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# CHRISTIAN OBSERVER.

VOL. I.

TORONTO, APRIL, 1851.

No. 4.

## Poetry.

### THE SAINT'S REST.

My rest is in heaven, my rest is not here,  
Then why should I murmur when trials are near?  
Be hush'd, my dark spirit, the worst that can come,  
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss,  
And building my hopes in a region like this;  
I look for a city which hands have not piled;  
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;  
I would not lie down upon roses below;  
I ask not a portion, I seek not my rest,  
Till I find them forever on Jesus's breast.

Afflictions may damp me, but cannot destroy;  
One glimpse of his love turns them all into joy;  
And the bitterest tears, if he smiles but on them,  
Like dew in the sunshine, twin diamond or gem.

Let doubt, then, and danger my progress oppose,  
They only make heaven more sweet at the close;  
Come joy, or come sorrow, what'er may befall,  
One hour with my God will make up for it all.

A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land;  
The road may be rough, but it cannot be long;  
And I'll smoothe it with hope, and I'll cheer it with song.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE KNOWLEDGE OF JESUS, THE MOST EXCELLENT OF THE SCIENCES, by ALEX'R CARSON, LL.D. New York: E. H. FLETCHER, 1850.

We should hesitate before we join in the customary congratulations that the science of our day is not like that of a former generation, arranged in open hostility against religion. It is matter of congratulation that many of its most distinguished cultivators are disciples of Christ. But it would be a grievous mistake to construe the tone of courtesy and respect which worldly wisdom holds towards Christianity into an approbation of its distinguishing doctrines,

as if the reproof of the Cross had ceased. As in the ordinary intercourse of life the seeming respect for Christians, which now takes the place of the scorn which the world formerly poured upon all who would live godly, is due not so much to the elevation of popular sentiment as to the depreciation of the standard of Christian profession. So there is reason to fear the conciliatory tone of science is due not so much to its late-sprung friendship for the gospel, as to the extent to which the advocates of the gospel consent to keep its obnoxious features in the back ground.

If the gospel may be treated as a mere system of ethics, and the Scriptures as a mere reflection of the light of nature, why should not science tolerate or even patronize Christianity? If the Roman government could have quietly placed the statute of Jesus as one among the motley crowd by which the Pantheon was peopled, the sword of persecution would never have been whetted against his followers. This is virtually the condition on which the man of science will speak approvingly of our faith. We must be permitted to leave out of view every thing which exposes the lost and undone condition of man, and which reveals God as a just God, and yet a Saviour. The cross must be veiled.

There is called for, a loud protest in the name of Christianity against the dilutions and perversions of truth by its carnal abettors. But there is still more urgently demanded a forcible and earnest endeavour to lead so called evangelical churches back to the beginning of Christian confidence. If there is but one name given under heaven whereby men may be saved, then is there nothing censorious in the allegation that to a fearful extent, the preaching in our pulpits, and the faith in our pews, are delusions in which multitudes are hastening to hear a slighted Saviour say, "Depart from me, I never knew you." Preachers may declaim about a change of heart, and consecration to God; professors may talk of their hopes, their feelings, their lamentations, and their resolutions, and in all this He may be entirely left out, whom to know is life eternal:

"The knowledge of Jesus" is the want of our times, and in Dr. Carson's little work we have not only a masterly presentation of the whole theme, but an exhibition of it admirably adapted to the present

exigency. It is more immediately addressed to the man of science, who in the scriptures finds a revelation that "has not a feature of the divine character which gives a just ground of hope to the guilty." But we would scatter it by thousands amongst professing Christians with the expectation that it would overthrow thousands of fond, but false, hopes, and startle hundreds of preachers with the discovery of the worse than vanity of their most learned and popular declamations.

The features of the work on which we would fix attention, are its illustrations of the important truths that the gospel is a manifestation of the Divine character, the only manifestation of it that is a ground of confidence for sinners, and that the gospel is self-evident truth, it cannot be known without being believed, and on this ground the rejection of it is condemnation.

In summing up his treatise the author remarks, "I am not aware that these views are found in any human writings." Without questioning his claim to the reputation of singular originality as a thinker and writer, we think better of his views than to believe, that they were left to be discovered at this late day; and without pretending to very profound learning, we can furnish from recollection many illustrious defenders of the faith who stand side by side with him in the maintenance of every important point. In the very important position, for instance, that the gospel is self-evident truth, we find him occupying a place side by side with Owen, who devotes an admirable treatise to this very theme, "that the word makes a sufficient proposition of itself wherever it is, and he to whom it comes, who refuses it because it comes not so or so testified, must give account of his atheism and infidelity. He that has the witness of God, need not stay for the witness of men, for the witness of God is greater." We may suggest moreover, that in the course of his arguments he deals out rebukes not dissimilar to Dr. Carson, against that philosophy which professes so profound an adoration for the God of nature, while it turns with disgust from the more glorious manifestation of God in the gospel.

Besides being written out and advocated, we believe that it has been the distinction of all times of the church's glory, and of every ministry which God has blessed, to the advancement of a work of grace, that

to wash out man's record of guilt. Human these views have been acted upon. It is therefore, we have questioned Dr. Carson's claim, not to originality as a writer, but to singularity in his views. Their recommendation is not that they are new and singular, but that they are old and true. And we cherish the hope that their restoration to the heart of the church will give efficiency to her ministrations, and crown her with the glory of olden triumphs renewed. It is indeed a precious thought, that the proclamation of the gospel, any where or by any instrumentality, in the words of Dr. Owen, "Without sword, without human wisdom, or oratory, without any inducements or motives but those solely taken from itself, exerts its power to the conquest of the world; causing men so to fall down before its divine authority as immediately to renounce all that was dearest to them, and to undergo whatever is terrible and destructive to nature."

We desire to call the attention of our readers to this important point more particularly. They may about the time this paper comes into their hands, be going abroad into the forest, and marking how the chains of winter are unclosed, and the trees are bursting out into the freshness of vernal beauty. They may pause, and think with wonder and adoration of the wisdom and power of Him, by whose hidden processes these majestic columns have been reared, through the imperceptible growth of centuries, and are once more being mantled with their leafy glory. What would be thought of the man who should then step forward and single out a tree of remarkable beauty, and gravely declare, "A Galilean fisherman created this one, and by a singular artifice set it agoing, so that it has grown ever since; God has nothing to do with it: it is a mere trick of the fisherman's." Or what would be thought if another grave philosopher should lead out his class on a starlit eve, and by the aid of his telescope, unfold the wonders of our solar system; and if he should at length point his instrument to the most glorious of the planets, and say, "This planet with its rings and satellites, God did not make, an impostor, one Saul of Tarsus, got it up, and by a cunning manoeuvre throw it into the system, and has had the dexterity to keep it wheeling around the sun these eighteen hundred years." Would it be necessary to trace back that tree historically to the time when it sprang up from an acorn; or would it be necessary to search the annals of the Jews for a knowledge of the life and character of Saul, before we could dispose of the monstrous allegations, and recognise the stamp of the mighty Creator upon his own works. Every thing that comes from God proves its origin.

It is so most illustriously with the gospel. We see what man can do in corrupting religion, in all the superstitions that have prevailed in the world; and we find uniformly

that he makes a God after his own corrupt desires, and a religious system adapted to his own pride and taste. But a corrupt man inventing a God glorious in holiness, a law which flashes condemnation on all his character, and a plan of salvation which humbles his pride in the dust, and thwarts every wish of his heart, it is monstrous to suppose it. The gospel reveals the truth of God as such; that it must stand if heaven and earth pass away; His holiness as such, that the heavens are unclean in his sight; and his justice such that it will make good the right though the doing of it should sweep a universe of rebels into hell. Are these the conceptions of an impure mind. Men make light of sin; they talk smilingly of their failings, and they set at ease under its pollution. The gospel represents the universe as horror-stricken by the contemplation of man's condition. All heaven is astir with solicitude about it. It occupies the counsels of eternity. The Father upon the everlasting throne, yearns with compassion. The Son strips Himself of glory to hasten to the rescue. The Spirit has begirt the world with an over-flowing tide of tenderness and pity. And would it not be easier to believe that the fisherman reared the tree, or that a human hand forged the planet and launched it into its sphere, than this gospel is a human invention and imposition.

But let us take a nearer view of it. Take sin at the gospel estimate of it; and the character of God at the Scripture representation, and then let us see how salvation is brought to the sinner. How can mercy be exercised, and God remain just and true. How can the sinner be pardoned and yet righteousness sway the universe. How shall God make good his law and yet take back the rebel to his love. This is the problem in the solution of which the gospel declares itself all divine. God sent his Son into the world, veiled his glory in dust and ashes; laid our sins upon Him; made him a curse for us, and did not spare Him. The Son appears full of grace and truth in satisfying the last demand of justice, shewing the infinitude of divine love; dying for his enemies; bearing our sins in his own body on the tree. Here the problem is solved. Here was mercy! not a pusillanimous leniency nullifying a holy law, and shrinking from the right; but mercy! infinite mercy, not exercised at the expense of the other attributes. Justice has its own. Nay, not upon the throne of judgment does it flame forth so brightly, as on the cross. Truth is maintained though at the expense of an infinite sacrifice. Righteousness lifts up its loudest testimony against sin.

Is this a human invention? *the sacrifice of the Son of God!* Man never thought of going further than the nearest sheep fold for a burnt offering. *The fountain filled with blood drawn from Immanuel's veins!* A few penitential tears would have sufficed

invention must have faltered in. the daring fiction. Human thought must have perished in the daring attempt to climb up high as the throne of the Eternal, from the bosom of the Father to pluck His delight, and to drag Him down to the humiliation of Bethlehem, the shame and agony of Calvary, and the degradation of the grave. No, here we cast ourselves down and worship. "Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out; for who hath known the Lord, or who became his counsellor; or who hath first given to Him and it shall be recompensed to him again; from Him and to Him, and through Him, are all things; to whom be glory for ever. Amen.

In conclusion, while we should rejoice if our remarks led to the more extended circulation of the work which has suggested them, we would say in the language of its author, "Let the Christian then study the gospel as the surest means to enable him successfully to defend it."—We may add to propagate it.—"In it he will find the artillery of heaven. Every advance which he shall make in the knowledge of God will in proportion fortify his own faith, and enable him to afford the greater means of conviction to others. No subject will so well reward the attention of the student. There is no end to progress, and temporal and eternal enjoyment will be in proportion to advancement. Let us then grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."

{FOR THE CHRISTIAN OBSERVER}

#### INSPIRATION.

It has been made an objection to the doctrine of the full inspiration of the sacred writings, that each writer uses his own natural style, and expresses what would seem to be the language of his own experience and feelings, adapting himself to the state of intelligence amongst those whom he immediately addresses. To harbour such an objection is to shut our eyes to the most beautiful illustration of the divine wisdom and condescension. How absurd, moreover, is the thought that lies at the bottom of the objection: that as we are individually tied down to our own peculiar style, so the Spirit of God must take his place as one amongst us with his proper style. The objection forgets that if the Spirit, refusing to condescend to us, had dictated celestial strains, it would have been no revelation to us. If the Spirit is to condescend to speak intelligibly to us, it must be in the style of man; and if so, why not in the style of the individual man used as the organ of communication. To do so is in keeping with the whole of the divine procedure in dealing with fallen men. Thus when God sends His Son into the world, he comes not in the

radiance of celestial glory, but is born of a woman, an actual man in actual life; he dwelt among men, and as our brother, comes home to our affections and sympathies. Thus also the scriptures come home to us as truth already woven into human thoughts and feelings. It must have ere it could be uttered in human language and addressed to our understandings. It would be as reasonable to object to the plenary inspiration of the scriptures, that they were written in Hebrew or Greek. If out of the languages of mankind that of a particular nation may be selected as the vehicle of divine truth, then why out of the various styles in which that language is used, may not that of one man be employed. In conclusion let the objector say what would have satisfied him; or tell us how a revelation is to be made in human language, without the employment of some existing tongue, and some individual style according to ordinary laws, and common usage.

[FOR THE CHRISTIAN OBSERVER.]

#### THE SPIRIT'S INTERCESSION.

Had the work of Christ on earth, been completed and the accomplished facts been left to be used and disposed of by human intelligence, there is no doubt that they would at once have been cast into oblivion as mere foolishness. But they were entrusted to the advocacy of the Spirit, who in every age has made it an experienced reality, that the gospel is the wisdom of God, and the power of God unto salvation, to every one that believeth. The word of God in which this advocacy is embodied, is distinguished not only by its unerring truth, but by this that its author is always living, and always present with it: "operating through it, and by it, and with it." With this assurance, we rejoice to think that whatever obstacles the truth may encounter in the world, the battle is not ours, but God's.

We also rejoice in the assurance thence derived, that the Spirit must be actually present in the heart of every believer, not transiently, but permanently. As in the operation of natural causes, we recognize a present God, so also in the operation of the means of grace we recognize a present Spirit, sanctifying us, filling us with joy, peace, and love, and bringing out the graces of the renewed character. In nature we behold God clothing with beauty the lillies of the field; so in grace we behold God clothing the soul with holiness. Only an infidel could conceive a blade of grass springing up independently of Him, and only an infidel could suppose a single holy desire springing up spontaneously in the arid waste of the human heart.

In the human heart there is no natural sense of spiritual want, and consequently no desire of spiritual blessings. Amidst all

their covetousness and rapacity, carnal men never hunger and thirst after righteousness, or seek to lay up for themselves treasures in heaven. They have wants and appetites enough, and they may be clamorous enough for their supply. They lust and have not; they kill and desire to live, but cannot obtain. They fight and war, yet they have not because they ask not; they ask and receive not because they ask amiss, that they may consume it on their lusts. In short we know not what we should pray for as we ought. It remains for the Spirit who was sent into the world to convince men of sin, righteousness, and judgment, to awaken the sense of spiritual want and kindle the holy desire; and thus the Spirit maketh intercession for us.

It will be observed that whenever the Spirit is introduced as an agent in man's salvation, it is upon the man himself that His agency is executed. Our Lord's intercession is made personally at the Father's right hand; the Spirit's intercession is made through the heart in which He dwells, as is evident from the fact that it finds an utterance in the believer's groans. That intercession is of course according to the will of God; that is, the desires awakened are in strict harmony with God's gracious will. In point of fact these desires are enkindled by God himself.

An adequate sense of the evil of sin, the danger of condemnation, the excellence of salvation, and the preciousness of heavenly blessings, must exceed the capacity of human thought and feeling. The Spirit's intercession, therefore, being in accordance with the will of God, must consist in a sense of want too august, and in longings too ardent for human utterance. The Spirit maketh intercession for us in groans or sighs that cannot be expressed in words; this is true not only of babes in Christ, or of those who are less gifted in conception and utterance; Paul includes himself, he speaks of it as the common experience of believers.

The consolatory view of this truth, however, is not that the imperfect conception or utterance is a common infirmity, but that the want of expression does not hinder the reality of prayer, or the certainty of its answer. God needs not that any man should ask him, He knows all things. He searches the heart, its inmost recesses are unveiled before his eye. He knows what is going on there in the Spirit's intercession. He needs not the utterance of man's lips; nay, he can go back even of our dim conceptions. He knows the mind of the Spirit, and the prayer comes to him in all the fulness of the Spirit's meaning and desire. He stands pledged to the answer of prayer according to his will. He cannot be indifferent to desires awakened by Himself.

How precious to the believer this assurance of the Spirit to help our infirmities.

As in natural life God did not only breathe into man's nostrils the breath of life, but in Him we live and move and have our being, so in spiritual life, the entrance of the word gives life, and the Spirit dwells in the believer's heart. The throne of God becomes a mercy seat; our advocate appears there evermore to plead for us. The Spirit makes the believer's heart His abode, and his sanctification His care. "I taught them to go," He says, "taking them by the arm," like a tender Mother guiding and upholding her infant's tottering steps. Helping our infirmities; drawing forth our desires. What a place should a throne of grace be to us; a loving Father is seated on it; the Spirit is with us to make intercession through our hearts; Christ ever liveth to make intercession for us. Christians in the outset of their divine life, may find encouragement here. Mere fluency of speech is not grace. The answer of prayer does not depend upon the correctness of our conception, or the eloquence of our address. Not that we should be content with dim conceptions, or a stammering utterance; but it need not fill us with dismay, though we should not be able to grasp the mighty truth, and though the last big and burning desire of a mortal pilgrimage should issue in a groan or a sigh, He that searches the heart knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

[FOR THE CHRISTIAN OBSERVER.]

#### THE UNGODLINESS OF MEN.

The disposition of the guilty soul to escape from close contact with the divine holiness, is manifested in the whole tendency of the unrenewed man's thoughts and actions. An examination of the mythologies and superstitions of the heathen world, would furnish an extended proof of this. There might be found at the root of them all, a knowledge of the one living and true God; and in all their extravagancies we see corrupt invention at work to wear a screen between this knowledge and the soul. God has revealed himself to the world, and men cannot get rid of the idea without ceasing to think. For an example of the manner in which the pressure of the terrible thought is escaped, we may cite the cumbrous system of the Brahmins. They acknowledge one God, although in that land where the monuments of superstition jostle one another, there is not a single temple to his honour. This one universal fountain of existence is styled *Brahm*, not *Brahma*; and they represent him as being in a state of habitual unconsciousness. At a period of time, myriads of ages ago, he woke up to a momentary energy, and produced from the substance of his own existence, three inferior deities known as the Hindoo Triad, by whose united efforts the

present system of the universe was produced, and perpetuated. Having produced the Triad, Brahm relapsed into unconsciousness, and thus he remains a virtual non-entity. How much better than this is the current and popular notion of God and the universe amongst ourselves. There is a universal acknowledgment of a first Cause, but between us and God human license interposes the safe screen of secondary causes and permanent laws. A direct and immediate creation, a present and actual providence, and a real divine government of the universe, cannot be recognised by men of the world. Behind us far in the past, we have a long chain of secondary causes but no God in contact with creation. Around us we have law, law, law, but no God doing what pleases him in the armies of heaven, and amongst the inhabitants of the earth. There is still the hazard that we may come into close contact with God in the future, and for that the world has invented the dream of an interminable course of human improvement.

Popular Christianity has adopted these devices of science falsely so called, not only consenting to explain away creation and smooth down the doctrine of God's providence, but even bartering away the hope of the grace about to be revealed at the glorious appearing of the Lord, for the meagre fiction of a temporal millenium. Formal Christianity thinks itself safe, if it can obtain a reprieve from the great and notable day of the Lord, for the space of a thousand years. Sometimes to make assurance doubly sure, they will have it a thousand prophetic years; and to some minds three hundred and sixty-five thousand years seems an eternity during which the little greatness of humanity may glorify itself, with rail-roads, electric-telegraphs, pain-lights, and world's fairs.

The storm of indignation; the embittered zeal with which men resist every disturbance of the placid dream is strange, passing strange, when it claims the sanction of Christianity. If their dream of a future golden age were established by revelation, it would be a sad disappointment to the longing and loving heart, that is hastening to the coming of the Lord. The professing christian who is conscious of delight in the thought of the Lord delaying his coming, ought to examine *himself* as well as his theory.

Give me the money that has been spent in war, and I will purchase every foot of land upon the face of the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school house on every hill side, and in every valley over the whole earth; I will build an academy in every town and endow it; a college in every State, and fill it with able professors; I will crown

every hill with a place of worship, consecrated to the promulgation of the Gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on on hill should answer to the chime on another, round the earth's wide circumference; and the voice of prayer, and the song of praise should ascend like a universal holocaust to Heaven.—*Rufus Stevens.*

[FOR THE CHRISTIAN OBSERVER]

### MAMMON.

And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations.—*Luke xvi. 9.*

This passage of scripture forms part of Christ's application of a parable, which he had just uttered; and however commentators may vary in their modes of adjusting the drapery of the figure, or of explaining all its members, there is at least one point, and that too, the principal one, upon which they will, and do all harmonise, namely, that our Lord uttered it to rebuke covetousness. This is obvious alike from the language of the figure, and from the effect which it produced upon the Pharisees. It is said (ver. 14), "And the Pharisees also, who were covetous, heard all these things; and they derided him." The Pharisees were exceedingly sanctimonious, and moved about in the most stately and pompous manner, severely religious so far as the empty bluster of external pretension extended; but the accredited graces of devotion, hung as loosely around them as did their ornamental upper garment; they could be easily laid aside, for they issued not from the heart. They could bind heavy burdens and lay them on men's shoulders, yet would not themselves touch them with one of their fingers. They could extort from others, the full extent of the legal tythe, without regard to circumstances; and grasp the widow's last mite, while their own hearts were corrupted and their sympathies consumed by the gangrene of covetousness; hence the Saviour holds up before them, in the parable before us, the conduct of the unjust steward. He was guilty of embezzling his lord's property. He had the controul of much wealth, but it was not his own, it belonged to a certain rich man, who had entrusted his goods to this steward's care, and the steward had wasted those goods; hence he is termed an unjust steward. And this fearful adjunct was applicable to those whom Christ addressed. They possessed wealth; but they were only stewards of the manifold grace of God; and the utter failure to employ their property aright, stamped them in the eye of heaven with the ignoble title, *unjust*. And I need scarcely here stop to remark, that it is no sin for a man to be rich. In the exercise

of that diligenc in business which heaven commands, wealth may flow in upon a man in the legitimate course of trade. Neither is he to be regarded as parsimonious or unjust, because he fails to scatter broadcast, without judgment or reflection, the goods providentially committed to his care, at the suggestion of every advocate of benevolence! It is not required by God, under any ordinary circumstances, that a man of wealth should give up that wealth to others and reduce himself to poverty, under the plea of benevolence! This would be voluntarily to resign his stewardship!

Not one passage of scripture can be produced, which calls upon the rich, to abandon the care of their property, or recklessly to squander it. On the contrary, their duty is with the talents conferred, to accomplish the greatest amount of good. I am not ignorant of the fact, that these sentiments may be pressed into the service of covetousness, true as they are in themselves considered. Self may assume the garb of wise reflection, and present the workings of the most finished parsimoniousness as the efforts of a dignified discretion; but a great and a good heart, true to the instincts of a heavenly benevolence, will not easily make such mistakes. And who has not observed in reading the New Testament, that Christ trusts this matter to the hearts of his people.

Under the old dispensation, the tythe was a matter of law; but under the new, this whole affair is regulated by the benevolence of sanctified hearts. God gives property to his servants, and he calls upon them to employ it to advance his glory on the earth. To make unto themselves friends of, or by the mammon of unrighteousness, that when they fail those friends may welcome them into everlasting habitations.

The term fail, might properly be rendered discharged, in allusion to the discharge of the steward from his office. Here it metaphorically points to the death of the rich man. And as the child of the world was wise in procuring for himself friends in an unrighteous manner, so the child of light, deprecating his unrighteousness, but imitating his wisdom, (which is here the point of comparison) must so employ the wealth which God has committed to his care, as not only to hear the voice of his master saying, well done good and faithful servant; but also to hear the voices of the Indian, and the African, the European, and the American, welcoming him into everlasting habitations. While Christ will be regarded as the *author* of all good to his people, it is a sublime thought, that the *instruments* of our well-being will be held in grateful remembrance, even in heaven. Here then, is a motive presented by Christ to all who possess this world's wealth, to be faithful in their stewardship. And let it not be forgotten that if any be unfaithful in the unrighteous mammon,

that they cannot be entrusted with the true riches. If, being fairly tested, they prove themselves unequal to the task of guiding aright that which is least, how can they imagine that they can be entrusted with the wealth of heaven? If they cannot act as the almoners of the divine munificence to their fellow mortals upon the earth, what duty is there in heaven, that God could entrust to them. A heart that clings with rooted fondness to dross, which the fires of the judgment will utterly consume, cannot be the kind of heart which God will select, as a ministering spirit in eternity. This will appear more evident if we look at the sin rebuked by our Lord in the parable. It is covetousness.

It will be sufficiently comprehensive for my present purpose to define covetousness to be an *inordinate love of gain*. And of all the strange objects of affection which find a dwelling place in the heart of man, this is certainly the most singular, and the most dispicable. No spirit can be further removed from the spirit of Christianity than this, and no instrument which Satan can wield, can with equal certainty render the soul of man so impervious to the shafts of truth. The degraded and the vile are more easily affected by the proclamations of mercy, than are the thoroughly covetous. They shrink from the light of Christianity, for every ray which emanates from the gospel, is fraught with infinite benevolence; and they can at a glance perceive that to yield to that system, would be to dethrone their god! Such a work they rarely attempt, for mammon holds them fast in his iron toils. He reigns in the soul with a doubly despotic authority, and no object deified by the human heart, is so efficacious in banishing the last lingering remnant of anything that is heaven-like from the spirit. Covetousness let loose upon the soul, is like a flood of burning lava rolling its red fires over the green mountain's brow, or the fruitful plain. It passes over every faculty of mind, scorching and withering, blasting and destroying every generous impulse, every ennobling purpose, and every elevating sentiment in the head or heart of man. No sin is so much detested even by fallen humanity as this: there is a noble instinct yet inherited by fallen man, which thoroughly detests a cramped-up, parsimoniousness of spirit. The soul of man involuntary admires the glowing efforts of disinterested benevolence. It may for the moment be fascinated and deceived by the gorgeous drapery which selfishness throws around its form to hide its innate hideousness, yet whenever it reaches a place of calm reflection, it inwardly reveres benevolence, and inwardly loathes covetousness.

Nothing can be more unlike Christ, than an avaricious spirit. Nothing, this side of perdition, further removed from heaven. I have heard of the conversion to God of old

men, who had long been the victims of intemperance. I have seen the hoary head bow to Christ, that long had mocked his name and ridiculed his word as a fable; but I have never yet heard of, nor seen an old miser leaving his gold, and following Christ. Oh, how inveterately the affections cling around this idol! And what an object of supreme love and adoration!

It is not so wonderful, however painful it may be, to see the affections in their supreme movements placed on a human being; but to see those affections, given to be placed upon our infinitely high and holy Creator, and to play with a free enlargedness around all holy intelligences, brought down from such a height, and made to coil in solitary concentration around a piece of gold, is a humiliating thought, and opens up to us the withering ravages of sin. But look further at this sin: it destroys men's sympathies. However, strongly generous a man may be prior to his yielding the power of his soul to the love of money, after he has become thus enslaved, his sympathies are all rooted up; he becomes a creature by himself, shut up and imprisoned within a narrow circle described by self. His home is not the abode of ease, but of restraint. He weighs the peace of his companion and the happiness of his children in a balance, and often casts gall into the cup of domestic bliss, simply because his sympathies are crushed under the iron heel of mammon. And what cares he for sorrow, or for destitution; if a struggling impulse of pity arises in his heart, the solitary remnant of a better nature, it is instantly slain, lest it should lead to the ever-dreaded consequence of separating between him and a portion of those goods of which he is, though he believes it not, only the steward. You need not appeal to his sympathies on behalf of any object however valuable to men or dear to Christ, for he has long been convinced that it is the height of madness in this respect for him to be a man. Should he suffer himself to be influenced by any mental emotion, save cool reason, which means reason controuled by selfishness, he would speedily censure his folly, and mourn over his weakness. If you ask him to perform a charitable act, and he complies with the request, it is done in that spirit of studied repulsiveness, which apprises you of the fact, that a favour to yourself is reluctantly conferred, and leave him with the very determination in your soul, which he intended to superinduce, namely, that you will visit him no more. Now, therefore, we can all perceive at a glance, the eternal incongruity which exists between this spirit and the spirit of Christ; and yet we fear that thousands who bear the Christian name, do not discover the palpable inconsistency between these two spirits.

The love of money, stands between the

covetous man, and obedience to Christ; indeed you cannot convince him that Christ has anything to do with his property. Christ may have some moments of his time when it does not interfere with the demands of mammon. He may pray loudly, and exhort warmly, when time which he calls his own will permit. He may admit Christ's authority over his soul in some abstract sense, and be willing, yea anxious, that the Redeemer should intimately take that spirit home to himself; but he never acts upon the conviction that he is simply God's steward, and that for the manner in which he employs his master's goods, he must soon account. He never acts upon the conviction, that as sure as there is a Christ in heaven, so sure will that Christ soon call him and reckon with him. He never acts upon the conviction, that in the summing-up of his last account, money unemployed, money kept from the worthy and the needy, money withheld from benevolent enterprises, which God was blessing, money unrighteously detained on the plea of prudence, from Christ: he has not the conviction, that when in the judgment the books shall be opened, that such charges as these will, uncanceled meet his eye. He will there learn, when it will be too late to remedy the matter, what avarice would not let him comprehend on earth, namely, that his ways had been the ways of an unjust steward, and that he never knew what it was even to admit Christ's authority over him. And he will then comprehend the full import of this phrase, "as for these mine enemies, that would not that I should reign over them, bring them hither, and slay them before me."

(To be continued.)

[FOR THE CHRISTIAN OBSERVER.]

#### FAULT-FINDING.

We live in a fault-finding age: or, I ought rather to say, in a censorious world. History will not bear me out in affirming that this or any other age of the world is, or has been peculiar for this sin. It is one of depravity's most common manifestations, and most decidedly one of the lowest and most contemptible, as well as one of the most mischievous of its unholy developments, destructive alike to individuals, communities, and nations. This sin presents its hideous and daring front in the history of man, immediately after the fall. No sooner has the creature fallen from his primal rectitude; no sooner has sin commenced its corrupting and deadning course through his soul, and seated itself in a desperate triumph in his heart, than he censures his Creator. It was then, as it but too frequently still is, an apology for transgression. When God demanded of the man, "Adam where art thou," and proposed



to him the fearful question, "hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" his pitiable reply was an admission of the fact, accompanied with a censure intended to conceal his own guilt: "the woman which thou givest to be with me, she gave me of the tree, and I did eat." Had Adam never fallen, he had never censured God; neither had his posterity become contemners of each other. Commotions, wars, and blood-shed, had never found a place upon the earth; but universal harmony and love would have filled the place, where sin now reigns and daily produces its necessary consequences. Adam's posterity have followed in the footsteps of their ruined progenitor. Cain soon became a censurer and a murderer. Communities soon became censurers of each other, and murderers of each other; and the most dexterous manslayer soon became, instead of the subject of scorn and contempt, the focal point of the world's admiration; he ceased to be regarded as a murderer, and became a hero; and what in other circumstances, would have constituted him a felon, made him a high-minded and venerated warrior. Lashed unto the chariot wheels of the conqueror, soon appeared in fetters and in blood, the vanquished; the man was brought down from the place of his birth-right privileges, to a level with the beasts of the field, and bought and sold for gain, and then man-slavery, the foulest blot that ever stained the garments of humanity, found a home upon the earth.

Thus censures have ripened in all ages to settled antipathies and hatreds; these have led to hostile collisions of our race, to all the horrors and woes of war, and to the overthrow of every thing which man holds dear, connected with human vassalage; and all the litigations and ruptures, and feuds which distract and curse our world, have followed in the wake. Inspired men, together with good men of all ages, have assailed the censurer, and deprecated his ruinous course. Solomon in his divine aphorisms, has employed both satire and persuasion to remedy the far-reaching evil. The prophets have spread out before the world, as they did before those whom they sought primarily to influence, its character and tendencies; and the New Testament rebukes it on every page. Here we are forbidden even to render railing for railing; here we are admonished, that if one smite us on the right cheek, to turn the other; here commanded to bless those who curse us, to do good to them that hate us, and to pray for them that despitefully use us, and persecute us, and all this that we may be the children of our Father who is in heaven. Christ always rebuked the censorious spirit of sinners, and that too without any reference to their censure being merited or unmerited. He proceeds upon the principle that it ill becomes one criminal to

condemn another. There was, for example, brought before him at one period, a poor degraded wretch who had been detected in sin, and the Saviour, after having listened to the story of her guilt, was called upon for His sentence in the case. He had been stooping to the ground, but in calm majesty He raises His sacred form, and on that host of wretched hypocrites, looks with pity and holy indignation. Then gave a sentence, which fell upon their consciences like the scathing bolt of heaven: It was this, "let him that is without sin, amongst you, cast the first stone." Jesus did not sanction the guilt of the accused, for while he said, "neither do I condemn thee," he adds, "go and sin no more!" But her accusers were not the proper witnesses in a case of morals: it was base hypocrisy which led them to make the accusation. The Saviour saw their hearts, and read their thoughts, and hence he turns the point of their censure upon their own souls, and their own consciences thrust it home. A beam was in their own eye, while they sought to extract the mote from the eye of an erring fellow mortal; not that the sin here referred to is to be regarded as small or insignificant, but those who with the coolness of a high pretension to purity, sought the condemnation of the degraded one, were themselves, from their guilt before God, altogether unfitted to fill the place even of accusers.

And the righteousness and equity of this course must be apparent to all. An unsanctified heart cannot plead the cause of virtue from any other than sinister or selfish motives, consequently God cannot countenance or sanction such advocacy without compromising his own holiness, and disregarding the sanction of his own law. It is necessary that the beam be removed from the accuser's own eye, before he can be allowed to attempt the work of taking the mote from his brother's eye.

There seems to be in the human heart an almost unconquerable disposition to seek out and set in order, the faults of humanity, some men can scarcely speak well of a neighbour, if perchance the reluctant admission is wrung from them, that a fellow mortal is noble and generous and virtuous, the admission seems to turn upon the spirits as though they had taken a dangerous position, and they hasten, after having uttered their words of miserly commendation, to shield us from the terrible mistake of supposing that they deem the man any thing near what he should be, by the interposition of a long, a black per contra. In the issue the scale must at least be poised, or if it preponderates at all the balance of the account must be against the man that they ventured to commend. How deplorable the condition of such a heart, how fatal to his own peace, and, as far as his influence reaches, to the peace of society, is the

course of such an one. What instrument of havoc can we imagine more potent; more resistless in its aim and results, than this same spirit of faultfinding. How often by it is the moral influence of good men paralysed! How often does the half-expressed conjecture, the magnified and distorted account of some occurrence, blight the fair fame of those who have no shield, at least for time being, to ward off such shafts! How often does the envenomed tongue of slander wither the hopes and darken the life of innocence, and inflict wounds which time cannot heal! No fiend is more cruel, no villain more despicable than the trafficker in human reputation; for what is he profited by his surmises and assaults? When he has succeeded in marring the peace or in crippling the influence of those whom perhaps the Saviour loves, what beyond a gratification of soul which only adds intensity to his depravity, has he gained. Well said the poet, "he that steals my purse, steals trash; but he that pilfers me of my good name, robs me of that which satisfies him not, and leaves me poor indeed!" Is there not an instinct in every good man's nature, which leads him involuntarily to condemn the crooked serpent-like course of the back-biter or the slanderer. It has become exceedingly fashionable amongst little and contracted minds, to assail the christian character of those who profess to love God. Now I would not seek to defend sin in any man; but may I not ask by what authority, or by what code of ethics does a man condemned of God on account of his own sin, assail the sins of those whose virtues he can neither understand nor appreciate, and that too with as much self-confidence and arrogance as though he himself was pure as an angel of heaven.

How can a man that never in his life obeyed one of God's commands, because God commanded it; who has neglected his ordinances; whose voice was never heard on earth in prayer or praise to his creator; whose home, as far as he is concerned, is like the state of the ox, a place in which to attend to the wants of his animal nature, but where God is unknown, his worship neglected; who has trodden under foot the Son of God; who counted the blood of the covenant wherewith he was sanctified, an unholy or useless thing, and done despite to the Spirit of grace; how can such an one stand erect in his every day rebellion, and imagine himself pure or comparatively so, because he fancies he sees, even amongst professors, souls defiled by sin. How can he condemn a rebel on the way to perdition, when he himself is drawing every moment nearer and nearer to the verge of outer darkness. How can he point out and rebuke the failings of, perhaps after all, a praying though imperfect man, while sin cleaves to his nature, and undisturbed depravity rules his life, appearing

perhaps in open degradation, perhaps in the imposing garb and grace of accredited morality. The voice of the Son of God ought to fall upon his ear and his heart, like the roar of heavens thunder, "thou hypocrite cast out the beam that is thine own eye, and then shalt thou see clearly to cast out mote out of thy brother's eye."

## For the Young.

### TRUE POLITENESS.

Those who wish to make others happy, must be attentive to little things, and to the manner in which they perform their acts of kindness. The pleasure a favor is adapted to convey, is often greatly lessened through want of a pleasant manner on the part of the person conferring it. A boy once carried some food to a starving widow and her children. "Here is some meat for you," said he, in a coarse rude voice. He laid it on the table and went out. Now his gift would have conferred far greater happiness, if it had been bestowed in a gentle and kind manner. True politeness is true benevolence. Its importance is appropriately set forth in the following extract taken from an exchange paper:

How few children think it worth while to be polite to their playmates and intimate friends! By politeness, I do not mean a great deal of unnecessary bowing and courtesying, but that delicate attention to the comfort of those around us, that springs from a kind, generous heart.

How many children enter a room, without noticing respectfully those who are older than themselves. I have seen them come in on a cold winter's day, and draw their chairs before the fire in such a way that those who were sitting back could scarcely feel the warmth of it, and this without any apology for such a breach of politeness.

Sometimes they interrupt those in the room when they are engaged in conversation, by asking some foolish question, instead of waiting as they should do until an opportunity is given them to speak. Then, they are impolite to their playmates, and to their sisters and brothers. Instead of cheerfully assisting when their help is needed, they leave them to help themselves.

Some boys think it beneath them to be polite to a sister. I feel sad when I see such a boy. But there are many who think differently. I recollect that I used to meet a fine, manly lad, last winter, drawing his sister to school on a sled. Her rosy cheeks and sparkling eyes bore testimony that his politeness was not thrown away from her. She would pat his cheek with her hand, and call him her kind brother.

He would frequently meet boys of his acquaintance who would urge him to leave

his sister and go with them to play. He would answer them, "Yes, when I have taken little Emmy to school." I never saw him impatient, when he was walking with his little sister, because she could not keep up with him; and he would never run away and leave her. Do you not think that boy was a good brother, and a good son?

He was always kind and polite to his sister, and to all. Do you think he will forget to be polite as he grows older? No, for it will become a habit with him; and these little attentions, which cost him nothing, and are so gratifying to those who receive them, will gain him many a friend.

Think of this my young friends, when you are tempted to be rude and selfish, or unkind to those about you, think how many friends your little kind act may gain you, and how happy it will make those who receive your kindness; and remember that you lose nothing by being polite.

Be polite at home. Be polite towards your parents, and your brothers and sisters. This is the true place to cultivate good manners. It is worth much more than all the "schools for manners" that have ever been established. When you retire to sleep, bid your parents, your brothers and sisters, and all, a kind "good night." And when you meet them again the next day, greet them with a pleasant "good morning."

If any one does a favor for you, thank him for it. When you are helped at the table, thank those who help you. When you wish anything handed to you, do not say "Give me some \_\_\_\_\_," or "Hand me the \_\_\_\_\_," but ask pleasantly and respectfully, "Will you please to give me some \_\_\_\_\_?" "Please to hand me the \_\_\_\_\_." It is these little things that make persons polite.—*N. Y. Observer.*

### —DID HE DIE FOR ME!

A LITTLE child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly in the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper, but the listening child caught every sound. The crimson deepened on its little cheek as the story went on increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment, and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired, "Did he die for me, mamma?" "Yes, my child, for you—for all." "May I love him always, mamma, and dearly too?" "Yes, my darling, it was to win your love that he left his bright and beautiful home." "And he will love me, mamma, I know he will. He died for me. When may I see him in

his other home?" "When your spirit leaves this world, my darling." "My spirit!" murmured the child. "Yes, your spirit; that part of you which thinks, and knows, and loves. If you love him here, you will go to live with him in heaven." "And I may love him here. How glad you have made me, dear mamma." And the mother bowed her head, and prayed silently and earnestly, that her child might love the Saviour.

### A YOUNG GIDEON.

A boy belonging to one of the schools established by the missionaries in the South Seas, had heard so much of the sin and folly of idolatry, that his confidence in idols was shaken, and he longed to know for a certainty whether the images which he had been accustomed to worship were really possessed of power or not. One day his father and mother went out, and left him at home alone. He had spent some time in reading his tasks, and thinking over what he had been taught at the school the day before. At last the idea came into his mind that it would be a good thing to burn the idols. He was, however, afraid, partly on account of his parents, and partly from the dread he had of offending the gods, and bringing down upon him swift destruction. In this difficulty he knelt down, and entreated the God of the Christians to take care of him and help him. He then rose, and, taking up one of the smallest idols, he put it on the fire; the flames kindled about it, and in a short time not a vestige of it remained. The terrified child looked on with astonishment; but no sooner was the first consumed than he threw on another, and another, and another, till, like Gideon of old, he had thoroughly cleansed his father's house. When, however, the flames had subsided, and all was over, the boy became alarmed at his own temerity. He had no more fear of the gods of wood and stone, but he trembled at the thought of what his father might say, and he was half inclined to repent of his rashness. In this extremity he shut up the dwelling, and went into the woods; and there, in the best way he could, he devoted himself to God, promising that if God would befriend him and be his God, he would serve him all the days of his life. While he was there, his father and mother returned, and, missing at once the idols and the boy, they feared some spirit had come and taken them away together. As soon as they could recover themselves a little, they went to the missionary, and asked him if he knew anything about their son. He said he did not; but, suspecting what had been done, he offered to accompany them and find him out. After going in various directions, they bent their steps to the wood, and there, at some distance, under the shadow of a large tree, they saw the lad kneeling before God. The parents were



so thankful to see him again, that they forgot their rebukes, were persuaded to renounce paganism, and afterwards embraced Christianity.—*Chris. Penny Mag.*

## The Christian Observer.

TORONTO, APRIL, 1851.

In another column will be found a notice of ordination services in Montreal. Mr. Spalding enters upon the duties of the pastor in most encouraging circumstances. A pleasing religious interest has been steadily progressing for some time past in Montreal, and, before this date, he will probably have baptized twelve or more converts.

The Young Men's Missionary Society of Bond Street, Toronto, held its first anniversary in the chapel, on the evening of the 11th ult. John Boyd, Esq., in the chair. The Secretary's report was deeply interesting. The speaking was warm-hearted; and the influence upon the congregation obviously pleasing. It was a decidedly religious public meeting.

### THE TESTIMONY OF THE FATHERS.

Paul informs us, that he worshipped the God of his fathers; but, rejecting, as he did, the traditions of the elders, refusing, as he did, to yield allegiance in spiritual matters to the priests and rulers of Israel, he was denounced as a heretic. The priests could not grapple with his arguments, nor could hireling orators avert the impressions produced upon the minds of rulers and subjects by the fire of his eloquence, but they could with noisy vehemence call him a heretic. Paul's heresy consisted in his worshipping the God of his fathers, in God's own appointed ways; while the orthodoxy of his opponents consisted in their blind adherence to the opinions and practices of the fathers. The followers of Paul, and the disciples of his persecutors are clearly distinguishable even at the present day. There is a direct antagonism between these two classes; their principles in some important aspects, are as wide apart as heaven and earth, and can never coalesce. The former still worship the God of their fathers, the latter worship the fathers themselves; or at least clothe their religious opinions with that authority which belongs only to inspiration. The former point men to Christ alone for salvation; the latter point to that mysterious nonentity which they call the Church. The former believe and teach that sinful mortals are justified by faith, and have peace with God through our Lord Jesus Christ; the latter believe in justification by "sacraments," thro' their so-called divine order of priests. It is obvious that these two classes, have different foundations to rest their hopes upon, and the subject becomes one of painful interest when it is duly weighed.

That God's people should not see eye

to eye, in all matters affecting the order and the institutions of Christ's house, must be matter of regret to every pious heart, but what are the differences of opinion which exist amongst them, who all rest upon the same foundation; whose ground of rejoicing, is the work of Christ, when contrasted with the differences which exist between them as a whole, and those who make a Saviour of a few drops of water, or of a piece of bread. That a man who reposes confidence in any institution, in itself considered, which God has ever given to our race, as a ground of his justification before God, must be lost, is just as true as it is that Christ died for sinners, that he was set forth to be a propitiation through faith in his blood. To oppose with an earnest energy Popery, and Puseyism, together with every sentiment, opinion, and practice which tends legitimately to bolster up their assumed power, and affix the stamp of authenticity upon their pretensions, is not the work of an envious partizanship, but the solemn endeavour of those who love the souls of their fellow men, to save them from the fearful doom of those who, being ignorant of God's righteousness, and going about to establish a righteousness of their own have not submitted to the righteousness of God.

The grand difficulty which stands in the way of such errorists, is their blind adherence to the opinions of some of the fathers, and their implicit submission to the decrees of human councils. If they would only learn to employ the testimony of the fathers in a legitimate manner, they might soon escape from the toils in which they have been taken; but so long as the fathers are placed on the same elevation with the apostles of our Lord; so long as they are regarded as infallible in their councils, so long must even well-meaning men be kept from the freedom which is found in Christ. Protestants are charged with undervaluing the testimony of the fathers, but we resist the charge as being most unfounded. We are fully prepared to receive the testimony of the fathers, on any point where they are competent witnesses. We are willing to receive their testimony as to any matter of fact with which they were conversant, but we are not willing to receive as authentic Christianity, their religious opinions. We deny that a man living in the second or third century can testify as to what occurred in the first. His evidence is not based upon a knowledge of the facts in the case, of which he has taken personal cognizance, he merely gives his own views of matters as purely historical to him as they are to us, so that his testimony in such cases is of no more importance to the world than is the testimony of a historian of the 19th century. Far otherwise is it with reference to practices which prevailed around him, and in which he was a participant. Here he becomes a qualified witness, and here

we receive his testimony as to matters of fact. For example: when the fathers of the third and fourth centuries inform us, that infant baptism, and infant communion at the Lord's table, prevailed in their day; when others testify that these practices existed in the church; and stood side by side for at least six hundred years; we believe the testimony given; we do not for one moment question the facts in the case; but when we are informed that the apostles instituted and practised such rites, we immediately appeal to the apostles themselves. And surely it would be an insult to the Spirit of God, to affirm that inspired men, who professed to give a full revelation of God's will, "that the man of God might be perfect, thoroughly furnished unto every good work," should, nevertheless leave the earth without informing us of their practice in matters of such importance, and instructing us in relation to them. But where, in the apostolic writings, do we find the warrant for such practices? We find a very different practice clearly stated, and urged upon all recipients of the truth. When the fathers of various centuries inform us of the prevalence of penance; of the supremacy of the Pope; of avicular confession; of the worship of the Host; of praying to the Virgin, and to saints; of transubstantiation, or consubstantiation, &c. We are prepared to receive their testimony as to those facts, in relation to which they could not be mistaken; but when they claim apostolic sanction for all this, we at once enquire at the inspired canon, and here we see nothing of such opinions, and dogmas; but, on the contrary, we find principles laid down, and duties inculcated utterly subversive of these and kindred opinions and practices of the fathers.

The folly of reposing confidence in traditional opinions will be sufficiently evidenced by looking at the early attempts made, with but too much success, to corrupt Christianity. Judaizing teachers, and admirers of the Grecian and Oriental systems of philosophy, succeeded in drawing away whole churches from the simplicity of the gospel, even while the apostles were yet in their midst. Paul saw in the ungovernable character of those discordant speculations and opinions, the elements of a terrible apostacy. These were the materials which should form the basis of the throne of anti-christ, which claiming antiquity as their guarantee, and tradition as their channel, should subvert the principles of the gospel, conceal heaven's appointed way of salvation; drench the earth with Christian blood, and raise to a blasphemous eminence the man of sin. Paul saw the approach of this tyrant power, and like a faithful watchman sounded the note of alarm. The mystery of iniquity did even then work, and as soon as a certain secular power (the Roman) should be removed out of the way, the grand apostacy in all

the bewildering glare of infamous greatness, should openly assert its pretensions, and establish its authority. Now mark the causes which led to such results; old associations both Jewish and Heathenish were carried into the primitive churches, and fostered by teachers who clung to the opinions of their fathers. Their erroneous sentiments became mixed with Christian truth; such sentiments engendered others equally destructive; corruptions thickened on every hand; gloom deepened, until the Son of Righteousness ceased to cast his light over the professed worshippers of God.

From such facts we are constrained to reject every standard of faith which rests any part of the evidence of its authority on tradition. When tradition harmonizes with revelation, we bow, not to it, but with it to the form of sound words, which the divine Spirit has given for our guidance. It is the unadulterated word of God, alone, that can guide us in doctrine or duty.

The antiquity of a sentiment or practice, is no evidence of its authenticity. Age cannot sanctify error; for vice itself has a hoary head. It is not enough to prove that an opinion or a practice obtained currency in the third, second, or first centuries. Nay, further; it could avail nothing to prove that a practice was as old as the apostles themselves, and existed in the apostolic churches, unless it could be shewn that the apostles commanded or sanctioned the practice. A tradition may be apostolic without controversy in the sense of its having descended from apostolic times, and still be a heresy, a tradition, which makes void the law of God. It is an unquestionable fact, that the inspired writers found heresies in the churches, and laboured earnestly to root them out; and it is equally clear, that errors survived the apostles, and gathered strength by the flight of time, and ultimately authority over men's consciences, because of their antiquity. From such ancient practices and opinions we pray to be delivered.

No man, at the present day, could tell what Christ and the apostles taught and practised, were he to be kept entirely aloof from the Bible, and confined in his researches to other sources of evidence. No man, without the New Testament, could have written a faithful account of the order, to say nothing of the doctrines of Christ's house at the close of the first century after the introduction of Christianity. How important, then, is it for Christians to fall back continually upon the pure truth of revelation. The Apostles are surely the oldest of the fathers. We find no diversity of teaching, no wrangling and disputing among them about what constitutes truth, such as we find among the fathers in every age. To them, then, be our appeal. Who would drink of a polluted stream, while a pure fountain was accessible?

Canadian.

CLERGY RESERVES.

In another column we give Earl Grey's despatch to Lord Elgin, on the Clergy Reserve question. It is satisfactory to perceive the readiness of British statesmen to grant to the colony, the entire management of such matters. It may be, and will be said by thousands in Canada, however, that should the Imperial Parliament pass such an Act as the despatch contemplates, it will put it beyond the power of the Provincial Legislature to do justice to the present inhabitants of Canada. The grievance cannot be removed in the present generation. A state-paid priesthood must be permitted to walk securely amongst the people; and because they have hitherto lived at the public expense, without the manliness or decency of making an attempt to save themselves from the imputation of being public paupers, it seems that they must be, and ought to be, still sustained by the public, during the term of their natural lives! Because by chicanery, the most disgraceful, they have been enabled to fare sumptuously heretofore, by having opened to them the public purse; therefore, by Act of Parliament, the right of plunder must be secured to them throughout our day and generation. We cannot, however, censure the English Ministry for this arrangement. They declare their readiness to concede to our Parliament all the controul over this matter, which our Legislature has asked them to concede. True, there may have been a private understanding between our British and Canadian statesmen on the subject, which served to mould or modify Mr. Pritchard's resolutions; but in the absence of evidence on this point, we must accord to the Home Government credit for the disposition thus far evinced, to leave us to settle this question on our own liking. But on what principle will our Legislature proceed in effecting this object? The plan of appropriating the Reserves to the purposes of general education—a plan which would benefit the whole population of the Province, and the only plan that would give entire satisfaction to the various classes who oppose the present arrangement, is likely to meet with a fierce resistance, and voluntarism is to be crushed by a specious liberality.

We notice in our city papers a letter from Mr. J. M. Strachan (son of the Episcopal Bishop), in which he proposes to settle the vexed question in the following manner:—

"1st. That a Bill be introduced so soon as the Legislature shall have power, under Lord Grey's contemplated measure, for the division of such portion of the Clergy Reserves as remained in the hands of the Crown in 1846, amongst the following denominations of christians in proportion to their numbers, viz:

1. The Church of England.
2. The Church of Scotland.
3. Free Presbyterian Church of Canada.
4. The Wesleyan Methodists.
5. The Episcopal Methodists.
6. The Baptists.
7. The Lutherans.
8. The Independents.
9. The Universalists.
10. Other Presbyterians.
11. Other Methodists.

By referring to the Blue Book, I find the following table shows the population according to the census of 1848:—

|                                       |         |
|---------------------------------------|---------|
| 1. The Church of England.....         | 171,751 |
| 2. The Church of Scotland.....        | 67,900  |
| 3. Free Presbyterian Church of Canada | 64,729  |
| 4. The Wesleyan Methodists.....       | 90,363  |
| 5. Episcopal Methodists.....          | 36,893  |
| 6. Baptists.....                      | 28,965  |
| 7. Lutherans.....                     | 7,420   |
| 8. Independents.....                  | 6,126   |
| 9. Universalists.....                 | 2,269   |
| 10. Other Presbyterians.....          | 20,370  |
| 11. Other Methodists.....             | 14,977  |

Total..... 511,763  
And taking the Clergy Reserves in the hands of the Government to be divided, (after deducting certain appropriations which cannot be touched) 2,300,000, and basing the calculation upon the foregoing table of population, we find the result in the following table, as nearly as possible:—

|  | Share in No. | Population. | No. Acres. |
|--|--------------|-------------|------------|
| 1. The Church of England,..                | 171,741      | 171,741     | 772,379    |
| 2. The Church of Scotland,..               | 67,900       | 67,900      | 305,550    |
| 3. Free Presbyterian Church of Canada..... | 64,729       | 64,729      | 291,280    |
| 4. Wesleyan Methodists,....                | 90,363       | 90,363      | 406,633    |
| 5. Episcopal Methodists,....               | 36,893       | 36,893      | 176,018    |
| 6. Baptists,.....                          | 28,965       | 28,965      | 130,342    |
| 7. Lutherans,.....                         | 7,420        | 7,420       | 23,590     |
| 8. Independents,.....                      | 6,126        | 6,126       | 29,567     |
| 9. Universalists,.....                     | 2,269        | 2,269       | 10,210     |
| 10. Other Presbyterians,.....              | 20,370       | 20,370      | 92,665     |
| 11. Other Methodists,.....                 | 14,977       | 14,977      | 67,396     |

As, however, this calculation is based upon the census of 1848, it will be incorrect, and a new census must be taken to arrive at the exact data. This, however, is sufficient to show the principle of the proposed arrangement.

2ndly. These lands should be distributed by lot. The representatives of each denomination drawing their share or proportion, and patents from the Crown should be granted forthwith to each denomination or trustees appointed by them, of such lands as they draw, which will be entirely for their benefit, and over which they are to have sole and unlimited control; subject, however to such tax as may be considered reasonable and just, in order that the country may have the assurance, that these lands will be in the market for immediate settlement, and will in no way retard the advancement of the Province generally, or the particular townships in which they happen to be located.

Such, Sir, is the scheme which I propose for the settlement of this perplexing question, and I solicit the co-operation of all denominations of christians to assist in carrying it out, and thus for ever put a stop to an agitation which once finally settled, will enable us to live in peace with our neighbours and exert all our energies for the general benefit of our common country.

I am, Sir,  
Your obedient servant,  
J. M. STRACHAN,"

Toronto, March 15th, 1851.

The above plan, coming from such a quarter, wears the aspect of an imposing liberality. But the gentleman proceeds upon the supposition that voluntarism is not a child of religious principle, but a mere toy of the imagination, which a proffered share in the spoils of State patronage can annihilate. This is a grand mistake! We repudiate State patronage in connection with religion, not because some denominations of Christians possess it while we do not, but on a far higher ground—we believe it to be at variance with Christianity as revealed in the Bible; and unjust to the non-professing subjects of the civil government. Never

until we cease to be voluntaries, can we, as a people, consent to receive state pay. Mr. Strachan's proposal receives an importance which it would not otherwise possess, from the well known fact that Mr. Lafontaine is the advocate of a similar project. In his place in Parliament last session, during the debate on the Clergy Reserves, he contended that the most equitable way of disposing of the Reserves would be to make a fair division of them amongst all the Protestant sects in the Province. We trust the Honourable Attorney General East will, when he is more fully informed upon this subject, not lend his influence to trample in the dust the religious principles, most conscientiously cherished, of all the voluntaries in the land. We shall closely watch the movements of men on this subject and endeavour to keep facts as they transpire before our readers.

## Communications.

[FOR THE CHRISTIAN OBSERVER.]

### GRANDE LIGNE MISSION.

BRANTFORD, Feb. 24, 1850,

DEAR SIR,—A most interesting meeting on behalf of the Grande Mission was held in the Baptist Chapel, in this town, on the evening of the 10th Feb. The attendance was large notwithstanding the badness of the evening. The efficient services of the choir added life to the exercises. Mr. Bradford G. Tisdale in the chair. Interesting speeches were delivered by the Rev. Mr. Cleghorn, of Paris, and Rev. A. A. Drummond (Presbyterian) of Brantford. The following resolutions were unanimously adapted:

1 That this meeting would record its devout gratitude to God who giveth the increase, for the success which has hitherto attended the efforts of the Missionaries at Grande Ligne in endeavouring to win souls to Christ.

2 That whereas we in common with all denominations of Christians have ever regarded the doctrine and practice of the Church of Rome as radically opposed to the teachings of the infallible standard of the word of God; there never was a time, during the present century, when Protestants of every name were called upon more earnestly to oppose its progress than at the present eventful moment.

3 Whereas the system of Colportage is an efficient means of giving to the Roman Catholic population of Lower Canada the Word of God, therefore, resolved, that we will endeavour to cast our mites into the treasury of the Lord in order to procure copies of the word of life for gratuitous distribution.

4 That this meeting would record their sense of the loss sustained by the mission by the sudden death of the lamented Dr. Cote, and trust that his mantle may have fallen upon some of those whom God shall yet honour to labour as he did in this great work.

5 That we accompany all our efforts for the prosperity of the Missionary interest at Grande Ligne by earnest prayer to God for the influence and outpouring of the Holy Spirit.

The collection amounted to £2 11s 9d. Collection previous Sabbath £1 5s 5d. The Ladies have collected £7 14s 10d. On account of the wetness of the day ministers from a distance were prevented from being present as anticipated.

The state of things with us as a Church is pleasingly progressive.

Ever yours faithfully,  
THOS. L. DAVIDSON.

### MINISTERIAL CONFERENCE.

To the Editor of the Christian Observer.

WATERFORD, March 23rd 1851.

DEAR SIR,—At the last meeting of a Ministerial Conference held in Scotland, C. W. a resolution was passed directing the Secretary of that body, to transmit to you a synopsis of its history and proceedings, for publication in the *Christian Observer*.

It is a subject of much joy that we have again an organ through which we can communicate with each other on matters relating to our common Zion. We fondly hope that every Baptist possessed of a spark of animation will rally to the support of a paper which bids so fair to prove a rich blessing to the denomination.

Several ministers feeling the need of some mode of communication and intercourse with each other, resolved to make an effort to form a Ministerial Conference. An appointment was given, to meet at Waterford to consider the propriety of such a step, and at that meeting the ministers formed themselves into a society to be known as the "Regular Baptist Ministerial Conference," within the limits of the "Grand River Association," leaving it also free for other Regular Baptist Ministers to cooperate with them if they choose to do so.

The objects of the Conference are to cultivate and extend a more intimate acquaintance among the ministers themselves,—to improve each other in the study of Bible and ecclesiastical history,—and also to aid each other in those ministerial labors by which they may extend the interests of the denomination.

To successfully carry out the above objects it was resolved, that the conference meet on the second Thursday in each month at ten, A. M., with such churches as they may from time to time direct; and also that a public meeting of the church be convened on the evening of the same day to be addressed by the ministers present. It was furthermore determined that some scriptural subject should form a topic of conversation at each of their meetings. The meeting then adjourned; and, in the evening, repaired to the chapel, when Brother Duncan, of Vittoria, addressed the audience, followed by several others of the ministers.

The meeting for January according to previous appointment was held with the First Townsend Church, and the subject of the "total depravity of human nature," was fully discussed after the meeting had been only opened by singing and prayer. A public service was held also with the Church in the evening when brother Gundry, of Simcoe, preached, and others addressed the assembly. A letter was also read from brother Jas. N. Cusick, a native minister, requesting the brethren convened, to consider the propriety of using their exertions to support the Indian mission at Tuscarora, when the conference directed the Secretary to correspond with several parties relative to the condition of the mission. The next meeting of the conference was

held with the Fredericksburg Church, at the house of Deacon F. Sovereens, whose hospitality is known in all the regions round about. The subject for conversation was "Scriptural Conviction," which was discussed, and its importance felt by all present. Correspondence was then read relative to the Indian mission, when it was agreed that several of the brethren should visit Tuscarora on the 4th of March, for the purpose of inquiring more fully into its real condition. This visit owing to the badness of the roads was deferred until a later period.

Brother Cusick is however preaching every Sabbath with the Tuscarora Church. The evening meeting at Fredericksburg was highly interesting and profitable. Brother VanLoon, pastor of the first Townsend Church, preached on "Christian Steadfastness," and others exhorted the church to cleave unto the Lord. The happy influence of this meeting is still felt in the Church: brother E. Clark is the pastor. May the Lord strengthen his hand. The next meeting of the conference was held with the Scotland church, by request of the pastor, brother Leach. The subject discussed, was the doctrine of "Scriptural Justification;" and its importance excited much interest. A skeleton of a sermon was also read; and the conference agreed unanimously that an exercise of this kind should form a part in each meeting. A letter was read from the second Townsend church, requesting the conference to aid them with services once a month, as they are without an under-shepherd; and still \$600 in debt on the chapel. They have just finished a neat and commodious brick chapel, at the cost of \$1500, and the church hopes, in another year, to clear off the debt. The conference complied with their request, and several ministers agreed to spend one Sabbath in turn with them, to preach the word of life, and administer the Lord's Supper, until such time as the church may secure a permanent labourer.

In support of the brother Cusick, at Tuscarora, it was considered advisable that each one present should lay the matter before their several churches, and collect what they could in provision and otherwise as a temporary support, or until some arrangement could be entered into for the steady support of the mission.

In the evening, after the business of the day was finished, brother Duncan preached to a large and attentive audience; and several others took part in the meeting.

The brethren who have united with the conference, are as follows:—Ziba W. Camfield, 1st Townsend; J. VanLoon, do., pastor; J. Goble, Villa Nova; A. McDougall, Rainham; A. Duncan, 1st Charlotteville; A. Austin, 1st Simcoe; J. Grundry, 2nd Simcoe; E. Clarke, Fredericksburg; W. Leach, Scotland; J. Cusick, Tuscarora; A. Slaght, Jr., Waterford.

The next meeting of the conference is to be held with the Second Townsend Church, on the second Thursday of April.

Yours, &c.

A. SLAGHT,  
Secretary.

The "New York Recorder" and Voluntaryism.

To the Editor of the Christian Observer.

DEAR SIR,—I was very much surprised, and not a little grieved, to find in the *New York Recorder*, of 26th February, an article under the caption—"Appropriation for the University of Rochester, in which the following language is used: "We stated to our readers, last week, that the Committee on Education had reported a bill recommending the appropriation of \$50,000 to the University of Rochester. We earnestly hope that the Legislature will have the justice to make the appropriation recommended. We say the justice to do this, for the Baptists have been taxed for many years for the benefit of the colleges under the control of other denominations; and it is now time that they should participate in the benefits which they have been assisting to confer on others. They have, as friends of education, paid their money freely, and they have a claim for an appropriation. . . . There are near one hundred thousand Baptist members in this State, and the number of those who sympathise with their views, and worship with them, must be vastly greater than the actual membership of the churches. These will expect their representatives to consider their request at the present time. We trust that the members of the Legislature will see that the demand of the Baptists for a large appropriation for their new University, to which they manifested so much liberality, is one that bare justice requires them to meet."

In the arduous struggle that has been maintained in Canada for many years, and in which the Baptists have taken a prominent part, for the purpose of freeing our national University from the taint of sectarianism, and preventing its noble endowment from being cut up into slices, and given to those sects who would accept of it, the Baptists have invariably insisted upon the thorough recognition of the voluntary principle; and have not ceased to thunder in the ears of the Legislature, that State-endowments for the support of religion, and State-appropriations to sectarian colleges were equally unjust, and at variance with the principles of the New Testament. In this struggle, besides, drawing arguments from Gospel precept, from principles of justice, and from motives of expediency, we have been in the habit of pointing to the other side of the lines, and telling how true our brethren there were to the principles we so earnestly advocated. And not only have we, in Canada, been accustomed to do so, but in the course of the voluntary struggle in Britain, the same exulting tone in reference to the United States, has been used by others than Baptists, and concerning the religious bodies in the States, in general. The late much esteemed Dr. Heugh, of Glasgow, in his "*Considerations on Civil Establishments of Religion*," published in 1833, remarks, "I am quite aware that there is a fourth form to which I ought to allude, in which all sects enjoy a legislative provision. France cares for no religion and she equally endows all. In some of the States of America, contribution for the support of religion was compulsory, while its appropriation was left to the option of every individual. This usage is now, I believe, extinct. It seems to be the last piece

of old leaven which the young State had brought over from the old. It is purged out, and the whole has indeed become a new lump."

Now, when you have been in the habit of pointing to a party, or a nation, or a sect, as a paragon of excellence, and resting upon it as an example of the well-working of a system, it is rather tantalising to find that you have been, even to the smallest extent, deceiving yourself; and I certainly, on reading the article in the *Recorder*; partially quoted above, felt sorry at the departure from correct principle which it exhibits. What! the Baptists becoming State mendicants—seeking to promote their principles, and support their institutions by a grant from the public purse? Those who claim to be the closest followers of Him, who said, "My kingdom is not of this world, else would my servants fight," urging their servants to squabble in the legislature for a share of Cæsar's money, that they may be relieved from giving that which they ought to give to God! A hundred thousand Baptists proposing to barter their independence—their birth-right for a paltry fifty cents a-head; or with their more than hundred thousand sympathisers their views, less than twenty-five cents a-head! And that, too, in a country where the merest day-labourer can earn his half-dollar a-day and board. Surely our friends are forgetting themselves. Can it be that the absence of a State church has blinded them to the dangers of the position they are assuming? They claim the grant on the ground of "justice." Look at the consequences of a compliance with this. Roman Catholics, Unitarians, Universalists, are as much members of the body politic as Baptists or Presbyterians, and have as much right to have "justice" awarded to them as the Baptists have: in justice to them, therefore, Baptists, when they make a similar claim, would require to vote in favour of such a grant, and so would be aiding in propagating some of the foulest heresies which have disgraced the Christian name.

I believe there is but one opinion among voluntaries in Canada and Great Britain on the subject of support to sectarian educational institutions, which is, that the legislature has neither the right nor the title to appropriate money to such an object. Long may we stand on this vantage ground. Here we have a firm footing, and can, with a good grace, call for the removal from our statute-book of the grants for sectarian purposes by which it is already defaced; and resist, I hope successfully, any further step in the same direction.

In the words of the champion of voluntaryism, whom I have already quoted, "We form our societies, and take our measures on the very principle that Christians of every name and party should be left to their own resource unaided by the compulsory support of the State; and that no other favour should be shown to any church than that which should be shown to every church, the protection of all its members in their equal rights and liberties, so long as they discharge the duties of loyal and obedient subjects." Yours, &c. B.

March 6, 1851.

P.S.—I may add, that I have not seen the previous numbers of the *New York Recorder* for some time before that of the 26th ultimo.

POPERY.

To the Editor of the Christian Observer.

DEAR SIR—As there has been much said, and especially of late, respecting the Papacy, my mind has been led to consider that that word is of much more general application than many who profess to be evangelical and orthodox Christians seem to suppose. The term being derived from a Latin word, *papa*, signifying "father," is commonly applied to Popery, and sometimes to Puseyism (which is considered Demi-popery), but it is also very justly applied to all other opinions and practices of professed Christians, so far as they are merely the commandments and doctrines of men, whether found among Pedobaptists or Baptists.

Our blessed Lord commanded his disciples to call no man father, or master—to consider themselves as brethren, having all the same Divine teacher, and to cultivate an humble, teachable and dependent disposition—assuring them that he who "humbled himself should be exalted, and that he who exalted himself should be abased." And we find, by reading Church History, that by neglecting to attend to these Divine instructions, many great errors soon entered the church, and obscured the lustre and simplicity of the Gospel; and so rapid were the effects of that neglect, that by the sixth century, the churches had become so corrupted by forms and ceremonies, and false doctrines, that there was little left of Christianity to be seen among them than the Christian name.

It was that Diotrophanian spirit which first showed itself in the sons of Zebedee, and which has now become so common, that induced the Bishop of Rome to assume those unscriptural, and in many respects, blasphemous titles, by which he has so successfully usurped authority over the consciences of men; and in many respects, controlled the affairs of nations. And, although light and knowledge has greatly increased respecting these things, since the Reformation, and much has been done, and is still doing, to restore Christianity to its primitive simplicity, yet there still continues to be a great propensity in many to be "wise above what is written," and who are ever ready, like Uzza, to stretch out the unhallowed arm to steady the Ark of God.

And, I am sorry to have it to say, that although we, as a denomination, profess to be guided by the Bible alone, yet the antichristian horn of Popery does now and then appear rising up amongst us; for, among other instances of a similar nature that might be mentioned, there has appeared in the minutes of one of our Associations which met last year, a resolution passed by that body, proposing to impose certain (as it appears to me) unscriptural qualifications and restrictions upon churches which might wish to become united with them. I have not a copy of the minutes, referred to, in my possession; but I believe one of the proposed requirements is, an acknowledgment of a certain creed; and another is, that the churches must be organized by a council of delegates from other churches. Now, dear brother, I wish you would inform us what you think about churches and associations being bound together by a written creed; and,

also, respecting councils being necessary in order to give validity to churches and ministers. I know that many churches do not connect themselves with any of our associations on account of their supposing that they meet together more as ecclesiastical councils, than simply as brethren who are representatives of independent churches, having "one Lord, one, faith, one baptism."

Yours, in Christian bonds,

J.O.A.O.

March 12, 1850.

### ORDINATION.

On Friday Evening, March 21, the Rev. A. F. Spalding, late of Newton Theological Institution, was ordained to the pastoral office over the Baptist Church, St. Helen Street, Montreal. The service was conducted in the following manner:

The Rev. F. H. Marling, (Second Congregational Church) invoked the divine blessing.

Singing—10th Hymn, 2nd Book (*Watts*.)

The Rev. Dr. Taylor (United Presbyterian Church) read Ephes. iv. 1, 16, and prayed.

Singing—555, *New Selection*.

The Rev. Dr. Cramp preached. His text was Ephes. iv. 11. The object of the preacher was to illustrate this topic—the *Saviour provides and appoints His own ministers*. It was shown that the Lord Jesus qualifies His servants for the work to which he calls them, directs them, in the discharge of their duty,—and maintains the succession. Under the last head, the true nature of the "apostolical succession" was pointed out, and the manner of tracing it, viz., in the spiritual line, and not by episcopal genealogies, or any ecclesiastical consecration.

Mr. Spalding then read a brief statement of his views of christian truth, particularly mentioning those which distinguish the Protestant, the Trinitarian, and the Baptist.

The Rev. W. Parker, of Burlington, offered the ordination prayer, with imposition of hands.

The Rev. Dr. Davies, gave the right hand of fellowship, affectionately welcoming the new pastor, and expressing the wishes and prayers of his brethren on his behalf.

Singing—"How beautiful upon the mountains," &c.

The Rev. Wm. Parker delivered the charge, founded on 2 Tim. iv. 1, 2. It was an impressive, earnest, powerful exhortation. The duties, difficulties, and encouragements of the christian minister were set forth clearly and forcibly. In exhorting the pastor to be unremittingly diligent in study, and in shewing the important place which the doctrine of the cross holds in the Christian system. Mr. Parker's observations were peculiarly interesting.

Singing—132nd Psalm—"Arise, O King of Grace," &c.

The Rev. Dr. Walker (first Congregational Church) addressed the church and congregation, from 1 Thess. v. 12, 13. His discourse was eminently faithful. The obligation of churches to respect esteem, and honour their pastors, to make suitable provision for them, and in every way to promote their comfort, and aid them by zealous, prayerful,

co-operation, was dwelt on with much energy and effect.

Singing:—Chorus—"Blessed be the Lord God of Israel," &c.

The *Doxology*—after which the pastor pronounced the benediction.

Mr. Spalding's labours have been already blessed in the hopeful conversion of several young persons. May these "manly drops" be followed by a plentiful shower!

C.

### PEDOBAPTIST LIBERALITY ESTIMATED.

To the Editor of the *Christian Observer*.

STR.—It is frequently alleged against Baptists, that they are "narrow-minded," "strait-laced," and "sectarian," in their views and feelings; and that, by their strict communion polity, they discredit the Christianity of all other religious communities.

Now, there is a certain vagueness and indeterminateness about these charges, from which our opponents draw a manifest advantage. Inasmuch as while they are too intangible for refutation, they are sufficiently explicit and suggestive for all purposes of disparagement, and readily convey to the minds of the timid and the credulous, just such an impression of our spirit, and the tendency of our views, as is most fitted to deter them from pursuing an independent inquiry respecting the authority and sanction which Scripture accords them. Such a result is probably regarded as a triumph, and contemplated with satisfaction and complacency by those who have achieved it; but surely, in the case of every ingenious and well-regulated mind, this will be more than counterbalanced by the reflection, that it has been won at the expense of truth and charity, and that it can only be perpetuated by repressing, or at least discouraging freedom of enquiry.

It is no part of my present purpose to attempt a vindication of our body against such charges. Challenge us to produce Scripture warranty for ought that we believe or practise, and we are put on our metal at once; the traditionary spirit of an ancient Protestantism is stirred within us; we become eager, it may be impatient, to enter the arena, and measure strength with our antagonist, "hand to hand, and foot to foot," but armed with no other weapon than the "sword of the Spirit;" by it we test the faith and practice of others, and in it we confide to vindicate our own.

It may not, however, be inappropriate, and perhaps not unconstructive, to devote a little attention to the claims put forth by our assailants, to be regarded as the possessors of a more enlarged liberality, than pertains to ourselves.

Now, without laying much stress on the fact that the principle acted upon by these self-same parties, is in exact accordance with that which guides us for they insist, as strongly as we can on the necessity of baptism as a prerequisite to church fellowship and communion at the Supper; and would admit none to a participation in these whom they deem unbaptized—I think it may be made to appear that there are circumstances connected with their

ecclesiastical polity and modes of procedure, which, when duly estimated, will go far towards invalidating these claims, and serve to shew how largely they must draw on their own imaginations, and on the credulity of their adherents, when they presume to make them. Doubtless there is considerable variation in men's sentiments as to what liberality is. For myself, my notion of Christian liberality comprises in it a readiness to yield a hearty and spontaneous recognition to Christian excellence, wherever we find it, regardless of all distinction of sect or party, coupled with a willingness to cooperate with its possessors to the fullest extent, compatible with our obligations to our own personal conviction of TRUTH. To go beyond this, to conform to, or symbolize with, practices which we deem erroneous, or to become in any way identified with their maintenance and defence, would be, in my judgment, to violate our own consciences and to become "partakers of other men's sins." These views, it will be seen, are not only compatible with, but absolutely oblige us to, the practice of *strict communion*; and herein lies "the head and front of our offending;" this it is that is represented as the acme of intolerance and sectarianism, the very *ne plus ultra* of bigotry. Pedobaptist churches make it their boast that they are not thus restricted in their fellowship—they gladly receive all that Christ has received. "Spiritual vitality," is their "only term of communion and fellowship." This is a sort of *ad captandem* style employed in settling forth their own catholicity, in contrast with our sectarianism, to which we are all familiarized, and might perhaps be in danger of being taken by it, did we not happen to know the extremely prudential measures which these communities have adopted to guard against certain contingencies which, it is foreseen, *might* arise out of this extremely liberal policy. Moreover, these measures are not of a kind that bespeak the most generous confidence in the pacific intentions of their allies, nor yet just that sort of *catholic indifference* with respect to the perpetuation of their own peculiarities, which some of their professions would seem to imply.

Let us suppose a case: a number of Baptists join—say a Congregational church. All, for a time, goes on harmoniously. Meanwhile, the Baptist element, like good leaven, has been working, and a considerable number of the members have become impregnated with it, and it soon transpires that the Baptists are in the majority. Well, seeing that their attachment to immersion is, at least, as strong as that of their brethren is to sprinkling; and being, withal, the more numerous party, they think that they are entitled to demand, in common fairness, that as a *church*, they should testify henceforth to *Baptist principles*. In due course a proposition to this effect is submitted to the whole body, and though it encounters opposition from the Pedobaptist portion of the members, it is carried by a large majority, and at the same time, an address couched in the most affectionate and conciliatory terms is voted to the dissentients, inviting them to take that position which the change in their numerical relation of parties clearly pointed to. But no, instead of acquiescing in this proposal, and despite their stout *voluntarism*, and professions of



attachment to independency, they hastily grasp a lever by which they can displace both. There is a certain clause in the *trust deed* inserted purposely to meet emergencies of this kind, by which, among other things, the church is bound "for ever" to practise Infant Baptism; and in case the immersionists persist in prosecuting their plans, an injunction from the Chancellor will soon paralyze their arm, and reinstate the *minority* in their former position, securing to them those privileges which, according to the principles of Independency pertain by *right* only to the majority. If such is the case, what is there in this open-communion, that can entitle it to be placed in the category of LIBERAL? What does it give or concede to Baptists? Just this: the privilege of being *tolerated* in Pedobaptist churches, so long as they will submit to be a sort of *quasi* Pedobaptist themselves, but *no longer*. A wondrous stretch of liberality truly! Only to become the counterpart of ourselves, and we shall deem you eligible to our fellowship.

All that I have said with respect to the Congregationalists, is equally applicable to the Free Church Presbyterians and Methodist bodies, with thus much additional, that while these bodies are tolerably liberal, and not at all over-exacting in some departments, both are very *strict* in the financial. To be a defaulter here, especially with the Methodists, does most effectually exclude you from the "society." They are now "dropping" (excluding) their members by thousands in England because they refuse, under present circumstances to pay a certain penny a-week contribution which is exacted of them by an irresponsible corporation of despotic priests. This is strict communion with a vengeance! And, for a Free Church minister to be heterodox on certain economical questions, and those two, of only a speculative character after all, for never so long as old Niagara rolls his foaming tide, will they admit of any practical application, assuredly involves his deposition.

If then, such be the modicum of charity doled out to the children at home, in how scanty (I will not say liberal,) a measure, will it not be meted out to those who are but strangers and sojourners among them?

Such are some of the illustrations of Christian liberality furnished to us and the world by those religious communities who are first and foremost in censuring the lack of it in us, and who would seem to claim almost a monopoly of it for themselves. But they are not without their value, inasmuch as they serve to show us the impracticability of any scheme of ecclesiastical organization proposing to combine free communion with the maintenance of party dogmas, except on terms which, when understood, must be seen to be degrading to those who accept the proffered boon. Pedobaptist churches are not yet prepared to throw open their doors so wide as to allow opposite views to be put in free competition with their own. However deprecating they may speak of Christians allowing themselves to be separated from each other by a difference of sentiment on what they term, the "minor points" of religious faith and practice, nevertheless, they do upon occasion shew with how exemplary a tenacity they can cling to these "minor points" themselves. Not even the votaries of Dagon, as

they contemplated the idol prostrate and dismembered before the ark of the covenant evinced greater strength of attachment, when as a kind of forlorn hope they sought to preserve his stump. This, so far from censuring, we honour and would emulate, and only demur to those claims of superior liberality which it has been seen are utterly unfounded and fallacious.

Toronto, March 20th 1851.

J. T.

## Obituary.

Died, on the 4th instant, at Port Dalhousie, Eugene Adell Carter, only child of Wm. C. and Mary Carter, aged one year and three months.

Thus, by an unexpected stroke, brother Carter and his amiable partner have been plunged in the deepest grief. This lovely bud, the only object of their earthly affection, and upon which they doated with all the intense fondness of parental love was snatched, by the ruthless hand of death, from their warm embrace. She was the joy of their gladsome circle, and her childish playfulness and sweetly innocent prattle, caused a thrill of gladness to vibrate in the parents heart: the remembrance of which now adds keenness and intensity to their grief, and mournful and soul-felt gloom to their lonely home. How mysterious are the ways of an all-wise Providence, and truly how hard to meekly and resignedly bow to the sovereign mandate. Hard, when one of a lovely group of cherished ones is mopped by the frost of death; but when the only bud, upon which the fond parental eye gazes with all the ardency of parental fondness and devotion, and morn and night, when meekly bowed around the family altar in humble faith, pleads for grace and wisdom from the Father of Mercies to cherish, guide, and train their loved one for God and Heaven, when this only bud is plucked ere it expands into the beauteous flower, it is painfully afflicting.

Yet even under these hope-withering circumstances, could our friends say with weeping eyes, but resigned and confident hearts, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Supported by the Heaven-sent conviction, that their little one has been removed from the tainted atmosphere of earth to bloom in immortal youth and beauty in Heaven, may the bereaved parents hopefully and gladly anticipate the triumphal day when their broken circle shall be re-united, ne'er to separate in the realms of lasting joy.

"Lovely babe! so lately smiling,  
Is thy blessed spirit fled?  
Art thou snatched from future toiling?  
Art thou number'd with the dead?"

Death, regardless of thy weakness,  
Call'd thee from sin to come;  
Oh! for grace to say with meekness,  
Lord of Heaven, 'Thy will be done.'

Long, ere now, thy happy spirit  
Has received its purchased rest;  
Bought by Jesus, not by merit,  
Bliss, immortal, fills thy breast."

J. E. R.

The following extract we clip from the *Christian Messenger*. It is from the pen of Lieutenant Oldright, of H. M. 81st Regiment, on the sickness and death of a beloved child. The bereaved father is well known in this city; he having been, during the stay of his Regiment here, a member of the Baptist Church. His fervent piety, his every day endeavours to strengthen his brethren, to lead the impenitent to Christ, and by all the means within his reach to forward the interests of truth, have greatly endeared him to the hearts of all who had the privilege of forming his acquaintance. All that is pleasing in the choicest friendships, together with all that is elevating in social piety, is associated with his name. Many hearts in Canada deeply sympathize with him, in view of his bereavement.

The following is the extract referred to:—

"Tweedmouth, near Berwick upon Tweed,  
January 28th, 1851.

"MY DEAR—We unexpectedly received the route to proceed to Ireland on the 12th of last month, but our dear Elijah not being in a state fit to be removed, I obtained leave of absence, and remained in lodgings here. On the 23rd ult. he became much worse. For some considerable time his mind had become deeply impressed on the subject of religion. He felt that he was a sinner and unreconciled to God, and manifested great terror in the prospect of death. About this period, however, his fear somewhat subsided, but yet he could only say in reference to his soul's salvation that he entertained a feeble hope. On the 29th ult., however, to the great surprize of his mother, he said in conversation with her that he did not wish to recover, that he believed Jesus had pardoned his sins. On Sunday morning the 1st of December, as I sat beside his bed, I said to him, 'Elijah, mother says you are not afraid to die now.' He replied, 'No.' I then said, 'there must be some reason why you are not afraid to die.' He answered quietly, 'it is because Jesus has pardoned my sins.' I said, 'if this is really the case you must know something more about it than you have told us, for persons feel very happy when such is the case.' He replied, 'yes, I do feel happy, very happy in the hope of being with Jesus.' On Sunday, the 8th of December, he called his sister Bessie to his bed side, and putting his arm around her neck and kissing her, said, 'O dear Bessie, pray for a new heart—I hope I shall go to Jesus, and I do not wish for us to part.' He then said to me, 'Pa, tell H— and G— that I am going to Jesus, and that I wish and pray for them to come too.' One day when very low he exclaimed, 'Come Lord Jesus, come quickly.' On Sunday morning the 15th inst., he said, 'Pa, call them all in, mother, brother, sister, for I feel sure that Jesus is coming to take me. I wish to bid them all good bye, for this world is closing upon me. After he had bid us all farewell, his sight grew dim, his eyes closed, and we thought the parting scene had come, but by the use of restoratives he rallied, and looking up, said 'Mo her, dear mother, don't cry, I am very, very happy. Jesus has pardoned my sins.' He slept almost all that day and the next, and on Tuesday the 17th inst., during the day, he called his mother and asked her to divide equally among the children a little of money he had, and tell them to put it into the missionary box. He rallied a little after this for a day or two, and expressed a desire, if he were able, to be baptized, that he might join the church before he died. He also wished to know from his mother what questions the minister in such case would ask him. His mother replied, 'he would ask you if you felt yourself to be a lost sinner, and how you expected to be saved, and added, if he did so what answer what you give, my love, to these questions?' His reply was deeply affecting—'I could only say that my sins often press heavily on my heart, but I trust in the blood of Christ to wash them all away.' On the 18th inst., he raised himself up in his bed and said, 'Ma, I think, yes, I feel



sure, that Christ is now coming to take me. I feel more sure than I did on Sunday morning.' She again asked if he loved the Saviour, and if he felt that the Saviour loved him, when he emphatically answered, 'Yes, O yes.' After this he declined all nourishment, and in about an hour after departed as we humbly hope to that happy world which he had so anxiously looked for. Poor little fellow, he one day said that he wondered what the purpose of God could be in keeping him, a poor little lame boy, here so long. Many pleasing things he uttered after he had found peace in believing. He left with his mother a message to be delivered to each of his brothers who were from home, should she ever see them again. Elijah's remains lie in Bervick Church-yard, a head-stone, as a tribute of a parent's affection, will mark the spot. He was eleven years and three months old. I intend leaving this place soon, as my leave expires on the 30th, and I wish to remain a few days in Dublin, with my relatives. Mrs O. and myself sat up in turn twenty-five nights with our dear Elijah before his death.

"Affectionately yours.

"J. OLDRIGHT."

## Miscellaneous.

[FOR THE CHRISTIAN OBSERVER.]

### POETRY AND SCIENCE.

There is a general impression that the greatest productions of imaginative genius belong to the earlier stages of society; and that as science advances, poetry must decline. If any reflecting man will look into his own intellectual history, he may learn how such an impression has originated, and how much it is worth. If he is even moderately endowed with the gift of imagination, he will remember a time when he looked upon nature only to see its poetry. The starry heavens—the sunlit landscapes—mortal loves and hates; each was a mystery in which fancy revelled. But, by and by, came Comstock's Astronomy, Physiology, Chemistry, and so forth; and the heavens, the landscape, and man, became matters of fact: the mystery was disenchanted—the little boy philosopher knew all about every thing. The stars were mapped out into constellations—the planets were weighed and measured—the moon became a round body, visible by reflected light, wheeling round the earth as mechanically as the hand of a brass clock moves round the dial—the halm breeze was analyzed, and found to consist of so much oxygen, and so much nitrogen. Poetry was impossible in nature, as in a kitchen, or a cobbler's stall. But did this prosaic era continue? Contemporaneous with this disenchantment of the region of poetry, there was another revolution still more startling and painful. Our text-book philosophy became a little sceptic or atheist. This and the other mystery had been unravelled, and the whole mechanism of the universe was so thoroughly mastered, that there seem to be no need for a Divine cause. The changes of the moon—the ebbing and flowing of the tide—the revolutions of the seasons, which we had been accustomed to ascribe to the immediate interposition of the Deity, are discovered to depend upon well-known agencies. Our faith was upset, just as our poetry had been. But did this continue? Here and there a shallow soul caught in the sophistry, yielded to the bondage, and remained, through life,

a dwarfed ecologist and atheist—a pitiful illustration of the maxim, "a little knowledge is a dangerous thing." But, as a general rule, when we recovered from the first rude shock, and became somewhat familiar with the novel truth, we looked upward, and found that although the clouds were beneath our feet, the blue infinite was still above, unapproached and unapproachable. Poetry returned, only more exalted; religion resumed its sway, only more wrapt and pure. It may be so in our social progress, that which now seems to threaten the deterioration, if not the extinction of poetry, may be the introduction of a new era which shall give to our literature the purest and noblest fruits of imagination.

[FOR THE CHRISTIAN OBSERVER.]

### OH, IT IS TOO HUMILIATING!

A man, calling himself a philosopher, who had just been a spectator at a baptismal scene, being asked, what he thought of the ordinance, sneeringly answered, "Oh, it is too humiliating!" I told him, that God's ways are as not our ways, neither are his thoughts as our thoughts; and that the nature of the Christian religion is to humble the creature, and to exalt the Creator; and that our blessed Redeemer, though being in the form of God, and thought it not robbery to be equal with God, so humbled himself as not only to take upon him our nature; but, after suffering many years of neglect and reproach, permitted himself (as was foretold of him) to be led as a lamb to the slaughter, and as a sheep dumb before his shearer, so he opened not his mouth, and in his humiliation his judgment was taken away; for he died the just for the unjust; bearing our sins on his own body on the cross; and that, although he had no sins to wash away, (which is one of the emblems or signs of baptism,) yet he condescended to honour that ordinance by submitting to it himself, in the river Jordan (to the astonishment of John, his forerunner.) And he is still saying unto us by his word (what he then said to the Baptist) "Thus it becometh us to fulfil all righteousness;" and, also, as he afterwards said, "Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls."

The person who gave that scornful answer, made no pretensions to the Christian character; and, therefore, it was not so surprising, as if he had professed to have been a believer in Christ. By reflecting upon the subject, I thought of the conduct of many who are professedly evangelical Christians indicate the same abhorrence to that holy and significant ordinance; and some of them of high standing as ministers of the Gospel, have expressed their opposition to it in words not less scornful than those uttered by that infidel! But surely their proud hearts have not been sufficiently humbled before God; and, therefore, like the pharisaical Jews, they are seeking the honour of the world, instead of that which cometh from God; and thus, considering it "too humiliating" to be "buried with Christ in baptism," as penitent believers, they (so far as baptism is concerned) "reject the counsel of God against themselves."

JOAO.

### Copy of a Despatch from Lord Grey to Lord Elgin—on the Clergy Reserves.

"DOWNING-STREET, Jan. 27, 1851.

MY LORD.—I have hitherto deferred answering your Lordship's despatch No. 198, of the 19th of July last, in which you transmitted to me an Address to Her Majesty from the House of Assembly, on the subject of the Clergy Reserves, because when this despatch reached me the Session of the Provincial Legislature having already been brought to an end, and that of the Imperial Parliament being about to close, nothing could for some months be done on the subject referred to, and I therefore thought it advisable that it should be reserved for that full and deliberate consideration of Her Majesty's Government, which its difficulty and importance deserved.

2. I have now to instruct your Lordship to inform the House of Assembly when it shall again be called together, that their address to the Queen, which was transmitted to me in your despatch, has been laid before Her Majesty, and that Her Majesty, has been pleased to receive it very graciously. You will further inform the House that while Her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should, after an interval of some years, have again been brought under discussion, it has appeared to them on mature deliberation, that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected.

3. In coming to this conclusion Her Majesty's Government have been mainly influenced by the consideration, that, great as would in their judgment be the advantages which would result from leaving undisturbed the existing arrangement by which a certain portion of the public lands of Canada are made available for the purpose of creating a fund for the religious instruction of the inhabitants of the Province, still the question whether that arrangement is to be maintained or altered is one so exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the Province.

4. It has therefore appeared to her Majesty's Government that it would be impossible for them consistently with the principles on which they have always held that the Government of Canada ought to be conducted, to advise Her Majesty to refuse to comply with the prayer of the Address to the House of Assembly; and they have had the less difficulty in coming to this conclusion, because they have observed with satisfaction, that the Assembly, in their Address, have recognized the claims of those who are now in the enjoyment of incomes derived from the funds realized by the sale of the lands in question, and have not asked, that in any alteration of the Act of Parliament now in force, authority should be given to the Provincial Legislature to interfere with the continuance of these incomes for the lives of the parties by whom they are received. The course thus taken by the Assembly is alike consistent with sound policy and with justice, and has obviated what would otherwise have been a great difficulty in the way of accomplishing the object they have in view.

5. You will cause copies of this despatch to be laid before the Houses of the Parliament of Canada at their next meeting.

I have, &c.,

(Signed)

GREY."

The Earl of Elgin and Kincardine.

&c., &c., &c.,

### THE KIRK AND THE RESERVES.

From the Examiner.

From the following extract it will be seen that

the Kirk ministers are all on the *qui vive* about the loaves and fishes. In Quebec, as well as in Kingston, meetings have been held, and the same ignoble, mean, and selfish crusade against public rights, and the peace of society, is being pursued. If Free Churchmen be true to themselves, and true to the cause of truth and freedom they will make common cause with the heretofore excluded denominations to have the whole funds at length devoted to education or some other general purpose, by which the whole people will be benefited. The miserable selfishness of the Kirk clergy in former years gave ascendancy and power to the high church faction; and Free Churchmen, if disposed to take the bait now, may also find that while sacrificing their allies they will also sacrifice themselves, and give power to the united forces of the English and Scotch establishments. One united moral movement, when the tug of war comes, may at length rid the province of a most noisome evil—the pensioning of a few rival sects for political purposes—and will give to truth, to moral worth, and to active and intelligent labour in the cause of depressed humanity, their legitimate and rightful ascendancy. The Synod of the Free Church has not yet come out with clean hands upon this question—we shall look anxiously for its determination at its next Session, and if the clergy shall prove false to the general welfare we shall look at least for fidelity on the part of the people at the general elections.

**“THE CLERGY RESERVES.”**—At a meeting of the members of the Congregation of St. Andrew’s Church, held on Monday last, in St. Andrew’s School, Andrew Patterson, Esq., in the chair, it was unanimously resolved to petition the three branches of the Imperial Legislature, to refuse to re-open the question of the Clergy Reserve Lands in the Province, as desired in an address of the House of Assembly, adopted during its last session.”—*Kingslon Argus*.

### DISCRETION.

This is a nice perception of what is right and proper under the circumstances in which a person is called to act. It may be illustrated by the feelers of the cat, which are long hairs placed upon her nose, with which she readily measures the space between sticks and stones through which she desires to pass, and thus determines, by a delicate touch, whether it is sufficiently large to let her go through without being scratched. Thus discretion appreciates difficulties, dangers and obstructions around, and enables a person to decide upon the proper course of action.

There are many shining qualities in the mind of man; but there is none so useful as discretion. It is this which gives a value to all the rest, which sets them at work, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; nay, virtue itself often looks like weakness. Discretion not only shows itself in words, but in all the circumstances of action; and is like an agent of providence, to guide and direct us in the ordinary chances of life.—*Fireside Education*.

### John Gaspard Lavater and the Poor Widow.

#### THE WORD OF GOD AS IT IS.

It was a practice with Lavater to read, every morning, several chapters of the Bible, and select from them one particular passage for frequent and special meditation during the day. One morning, after reading the fifth and sixth chapters of the gospel of Matthew, he exclaimed—“What a treasure of morality! how difficult to make a choice of any particular portion of it!” After a few moments’ consideration he threw himself upon his knees, and prayed for Divine guidance. When he joined his wife at dinner, she asked him what passage of scripture he had chosen for the day.

“Give to him that asketh of thee, and from him that would borrow of thee turn not thou away,” was the reply.

“And how is this to be understood?” asked his wife.

“Give to him that asketh of thee, and from him that would borrow of thee turn not thou away,” are the words of him to whom all and every thing belongs that I possess,” rejoined Lavater. “I am the steward, not the proprietor. The Proprietor desires me to give to him who asks of me; and not to refuse him that would borrow of me; or, in other words, if I had two coats, I must give one to him that has none; if I had food, I must share with him who is an hungry and in want. Thus I must do, without being asked. How much more then, when asked?”

This (continued Lavater in his diary) appeared to be so evidently and incontrovertibly the meaning of the verses in question, that I spoke with more than usual warmth. My wife made no further reply, than that she would take those things to heart. I had scarcely left the dining-room a few minutes, when an aged widow desired to speak with me, and she was shewn into my study.

“Forgive me, dear Sir,” she said; “excuse the liberty I am about to take. I am really ashamed, but my rent is due to-morrow, and I am short six dollars. I have been confined to my bed with sickness, and my poor child is nearly starving. Every penny that I could save I have laid aside to meet this demand, but six dollars are yet wanting, and to-morrow is term-day.” Here she opened a parcel which she held in her hand, and said, “This is a book, with a silver clasp, which my late husband gave me the day we were married. It is all I can spare of the few articles I possess, and sore it is to part with it. I am aware it is not enough, nor do I see how I could ever repay it. But, dear Sir, if you can, do assist me.”

“I am sorry, my good woman, that I cannot help you,” I said, and putting my hand into my pocket, I accidentally felt my purse, which contained about two dollars. These, said I to myself, cannot extricate her from her difficulty: she requires six; besides, even if they could, I have need of this money for some other purpose. Turning to the widow, I said, “Have you no friend, no relative, who could give you a trifle?”

“No, not a soul! I am ashamed to go from house to house; I would rather work day and night. My excuse for being here is, that people speak so much of your goodness; if, however, you cannot assist me, you at least will forgive my intusution, and God, who has never yet forsaken me, will not surely turn away from me in my sixty-sixth year.”

At this moment, the door of my apartment opened, and my wife entered. I was ashamed and vexed. Gladly would I have sent her away, for conscience whispered, “Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.” She came up to me, and said with much sweetness—

“This is a good old woman. She has certainly been ill of late. Assist her, if you can.”

Shame and Compassion struggled in my darkened soul. “I have but two dollars,” I said, in a whisper, “and she requires six. I will give her a trifle, and let her go.”

Laying her hand on my arm, and smiling in my face, my wife said aloud, what conscience had whispered before, “Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.”

I blushed, and replied with some little vexation, “Would you give your ring for the purpose?”

“With pleasure,” answered my wife, pulling off her ring.

The poor widow was either too simple or too modest to notice what was going on, and was preparing to retire, when my wife told her to wait in the lobby. When we were left alone, I asked my wife—

“Are you in earnest about the ring?”

“Certainly. How can you doubt it?” said she. “Do you think I would trade with charity? Remember what you said about half an hour ago. Oh! my dear husband, let us not make a show of the gospel. You are in general so kind, so sympathizing, how is it that you now find it so difficult to assist this poor woman? Why did you not, without hesitation, give to her what you had in your pocket? And did you not know there were yet six dollars in your desk, and that the quarter will be paid to us in less than eight days?” She then added, with much feeling, “Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.”

I kissed my wife, whilst tears ran down my cheeks. “Thanks a thousand thanks, for this humiliation.”

I turned to my desk, and took from it six dollars, and opened the door to call in the poor widow. All darkened around me at the thought that I had been so forgetful of the omniscience of God as to say to her, “I cannot help you.” Oh, thou false tongue, thou false heart! If the Lord should mark iniquities, O Lord, who shall stand?

“Here is what you need,” I said, addressing the widow. At first she seemed not to understand what I meant, and thought I was offering her a small contribution, for which she thanked me and pressed my hand; and when she perceived I had given her the whole sum, she could not find words to express her feelings. She cried—

“Dear Sir, I cannot repay it. All I possess is in the little book, and it is old.”

“Keep your book,” I said, “and the money too, and thank God, and not me; for I verily deserve no thanks, after having so long refused your entreaties. Go in peace, and forgive an erring brother.”

I returned to my wife with downcast looks, but she smiled and said—

“Do not take it so much to heart. You yielded to my first suggestion; but promise me so long as I wear a gold ring on my finger, (and you know I possess several besides,) you will never allow yourself to say to any poor person, ‘I cannot help you.’”

She kissed me and left the apartment. When I found myself alone, I sat down and wrote this account in my diary, in order to humble my deceitful heart—this heart which no longer than yesterday dictated these words:—

“Of the character of the world, there is none I would more anxiously avoid being than an hypocrite. To preach the whole moral law, and fulfil only the easy part of it, is hypocrisy. Merciful Father! how must I wait, and reflect, and struggle, ere I shall be able to rely on the perfect sincerity of my professions!”

I read over once more the chapter I had read this morning and with too little benefit, and felt more and more ashamed and convinced that there is no peace except where principle and practice are in perfect accordance. How peacefully and happily I might have ended this day, had I acted up, conscientiously, to the blessed doctrine I professed! Dear Saviour, send thy Holy Spirit into this benighted heart: cleanse it from secret sin, and teach me to employ that which thou hast committed to my charge to thy glory, a brother’s welfare, and my own salvation!—*Tract Magazine*.

### BREAD CAST ON THE WATERS.

The following anecdote is furnished by the biographer of the late Mrs. Sarah Judson, of Burmah: “A middle-aged man, of sober aspect and respectable appearance, came to the pastor of the church (at Maulmain) to ask for baptism. He spoke the Burmese language imperfectly, and it was soon ascertained that he was a Peguan, from the vicinity of Bangkok, in Siam.

'Why do you wish to be baptized?' inquired the pastor.

'I believe in the Lord Jesus Christ, and I wish to enter his religion, and obey his commands.'

'How do you know that this is one of his commands?'

'I have read about it in the "book of truth."'

'How did you first become acquainted with the religion of Jesus Christ?'

'Before I came to this region, a countryman of mine chanced to mention a wonderful little book, which a foreign teacher at Bangkok had given him, and I had the curiosity to procure and read it. I have never worshipped an idol since.'

'Indeed what book was it?'

'The Golden Balance.'

The conversation for several moments ceased, for the wheel of Time was thrown too suddenly back to admit of any concealment of emotion. The *Golden Balance* was one of the earliest efforts of Mrs. Judson, for translation into the Peguan tongue; and the stranger now sat beneath the very roof where she had toiled for his salvation. There had the fingers now mouldering in a distant grave given wings to the precious seed, which floated away over vale and mountain, river and woodland, to drop into the soil prepared for it by the Holy Spirit. She who would have rejoiced in it was not there; but by the labour of her hand and pen—by the labour of her lips, engraved on many a throbbing heart—by her prayers, and by the fragrance that clings about her memory, she is living and labouring still.—*Christian Spectator*.

#### Rules for Home Education.

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

**IMPORTANCE OF EMINENT PIETY IN THOSE WHO ARE CHOSEN TO THE OFFICE OF DEACONS.**—The deacons of a christian church must be men of fair and unsullied reputation. They are to be men of honest report. Both the church and the world are to think well of them. No man, be his talents what they may, is scripturally or rationally fit for office in the church, whose character, from whatever cause, whether through indiscretion or misfortune is equivocal in the esteem of his neighbours. If any suspicion rest on the character of men thus officially raised to notoriety, it will operate as a blight or mildew on the prosperity of the society

with which they are connected. If its blossoms are not entirely withered in their early prime, the fruits of such society will be few and shrivelled. The trees of the Lord will not be full of sap, nor flourish as the palm, nor grow as cedars in Lebanon. Religious persons will shrink from joining such a society, as they would from entering an infected chamber. The dead are there. Nor is this all; men of the world, forming their opinion of christians and their religion from what they see of these prominent but suspicious members of the church, will have their prejudices, and their love of the world confirmed; and will have their prejudices deepened, and their love of the world conformed; and will have little hesitation in denouncing serious piety as nothing better than hypocritical pretence, to be scouted and abhorred.—*The Deacon's Office, by H. Trend, p. 11.*

**CHRISTIANS AND THE WORLD.**—As the sea casts forth its dead, so the world rejects all who are dead to it.—*Tholuck.*

#### PUSEYISM IN TORONTO.

A writer in the *Church* newspaper, over the signature of "Erasmus Oldstyle," has made the pamphlets recently issued on the subject of "Baptism," by Messrs. Roaf and Pypser, the occasion of an open advocacy of that soul-destroying dogma, "Baptismal Regeneration." Will the editor of the *Church* inform us whether or no, the sentiments advocated by "E. O." are the sentiments of his Church in Canada? *Will the Editor himself endorse them?* We do not ask him to endorse the unmitigated bombast, the straining to reach the place of an elevated critic, the buffoonery and vulgarity, which stand out so conspicuously in those letters; but we simply ask the *Church*, does he, or do the clergymen of the Episcopal Church in Canada endorse the views of "E. O." as to the design and practical effects of Christian Baptism? We respectfully request an answer.

Just as we were going to press, we received the following, being a copy of Dr. Cramp's reply to the invitation of the Governors of Acadia College, Nova Scotia:—

"To the Governors of Acadia College, N.S.

GENTLEMEN,—You have invited me to occupy an important and honourable post. I am deeply sensible of the grave responsibility connected with the office, and could wish myself far better qualified for it.

It has been my desire to discover clearly and satisfactorily the indications of Divine guidance. The inquiries which I thought it needful to institute occupied more time than was at first anticipated, and caused a delay which I fear has not been altogether unattended by inconvenience. I trust, however, that no permanent injury will result, and that all parties will have reason to be satisfied with the steps that were taken, in order to arrive at a just decision. It is not necessary to enumerate the considerations which have influenced me. I will only say, that having endeavoured to ascertain the path of duty, I have at length concluded to accept your invitation. Humbly relying on those promises which ensure to all the servants of God the bestowment of "sufficient grace," and confidently expecting, on your parts, that support and cooperation which I am persuaded you are fully prepared to render, I respond to your call, and henceforth devote myself to the cause of Education and Religion in Nova Scotia, especially as connected with Acadia College.

A great work is before us, requiring much wisdom, and the united energies of all the Provinces comprised in your convention. Let us address

ourselves to this work in the strength of the Lord, asking of him "the Spirit of power, and of love, and of a sound mind;" and let us resolve to encourage and aid each other by mutual sympathy and persevering effort, each bearing his share of the burden, and all "striving together in prayer to God."

Yours faithfully,

J. M. CRAMP."

"Montreal, Feb. 12, 1851."

We understand that Dr. Cramp intends to leave Canada early in May.

#### NOTICES.

Our back Nos. are entirely exhausted. New subscribers will, therefore, begin the year with the present No.

Remittances will be acknowledged in our next.

To all parties who have not yet paid, an account is sent in this number, and they will please remit the amount due by post.

A brother offers to become an agent for *The Observer*, if we will allow him fifty per cent. discount on subscriptions. Can it be necessary to inform any of our brethren, that with our present list of subscribers we shall, at one dollar a year for the paper, barely save ourselves? When we are able to give agents fifty per cent. discount, our course will be to give the benefit to subscribers. The proprietors have one object in view:—the establishment of a denominational paper, and will most cheerfully resign their charge into the hands of any brother in a position to carry forward the work.

The Rev. J. I. Fulton, Agent of the American Bible Union, is now in Toronto, prosecuting his mission. His friends are informed that he is in good health and spirits. His route through the churches in the Province will be indicated in the next number of the *Examiner*.

The Young Men's Missionary Society, in connection with the Bond Street Baptist Church, is desirous to engage a person, properly qualified, to discharge the duties of a Colporteur-missionary. Application to be made (post-paid) to Mr. David George, Corresponding Secretary, Toronto.

#### TORONTO MARKETS.

Flour, per brl. 15s. a 20s.; Wheat, per bush. 3s. 10d. a 4s.; Barley, 3s. 4d. a 2s. 6d.; Rye, 2s. 3d. a 2s. 6d.; Oats, 1s. 2d. a 1s. 5d.; Peas, 3s. a 3s. 9d.; Potatoes, 2s. a 2s. 9d.; Beef, per 100 lbs., 15s. a 20s.; Pork, 23s. 9d. a 26s. 3d.; Fresh Butter, per lb., 7d. to 9d.; Cheese, 3d. a 5d.; Lard 3d. a 4d.; Apples, per bush., 2s. 6d. a 3s.; Eggs, per doz., 6d. to 7d.; Fowls, per pair, 1s. 8d. a 2s.; Hay, per ton, 50s. a 60s.; Wood, per cord, 12s. 6d. a 15s.

#### MARRIED.

By the Rev. A. Slight, of Waterford, on the 12th March, at the residence of the bride's father, Mr. Walter McKerlie, to Miss Caroline Stewart, both of Townsend.

#### DIED.

On the 9th con. Markham, on Friday, the 7th March, Mr. John Miller, aged 65 years.

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JAMES PYSER,

Pastor of the Bond Street Baptist Church, Editor.

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