evolve truth upon a question of paramount importance. It reminds us of the pleadings of a certain attorney, of which we have heard. When his client was charged with having broken a vessel which he had borrowed, the attorney plead as follows: 1. We never borrowed the vessel; 2. If we did it, was broken when we received it. 3. If it was not, it was whole when we returned it. By such a course he must at least have succeeded in rendering the road to truth circuitous. The doctrine of the Amity Street Church, as it strikes us, proceeds upon a similar principle. It says "we do not need a revision of the English Bible. 2. But if we do, the Bible Union's mode of accomplishing the work is radically defective. 3. And if it is not, the alliances which the Union has formed is sufficient to destroy our confidence in it. It appears at all events, that the Bible Union in its attempts to remove the footprints of humanity from the garden of the Lord, is destined to encounter an unyielding resistance. Amid the formidable array of great names, the witchery of eloquence, and the pleasing influence of rhetoric, brought to bear against one of the mightiest undertakings of the present age, the unassured might pause in uncertainty, and the timid might falter; but earthly power sinks into its own little insignificance, as we attend with confiding hearts to the simple utterance of Paul, "if God be for us who can be against us." Here we believe the Union will find the rock of its strength.

The Amity Street document denies the need of revision, and yet sets out with the following admission of such need: "The only sound and trustworthy criticism to be employed in amending its minor defects, must begin with recognizing its

rare and indisputable merits." So after all, we have defects in the common version, and the learned eulogist of its excellencies is the trustworthy critic to be employed in removing them. We believe that the Bible Union can obtain the services of such critics, and so far meet the demand of the document. Further on we are informed, that in the labours of individuals, in the collation of manuscripts, and in the translation of separate books of Scripture, "there is an advance in the right direction, far more safe, and even actually more speedy, than might be gained by imperfect, and precipitate, and unsuccessful endeavours on the part of rival denominations." Now why does the document adduce the practice of an inspired man, in quoting the Septuagint, as an argument in favour of uninspired men quoting our common version of the Scriptures, and against revision; while on the other hand it speaks of the labours of the learned as leading us safely and speedily, in a right direction. If Paul's practice here is a relevant argument, it rebukes the temerity of every man that ever sought to remove an obscurity from the word of God; it rebukes king James's translators, together with all the revisors, commentators, and critics, who have since their day, cast such a flood of light upon the sacred page. It is an authoritative bar in the way of the philologist. Every effort made in the right direction is seen in the light of this argument to be leading us astray. But we presume, the Amity Street Church only meant that the principle urged should rebuke the Bible Union, without carrying that principle out to its legitimate consequences; and hence the apparent incongruity in their document.

But again: the document differs from the Bible Union "as to the best mode of securing just, scholarly, and orthodox results." Well, good men have often differed in opinion, and they will probably continue to do so until the end of time. Dr. Williams once differed from the united opinion of the Baptists of the United States, as to the best mode of giving just, scholarly, and orthodox versions of the Scriptures to heathen nations. While Dr. Cone cheered onward by the sympathies and eulogies of his brethren, high and low, was protesting against the Popish demand of the American Bible Society; and urging that body, in strains of manly and earnest eloquence, to do justice to the Baptists, Dr. Williams took his stand with the spoliators of his own people. When, through the active agency of Dr. Cone and others, the American and Foreign Bible Society was formed on the principle of giving the word of God faithfully translated to all the nations of the earth, Dr. Williams was opposed to the movement, and clung to a society which sought to fetter Bible translators, by imposing upon them restrictions, alike degrading to the translator and unfaithful to the teachings of the Spirit. We admire the talent and unostentatious piety which pervade the works of Dr. W., but the above facts are not calculated to deepen our convictions of the importance of his opinions as to the best mode of securing just, scholarly, and orthodox versions of the word of God.

But the document complains of the reserve observed by the Union in reference to its future plans of operation. Why it should be regarded as ne-

cessary for those who are actively engaged in bringing to maturity arrangements connected with a revision of the Scriptures, to publish to the world their incipient movements we cannot comprehend! What other body, sacred or secular, was ever before greeted with such an extraordinary demand? With those who, in public matters, have long trusted in the wisdom and integrity of the leading members of the Union, such polite expressions of want of confidence can have no weight.

A strong point is made of the fact, that a very large number of various readings in the Greek text have been discovered by critical editors, and it is claimed that the several Greek texts, from which translators are to correct the English version are yet imperfect. This seems to throw discredit upon all that scholars have said as to the "rare and indisputable merits" of our common version. Biblical critics in pronouncing their warm eulogiums upon it, must have formed their judgments by consulting some standard, perfect or imperfect. If their standard was imperfect, then their opinions are in the same proportion gratuitous; but if their standard was sufficiently perfect to enable them to pronounce authoritatively as to the merits, or "minor defects" of our version, surely with the fresh acquisitions of light derived from the labours of modern philologists, Christian scholars may still discover defects and remove them. Had such an argument been urged successfully in the days of King James, we had never seen our present excellent version. To say the least of it, it is a strange way of treating the revealed will of God to man, that of suffering known defects to stain its purity until such time as unknown errors shall be detected. What would be thought of the agricultural skill or good sense of the farmer who should decline removing known thistles from his rare and indisputably good farm, on the plea, that, perhaps others existed which he had not discovered? Such a principle may receive the homage and the advocacy of learning controlled by party leanings, but it must wither under the irresistible rebukes of unfettered common sense. The hearts of God's people must ever cry out from their deepest depths—give us the pure mind of the Holy Spirit, banish from the sacred page human admixture, let us see heaven's sun in its own clear blue sky, suffer no mist from beneath, however rarefied, to dim its brightness.

But the most serious charge urged against the Bible Union, by the Amity Street Church, is the alliances which it has formed with Alexander Campbell and his adherents, who it is alleged are Arians or Unitarians, &c.

We have just received the May No. of the *Millennial Harbinger*, in which we perceive A. Campbell repels the charge brought against him; and distinctly states his understanding of the teachings of God's word, on the points on which he is pronounced heterodox. Unless A. Campbell be capable of conceiving, writing, printing, correcting, and giving to the world falsehood the most unblushing, his article must settle the question of his orthodoxy here, with even the most prejudiced. It is lengthy, else we would publish it entire; but take the following extracts as specimens:—

"While abjuring the Grecian and Papistical Trinity, as a metaphysical and speculative dogma, without a soul, a spirit, or a body, we believe

in the equal Godhead, or *Theiotes*, or Divinity of the Father, and of the Son, and of the Holy Spirit. 'God the Father,' 'God the word' incarnate, and God the Holy Spirit. These personalities are developed in the evangelical economy, and are, in their scriptural presentation and conception, essential to the idea of sacrifice and atonement, or reconciliation.

In creation, providence, and redemption, the Father works, the Son works, and the Holy Spirit works. The will of the Father, 'the hand of the Lord have made me, and the Spirit of the Almighty has given me life.' 'In the beginning was the Word, and the Word was with God, and the Word was God;' and 'the Word became flesh and dwelt amongst us,' as 'the only begotten of the Father, full of grace and truth.' The Holy Spirit of creation, which garnished the heavens, and formed the milky way, or 'the crooked serpent' in the heavens, in the fulness of time, became the Holy Guest of the Christian Church, and now quickens, energizes, and comforts the church, his body—the fulness of him that fills all things in all places.

A cold, rational, speculative Unitarian, Arian, or Sabellian, burthened with guilt, and clothed in the shame of human pride and glory, with all his boasted philosophy and artistic refinement, is really in awful truth, a heartless and hopeless philosopher in nature, and a mere philosopher in religion.

Unitarianism may be deism, theism, or pantheism, but it is not Christianity, in its grand essential elements.

While inscribing these words on the tablet before me, methinks I see, through Paul's spectacles, the nakedness and weakness of every Unitarian system to seize the heart, and consecrate it to a deep-toned piety, and a Divine morality.

I have but room to advert to the oft-repeated calumny, and standing dish of some Pedobaptist opposers, and am sorry to see it endorsed by the *New York Recorder*. This standing dish furnishes a rich repast to those who feast on slander. It is printed in the daily bills of fare. It is a gross and an inexcusable libel. We never wrote it, spoke it, thought it. We have often quoted the passage containing what is called, in the common version, the washing, or bath of regeneration, and the renewing of the Holy Spirit. It is the Spirit that quickens, renews, re-creates; and neither breath nor word, neither blood nor water. That which is born of the flesh is *flesh*; and that which is born of the Spirit, or begotten by it, is *Spirit*.

We have had too much heterodoxy placed to our credit, to court such calumnies. We have long had enough reproach to bear for the truth's sake, without volunteering to assume Papal or Episcopal theories of water regeneration. True, indeed, our Saviour said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God;' but he never said, except a man be born of water, he cannot be begotten of the Spirit; or that he must be begotten of water and the Spirit, in order to be begotten by the Spirit. Paul makes baptism only the washing of the new birth, and not the renewing of the Holy Spirit."

So writes A. Campbell: and what is there in all this to warrant the allegation that the Bible Union is co-operating with a heretic?

But do not such charges come with a bad grace from the professed friends of the American and Foreign Bible Society. That body co-operated with A. Campbell, who is one of its life-directors, as long as he was willing, with purse and pen, to sustain their efforts. But a few years ago he was invited to address that society at its annual meeting, and he received a letter from its Secretary, in July, 1846, soliciting advice and cooperation in the benevolent movements of the day. The agents of

the American and Foreign Bible Society will bear testimony also to the willingness with which the "adherents" of A. Campbell contributed funds to be employed in translating and circulating the Scriptures in heathen lands, and the perfect complacency with which they (the agents) received the donations, and smiled over the happy alliance. But times are changed! A. Campbell, and his adherents, now no longer aid in replenishing the treasury of the American and Foreign Bible Society, but second the efforts of the Bible Union, in its important mission; and suddenly it has been discovered that they are so inveterately heretical as to render co-operation with them in the work of obtaining a corrected version of the Scriptures a thing not to be endured! Shame, where is thy blush?

We venture to predict that this Amity Street document will be the text and skeleton of many a speech against removing obscurity and errors from the English Scriptures; but let the friends of revision crucify every vestige of self-seeking in their own souls, let them steadfastly look with a single eye to God's glory, casting themselves continually upon his strength and guidance, and that Spirit who loves his own word will crown their labours with success. Let them remember that the day of the Lord approaches—the morning of the resurrection will soon dawn, when their toils will be past and their motives and efforts clearly understood.

We have a few words to say to the *New York Recorder*, and but a few, in reference to his reply, if such it can be called, to the remarks in our last, headed "The New York Recorder, on State Endowments." But before entering more particularly upon the matter in dispute, we would just advert to the manner in which he has taken up our remarks.

We can assure the editor of the *Recorder*, that it is with feelings of deep regret we have noticed what we must still consider his wanderings from correct principle on this question. He seems to think that we are actuated by feelings of personal animosity towards him. Herein he is much mistaken. It is with the principles advocated in the columns of the *Recorder*, not with its editor as a man, we are at issue: and after a careful re-perusal of our remarks, we see nothing in them to cause the editor to charge us with having attacked him personally.

Neither is the *Recorder* correct in supposing that we have borrowed any thing from the columns of the *Tribune*. All we know about the *Tribune's* position in this question, is gathered from the *Recorder* itself; and however astonished its editor may be that we should express a wish that the *Tribune* and the secular press in general, should keep an eye on the movements of the Baptists, and resist their unjust demands upon the state, we see nothing to be surprised at. If the *Tribune* is latitudinarian on some questions, that does not necessarily make him wrong in this; and at any rate, even assuming that the *Recorder* had given a correct representation of our language, he ought to remember that two blacks do not make a white; that the *Tribune's* latitudinarianism does not neutralize that of the *Recorder*.

The *Recorder* asserts that we have totally misunderstood the nature of the demand which has

been made on the State of New-York, and which has been the origin of this controversy. Whatever knowledge we have of that demand has been derived from the pages of the *Recorder*; and when we find a paper, the organ of a large section of the Baptist denomination, using language like that we have already quoted, no matter whether the immediate cause of the demand is a legitimate one or not, we think it is time to question, and that we have a right to question the orthodoxy of the advocate. The *Recorder* "claimed the appropriation in the name of justice, because the Baptists had been taxed for many years for the benefit of the colleges under the control of other denominations, and it was time they should participate in the benefits they had been assisting to confer on others," and trusted "the members of the Legislature would see that the demand of the Baptists for a large appropriation for their new university, to which they had manifested so much liberality, was one that bare justice required them to meet."

Such was the language of the *Recorder* in the early part of last year; and if he can find any thing much more like a sect asking a State for a grant for sectarian purposes, we should like to see it. We are now told—if we are told any thing—that the Baptists have not asked the aid of the State for sectarian purposes, and that we do not understand the distinction between asking the state for a grant to a religious sect for ecclesiastical purposes as such, and grants to colleges under the control of religious sects—the theological school being distinct from the college. We honestly confess that we are so obtuse as not to be able thoroughly to comprehend this fine drawn distinction; and we verily believe that if the *Recorder* would consent to look calmly at the question, when he feels less peevish than seems to have been the case when he penned his reply to our remarks, he will see the force of our arguments, and the exactness of their application to the demand which the Baptists in the State of New York, as Baptists, have made.

We object to state grants to religious sects, as religious sects, no matter for what purpose they are given. When the state once recognizes one religious sect, by making a grant to it because it has done something as a sect, or because it has power, the state then begins to open the sluice gates of corruption. The cumax may be far on in the future, but unless in days to come a purer principle shall guide the denominations and the state in their relations to each other, as each sect finds, or fancies that another is more favoured than itself, the cry for more state pay will get louder and louder, and matters will assuredly wax worse and worse, until perhaps, as in other lands, one will obtain the predominance, and will wield the power of the state to its own will. The *Recorder* at present may feel strong in the possession of full religious liberty, and he may think that because he enjoys the splendour of its meridian glory, he has a clearer light than we, who are to some extent beclouded by the vapours arising from the swamps of State-Churchism. Let him beware, however, lest his eyes may not be dazzled so as to prevent him from seeing the little cloud no bigger than a man's hand, which

is showing itself in the horizon. Let him remember the precepts, "Let him that thinketh he standeth take heed lest he fall," and "Avoid the very appearance of evil." Experience teaches; and it may just be within the bounds of possibility that those who have felt as sharply as we have, the trammels of the connection between church and state, may have a more distinct perception of what in any degree constitutes that connection, and of the dangers arising from the smallest step in such a direction, than those who are, or at least fancy themselves, entirely free.

The analogy attempted to be established between our position in endeavouring to prevent sectarian education at the expense of the state, and that of Archbishop Hughes, who is doing all he can to split up the common schools, and promote sectarian education in its worst form, is unworthy of the *Recorder*. We would provide secular education for all at the expense of the state, free from sectarian controul. The Archbishop of New York would provide the education at the expense of the state, but he would put that education under the controul of the priesthood, and intermingle his religious dogmas with the secular instruction, so as to afford the opportunity of moulding the mind of the youth to his own views. It is the *Recorder*, not the *Observer*, which is helping to promote the end the Archbishop has in view.

Although we cannot approve of the compromise the Institution at Rochester has made in asking for or accepting state pay, yet we are happy to understand that the faculty entirely repudiates any alliance with the *Recorder* in the position he has taken in the controversy.

Communications.

To the Editor of the Christian Observer.

SIR,—By inserting the following communication, recently forwarded to Madame Feller, Grande Ligne, you will much oblige some of your subscribers, and perhaps influence others to make a similar effort:—

"DEAR AND HONOURED FRIEND,—It is with sincere regret, that we learn by the *New York Recorder*, that the mission with which you stand connected, is labouring under the weight of so large a debt as \$1000; at least at a time when inviting openings for teaching and preaching "the glorious gospel of the blessed God," are every where presenting themselves. These circumstances having been made known to the church with which I have the happiness to be connected, an appeal to its Christian liberality was made in behalf of the Mission; and the appeal was no sooner made, than it was promptly and cheerfully responded to. The enclosed twelve dollars are the result of that appeal. Various claims upon the liberality of our church for missionary and local purposes have lately been made; and with a Macedonian nobleness, met; or, doubtless, our sympathy with you, in your benevolent enterprise, would have been more desirably expressed. We sincerely hope that other churches, especially the more affluent, will at once cooperate, that the con-

fluence of a thousand streams of Christian liberality flowing into the funds of the mission, this obstruction to its widening usefulness may be removed, and you be enabled to go on your way rejoicing.

I am, dear Madame, yours in the bonds of the Gospel,

EBENEZER CLARKE,
Pastor of the Baptist Church, Dundas.
MADAME FELLER, Grande Ligne Mission,
St. John's, C.E."

[FOR THE CHRISTIAN OBSERVER.]

DEAR BROTHER PAPER,—My last communication to the *Observer*, was to show, that ordained elders breaking bread at the Lord's table, had no foundation in scripture, as a positive and exclusive command. And the following dialogue is intended to teach the Bible doctrines, that missionary efforts to reclaim lost sinners to Christ is the primary load of union, uniting the churches of Christ into one plianx of indissoluble love to the Saviour. It will also exhibit the practical folly of the theological venom, contained in the amendment of the minority at the meeting in Hamilton:—

Deacon.—The investigation which you recommended at the close of our interview, has been to myself the source of profit and pleasure; elders duly qualified and ordained, have a most important bearing upon the government and spiritual prosperity of the church. Like many others, I held to the current notions and traditions of society, that the offices of the eldership was a mere matter of convenience, never having searched the Scriptures for instruction upon the subject.

Minister.—Searching the Scriptures, has the command of the Saviour, and the high commendation of his apostles. And spiritual profit to our souls must precede pleasure, in their diligent study. From whatever cause it has arisen, there are many members of the Regular Baptist Churches who entertain very erroneous notions, upon the abilities and duties connected with the office of the eldership. In relation to its appointment, and the efficacy of its functions, they seem to think, and in some cases to express their opinions, that religious knowledge, and spiritual mindedness, can flourish as well in the church without preachers as with them. There can be no doubt, that were correct bible knowledge more generally diffused among the members of the churches, in order to a well-disciplined eldership, that pure evangelical religion would at present be in a better condition.

D. The views now put forth upon the eldership, and the result of their labours in the church, are very interesting. And it would be instructive to the friends present to learn from the Scriptures, what were the principal objects to be realized in their appointment in the churches.

M. The apostles Peter and John refer to themselves as filling the office of elders. The apostle Paul ordained them elders in every church, and their duties are specifically and distinctly laid down, thus "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The qualities of mind necessary to discharge these duties, are of a very high order. Those who possess these gifts are no ordinary men: those who despise them, must be ignorant and presumptuous beyond correction. The same authority writing to Timothy, says, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." This element of their character requires intellectual power, and spiritual illumination. Through this divinely appointed medium, God has purposed to teach and train immortal souls, to glorify himself in heaven. The children of God who are rightly taught, consider them worthy of double honour. Another feature of their mind is, that they are men who love truth more than their life, "Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers."

D. Some people thought that the majority in the Hamilton meeting were anxious to degrade the elders, by raising common members to the dignity of administering the Lord's Supper in the churches.

M. Some people think a good deal to little purpose, the dignity of the eldership consists in their being humble men, full of the inspiration of God, zeal and activity in preaching the Gospel of Christ, in the demonstration and power of the Holy Ghost, possessing a spirit of discernment to understand human nature, and the modifying influence of society upon the human mind in all its phases. Men called of God can never be despised, either in the church or in the world. Their sentiments in view of duty, will be, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. In the midst of the splendour and glory of the Areopagus, surrounded with the Literati of Athens, the power of divine truth, inspires the conception of its worth in the sight of God, I perceive that in all things ye are too superstitious, or, in the spirit of self sacrifice, for the souls of lost and proud sinners, the mighty impulse of faith in the soul of the preacher is sublime beyond conception, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds; or, What human eloquence in its beaming energy, pleading in defence of truth, and devotion to the King of kings, ever felt the worthlessness of natural life, except it glorified God. If I have committed any thing worthy of death, I refuse not to die. The might of faith cannot descend to the arrangements of who is to have the absolute right to baptize; Christ sent me not to baptize, but to preach the Gospel.

D. I doubt such elders are not to be found in the present day to fill the office.

M. It is just because you, and other followers of the Saviour, doubt so much the effect of believing prayer, that such men are not to be found in greater abundance. Thank God this age is not without such men, and the reason why they are so few, is, many members in the church for want of proper knowledge undervalue the functions of the Christian ministry. It is a special and earnest request of the Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his

harvest." Can you inform me, how many Regular Baptist Churches meet in their church capacity to supplicate in believing prayer, for elders to the churches, and to the dark places of the earth?

D. I am an old man now, often I have gone to the prayer meeting, cold and dead, and when there, did not know what to ask for, in connection with the church. But I now see, that believing prayer, would make the members zealous and active, in devising plans to prepare and train proper men for the work of preaching the Gospel.

M. Believing prayer in the members of the church, and in their church capacity, is the main spring, which would set every other influence to work. Let this with you and myself, be the special subject of prayer; when this is begun in the churches, then an effective movement will be in motion to supply existing destitution in the wilds of Canada.

D. Yes, but the human means to train young men is already in existence, here are friends with us this evening, who have promised large sums to found an institution in the States, to train elders for the Regular Baptist churches in Canada.

M. The apostles were a class of men brought forth to preach the Gospel, trained in the ordinary circumstances of Providence under Christ; and his promise is, "I will be with you to the end." In training other men, upon the field of their future labour, faith trusts in this promise. Paul in writing to Titus upon this duty, says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee." Titus was left there to train a native ministry. And Paul gives a citation from a native author to show the moral condition of the Cretians, adding, this writer is a true witness. And all experience is given in proof, that the elders ought to be taught in the country where they are to labour as far as is practical.

D. It never entered my mind, that there were any Scripture instructions upon the subject of how or where the ministry were to be taught. But I now think that Divine wisdom has some design in such arrangements, a home-taught ministry must have a greater intuitive knowledge of the manners, customs, and habits of the people, and a deeper sympathy with their wants and weakness. But how could these good brethren commit such an error, as give support to an institution which promises for all time coming to supply a ministry to the Regular Baptist Churches, of Canada.

M. The error is a common one, many people act in religious duty, without taking for their guide the Word of God. Those who have given their money to train a ministry in another country, for the Baptist churches in Canada, may mean well, but they have acted wrong, their object will never be realized, to their own satisfaction, and to the extent it may be accomplished, it will give and perpetuate a divided ministry, at present the greatest evil the Baptist Church have to mourn over.

D. This view of the matter is calculated to throw a gloom over the future prospects of the ministry, and to dishearten those who have subscribed their money.

M. Those who have given their money, have acted hastily. The institution is at present soliciting support from government; this support, if given, will be accompanied with the right on the part of the State, to create and control the nature of the education, and the formation of its various faculties. And in addition to this confessed evil, those in this country who create these scholarships, exercise no legal right over them, in favour of those young men, who may have the confidence and sanction of the churches in Canada. It is melancholy to see such a want of foresight, on the part of those from whom better things might have been expected. These remarks have no force applied to the ministry in that country.

D. I am satisfied that such a ministry as a permanent source of supply will never be agreed to by the church in Canada. And now I wish to know your views of the amendment of the minority in its relation to the union of the churches in the cause of home missions.

M. The teaching of the amendment is, that every church having an ordained elder, is a church of Christ, however erroneous in doctrine and practice otherwise. And every church sound in doctrine and correct in practice, if they obey Christ after the manner of the brethren at Troas, to whom Paul preached, they are unfit to assist by believing prayer, or their money, to send the Gospel to the destitute parts of Canada.

D. With your leave, it is its influence upon the mission field of the world, that the information is desired. It was the basis of union among the churches in the times of the apostles.

M. My desire is to show you, that the amendment would have excluded the church at Troas, had the apostles given it their approval. The constitution of the church, we have in the practice of the brethren and apostles, after the day of Pentecost. The first assembly of the churches was for the purpose of ordaining deacons. Afterwards the deacons and the apostles commence mission work in Samaria. In the prosecution of this mission they are met with an amendment, the same in sentiment as the one offered at Hamilton, saying, "Thou wentest unto men uncircumcised, and didst eat with them." These people had more of the spirit of Christ, than the Hamilton leaders; for when they heard the defence, they held their peace, and glorified God. This missionary report reaches the church in Jerusalem, drawing all the churches into union, and firing them with holy zeal in the soul-refreshing exercise of preaching the love of God. This element of union in the churches is farther stirred up with the call from the Holy Ghost, requiring them to "separate me Barnabas and Saul for the work whereunto I have called them." For a time the cause of Christ goes on prosperously, until they are again opposed with an amendment, "Except ye be circumcised after the manner of Moses, ye cannot be saved." The churches meet; and after discussions, they dispose of the anti-mission amendment in the following language:—"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden." Again the mission spirit carried forward the gospel triumphantly—souls were converted—and churches planted every where.

D. What would have become of the Hamilton amendment, amidst these amendments?

M. It would have been discussed and disposed of, as opposed to the word of God.

D. I see you intend to convey the impression that when the Holy Ghost inspires the mission spirit, in answer to the believing prayer of the churches, these churches, are united; and Christ's servants are brought near to each other in love and active co-operation for the conversion of souls to the Saviour.

M. There is no spiritual union among the churches, nor the servants of Christ in its absence. Numerous are the amendments which have been offered in opposition to the mission labour in the churches. The civil establishment of nominal Christianity, and its authoritative ecclesiastical councils, have been the prolific source from whence these have proceeded, from the days of the apostles to the present time.

D. I am very anxious to know what ought to be done at present, to give to the Regular Baptist churches, the genuine character of churches of Christ?

M. I should rejoice that every deacon and member of these churches, had the same pious anxiety now expressed. Believing prayer in the closet, in the family, and in their church capacity, is the first step; without this, silver and gold is useless for spiritual power to the churches. Special prayer, by every child of God, that the servants of Christ be kept humble; that their chief business, be preaching the gospel in season and out of season, from house to house, in the field of their labours, undivided consecration in personal service and their means to the extent which God has blessed them, would evangelize the world, and bring to their own soul a rich reward of spiritual enjoyment.

D. What do you mean by the deacons and members giving their personal service?

M. The meaning is, that they take an active part in sustaining the ministry in their arduous work—"obey those that have the rule over you; and submit yourselves; for they watch for your souls." Those ministers who preach Christ, will be very anxious for those who are to follow them in their labours. Hear how Paul felt upon this subject: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock." And the feeling was similar of another apostle: "I will endeavour that ye may be able, after my decease, to have these things always in remembrance." This teaching of the Holy Spirit points out the duty to the people of God, that they be active in furnishing the means, and acting with the present ministry in providing their successors.

D. That is what I have been taught to consider a man-made ministry.

M. Those who taught you, did not receive their teaching from God. It is a marvel to me, that such erroneous notions have not entirely ruined the Regular Baptist Churches in Canada. There are too many man-made ministers in Canada. Ignorance of natural and spiritual things, with a strong

tendency to act the part of the mystagogue, passed current at one time; but there is ground to hope that better times are at hand.

D. A powerful clergy have always had a feeble church: is there no way to make both strong in knowledge and spiritual power?

M. It would be a sign of good times for the church, were ministers and people to study the great art, in the clear word of genuine truth. These two things ought to be attended to—training ministers to fill the churches already in existence, and providing missionaries for the destitute parts of Canada.

D. This is self-evident; but the management of these departments of duty must be in Canada West, if done properly.

A BAPTIST MINISTER.

May, 1852.

Miscellaneous.

THE GRAND LIGNE FRENCH CANADIAN MISSION.

From the Toronto Globe.

The Rev. M. Normandeau of the Grand Ligne French Canadian Mission, addressed the congregation assembled in the Baptist Church, Bond Street, on Sunday evening, May 16, on the history and present condition of the Institution with which he is connected. The Rev. Gentleman is a French Canadian by birth and education, and speaks English but indifferently; yet the simple earnestness with which he distinctly related the facts of the work in which he was engaged himself, and the importance of the facts themselves, made his address profoundly interesting and effective. He commenced by mentioning the extraordinary fact that till the year 1835 no efforts had been made for the evangelization of the French population of Lower Canada; that till that time the Bible was a sealed book to them, only known as one which they were forbidden to read. In that year attention had been called to the condition of his countrymen in far-off Switzerland, when a lady in good circumstances and society, surrounded by relatives and friends, had felt it her duty as if God had commanded it, to leave them all, and go to a strange country where she had no friends but many enemies. This lady (Madame Feller) was accompanied by the Rev. Mr. Roussy, but after some unsuccessful efforts there in teaching, she went to Grand Ligne and established a missionary school, while Mr. Roussy resided eight miles off at St. John's, and preached to the people. In one year after, they had made four converts, all French Canadians, and then formed a little church. They continued their labours amidst much discouragement and difficulty, and substantial stone buildings were at last erected for the occupancy of the Institution. There was soon a demand for another teacher from the increase in the number of pupils, and application had been made to their friends in Switzerland for one, but without success. In the meantime a Roman Catholic priest, disgusted with the mummeries of his church, and resolved in giving up the priesthood, had gone upon a visit to the United States. Tired of living among a people with whose language he was not acquainted, he returned to Canada, and at the house of a Roman Catholic Priest, about eight miles from Grand Ligne, he for the first time, though himself many years a priest, read the Bible. He became a Protestant in opinion, and visited the mission, in order to see whether the views of its promoters agreed with his. He remained in it three months, became a Protestant in profession, and the

teacher at the moment sought for by the Institution. "That Priest," said the Reverend gentleman addressing the congregation, "now stands before you." There was soon a missionary required at St. Pie, about ten miles from Grand Ligne. He supposed that some of them had heard of Dr. Cote, a leader in the rebellion of 1837. He was compelled, on account of the part which he took in these events, to fly to the United States, and while there he heard a preacher who awakened him from the state of unbelief in which he had hitherto existed. He placed himself in communication with Mr. Robessy and with himself (Mr. Normandeau) soon became a convert, and a missionary who was required at St. Pie. He said he might go on narrating facts of this kind for some time, but he would only detain them to say a few words of the people among whom the mission was established. His countrymen consisted of just two classes—the one entirely ignorant, who were completely under the control of the priests; the other somewhat more educated, who saw through the absurdities which were imposed upon the others, and who had consequently no faith. The believed that the religion of the priest was that of the Bible, and they had consequently, no faith in the Word of God. Light was breaking into darkness of the first class; they began to understand the tricks of the priests to obtain money, and they were enquiring more boldly every year. The consequence was, that the only strenuous opposition which the Protestant missionaries now received from the priests, who preached constantly against them. Formerly the people were very violent. Mr. Roussy had several times been very roughly handled by them, and the very Dr. Cote, who became a missionary, had, during the rebellion, been so much opposed to them, that their converts had been obliged to take refuge in the United States, to avoid the effects of his anger, and that of his followers. The friends of the Grande Ligne mission had much reason to be grateful to God for the manner in which they had been prospered and increased, but the field was yet very wide, and the labourers few. Some progress had been made, however. Their actual converts numbered about 300. At the Grande Ligne alone they had 79 members of the Church. But nearly 1000 persons had renounced their connection with Roman Catholicism, and were under the influence of the Gospel. They had 20 missionaries, six of them females, all of whom had been Roman Catholics, besides young persons in training for the missionary work. They had twenty preaching stations, and large well-filled schools. The whole expense of the mission was about £2,000 per annum; and of this amount they received £500 from the Baptist Missionary Society of New York. Other Christian friends in Canada and in the United States were liberal in their contributions; but there remained a debt of £300 on the Institution, on account of last year's operations, and it was to raise this amount that he had visited the Upper Province.

Letter of a Priest, with Comments.

Translated for the Christian Observer from "Le Sencur Canadien."

Our readers recollect, doubtless, the letter of M. Daudet to M. Graveline, and the reply of the latter in the 11th No. of our sheet. M. Daudet has thought the letter of his old parishioner worthy the trouble of a reply; and he has done this in the letter which follows. We give it entire, and follow it with some remarks destined to answer the arguments that it contains:—

M. DAUDET'S LETTER.

The reply that you make me, my dear M. Graveline, smells strongly of Methodism. I know not if you have read it. You should, at least, have signed it with your own hand: it would have been more frank—it matters not. I much wish to regard it as the true expression of your sentiments. I regret much not being able to reply to you in English. I do not find myself sufficiently skilled

in that language; but I hope that you will be willing to translate me faithfully by your secretary.

I wish you joy of your determination. Better that you be openly Protestant, than what you were. Our Lord has said, "I would that thou wert cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

I have no intention of establishing here a controversy with you; nevertheless I will give you a few hasty thoughts to reflect upon.

Yes, there is only one mediator, who is Christ Jesus. It is this that I preach to my people. It is that St. Paul repeats often in his epistles. But I pray you to ask your Secretary how he explains these words of the same apostle: "*Brethren, pray for us.*" (1 Thess. v. 25, and Heb. xiii. 18.) Does he think seriously it will be more injurious to the mediation of our Lord, to claim the prayers of the saints of heaven, than to claim those of our brethren on the earth?

You say to me, "How can the saints of heaven hear us? How hear at the same time those who pray to them from all parts of the earth?" How? I know nothing of it, dear friend; but that God has said it, and I believe it. Can you tell me how you see? How an immense space reproduces itself in the little pupil of your eye? Do you understand it? No. Do you believe it? Yes. Well, when you will have explained to me this mystery, I will explain to you the mystery of the saints who, in heaven, hear our prayers. "*There shall be joy in the presence of the angels of God over one sinner having done penance.*" (Luke xv. 10.) The inhabitants of heaven know then what passes amongst us, and interest themselves in it. How can this be? Yet again ask of God the secret of it.

Another question I engage you to lay before your Secretary, in order to instruct yourself. The mother of our Lord having come to visit the mother of St. John Baptist, said, in a magnificent song that you know well, "*All generations shall call me blessed.*" (Luke i. 48.) Where, amongst your Protestant brethren, is the accomplishment of these prophetic words, which are worth more than entire pages? Does your Secretary believe that the Holy Spirit has put into the mouth of Mary words which ought not to have an application? You object to me, that it is not spoken in the epistles of the worship of the Holy Virgin. And why should that be? It suffices that he may have spoken of it elsewhere. But, my dear friend, you read the Bible without reflecting. The worship of Mary proceeds, evidently, from the sublime ideas that St. Paul has given us of redemption in his epistles. "We are," says he, "incorporated with Jesus Christ; we are made one with Jesus Christ." The mother of Jesus Christ is then our mother. We ought, then, to honour her, as Jesus Christ honours her in heaven.

I come now to your favourite argument: "*I find, also, countries that are Protestant, more enlightened, more free, more enterprising, in a higher state of intellectual and moral progress, than those that are under the Romish religion.*" Your Secretary, doubtless, jests. It appears that he knew not much either of geography, history, or of political economy. I content myself with referring him to the letters of Cobbet, a Protestant and an Englishman. And although this should be, has not our Lord said, "*The children of this world are wiser in their generation than the children of light.*" (Luke xvi. 8.) Will you say that the ancient Hebrews were not the people of God, because they were less skillful, less enterprising than the Philistines—less adventurous than the Tyrians—less wise, less polished than the Greek—worse astronomers than the Chaldeans? Oh, my dear friend, what foolishness they make you say there!

You remain, you say, Catholic; but you cease to be Roman Catholic. You are, then, Catholic-Protestant! These two words do not agree. It is as if one said: "*A square circle.*" Some Protestants have wished much to assume the name of

Catholic; but the popular good sense has never been willing to accord it to them. The word Catholic can only be applied to a religion spread every where, and every where the same, without any division—a religion which can call itself a single fold, under the care of a single shepherd.

Your Secretary denies the efficacy of good works. This is a very convenient doctrine: it wants only truth. I refer him to the epistle of St. James. Ask him if he believes the divinity of Jesus Christ? He should say, No.

Behold you come forth from slavery! One would say, to hear you, that amongst us "they trade in blacks and whites." Remember that *Liberty* cannot signify *license*, any more in religion than in politics.

You propose to announce, to the sound of the trumpet, your change. So much the better, dear friend. I will aid you, if necessary. I imagine the sensation that will produce in the world. From afar they will speak of Joseph Gravelme. Jestings apart, I invite you to read, from time to time, the parable of the prodigal son. You will there find the expression of the sentiments which I shall never to entertain for you.

Thank your Secretary for his politeness. Tell him that amongst persons of distinction they ought always to express their sentiments of others in noble and poised terms, at least when they address themselves to them. Pleasantry is permitted, but never coarseness.

I return your money. I shall not be less at the service of those of your family who will remain Catholic. I believe you will do well in making them know it.

Being declared Protestant, you cannot, according to our rules, preserve a pew in our church in your name. Will you be so good as to tell me if any of your family should wish to take it in their name.

M. Boissy will remit you the money for your pew, which I believe you have paid this year.

Your devoted servant in Jesus Christ,

DAUDET, Priest.

Amherstburgh, Feb. 13, 1852.

REMARKS.

The invocation of saints must not be confounded with the prayers one can address for his brethren here below. It implies that one claims by the help of the supplication of those who have the same faith and the same hope that we have; and with whom we can communicate. This is unnatural; and results from the union amongst Christians—a union which leads them to aid and sustain each other in the rude and difficult path of life. But, in order to pray to the saints whom the Romish Church has canonized to intercede for us with God, it would be necessary, first, to have the certainty that they are in heaven; then, that they possess the attribute of omnipresence; that is to say, that they fill, at the same time, heaven and earth: an attribute which evidently can belong only to divinity.

It is true, that the Scriptures say, "There is joy before the angels of God over one sinner that repenteth;" but that proves nothing for saints. The angels are spirits who perform the office of servants and ministers, and who exercise their ministry in favour of the faithful, (Heb. i. 14.) They understand perfectly that in their character of servants of the Eternal, they can obtain a knowledge of the economy of redemption, of what it produces; but this knowledge that the angels can have of certain things which pass upon our globe, can not be put forward after all, for invocation of the same celestial beings. Now St. Paul foresaw this consequence, and he has put us on our guard against it in the most formal manner, saying, "*Let no man beguile you of your reward, in a voluntary humility and worshipping of angels; intruding into those things that he hath not seen; vainly puffed up by his fleshly mind.*" (Col. ii. 18.)

We ask, what advantage there would be in invoking saints, supposing they could hear us? If we desired to obtain some favour of a monarch, and the son of this monarch shewed himself quite disposed to present us to his father; and to favour our requests with all his power, would we be so mad as to go and address ourselves to some valet? And this is precisely what happens, when, instead of going directly to Jesus Christ, as he invites us in the gospel, we address ourselves to the saints of the Romish calendar. This is still more absurd; for can we say that the saints are really in heaven? Who can affirm that they sleep not in their sepulchres, awaiting the great day of resurrection—the day when the Lord, by his voice, and that of the archangel, and by the sound of the trumpet of God, will cause them to come forth from them.

Let us remark farther, that Jesus has promised his disciples to give them all that they would ask of God in his name (John xvii. 16); but there is nothing promised in the name of the saints; as one may be assured in consulting attentively the Holy Scriptures. In view of these considerations, where is the Christian who understands not that it is Jesus Christ, the one and only mediator to whom he must address himself for all the things which he needs.

M. Daudet says, that the saints hear from heaven; and that it is spoken elsewhere than in the epistles of the worship of the Virgin. We should like to know where these things are found. It is probably in the Month of Mary, or in the book of St. Philomine.

2nd. M. Daudet deceives himself strangely in thinking that Protestants do not honour the virgin Mary. They consider her happy in having been the mother of the Saviour of the world; but infinitely more happy in having believed in him, and in having found favour with God, as she herself declares in the gospel according to Luke, xi. 47, 48.

We do not see that the sublime ideas of redemption have any thing to do with the worship of Mary; for it is clear that Mary has done nothing in the redemption of mankind. That Jesus has been her son in so much only as to clothe him with human nature, and that the expression, *Mother of God*, applied to a creature, is the height of absurdity.

3rd. As to the question of knowing if the Protestant countries are not superior to the Roman Catholic, under the enjoyment of light and material prosperity, we have only to glance over the continent we inhabit, and compare South America, Mexico, and even Canada, with the United States; and in Europe the comparison of the countries of the two communions, will not be less instructive. M. Daudet feels this much; and to escape the force of the fact, he quotes the passage of the gospel, where it is said, that the children of this world are wiser in their generation than the children of light. This is to refuse, without ceremony, to Christianity the elements of civilization and progress, which philosophers, even strangers to its divine influence, have at all times admired; and certainly this is a little strong for a priest who calls himself a Christian.

4th. If, to call oneself a Catholic-Protestant is "a square circle," we should like to know who this is who calls himself a Roman Catholic? The word catholic, every one knows, means universal; and we understand that in the Roman States, where religious liberty does not exist, where it is not permitted to serve God according to the teachings of conscience, we understand that the term Roman Catholic, signifies something; but without this country, we see nothing that can bear the meaning of it. If we suppress the word *Roman*, a new difficulty arises; for how can one say that Romanism is universal, when there are hundreds of millions of Pagans, Mohammedans, Greeks and Protestants? Evidently it is a ridiculous pretension.

5th. M. Daudet knows perfectly that the divinity of the Saviour is one of the fundamental arti-

cles of the faith of evangelical Christians; and as to good works, we consider them a necessary consequence that cannot fail to faith (for a faith which works not, cannot be a sincere faith); but we endeavour to do good, not in order to have merit, but because we are led to it by our love for our Redeemer. It is love which ought to be the principle of the Christians life: this is the most powerful motive that we know. Thus do you see that the Protestants yield in nothing to the Roman Catholics for good works; and, in particular they know how to exercise charity in such a manner, that their poor are not obliged to beg miserably their bread; and they assist also the wretched of the Romish church which loves better to build palaces for its clergy, than to provide for the necessities of its indigent members.

We will add, that it is with pleasure we have seen M. Daudet refer to the Scripture to support his assertions. We counsel him to draw constantly from this source, in order to enlighten himself in religious things; and to obtain the knowledge of the truth, as it is in Jesus.

APPEAL FOR PRAYER.

The Board of the American Bible Union affectionately address all those who love the Lord Jesus Christ in sincerity.

DEARLY BELOVED BRETHREN AND SISTERS:

The importance of faithfulness and accuracy in the revision of the English Scriptures, cannot be too highly appreciated. "Every word of God is pure. No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated Introduction to the Study of the Holy Scriptures, states that "the hardening of Pharaoh's heart (which idea he regards as the result of erroneous translation), has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word are precious. Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewed vigour to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important then, to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons, drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah:—

Deut. iv. 2: Ye shall not add to the word that I command you, neither shall ye diminish aught from it.

Deut. xxvii. 8: And thou shalt write upon the stones all the words of this law very plainly.

Psalms xii. 6: The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Psalms cxix. 140: Thy word is very pure; therefore thy servant loveth it.

Psalms cxxxviii. 2: Thou hast magnified thy word above all thy name.

Jeremiah xxiii. 28: He that hath my word, let him speak my word faithfully.

Habakkuk ii. 2: Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew iv. 4: Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.

Matthew v. 19: Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts xx. 29: I kept back nothing that was profitable unto you.

Acts xx. 27: I have not shunned to declare unto you the whole counsel of God.

2 Timothy iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation xxii. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation either takes from or adds to the word of God. When such fault is unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach. But when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision is enhanced by numerous considerations, among which are the following:—

1. The English is our mother tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the word mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most Evangelical missionaries follow the rule, which Rev. Francis Mason states guided him in the Karen Scriptures: "When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency, in cases of doubt, to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars, in which the English is wrong, and the others right.

7. Not a commentator has written upon the common version, who has not discovered and pointed out erroneous translations.

8. Not a minister, acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavours to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the

revisers employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom to influence the hearts and guide the judgment of those distinguished scholars to whom they have been led, by the providence of God, to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings: they appeal to you, as the children of God and the lovers of his truth, and earnestly entreat you to remember the American Bible Union, and its great objects, at the throne of the heavenly grace, and especially to supplicate, that the revisers of the English version may be kept from error of every kind, and be enabled, by the aid and guidance of the Holy Spirit, to render the translation so accurate and faithful that it shall be a correct transcript of his mind, as conveyed in the divine originals.

SPENCER H. CONN,
President.

WM. H. WYCKOFF,
Corresponding Secretary.

From the Rev. Dr. Baird's Religious Statistics of America.

Baptist Church.

The Baptist branch of the Church of Christ comes next in order of time. For a long time the Baptist ministers encountered much opposition, owing to the intolerance which prevailed both north and south—an intolerance which was a vice of the age. They often suffered imprisonment in Virginia, from the hands of civil government, and they were banished from Massachusetts, and compelled to found a colony in Rhode Island. At length, however, better views prevailed in both portions of the country. In Pennsylvania and New Jersey they never experienced opposition, so far as I know. In the year 1791, there were 1,150 churches, 891 ministers, and 65,345 members. In 1850, what are called "Regular," or "Associated" Baptist Churches were believed to be 10,441, the number of ordained ministers 6,049, and that of the members 754,652. If we add to these the Seventh-Day Baptist (Sabbatarians), with their 60 churches, 46 ministers, and 7,000 members; the Free-will Baptists (who are Arminian in their theological views), 1,154 churches, 823 ordained ministers, and 49,215 members; the Six Principle Baptists, and one or two other small branches, who have about 200 churches, 100 ministers, and 11,000 members; and the "Disciples of Christ," or "Reformers," as they call themselves—a large body embracing, in 1850, about 1,600 churches, 1,000 ministers, and 127,000 members—who have adopted the sentiments of the Rev. Dr. Alexander Campbell, which have been considered too speculative and cold, and not sufficiently operative to the renovation of the heart and life; we shall have an aggregate of 13,455 Baptist Churches, 8,018 ministers, and 948,867 members. This is an immense increase since the year 1791—sixty years ago. In the year 1750, one hundred years ago, there were only 58 Baptist Churches in the whole of what is now the United States; and in the year 1768, there were but 137. It appears, that in sixty years the Baptist Churches have increased tenfold, their ministers ninefold, and their members more than thirteenfold!

PARMENUS WATTS, a descendant of the learned and pious poet, ISAAC WATTS, D. D., formerly a Methodist minister, has recently changed his sentiments and become a Baptist. He was immersed into the name of the Father, Son, and Holy Spirit, by Rev. John Seage, of Carmel, N.Y., Feb. 8th, 1852, and has succeeded Rev. D. Morris in the pastorate of the Baptist church, at Tivoli, N. Y., on the Hudson.

BAPTISM BY IMMERSION, AT A PARISH CHURCH.—At the Parish Church of Rochdale, a few days ago, the somewhat unusual circumstance occurred of baptism being performed by immersion. The rite was administered by the Rev. Dr. Burnot; the recipient being a young lady about sixteen years of age. A large stone font, weighing several tons, and which is usually kept beneath the tower was used: available on the occasion.—*Nonconformist.*

SHORT SAYINGS.

It is one thing to be weary of suffering, but another to have sin; the lost in hell are the subjects of the one, only true saints of the other.

Suffering should always be preferred before sinning.

It takes much grace and discipline to keep us in a truly teachable frame of soul.

A PROMISE.

A promise should be given with caution and kept with care.

A promise should be made by the heart, and remembered by the head.

A promise is the offspring of intention, and should be nurtured by recollection.

A promise should be the result of reflection.

A promise and its performance should, like the scales of a true balance, always present a mutual adjustment.

A promise delayed is justice deferred.

A promise neglected is an untruth told.

A promise attended to is a debt settled.

FALLING FLAT ON THE PROMISES.—A negro in Virginia, who was remarkable for his good sense and his knowledge of the essential truths of Christianity and especially for his freedom from all gloomy fears in regard to his eternal state, was once addressed on this wise: "You seem to be always comfortable in the hope of the Gospel. I wish you would tell me how you manage it, to keep yourself so steadily in this blessed frame of mind." "Why, massa," he replied, "I just fall flat on the promises, and I pray right up;" an answer that would do honour to the head and the heart of a philosopher, and that contains in it the true secret of earthly happiness.

PERSONAL RELIGION THE SUPPORT OF THE CHURCH.—THE most efficient support which members of the church can give to her advancement, is by their own personal religion. This is literally manifesting the tree by its fruits, and is an epistle of Christ to be read of all men. If, therefore, you really and truly desire the prosperity of the church, from whatever cause this desire may proceed, labour and strive, and pray that you may imbibe the spirit of her doctrines, that you may manifest the purity of her discipline, that you may experience the efficacy of her means of grace, and by thus promoting the cause of the church, which is one and the same with the cause of true religion, promote and secure at the same time, the salvation of your soul.—*Ravenscroft.*

TRUE HAPPINESS.—ONE reason why God has scattered up and down several degrees of pleasure and pain, in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, is, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him, with whom there is fulness of joy, and at whose right hand are pleasures for evermore.—*Locke.*

WHAT FEW MEN CAN SAY.—"I am a true labourer. I earn that I get; get that I wear; owe no man hate; envy no man's happiness; am glad of other men's good, and content with my own."

ANGEL CHARLEY.

(From the Mothers' Journal and Family Visitant.)

BY MRS. EMILY C. JUDSON.

He came—a beautiful vision—

Then vanished from my sight,

His cherub wing scarce clearing

The blackness of my night;

My glad ear caught its rustle,

Then sweeping by he stole

The dew-drop that is coming

Had cherished in my soul.

Oh, he had been my solace,

When grief my spirit swayed,

And on his fragile being,

Had tender hopes been stayed;

Where thought, were feeling lingered,

His form was sure to glide,

And in the lone night watches

'Twas ever by my side.

He came;—but as the blossom

Its petals closes up,

And hides them from the tempest

Within its sheltering cup,

So be his spirit gathered

Back to his frightened breast,

And passed from earth's grim threshold,

To be the Saviour's guest.

My boy—ah, me! the sweetness,

The anguish of that word!—

My boy, when in strange night dreams

My slumbering soul is stirred;

When music floats around me,

When soft lips touch my brow,

And whisper gentle greetings,

O, tell me, is it thou?

I know by one sweet token,

My Charley is not dead;

One golden clue he left me

As on his track he sped.

Were he some gem of blossom

But fashioned for to-day,

My love would slowly perish

With his dissolving clay.

Oh, by his deathless yearning,

Which is not idly given,

By the delicious nearness

My spirit feels to heaven,

By dreams that throng my night-sleep,

By visions of the day,

By whispers when I'm erring,

By promptings when I pray.

I know this life so cherished

Which springs beneath my heart,

Which formed of my own being

So beautiful a part:—

This precious, winsome creature,

My unpledged voiceless dove,

Lifts now a seraph's pinion,
And warbles lays of love.

Oh, I would not recall thee,
My glorious angel boy;

Thou needest not my bosom,

Rare bird of hope and joy!

Here dash I down the tear-drops,

Still gathering in my eyes;

Blest—oh, how blest!—in adding

A seraph to the skies.

OPEN-AIR PREACHING.—A meeting of ministers of various denominations, members of the Evangelical Alliance, was held during the intervals of the sittings of Conference, on the 1st and 2nd of September, when, after a discussion in which strong testimony was borne by several present to the blessing which, in their own experience, had attended open-air preaching, the following resolution was unanimously adopted:

"That inasmuch as Infidelity, Popery, Sabbath-breaking, and general indifference to religious things, have alienated many thousands, especially of the lower classes, from the ordinary means of grace, and it is more desirable that the Gospel of the grace of God should be brought to bear upon them; and inasmuch as tract distribution and open-air preaching have been found happily to reach multitudes of them, to the saving of their souls, it be recommended to ministers and others, individually and unitedly, where it is practicable, to labour in this manner to win souls to Christ and salvation."

VOLTAIRE'S LAST WORDS.—Voltaire was scilicet and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmond once said to him, "I think, Sir, that a philosopher should never write but with the endeavour to render mankind less wicked and unhappy than they are. Now, you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," exclaimed he, in those awful moments when truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings had been present at his death; it was a sight too horrid to support."—*William Seward.*

VALUE OF OLD BIBLES.—The sale of the library of the late Rev. Christopher Anderson, the annalist of the English Bible, commenced in Messrs. Tait & Nisbet's room, Hanover Street, on Tuesday last, and has excited great interest among lovers of black letter. The library consisted chiefly of a very curious collection of uncommon works on Controversial Divinity and Church History, the gathering together of which, we understand, has been the delight of the amiable proprietor during a period of forty years. As might be supposed, however, from his inquiries respecting the annals of the Bible, the principal feature in the library was a collection of rare and early editions of the Scriptures in English, which were yesterday disposed of by Mr. Nisbet, and brought excellent prices—among others, a copy of the New Testament, Tyndale's genuine second edition, printed at Antwerp in 1534, by Martin Emperours, but wanting some leaves both at beginning and end, brought £116. Another edition of the New Testament, also by Tyndale, in 18mo, printed by Jugge in 1548, but like the preceding, imperfect both at beginning and end, realized £22. Cranmer's Bible, printed in 1539, likewise imperfect, £7, 17. 6.—*Scotsman.*

Responsibility Resting upon the Instructors of Youth.

There are certain moral duties binding upon mankind, which, if faithfully performed, will tend greatly to anchorate their condition; but if neglected, will bring upon them misery, crime, degradation, and moral blindness.

Among the many obligations which are binding upon mankind, there is perhaps none of greater moment than the proper training and educating of the youth; a duty which, if performed in accordance with the teachings of the world's great moral chart, will prove an eternal benefit, not only to its objects, but also to its subjects.

Parents, teachers, and guardians, who neglect to perform this duty, incur the displeasure of their Creator for not performing what He has placed within their power to perform towards those whom He has placed under their care.

It is an erroneous idea which has gone abroad among mankind, and finds very many advocates, that it is not necessary to instil into the youthful mind the principles of Christian morality, but give it the advantage of a good mental education, which will be sufficient to protect from the vices and entanglements which it may encounter whilst making the voyage of life.

Those who think they have performed their full duty towards those placed under their care by thus educating them, send them forth into the world but feebly prepared to encounter the adversities which will assail them from without, and to resist those temptations which arise from their own depraved natures.

We do not wish to be understood that mental culture is not a necessary requisite for the youth; we consider it one of the most powerful incentives to virtue; but when left alone to perform the arduous task of conducting an immortal mind through the treacheries of a sin-stricken world, and preparing it for a state of happiness in the future, it proves inadequate for the task; and its dependant is, in the hour of trial and temptation, plunged into misery and despair. What a most salutary proof of the truthfulness of this assertion has been presented to our view in the case of the late Prof. Webster, a man eminent for his mental acquirements; well versed in the sciences of this enlightened age; acquainted with many of the laws which govern education:—but alas! with all his learning, he was not able to govern himself. His friends and instructors neglected to present to his view the decent and corruption of the human heart, and the necessity of a correct moral principle to guard against dangers which are ever in readiness to entangle the youth; and, as the result of this neglect, we behold him when a slight provocation is presented, deal the fatal blow which prostrates his companion, his neighbour, and his friend a lifeless corpse at his feet; and places his name on the list of murderers.

If those, who have youth under their care, could for one moment have presented before their view the wretchedness, misery, and remorse of conscience that is produced by a non-performance of their duty, they would put forth all the effort in their power to hinder

"All lewdness and indecent speech

The apartment of the tender youth to reach."

Society is so corrupt that it requires every barrier, both mental and moral, to preserve the young from ruin; and youth is the time to make proper impressions, whilst it is unbiassed and open to receive good or bad impressions.

How easily is the rivulet turned out of its course; but, as it advances, it receives new accessions until it becomes a mighty river, setting all human opposition at defiance. So with the mind, while in minority: it is easily turned into the proper chan-

nel, but, if neglected, it becomes more and more boisterous and rapid in the road to ruin, until finally it is launched upon the ocean of vice and passion, beyond all hope of recovery.—*N. Y. Recorder.*

THE WISDOM OF THE DOMESTIC CONSTITUTION.—To this little flock (the children of a single family) are given regularly two rulers, taking them all in all, better disposed and better qualified, in almost all instances, than any persons found in the world. The circumstances in which those are placed who are to be governed are more favourable to the accomplishment of the end than any other can be. Their infancy, childhood, and youth in succession,—their feebleness, dependance, and ignorance,—the affection and superiority,—the care and kindness of the parents,—the inactive love and reverence of the children, together with their necessary and long-continued residence among their earliest years under the paternal roof—all these present to the contemplative eye a combination of things which display, by their singular adaptation, one of the most remarkable proofs of Infinite Wisdom. Fewer hands could not possibly accomplish this mighty task; a task which cannot be accomplished by proxy, nor could substitutes be found. All the wisdom of legislation, all the energy of despotism, would be spent upon it in vain. It is beyond calculation a greater and more arduous work than all the labours of all rulers, whether legislative, executive, judicial united.

The division of labour is, in short, the best, because it is the simplest and easiest possible—the best, because it has been thoroughly tried, and has always been able, peaceably and happily, to accomplish the end in view—the best, because it is the established order of the universe, the result of Divine wisdom and goodness, and one leading proof of these attributes from age to age.—*Dwight.*

RELIGIOUS DECLENSION PROGRESSIVE.—Dr. POND, in his sermon, contained in the June number of the *National Preacher*, remarks—

"Fatal declensions in religion are not ordinarily accomplished at once. The fearful descent is not passed over at a bound. The first step in the declension is slight, scarcely perceptible. The next is greater, and the next greater, till Christian character is at length forfeited, and hope is gone. A young Christian—a recent convert—a recent professor of religion—with high hopes and animating prospects, begins, it may be, to neglect partially his secret devotions. His closet duties are from time to time omitted. Next he is found to neglect the stated meetings of the church. Next, the company and conversation of Christians are shunned, and the company of the ungodly is frequented. Next, you hear of him as munging in some scene of pleasure and amusement, and it is not long, ordinarily, before this man can swear with the profane, and drink with the drunken, and laugh at the censures of the church, and set his brethren at defiance. How often has all this been acted over in the evangelical churches of our own country. How often, alas! have my own eyes seen it and wept over it in secret places!"

MUTUAL CONSOLATION.—We copy the following pleasant anecdote from a Scotch paper:—

"An old clergyman, who had an old tailor as his beadle or officer, for many years, returning from a neighbouring sacrament, where Thomas was in the constant habit of attending him, after a thoughtful and silent pause, thus addressed the "minister's man":—"Tammis, I canna weel tell how it is, that our kirk should be getting aye thinner and thinner; for I'm sure I preach as weel as ere I did, and should hae mair experience than when I gaed amang ye." "Deed," replied Thomas, "auld ministers, now-a-days, are just like auld tailors; for I'm sure I set as well as ere I did, and the clath's the same, but it's the cut, sir, it's the new cut."

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 destination 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.

At Charlotteville, C.W., by the Rev. Abram Duncan, on the 11th ult., Mr. William Stalker, to Miss Adelaide Shuesa, both of Woodhouse.

At Charlotteville, by the same, on the 12th ult., Mr. Cornelius Didrick, to Miss Caroline Brown, both of Walsingham.

NOTICE.

THE BOARD of the Regular Baptist Missionary Society of Canada will meet in WHITEY, on the Front Road; on Thursday, 24th of June, at Six o'clock, P.M.

A Public Missionary Meeting will be held on the same evening, which will be addressed by several ministers and brethren.

JAMES PYPER, Cor. Sec.

Toronto, June 1, 1852.

The Psalmist and Supplement.

A LARGE SUPPLY of this excellent Hymn Book, (of various sizes and in every variety of binding), designed for the use of Baptist Congregations, is on sale at the Store of Messrs. P. PATERSON & SON, Hardware Merchants, King Street, Toronto.

Toronto, February, 1852.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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