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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, FEBRUARY, 1852.

No. 2.

Poetry.

From the New York Observer.

Many of the old writers are remarkable for their lively views of the heavenly world; they were raised far above the pleasures of this world, and were cheered in all their afflictions by the clear, warm, and scriptural view which they entertained of the eternal world. The following hymn is an attempt to give a poetical expression to thoughts and aspirations, that have been common, we believe to God's people in all ages:—

WRATHINGS AFTER HEAVEN.

Jesus invites me from above
His glory to behold,
He is the fount of life and love,
His glory is of old.

Seraphic anthems t on my ears
Ten thousand voices ring,
Who freed from mortal pains and fears
Their songs of triumph sing

"All glory to the Lamb of God!"
Thus sing the ransom'd train,
"He bore away our heavy load,
For us he once was slain."

"Hosannah to the Prince of Peace,
Who washed us in his blood,
Who clothed us in his righteousness,
And made us priests to God!"

O, how my waiting spirit longs,
And pants with Christ to be,—
To join in these triumphant songs,
These blissful sights to see.

Now heav'nly scenes before me rise,
The City of our God—
Its glorious beauties blind my eyes,
Of saints the bless'd abode.

See how its pearly gates unfold
To all the ransom'd throng;
When shall I tread its streets of gold,
How long, O Lord, how long!

There life's pure river gently flows,
All through the heav'nly fields;
On either side a tree there grows,
The fruit of life it yields.

And there the throne of God I see,
And there the glorious Lamb,
Who shed his precious blood for me,—
And sin and death o'ercame.

Hosannah to the Lamb of God!
To Thee all glory's due.
O, for a place in thine abode
With saints and angels too.

Take me, O blessed Lamb, to thee;
I long to flee away,
That where thou art I still may be,
In realms of endless day.

That in thy likeness I may shine,
With Thee in glory reign—
Bask in the light of love divine,
—And swell the heav'nly strain.

Lord, from this prison set me free,
Come, end this mortal strife,
That I thy face may ever see,
Death swallow'd up of life.

Bedford, Oct, 20th, 1851.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]
THE FIRST RESURRECTION.

Continued.

"Like sheep they are laid in hades; death shall feed on them; and the upright shall have dominion over them in the morning; and their strength shall consume; hades is the dwelling for them: but God shall redeem my soul from the power of hades, for He will receive me." (1)—Psalm xlix. 14, 15.

This passage is very similar to Phil. iii. 18, 21. containing precisely the same ideas. It speaks of two sorts of characters. Men who trust in their wealth, and boast in their riches, who believe that their houses and estates shall always continue, and give immortality to their names: and of those who make God their portion, and look, with the inspired apostle, to Him for redemption. The first class are like creatures which have been fed for slaughter, subjected to death, and continued under his empire, their strength and comeliness are no more; the grave, and residence of separate spirits, are their continued habitations. The others are redeemed by God from the dominion of death, and are received by him, and are exalted to dignity and dominion over the others. "And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet in the day that I shall do this,

spare my own people and destroy the wicked, chapters iii. 17. iv. 1, saith the Lord of hosts." Mal. iv. 3. The fact, of one party being raised by Divine power, from the dominion of death, and exalted to dignity, while the other continues under that dominion is here clearly and expressly stated.

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the dungeon, and shall be shut up in the prison, and after many days shall they be visited." (Margin, *found wanting*.) Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem; and before the ancients gloriously. Isaiah xlv. 21, 22. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will rejoice and be glad in his salvation." Chapter xxx. 8, 9.

In connection with these passages, we have a prediction of judgment and calamities which shall be confined to no particular nation or empire, or part of the earth, but which shall be extended to all; and at which time the earth itself shall be shaken and dissolved. At this time the Lord will punish the high ones and the kings of the earth, and shut them up prisoners in a dungeon; and their imprisonment shall continue long. But at this time our Lord's kingdom shall be established; *he shall reign in mount Zion and in Jerusalem, and before his ancients gloriously*. In this mountain he will make a feast unto all people; destroy ignorance and misery; and swallow up death in victory. By raising His people to share His glory. 1 Cor. xx. 54. Then their sorrows will be ended, and their joy will be full.

Two facts are here clearly taught. 1. When our Lord sets up his kingdom in the earth, one party will be punished by being gathered together as prisoners in a dungeon: subjected to death and the grave. 2. Another party will be so delivered, that death itself, as to them, will be swallowed up in victory. St. Paul teaches us, that

this is done when this mortal puts on immortality. This inspired comment gives us the meaning of the passage; and shews by the deliverance of the one party from death, what will be the state of the other. The former will rise from the dead in victory and triumph, and leave the others in subjection to death and corruption, behind.

Isaiah xxvi, 13, 14. 19—21. "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish. * * * Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead," &c. &c.

This chapter is closely related to the former, and is a song of thanksgiving for the mercies revealed in it. The passages here set down, place two sorts of characters before us, tyrants who had oppressed the people of God; and those who were the subjects of that oppression. They also shew a difference in the circumstances of the parties. Both were *subjected* to death; but both were not to be equally *held* by death. Of the former it was said, *they shall not live; they shall not rise; that is with the people of God.* They continued subject to death. Of the others it is said, *thy dead shall live; my deceased, they shall rise.* (2.) They shall not continue subject to death as the others. Though mortal and entombed in the earth with others, they shall be the subjects of a prior resurrection from the dead, and leave their oppressors behind, as prisoners in the grave. The prophet then adds, "come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and no more cover her slain." (3.) The coming of the Lord, the first resurrection, the judgments of the Lord upon the wicked, and the deliverance of the people of God, are distinctly stated. The following chapter continues the same subject, concluding with the restoration and sanctification of the dispersed Israelites.

Ezek. xxxiv. 1—14. In the preceding chapters, the prophet foretells the restoration of the Jews, their conversion from sin to holiness, and their settlement in their own country. These things were to take place on a future and distant day; and the Israelites when living, saw no hope of sharing this happiness. They were now captives in Chaldea: their beloved country was long waste and desolate; and before the period of their captivity ended, in all pro-

bability most of them would be numbered with the dead. Under these circumstances, the promises of restoration to their own country, and of national prosperity, and glory after that restoration, would afford them but little comfort, as individuals. They might rejoice in the prospect of their children being delivered from oppression and being reinstated in the land of their forefathers, and made happy and prosperous under the mild and righteous government of the expected Messiah. They might console themselves with the thought, that, their nation and kingdom would survive its dishonour, its captivity, and again rise to distinction and glory in the earth. But these thoughts would be attended with the painful remembrance that they, themselves, would not live to see that happy time; before its arrival, they would be numbered with the dead. The sun of the morning which would gladden the eyes of those who would then live, could only shine upon their mouldering ashes, now silent in the grave: and the felicity, reserved for the future race, would be no felicity to them. Under these circumstances they mournfully said, "*our bones are dried, and our hope is lost; we are cut off for our parts.*" Whatever good may be in reversion for others, no good remains to us. As far as we are concerned, the covenant made with Abraham, and renewed with Isaac and Jacob, is a dead letter: it is no covenant of mercy and grace with us. To obviate this state of despondency, and to comfort the pious Israelites then living, then mourning in captivity and exile, the circumstances took place, which are narrated in the text.

The prophet, in vision, was taken and placed in a valley full of human bones. He was led to survey them, and to pass from one place to another, to complete the survey. He found the number was great, and the bones dry, very dry; they had long been under the empire of death; no semblance of life remained. A question was now proposed to the prophet, "*can these bones live,*" who answered, "*O Lord God, thou knowest.*" He was then commanded to prophecy, and say, "*thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.*" He did as he was commanded; and as he prophesied, there was a noise and a shaking, and the bones came together, bone to his bone; and sinews, and flesh, and skin, came upon them, but there was no breath in them. He was then commanded to say to the wind, "*come from the four winds, O breath, and breathe upon these slain, that they may live.*" He did so, and the breath came into them, and they

lived, and stood up upon their feet, an exceeding great army.

The vision was now explained to the prophet, and he was taught the following facts. 1. The dry bones were typical of the state of the Israelites then in captivity. They were subject to despondency and despair, and mournfully wailed and said, "our bones are dried up, and our hope is lost; we are cut off for our parts." They had no more hope of sharing in the felicity of the final restoration of their nation, and the reign of their Messiah, than the dried bones had of being restored to life. The one circumstance was as improbable as the other.

2. The resuscitation of these dry bones, was typical of the resurrection of the pious Israelites from the dead, to share in the happiness of the promised restoration, and in that of the kingdom of the expected Messiah. As certainly as the prophet saw in vision, the dry bones restored to life; so certainly shall they be restored to life, and brought out of their graves, and be endowed with the spirit of God, to prepare them for the future enjoyment of their own country, under the reign of their expected Messiah.

3. That this resurrection should take place before the restoration of the Israelitish nation to the land of their fathers. No matter where the pious Jews are dispersed, where they are living, or where they are mourning in the grave, the Lord will find them; infinite power will raise them up; and infinite goodness and faithfulness will reinstate them in the promised inheritance.

4. This resurrection will be followed by the union of the two kingdoms of Judah and Israel. They were divided under the reign of Rehoboam, the son of Solomon, and continued as two kingdoms until the Israelites were carried away captive by Shalmaneser, king of Assyria, and since then no union has been possible. It is not known where the ten tribes are; and the descendants of the two remaining tribes, have been, and still are scattered abroad, among the nations of the earth. But both parties will be restored to the land of their fathers; they shall be one nation under one king; and the resurrection here foretold, is placed anterior to this union, and this kingdom. This chapter is in striking agreement with the prophecy of the first resurrection, and of the saints reigning with Christ. Rev. xx. 4—6.

5. This restoration will be final. They will be divided no more; dispersed no more; but they will be sanctified, made obedient, and happy, and shall enjoy the blessing and presence of God, in the land which He gave to their forefathers, and to them for ever.

I see no possibility of explaining this passage, but by taking it in its obvious and literal meaning. Here are predictions of the restoration and conversion of the Jews;

of their prosperity; of the reign of their Messiah; and of the manifestations of the Divine presence. The weeping captives complain of being cut off from all hope of sharing this happiness; and God comforts them with the assurance, that he will bring them to share it, and raise them out of their graves for that purpose. This resurrection, will be followed by a settlement in their own land, and shall be such a demonstration of the truth and faithfulness of God, as shall make them know the Lord. If one part of these predictions is to be understood spiritually, the other part must be understood in the same manner; but we cannot spiritualize some of these predictions, witness Chapters xxxviii, xxxix; therefore we have no business to spiritualize the others. A premillennial resurrection is here clearly taught.

(1) See Horsey and Cuninghame.

(2) Lowth's Version. (3) Is not this another proof of the premillennial advent of Christ?

[FOR THE CHRISTIAN OBSERVER.]

As the December No. of the *Observer*, seems to close the series of articles on "Unfulfilled Prophecy," I would, with due deference to the writer, point out objections to his method of interpreting prophecy, and millennial theory.

In No. I. (June No. of the *Observer*), he urges the importance and value of the prophetic writings; at the same time states that they "are sadly neglected." As to the former, the pious can have but one opinion; and as to the latter, there is no doubt, room for confession. So far we agree. But as the writer proceeds, we differ. Among other reasons, he does not admit that there is much, if any difficulty, in the interpretation of prophecy. "This difficulty," he remarks, "exists rather in the minds of those who are unwilling to receive what God teaches, than in the prophecies themselves." Pious persons, we trust, cannot be extensively charged with unwillingness to receive what God teaches; nor indeed can any be justly condemned, because they may be unwilling to receive what a certain theory teaches.

He has discovered, that "the only rule necessary to the understanding of the difficulties is to distinguish between the figure or symbol, and the literal fact which they are intended to teach." This rule may be of use in some cases, but it will fail in others.

It is true, as he observes, that "the candlesticks in the book of Revelation are symbols," and also, that "the churches signified thereby, are literal churches;" but it is also true, that a symbol does not necessarily determine the exact character of the literal fact—that it must be one thing rather than another. A horn is a common symbol in scripture; still it is far from being the invariable emblem of the same "literal

fact" or object. It is sometimes the symbol of strength; at other times, that of honour: in instances, it is the emblem of a king; in others that of a kingdom. Zechariah saw in a vision (chap. iv.), "a candlestick all of gold;" but the literal fact it represented was not a church. Here then, "the only rule," this writer considers "necessary," fails. It cannot determine why the candlesticks of Zechariah should symbolize the building, or rather completion of the second temple; and those of John, "literal churches."

But is it sufficiently established that a figure or symbol always represents a "literal fact? I cannot admit it. In Zechariah it is predicted that "the mount of Olives shall cleave in the midst thereof towards the east," what literal fact can correspond to this? But as some may not possibly admit this language to be figurative, I will select other passages occurring in the same prophetic writings. "Ten men shall take hold, out of all languages of the nations, of the skirts of him that is a Jew," &c. The conversion of the Jews, and their religious influence in the world, when that important event shall transpire, may be the import of this prediction; but these would not be corresponding literal facts. Why "ten," more than twenty? Again, "a bastard shall dwell in Ashdod." Here is a prediction in figurative language. What is the literal fact?

But to return—Daniel saw four beasts in one of his visions; but how could he ascertain that a beast was the symbol of an empire? But though he could, and ever did distinguish correctly between the symbol and the literal fact, how could he determine which empire each respectively represented? Might not the second represent the Grecian, instead of the Macedonian? Might not the fourth symbolize the Ottoman, or any other empire, instead of the Roman? Might not the "rough he-goat," which he saw in another vision, represent Rome, or any western dynasty, as well as Greece; and the "notable horn between his eyes," Julius Cæsar, instead of Alexander the Great? Be this as it may, the whole had to be explained to him. We may then conclude, either that Daniel did not know "the only rule necessary;" or that he found it useless.

In the same article the writer urges the "necessity of seeking to understand the literal sense of the whole Word of God." If he uses the term *literal*, in the usual sense of writers, as opposed to *figurative*, many portions of the Divine Word are not designed to be so understood at all. Take two or three instances: "He shall sit as a refiner and purifier of silver." "The wicked shall be ashes under the soles of your feet." "There shall be a bridle in the jaws of the people." Ye shall conceive chaff." "My sword shall be bathed in heaven." In

these passages, and the like, a *literal* sense is out of the question.

But if he uses it as opposed to what is called "spiritualizing," a few explanations are necessary. Some spiritualize passages which were never intended to be so understood. For example, the parable of "the good Samaritan." Thus the man who fell among thieves, is made to intend the sinner; the thieves, the Devil; the Samaritan, Christ; the wounds, depravity; the wine and oil, the Divine Spirit and grace; the beast, the means; the inn, the church, &c. I need not say that this treatment of scripture is equally erroneous and repulsive.

The parable is intended to bring out an answer to the question, "who is my neighbour?" To the inimitable illustration of the principle taught in the parable, and the question founded upon it, "Which, now, of the three, thinkest thou, was neighbour to him who fell among the thieves?" the correct reply was obvious and irresistible, "He that shewed mercy on him." The spiritualizing method subverts the whole design of this beautiful parable. Take another instance: "And he must needs go through Samaria;" that is, says the spiritualizer, for the sake of the woman who came to the well. But it is obviously stated by the Evangelist, on account of its geographical locality, lying between Galilee and Judea. Luke (chap. xvii. 2), states "that he went through the midst of Samaria and Galilee." The difference here is, that he was travelling the opposite direction. Still there is the same warrant to spiritualize the passage. Neither admits of it.

But whilst this habit is to be avoided, and even detested, no one can doubt that many passages must be spiritualized, otherwise they will impart no instruction, nor will they escape the charge of absurdity. The following may be mentioned: "If thy right eye offend thee pluck it out;"—"Put on the whole armour of God;"—"Open thy mouth wide, and I will fill it."

Instead then, of urging upon his readers the necessity of seeking to understand the "literal sense of the whole Word of God," it would be more safe for the writer to have urged them to endeavour to understand the sense intended by the inspired pen.

So much for the present. P. M.

EPITAPH ON A SLEEPER IN THE HOUSE OF GOD.

Here lies a man who every Sabbath day,
In public worship slept his time away.
He might have heard of heav'nly rest, but chose
In his pew rather to indulge repose.

The scene is alter'd now—in vain he tries,
In easy slumbers, once to close his eyes;
For God insulted, doth in anger swear,
He who despised my rest, shall never enter there.

[FOR THE CHRISTIAN OBSERVER.]

SUNDAY SCHOOLS.

OBJECTIONS ANSWERED.

No. I.

The nineteenth century may, with propriety be designated an era of moral and religious institutions, which have for their object every needy and miserable child of man. Among these we should naturally expect to find those that have in view the welfare of the rising generation. There are many of this kind; and not the least useful or distinguished is that which embraces Sunday Schools. It stands in the foremost rank for utility; and the good effects are so visible, the first thought would lead us to conclude that all, especially professed Christians and philanthropists, would give it their best sympathy and most hearty support; yet there are those in every congregation, who manifest no sympathy, avoid all responsibility, utterly refuse all active service, and assume the position of neutrality, which is nothing less than opposition. But why should they be without a heart to feel and act, more than others placed in like circumstances? They have, doubtless, their reasons for occupying the position of unjustifiable indifference towards an enterprise founded in the fitness of things, and perfectly adapted to the welfare of the young.

Some assign as a reason, the comparatively recent origin of the Sunday School institution. With the same propriety they may object to Missionary, Bible, Tract, and other kindred societies. But who among these objectors would have these enterprises become extinct, and the world placed in the condition it was before their existence. Such persons in order to be self-satisfied, ought to have lived a hundred years ago; they appear to have been cast upon the earth at the wrong period of time, and in the wrong place; they find no food suited to their taste upon the sumptuous tables spread before them; they had rather go back and pick the bones of the past, than partake of the rich bounty which the present provides. Persons of this description are born after their time, and have no business here at this exact period.

Others assign as a reason, that the institution is designed and adapted to benefit children. Such persons do not possess a proper deference and respect for childhood. It is said of an eminent German Professor, that whenever he came into the presence of his pupils he always took off his hat; and when asked why he did it, he defended the practice by referring to the fact, that soon those lads would be their philosophers, statesmen, clergymen. It is impossible for us to conjecture, however disadvantageous the circumstances in which a child is placed,

what are the destinations of providence that await it. God works like himself. Sir Isaac Newton, to whom the scientific world is indebted for some of its noblest discoveries, was once a boy possessing an intellect, fettered by all the feebleness of childhood, giving no more promise of future greatness than any of his playmates; yet that feeble germ of intellect, sanctified by truth, expanded till it spread its benign influence over the whole earth. What a character was Moses. When a whole nation was to be released from the iron grasp of the most powerful tyrant of the day, Moses appeared before him, with the sublime demand, "Let my people go, that they may serve me." By the space he fills in the records of antiquity, as a historian and a prophet of the Lord, he has laid a tax of admiration and gratitude upon all ages. Yet all this importance was once hid for three months in successive concealments, launched in an ark of bulrushes on the Nile; and, by a concurrence of circumstances, apparently the most casual, discovered, saved, and advanced to the lofty position he afterwards occupied. The renowned missionary, George Morrison, when a boy, was led, by the hand of charity, into a Sunday School, at Newcastle-upon-Tyne. The far-famed William Cary, was once a poor shoemaker. The lion-hearted Knibb was once a member of Andrew Fuller's Sunday School. Instead of it being a reason why a person should neglect an enterprise because it is designed and adapted to prepare the young to act well their part in the great drama of human events, it is one of the strongest reasons we can present why we should do our duty.

Others excuse themselves on the ground that it seems to them like small business to instruct children. Such persons seem to have forgotten, or they never noticed the fact, that all great results in the natural and moral world, are characterised by almost imperceptible and small beginnings. What is there great, which was not once small? Our country, for example, sixty years ago, gave but little promise of its present flourishing condition. The mighty oak of the forest was once enclosed in an acorn. The noble river, which flows through half a continent, may be traced to insignificant rills; these little rills make the brook, and brooks the river, till the united waters of the whole pours on their way rejoicing to the glorious ocean, the emblem of eternity. So it is with the moral influence of Sunday School instruction. The instruction given to each child makes a rill; these rills of moral influence combined, eventually form a mighty river, bearing upon its bosom millions of children to glory and to God. Little did Robert Raikes, the founder of the Sunday School enterprise think that his humble efforts would result in such a blessing to the rising generation as has already attended

its operations. The earliest beams of celestial light which greeted the birth of the Saviour of the world, the pledge of a brighter glory, gave but little promise of the fulfilment of that pledge—He appearing not to the great men of the world, but to a few pious shepherds. "Despise not the day of small things."

Others say the Sunday School Institution does not have the appearance of doing much good. If it does not have as much appearance as some other institutions, it may be as useful. Many of the most powerful agents of nature are the most silent in their operations. The gentle breeze that fans the earth, and preserves the salubrity of the atmosphere, is more beneficent than the noisy tempest; the softly falling dews, which invigorates and supports vegetation, is more beneficent than the flooding rains or desolating hail; the steady influence of gravity is more beneficent than the earthquake or the thunder storm. So this institution, based upon a comprehensive philosophy in its quiet and constant efforts is doing more good than many societies which make louder pretensions. Although the immediate effects of Sunday School instruction may appear small, from it may follow great and important results. If with an invisible liquid we draw lines over a canvass, no result is apparent; but spread that canvass to the fire, or to the sun, and figures will flash out over its whole surface; so the souls and labours of those in the Sunday School, who are intently and prayerfully drawing the lines of religious instruction over the broad canvass of social character, may appear unmeaning; but let that character be exposed to the intense action of adversity, the quickening agency of the means of grace, and the fervent influence of the Holy Spirit, the emblems of Christian doctrine, and the figures of salvation, will be developed in a thousand individual families and social scenes. Hence let those engaged in the work of instructing children in the Sunday School take the Word of God as a pencil of heavenly light, and draw the invisible lines of scriptural instruction over the moral character of those committed to their care, and write the name of God, Jesus, Salvation, Immortality, Judgment-to-come, Heaven, Hell; and when in the fulness of time the Spirit, in its enlivening and enkindling influences, shall breathe over this work, minds instinct with heavenly grace, and luminous with Divine knowledge, will show the glorious achievement of the principles of the Bible, by teaching children the way of life.

S. T. G.

Hamilton, 1852.

"For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."—*Luke ix. 26.*

WEEKLY COMMUNION.

At a meeting of the Tabernacle Baptist Church in Detroit, on the evening of the 10th inst. the following preamble, resolution and address were unanimously adopted:

Whereas, The following paragraph has been published in the *New York Recorder*, and re-published in the *Michigan Christian Herald*, viz:

"It is well known that weekly communion and the repudiation of an ordained ministry, shared with baptismal regeneration the advocacy of Alexander Campbell, whose principles made such havoc with the Baptist churches some years since. We hope for the peace of Zion, and the cause of evangelical religion, that none of this leaven has found its entrance among our brethren in Canada. If it has, we doubt not that they will stand firm for the old organization and faith of our churches, and set their faces as a flint against those innovations and disorganizing tendencies which are not sanctioned by the Word of God."

And Whereas, The circulation of such statements regarding weekly communion—the practice of this church—amongst our neighbours and brethren seems calculated to injure the cause of truth, and mar our influence and usefulness; therefore,

Resolved, That we send the following address to the editor of the *New York Recorder*, and to the editor of the *Michigan Christian Herald*, with a respectful request that in kindness and justice to us, they will insert it in their several papers, and that our deacons be authorized to take what other steps may be necessary to give it publicity.

AN ADDRESS of the Tabernacle Baptist Church, Detroit, on the duty of the church to assemble on the first day of the week to break bread.

The practice of shewing forth the Lord's death in the breaking of bread on the first day of the week, having been exposed to condemnation as an innovation, as irregular, and as associated with dangerous heresies, we respectfully ask to be heard in vindication of what we believe to be the established order of Christ's church. We trust we shall not be regarded as overstepping the proper sphere of church action in bearing this testimony to the truth, nor as needlessly provoking discussion by this affectionate entreaty that our position and influence be not wantonly prejudiced by undeserved imputations.

In the outset, we frankly avow that in bearing the Baptist name, we should consider ourselves untrue to our profession and disloyal to our Master, did we allow ourselves to be governed by any human tradition and usages, however ancient or honored. Those who in past times have borne

this name, have been distinguished by nothing more than this, that they called no man on earth "master," renounced the bondage of custom, and carried up every question of faith and practice, past all human arbitrament, to the will of the sovereign Lord. In no way can we more dishonour their memories, and outrage their principles, than by making them our authority, where He alone should be heard. He who said, "call no man your father on earth," said also, "neither be ye called masters." The appeal to usage and the customs of the fathers, always awaken suspicion regarding the cause in behalf of which it is made; and without regard to the occasion, the appeal itself is dishonouring to the Saviour. To immerse a believer because it is a Baptist usage, would be as wide of evangelical obedience as to sprinkle an infant because it is a tradition of the church of Rome. It is high time that our denomination should learn that it is by such a deference to custom that corruption and formality creep into the churches.

We cannot withhold a just complaint that in this age and country, and in the Baptist body, the attempt should be made to stifle free inquiry, and that those who seek the purity of gospel ordinances should be prejudiced by associating the observance of the Lord's Supper with the alleged heresies of the leader of another denomination. Without entering upon the merits or demerits of that leader, we may say that if the fact that he has advocated a practice or a tenet be sufficient to condemn it, then all that is dearest in the faith of Christians must be abandoned. In his debates with the champions of popery, infidelity, and the kindred Unitarian and Universalist systems, he has fixed the stigma of his advocacy upon all the great truths which Protestants consider fundamental. His debates with Pedobaptists furnish the ablest defence of believer's baptism which this continent has produced; and his name stands on the list of Life Directors of the American and Foreign Bible Society, as well as of the American Bible Union. But surely, even sectarian bigotry cannot require that truth should be renounced because it is acknowledged by an antagonist.

Some may be misled by the apparent, though doubtless undesigned insinuation, that the practice of weekly communion originated with him, or is peculiar to the body with which he is connected. For their sakes we may be permitted to say that it is the unhesitating testimony of history that weekly communion was the universal practice of the first three centuries of the gospel era; that since the reformation there never have been wanting many who have contended for the practice, and that at the present time it is the practice of a large and increasing number of churches, most eminent

for purity of doctrine and life. All Baptist churches in Scotland, nearly all in Ireland, and some in England, all Congregational churches in Scotland, and many in England, the Plymouth brethren, the fame of whose piety is world wide—and many churches on the continent of Europe and on this continent, maintain weekly communion as of divine authority.

It is not a question among writers on church history and Christian antiquities, whether it was the practice of the apostolic age; and there is almost perfect unanimity amongst biblical writers and commentators, in favor of the practice. As mere samples of the multiplied testimony of antiquity, we might quote Justin Martyr, as cited by Lord King; Minucius Felix, a heathen observer; Pliny, in his letter to Trajan; who substantially agree with Tertullian, that "in all the weekly assemblies of the brethren, after they had prayed and sang praises, bread and wine are brought to the chief brother, who takes it and offers praise and thanksgiving, and the deacons give to every one, part of the bread and wine." This testimony is carried up to the apostolic age. Mosheim, Jones and Neander, far asunder as are their leaning, speak with one voice as to this fact. In the words of the late Dr. John Mason, of New York, "weekly communion did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that it was kept up by succeeding Christians with great care and tenderness, for above two centuries. The fact is indisputable." After a minute examination of history, he adds: "here then we have traced infrequent communion to its source—the examples, traditions and enactments of apostate Rome."

No sooner had the light of the Reformation dawned, and the word of God been unbound, than this order began to be asserted. Calvin denounced infrequent communion as "a most evident contrivance of the Devil;" and claims that "every week at least the table of the Lord should have been spread for christian assemblies." This claim has never since wanted faithful advocates.

Space forbids us to multiply extracts from commentators as to the voice of Scripture on this point. Doddridge says, in a note on Acts 20: 7—"It is well known that the primitive Christians administered the Lord's Supper every Lord's day, and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling. To the same effect are the comments of Matthew Henry, Thomas Scott, Adam Clarke, Bloomfield, and in short, "all critics and commentators of any note." We might have quoted as Baptist authorities, Jones, Maclean, Haldane, Carson and others, but we conclude this part of our address, with a remark of Dr. Mason

on the above passage in the book of Acts: "The historian does not more positively say that they *came together*, than that they *came together to break bread*. You must admit either that this celebrated passage contains no proof that the primitive Christians habitually sanctified the Lord's day, or that weekly communion was their constant practice." After all this, our practice will not surely be assailed by a clamour about one obnoxious advocate, and we surely must be shielded from the charge of innovation.

As to the charge of *irregularity*, we scarcely know what is implied in it. We have no Baptist canons, no book of discipline, but the Scriptures, and to that we appeal. We can find Baptist advocates enough of the practice, if that will satisfy the demands of those who charge us with irregularity. Amongst these we find the Rev. W. B. Johnson, D. D. who in a sermon preached before the Bethel Association, Sept. 22, 1844, says: "In reviewing what we have said on the discipline or order of the Lord's house, it appears that the first day of the week is the time for the assembling of the church, and that when so assembled, the preaching of the gospel, the exercise of gifts, the receiving of members, the Lord's Supper, contributions for poor saints, dealing with offending members, prayer, singing, form her appropriate duties. It may be asked, 'Are all these equally binding on the church every Lord's day?' To this it may be answered, that as they stand upon the same footing, they are all equally obligatory; but if it be *impracticable* to attend to any of these duties that one cannot be binding."

The Executive Committee of the American Baptist Foreign Missionary Union will not be suspected of irregularity. But they recognize amongst their most esteemed missionaries the apostolic Oncken, and those united with him, in proclaiming the gospel over priest-ridden Europe. The churches they have gathered in Germany count it one of their dearest privileges to come around the table of the Lord every Lord's day; and the Executive Committee have been neither afraid nor ashamed to publish the fact in the Macedonian.

The Board of the American Baptist Home Society is equally honored in numbering amongst its missionaries the devoted brethren of Grand Ligne, scarcely behind Oncken in zeal and daring for the truth. The Grand Ligne Mission churches also assemble on the first day of the week to break bread, and the Board are cognizant of the fact. We might instance the Mulberry street and MacDougal street churches in the city of New York, and the action of those churches, associations and conventions which cordially extended to them and their pastors fellowship and confidence. The real innovation and irregularity is to hear

such imputations urged by Baptists against this practice, and we trust we have witnessed the last attempt thus to coerce the liberty of Baptists, and infringe the independence of Baptist churches.

We may be permitted to invite our brethren to a faithful examination of the New Testament on this point. They will there find "the breaking of bread," or as the expression in Acts 2: 42 stands in the Syriac version, "breaking the eucharist," ranked with prayer and the apostolic doctrine among the stated observances of Christian worship. They will find that the only express warrant for our assembling on the first day of the week is a warrant to assemble to break bread. And they will find it to be a beautiful and symmetrical order that on the day which commemorated the Lord's resurrection, the church should shew forth his death. It is the one event that makes the other precious and important; and these two truths cannot be separated in our faith—"He was crucified for our offences, and raised again for our justification."

We do not mean here to argue the question, but if we may be allowed to add the testimony of our experience, we can say from full hearts, "We would that all the beloved churches of Christ were in this respect as we are, saving this reproach." This has been, for two years, a weekly season of special refreshment to our souls, and every week renders it more solemn and more dear. While we gratefully acknowledge the wisdom and wisdom of the appointment, we must humbly own that it comes none too often to remind us of our deep guilt and his great love; to call us from the world and from all self-righteousness, to the cross of Christ; and to bid us live a life of faith upon the Son of God. We have learned there new lessons of love to Him who hath loved us; of consecration to him who bought us with a price, and of pity for those who are without Christ. We have felt that it was impossible for a church to set down week by week together, and eat of that one bread without having a sacred tenderness thrown around their relationship which no other instrumentality can diffuse. It was when the ardor of primitive zeal gave way to a cold formality, that the practice of weekly communion fell into disuse; and we cherish the desire of seeing primitive love and primitive practice restored together to the churches.

Thought not connected with this subject, we may, in conclusion, notice an illusion in recent publications to the eldership of the Christian church. Nothing in prevailing notions more needs review than views of that most important office. The love due to those who fill it, its proper functions, and its internal relation to the church are almost forgotten; and we have but a poor substitute in the cold artificial clerical order en-

dowed with the exclusive administration of ordinance. No such class and no such administration are recognized in the word of God. Andrew Fuller, whose orthodoxy will not be questioned, says, as may be seen in the edition of his works by the American Publication Society at Philadelphia, "Neither did I recollect that any minister is said to have administered the Lord's Supper, unless we consider our Saviour as sustaining that character at the time of its institution. And this silence of Scriptures appeared to me to prove that it was a matter of indifference." We would magnify the elder's office, and reject the clerical order, one of the main pillars of whose assumption is this exclusive claim.

The state of religion plainly demands a thorough examination of our church polity and practice. That examination is proceeding at this moment in many closets, and the need of it is felt in many more hearts throughout this land. We venture once more to urge our brethren to consider the fatal tendency of the disposition to rest on the authority of usage and tradition. It is the beginning of degeneracy, the sure symptoms of decline. The appeal to usage, and the claims of a clerical class, are the pillar and ground of Popery; and unless the tendency to these be checked, the prosperity and usefulness of the Baptist denomination must soon dwindle away.

We urge no rash and hasty agitation, but we entreat a calm and prayerful inquiry into the mind of the spirit. And this is our comfort—"If any man will do His will, he shall know of the doctrine, whether it be of God."

In name and on behalf of the church,
SEYMOUR FINNEY,
LUSERNE ARMSTRONG,
WM. COWIE.

[FOR THE CHRISTIAN OBSERVER.]

THE COMING CRISIS.

However indifferent to the common interests of man, and however imperfectly informed as to the general affairs of the world, it is impossible that one can fail to regard with apprehension the social condition of Europe. Though England and America should abstain from all interference, and escape being embroiled, it remains a universally interesting question, What shall be the issue of the approaching crisis? The splendid dream of a European confederacy of free states, which intoxicates worldly theorists, harmonises well with the more comprehensive and more splendid dream of a temporal Millennium; and it is not surprising, that in pulpits where the latter dream is preached, Kosuth, Mazzini, and a host of infidel and communist associates, should be announced as the harbingers of the golden age. A dispassionate view of the populace of Europe and their leaders, and a candid

estimate of the moral influences of the coming struggle, might well occasion some hesitation before this alliance between the clergy and the clubs is consummated. Nay, a fair estimate of the leaders, materials, resources, object and spirit of the great movement might show in the future, instead of a heaven upon earth, the dreadful alternative of anarchy and despotism—a reign of terror, and a more rigorous tyranny.

But it is strange that professing Christians do not betake themselves to the word of Him who knows the end from the beginning, rather than to the speculations and theories of carnal men, for a knowledge of what lies before the church and the world! In an hour of such oppressive anxiety, when the whole social frame-work is loosened and totters to its fall, one might expect to find believers giving thanks to God that we have a "sure word of prophecy, as a light shining in a dark place."

Without waiting to discuss the doubts which some may honestly cherish as to the degree of certainty with which unfulfilled prophecy may be interpreted, we invite our readers to come honestly to the Divine oracles, and make the experiment, whether, with all their alleged obscurity, they will not assist us to a clear and satisfactory conclusion regarding the issue in question.

This would not be the proper occasion for any attempt to find the more detailed prophetic marks accomplished in the signs of our own times. But in the broad outlines of this world's history, sketched by anticipation in the Scriptures, we may, at least, find whether there be an allotted space for the realization of the splendid dream to which we have alluded. In order to give greater certainty to our conclusions, we select three broad and distinct lines of predicted history, corroborating each other's testimony as to certain leading results, and then simply leave our readers to estimate their joint force.

The leading forms in which the world's opposition to Christ has been organized are—1. Earthly Governments. 2. The Anti-christian Confederacy; and 3. Jewish unbelief. We might have mentioned others, but limited space renders it necessary to forego the support which the prophetic view of their course would afford. Of these three the prophets plainly speak—foreshadowing their course and their close. And we purpose to give a brief summary of what they teach regarding each.

I. *Of Earthly Dominion* we have a graphic outline history in the second chapter of the book of Daniel, in the vision of Nebuchadnezzar, of a great and terrible human figure. There is first the head of gold, representing the Babylonian empire; then the breast and arms of silver, representing the empire of the Medes and Persians, which rose upon the ruins of the first; the belly and thighs of brass, representing the Macedonian empire, by which the second was subverted; the legs of iron, representing the Roman empire, which succeeded the third; and lastly, the feet and toes, part of iron and part of clay, which represent the degenerate sovereignties into which the fourth and last universal monarchy has been divided. There is no doubt or debate as to this application of the several parts of the prophetic image. These last

degenerate sovereignties are the existing kingdoms of Europe, whose destiny is in question in the impending struggle. And what is their destiny? Are they to be swallowed up by Russia, and comprehended in a fifth universal monarch? or are they to be blotted out by successful revolution, and their place occupied by a grand European confederacy of Free States, in which light and liberty are to compensate humanity for ages of darkness and oppression? The first, some timid men fear. the second, some sanguine men hope. But, "how readest thou?" V. 41, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and destroy all these kingdoms; and it shall stand for ever."

Russian ambition may plot—inflated socialism may dream; but neither shall possess these kingdoms, They may undergo all changes—the scourge of revolutionary fury may chasten their iniquities—they may be degraded to an abject dependence on Russian protection; but they shall not be obliterated till they are supplanted by the kingdom of God. It shall break in pieces, and consume them. The dream is certain, and the interpretation thereof sure.

II. *The Anti-christian Confederacy.*—In the seventh chapter of Daniel, we have a repetition of the history of these four monarchies, under the figures of four beasts. What in the former vision was represented by the ten toes of the image is, in this, represented by the ten horns of the fourth beast. Among the ten horns, representing the degenerate sovereignties of Europe, there rises up a little horn, before which these horns are plucked up—most graphically representing the Anti-christian or Papal power. It, too, is involved in the approaching conflict; and what is its destiny? Is it to be abolished by some heroic avenger of insulted humanity? and shall its superstitions melt away before the benign influence of an invigorated Protestantism? Again: "How readest thou?" V. 21, "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days shall come." V. 25, "The judgment shall sit; and they shall take away his dominion, to consume and destroy it unto the end; and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," &c.

In this, as in the former, we are led down to the same great closing event—the establishment of the everlasting kingdom. And, spite of dreams and theories, whilst the temporal sovereignty of Popery may be removed, and its glory wasted, it shall remain to be consumed by the brightness of the Lord's coming.

Lastly: *Jewish Unbelief.*—This is a frequent theme of prophecy. We select the view presented of its consequence in Luke xxi. We have there an intimation of the slaughter of the Jews, and their dispersion among all nations after the destruction of their city and temple. They are amongst us, a people peeled and scattered—living witnesses of God's truth. Their city is now

trodden under foot of the Gentiles. And what shall be the issue and end of their sore judgment? Shall Russia and England interpose—and Immanuel's land of the oppressor now waiting in impotency for the word of doom, and restore the once favoured people to a place among the nations—use them as the tools of ambitious projects in the East—or make them a convenience in a new adjustment of the balance of power? Or, shall the Jews under the patronage of a European confederacy of freemen, establish an Oriental republic in the land of Israel? Jerusalem shall be delivered; but only when the times of the Gentiles are fulfilled—when Russia and England alike shall have filled up the measure of their iniquity, and when God's desolating judgments shall usher in "the Son of man coming in a cloud, with power and great glory."

By these three different paths we reach the same point; and the testimony of these prophecies regarding the dark future of this world, precisely harmonizes. The only bright and hopeful issue of earth's conflicts and sorrows is, that which faith describes in Christ's coming the second time without sin unto salvation. For the world there is sorrow deepening to destruction, tribulation ripening into judgment, woe succeeding woe—each successive stroke the heavier, until He comes forth with the armies of heaven in his train, who hath upon his vesture, and on his thigh a name written, "KING OF KINGS AND LORD OF LORDS."

And now, if these kings tremble on their thrones, and their enfeebled but despotic sway cannot longer be endured—if the abridged dominion, the shorn glory, and the abject dependence of the once proud man of sin, forewarn us that the cry must soon be heard, "BABYLON THE GREAT IS FALLEN, IS FALLEN,"—if the power which treads Jerusalem under foot exists only by sufferance of those who thirst for her dominion, and who only wait the favourable moment—can we not discern the signs of the times? Instead of dreaming of carnal prosperity, under free institutions, permanent as prosperous, and happy as free, we do discover in the commotion of the world, the working of Him, who has said, "Overturn, overturn, overturn, until he come whose right it is to reign." And we already hear the voice of warning, "Behold the bridegroom cometh!"

YOUTH.—The "flower of youth," says one, "never looks so lovely as when it bends to the Sun of Righteousness." How pleasing are the displays of piety in such characters as Joseph, and Samuel, and Obadiah, who devoted their early prime, the flower of their youth, to the Lord, instead of spending in his service the last few years of their life, worn out by age, and sickness, and labour; they devoted the whole to him, and found his "ways to be pleasantness, and his paths to be peace." By serving the Lord they were kept from evil, guarded against temptations, and preserved from the paths of the destroyer.

BAD BARGAINS.—A teacher in a Sunday-school once remarked, that he who buys the truth, makes a good bargain; and inquired if any scholar recollected an instance in Scripture of a bad bargain? "I do," replied a boy, "Esau made a bad bargain, when he sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain, when

he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us, that he makes a bad bargain, who to gain the whole world loses his own soul." A bad bargain indeed!

The Christian Observer.

TORONTO, FEBRUARY, 1852.

DOMESTIC MISSIONS.

It has never fallen to our lot to encounter a severer blast, than we did in our journey to meet the Board at Hamilton. In an open cutter—exposed to a piercing wind and drifting snow, on the bleak shore of Lake Ontario, we had a practical exposition of Psalms cxviii. 16, 17, "He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth His ice like morsels; who can stand before his cold." The warm greetings of brethren, however, who had braved the storm for the purpose of being present at the meeting, together with the generous hospitality of the friends in Hamilton, soon made us all forget our sufferings, and reconciled us to the thought that we had perhaps to encounter a similar trial on our return.

The meeting of the Board reminded us of old times, when in connection with a band of true hearted men, we sought to carry out measures designed to provide the poor with the gospel. The letters received from destitute fields, furnished abundant evidence of the hopes that have been awakened in such regions by the formation of our Missionary Society, and urged home upon the hearts of the members of the Board, the necessity and importance of the work in which they have engaged. It is emphatically a work for faith and love to accomplish; no lukewarmness must be found amongst us—let faith be strong; love glowing, and our Society will make many hearts glad. It is essential to the successful prosecution of the work of Missions to look earnestly at the end to be attained, and to remember continually who it was who said "preach the gospel to every creature." If we remember that each returning Lord's day, which brings to us the rich privileges of the gospel, finds many a soul in our own land panting for the waters of life with no apparent hope of relief; if we remember that a large multitude of immortal spirits must be by us, instrumentally, led to Christ for salvation; or be lost for ever—and if we remember that He who has bought us with a price, requires of us a consecration of all the power that we can wield to His service, we shall not be deterred by obstacles of any kind from seeking by the most strenuous and persevering efforts to spread the truth as it is in Jesus throughout the land. In our endeavours to do the will of Christ, it is cheering to think that His eye is upon us—cheering to think that He condescends to employ earthen vessels in carrying out His own purposes of grace amongst men—that the Holy Spirit is ever ready to comfort the hearts of humble believers, and to give efficacy to their endeavours to bring the impenitent around them to Christ. What an array of motive is here, inciting to courage, and urging to perseverance. And then when

we remember, that all our conflicts with the world, and the flesh, and the devil, will soon cease for ever—that our Lord whose interests we seek to advance will soon, if we are indeed His, gather us into His kingdom and make us participants of His joy—at the remembrance of these things we cannot fail to regard the few trials that we are called upon to endure, and the small sacrifices that we are called upon to make, as trivial and insignificant. Love, looking down from the cross, cheers us onward—and the language of our once crucified, but now exalted Redeemer is—lo, I am with you!

TEACHERS AND TEACHING.

We have received a private communication from a brother in the western part of the Province, in which he informs us that in the region where he resides and labours as a minister there are individuals calling themselves Disciples, professing Baptist principles; and yet teaching erroneous and dangerous doctrines. "They repudiate all ministers as not being necessary, and contrary to the gospel. They deny the existence of the Holy Spirit, as a person in the Trinity; and say the Spirit is in the Word, that Jesus Christ is not God equal with the Father," &c. It is really matter of wonder that such teachers should in a land of Bibles obtain a second hearing; but it is still a patent truth that men have itching ears. We have only to think of the success which has crowned the efforts of the darkest apostate from the truth in all ages; the success which has, in enlightened lands, attended the irrational ravings of the Mormon fanatics; we have only to think of the gilded minds who have been bewildered amid the reveries of Emanuel Swedenbourg, in order to be convinced that no teacher, however impure his life or destructive his doctrines will fail to secure disciples. In the sentiments mentioned above, and said to be taught in Canada, the gospel system is not even discernable, all that is valuable in the plan of justifying the ungodly, and much that is essential to the order of a Christian church is completely ignored. They regard all ministers as unnecessary. This is exalting human wisdom above the wisdom which the Holy Spirit teaches. It would be difficult to conceive how any arrangement could be more unequivocally stated, than is the arrangement concerning pastors. The qualifications of Bishops are specifically given, their duties as rulers and teachers distinctly stated and the nature and extent of their authority clearly indicated, while the brethren are taught to submit to their authority, to give them a generous support, for the labourer is worthy of his hire, and to esteem them very highly in love for their work's sake. In the days of the apostles, Elders or Bishops were ordained in every city, and for the very purpose of completing the order of the churches. And the divine injunction "lay hands suddenly on no man," exhibits the care which the Spirit has taken to guard the sacred office against being filled by persons not qualified for such an important position. We reject in toto the dogma of a successional order in the church of Christ, and all the mummerly and nonsense therewith connected; but must ever contend for that God-established institution, the pastor's office. Churches are not complete without these officers, and to be volun-

tarily without them, must be displeasing to God. How wretched the teaching that would annihilate the office altogether.

But the second error specified is infinitely worse than the first. It is twofold: first, the divinity of the Spirit is denied; and second, His work amongst men. The first sentiment is destructive to the soul that is enlightened by Bible truth, and ought to be resisted and deprecated by God's people wherever it exists. Who but a divine being could accomplish the Spirit's work. But we shall speak more fully on the divinity of the Spirit in our next issue. The second sentiment, namely confounding the Spirit and the world, though less pernicious than the first, is equally far from the truth. It is not the word which opens the sinner's heart to attend to the things that accompany salvation, but the Spirit. It is not the word, that convinces of sin, of righteousness, and judgment, but the Spirit. And man is born again by the Spirit's power. But some will tell us that in such operations the word is introduced in scripture as effecting the results stated. True, in the work of conversion and sanctification the Spirit employs the truth, as a warrior employs his sword. We might say, the entrance of the sword of man giveth death, as it is said the entrance of thy word giveth light. We might say, being struck, not by a muffled weapon which could do little harm, but by a sharp sword which finished its work effectually—just as it is said, being born again not of corruptible seed . . . but of the word of God which liveth and abideth forever. The truth is the Spirit's weapon—and it is only as the Spirit employs that instrument that saving results follow. Paul may plant Apollos water, but God giveth the increase. The sinner is dead in trespasses and sins, and all the persuasive eloquence of the word, apart from the renewing of the Holy Spirit, is unequal to the work of awakening him to spiritual life. If the power of the Spirit were not essential to the conversion of the sinner, and the sanctification of the believer, prayer would be a farce—the command to pray for all men, and such an example as that of the publican, introduced to our notice by the Saviour, would be mere mockery. Why should we ask God to be merciful to sinners, if He, in giving them his word, has done all for them that He ever will do? To print Bibles and to preach the gospel, would exhaust our duty to them. How fundamentally erroneous is such a system.

There are some who imagine that God's Spirit does dwell in the hearts of believers *after* baptism, but does not move them at all *prior* to that act; an act which in some way, is thought, to complete the work of salvation in the soul. This idea represents the Spirit as leaving the dead soul to make itself alive, and then protecting it in the lesser work of keeping itself alive. How foreign to the teachings of the word of God is all this. And is it not to be feared that Christians generally, too much dishonour the Spirit; rely too much upon their own strength, or the strength of the means which they employ, and hence fail to pray with that earnestness which ought to characterise those who are deeply conscious of their own weakness.

The last error referred to, namely, the denial of our Lord's essential divinity, taken in connec-

tion with the second, completely subverts the gospel system, and leaves a fallen and ruined mortal no refuge from the coming storm; no bright point on which to hang one hope. Take the divine Spirit and God manifest in the flesh, out of the Bible, and what remains?—a splendid system of morals, certainly; but a system at once lifeless, cold, and motionless. No man can preach the gospel who does not hold up *that Christ* which the gospel reveals. To preach a *creature*, however exalted, is not to preach Christ, nor the way of salvation. As well might we look to one of Popery's canonized saints for deliverance from sin, as look to Jesus of Nazareth, if he was not God manifest in the flesh. Our hope, our confidence, rests in the finished work of our divine Saviour. We trust in the Word which was with God, and which was God; our Lord and our God.

Because the errorists referred to above, practice immersion, they are said to hold Baptist principles. As well might it be affirmed of Romanists that they are Presbyterians, because they practice sprinkling. We have not so learned Christ.

We cannot close this article without, in common justice to the denomination called Disciples, saying that so far as we understand their sentiments they do not harmonize with the errors noted above. Their leading journals teach doctrines the very reverse of these. Alexander Campbell is the leading spirit amongst them in the United States, and he would no more endorse the sentiments of these western teachers than he would the doctrines of Mahomet.

✠ We frequently hear complaints from subscribers about not receiving some numbers of the *Observer*. We have made strict enquiry into the cause of this, and must believe that the fault, where we have the right address, lies with the Post-office. The mode adopted by our printer in addressing and mailing the papers is such, that a mistake here is next to impossible. We have on hand a few back numbers of all the months except January and February, 1851, of these we have none. If any subscriber who has failed to receive any of the numbers, a duplicate of which we have, will let us know, we will immediately forward him copies. All remittances will hereafter be acknowledged by sending the parties a receipt.

WILLIAM FOSTER.—What heart in this our fallen world is a stranger to sorrow? Who has not felt the bitterness of grief and staggered under the stroke of bereavement? The hand of death spares not the Christian's heart, nor pauses before the prospect of a desolate home. The objects of our fondest affection, around whom are entwined the noblest and the tenderest sympathies of our natures, are frequently struck by the palsying hand of the king of terrors, and torn from our embrace. Neither love, nor care, nor wealth, nor skill, can stay the tide of death, nor arrest the spirit in its return to God who gave it—the silver cord is snapt asunder, the golden bowl is broken, and the heart that beat responsive to our own, is cold and still. But although no afflictions are for the present joyous, but rather grievous, in the end

they work out the peaceable fruits of righteousness to them that are exercised thereby. The eye of Jesus is fixed in infinite compassion upon all his chosen ones, as they pass through the deep waters of affliction. His own sweet accents come from the throne of love, big with comfort; though he announces the fact, that in the world the believer shall have tribulation, he adds, "but be of good cheer, I have overcome the world." The hour is rapidly approaching when sighing and sorrow shall for ever flee away, when a tender hand, marred by the print of a nail, shall wipe away all tears from the Christian's eye, and when he shall forever be at rest. We have been led to these reflections by the reception of the tidings that one whom we loved, with whom, as a member of the church of which we was once past or, we have taken sweet counsel, has been called to his reward. We refer to William Foster of Adrian, Michigan, and father-in-law to Brother Ingles of Detroit. We learn that some five months ago he broke his thigh bone—as it turned out, the bone was diseased, and after a lingering conflict his constitution gave way, and he fell asleep on the 29th of December, in the seventy-first year of his age. Thus he had reached his three score years and ten. We are not surprised to learn that in the last struggle, his hope was an anchor of the soul, sure and steadfast entering into that within the veil, for we have seen him face to face with death in former years, witnessed the fervor of his love, and the triumph of his faith, when he thought, and when we all thought, that he must soon depart. Ever since that period death has been with him a conquered foe. We have frequently conversed with him, and felt humbled in his presence—his thoughts and emotions, and desires, seemed to be cut loose from earth, and the things of eternity filled his soul. He possessed a ripe judgment, as well as a warm heart. He was an independent thinker, and expressed his thoughts with detailed exactness, in language clear, correct, and forcible. Few men ever felt more keenly for the peace and purity of Zion, than did this beloved servant of the Lord. Often have we heard him contrast our denomination at the present day with what it was in his boyhood years, and mourn over the retrogression that he affirmed had occurred. Instead of that lowliness of mind, that fervent every-day zeal, that simplicity of faith, and of conduct which distinguished the friends of his youth, he saw around him pride, lukewarmness, and a ready conformity to the world. His exhortations and his prayers, as well as his private conversation, often evinced the depth of his feelings on such subjects. But he has passed into the presence of his Lord—taken his place where worldly-mindedness and vanity, although clothed in the garb of a Christian profession, can never enter. We can, we do sympathize with those who, by this event, have felt the ties of nature sundered; but for father Foster we cannot mourn. His family have lost a peculiarly affectionate husband, father and friend; the church has lost a pious and devoted heart: the earth has lost some of its salt; but a new voice praises the Lamb in heaven.

"Is that a death-bed, where the Christian lies? Yes, but not his; 'tis death itself there dies!"

THE day of the recent elections has completely died away. The electors have gone back amid the sober scenes of every day life—the elected are as courteous and affable as they were before their names were adorned with the magic "M.P.P.,"—the defeated are beginning to smile naturally again, and politics are fast seeking a refuge in the newspapers. We rejoice in the calm; but the people, if they expect to see religious equality fully established, and government grants for sectarian purposes utterly abolished, must be vigilant. We will have a majority of Reformers, it is true, in the next Parliament; but they will perform their duties none the less vigorously by a little pressure from without. It is said that some constituencies, who returned conservatives, confidently expect that their representatives will vote for the secularizing of the Clergy Reserves. They will unquestionably be mistaken, unless they make their wishes known. This can only be done by petitions so numerous signed as to place their views and feelings in reference to such questions beyond the reach of dispute. The subject of petitioning the Legislature on such questions cannot be too early attended to, especially when we remember with what an air of triumph some members of the late Parliament referred to the fact that there were few petitions before the House asking them to interfere with the present arrangement. And the effect of numerous signed petitions upon the Imperial Parliament is sufficiently well understood to stimulate us to action. We do not mean that the people should send petitions to England, but that England should know that our own Parliament has been deluged with them. By such means the people can greatly strengthen the hands of our Representatives and facilitate the final settlement of these long agitated questions. The Anti-Clergy Reserve Associations all over the land should make speedy provision for a thorough canvass, if they fail to do so, the enemy will steal a march upon us, and thus produce an impression that may tell against the emancipation of the land from the incubus of State endowments of religion.

There is much said as to the strength and firmness of the present government. The ministry are regarded by some as the most liberal that ever assumed the reins of power in Canada, while others, reformers too, express gloomy doubts as to their attachment to those principles which the people generally desire to see carried out. With the wreck of former promises scattered in fragments all around us, a too easy credulity would argue imbecility of intellect rather than generosity of heart, still as we have in the present ministry new elements, men who have never yet betrayed their constituents or faltered in their advocacy of correct principles, common justice would seem to demand for them a fair trial.

✠ The history of the Clergy Reserves by Mr. Lindsay which has been so extensively and favourably noticed by the Provincial press, is for sale at the *North American* office, Toronto. This is an ably written pamphlet, evincing close research, and casting much light upon an important subject. It ought to be in the hands of every Canadian freeman. We commend it to our readers. Price 1s. 3d.

Communications.

"Was John's Baptism Christian Baptism?"

To the Editor of the Christian Observer.

ST. CATHARINES, January, 1852.

MR. EDITOR,—I should hope the Baptists in Canada are not, in the general, so far gone astray, but that some able pen will be employed in suitably commenting on J. L. Wilkie's attack on the modest and sensible remarks of deacon Beam, on John's Baptism, which appeared in your last number; in the mean time I sincerely hope you will allow a plain man, unaccustomed to write for the public eye, but a true English Baptist of long standing, to express, in the next issue of your valuable publication, his unreserved dissent from every sentiment it contains. Your correspondent appears to possess a great share of confidence in his views, and would fain have us also see with him. But sir, the way he sets about it is worthy of remark. It is passing strange, that at his very commencement, for his authority, he refers us to a Scotch Presbyterian, an English Episcopal, a Methodist, and an American Presbyterian; all advocates for, and practisers of Baby Sprinkling. This is worthy of a smile, to these are we referred to get correct notions of Baptist principles: sure he never can have read one-fourth of the sermons, essays, commentaries, and reviews of Pseudo-Baptists in support of this popular tradition, as your humble servant has to his heart's content, in pervasions, and wrestings of the Scripture; in outrageous inferences and presumings, or he never could have stepped so far out of the way. It matters not how learned, or how correct they may be in other matters of divinity, it is notorious, that on any thing touching the doctrine of Baptism, they are on every point of it egregiously wrong: that on this subject it is far the safest to receive as truth, the very reverse of what they state it to be. Then again, we think there is no need to refer the venerable deacon to Robert Hall; he has written some smart things on Baptism, but after all he was not a true Baptist—it was a thing with him which might be dispensed with. I have carefully read the texts referred to. Acts xix. 4. The first informs us that Paul having interrogated some disciples, as to who they were, inquires whether they had in addition to those gracious influences which had secretly drawn their affections to Christ, received the extraordinary gifts of the Holy Spirit, which were in those days conferred on many: they answer they had not, nor even heard of such miraculous bestowments; he then proceeds to descend on the nature of John's ministrations. That his preaching was—that his was the Baptism of repentance toward God, and of faith in the Lamb of God which taketh away the sins of the world; and further proceeds; that when John's hearers heard this, that is, received and believed his preaching, he then baptized them; and we know he always observed their conversation and general deportment, whether it evinced the sincerity of their profession as fruit meet for repentance. He then goes on to say John baptized them in the

name of the Lord Jesus. If otherwise was the case, we should have expected to find the words, "when Paul had thus said, he baptized them, in the name of the Lord Jesus and laid his hands on them," at the commencement of the fifth verse instead of the sixth. It should also be remembered, these persons are all at their first introduction recognized as disciples. Now sir, if repentance towards God, faith in the Lord Jesus Christ, in whom dwelleth all the fulness of the God-head bodily, a correspondent deportment, being baptized in the name of Christ and a recognition of discipleship, if such Baptism is not Christian Baptism I know not where to find it, for nothing more at any subsequent period was required of the candidate; and as the worthy deacon has shown, John was raised up for the express purpose of introducing the Christian era, or gospel economy, after which he is immediately removed; and strange indeed is it we are now to be told he did not introduce what was Christian, his most special institution not a Christian ordinance. It is worthy alone of his authors: but we are not told what John's Baptism was, that if wrong we might be put right, but asks did John's Baptism come up to immersion in the name of the Father, Son, and Spirit? We answer, if it did not the holy Apostles which are said to be the foundation, and Christ the chief corner stone of the Christian faith, with the multitudes baptized by them, so far as we have any knowledge of, never received Christian Baptism, for we have no reason to believe the names of the Trinity were used prior to the Ascension, nor any reason to conjecture; they were all those multitudes of John's, and of Christ's disciples baptized the second time. It appears to me the case simply stands thus, that Christ the head of His own church appointed that while he continued among them in the flesh, his disciples should be baptized in his name, but when he was about to leave them, his will was that they should henceforth be baptized in the name of the triune God, but this, unless we deny the Divinity of Christ, by no means alters the features of the ordinance whether in the name of one or three of the Divine existences: all are equally concerned in the salvation of man. The Father in His electing love, the Son in His redeeming love, and the Spirit in His regenerating love. And now Christ has left the world, no more to be known in the flesh, as our Divine Master tabernacling among us, believers are to be baptized in the name of the infinite and glorious Three-One.

As regards the other texts which are to test the truth of the proposition, I see nothing in them favouring his views. Rom. vi. 3, 4. Those John baptized surely were baptized in the name of him in whom they believed, that is Christ; and the ordinance administered by him was also an emblem of a death, burial and resurrection, as that here referred to. I Cor. xv. 29. Though Jesus was not dead at the baptizing of John, he actually had been and risen again when Paul wrote to the Corinthian brethren, and he might with much propriety say, 'what shall they do, which are baptized for the dead?' but while John could not refer to Him as already dead, he could preach Him in all His fullness and sufficiency, able to save all who believed

in him, and administer the ordinance initiatory to a close union with Him. We do not suppose John had all that clear apprehension of the institution as an emblem, as was afterwards by degrees developed.

Gal. iii. 26, 27. Paul here reminds the church at Galatia they were all the children of God by faith in Christ Jesus; and adds, that, those who had been baptized into Christ, had put on Christ. Why should we think otherwise of those whom John baptized? especially if we may suppose John i. 16, 17, 18. to be the words of the Baptist John; or any whom the Apostles baptized previous to receiving their last commission.

If John's Baptism can have no reference to the believer's union with Christ in His death and resurrection, because those events had not at the time transpired, which I understand to be the opinion of A. Jukes, and is endorsed by J. L. Wilkie, and to furnish the expediency of re-baptizing, those long baptized disciples. Why was it not done this second time in the name of the Three, since it was after Christ's ascension. Again the same occasion would arise for re-baptizing each of the apostles, and the multitudes baptized by them antecedent to the ascension.

Again: the eleven apostles must all have partaken of the Lord's supper before receiving of Christian Baptism. This sentiment is more benefiting our opponents who want to get rid off, "that River of Jordan," and, "that much water." I do sir, with the deacon, consider this matter with others, at this time, when so many insidious and injurious influences are disturbing and dividing the churches, contrary to the general received faith of the denomination, of impure, and do hope these few plain remarks will be permitted to appear, and be received as intended, in the spirit of love.

Yours in the common faith,

BENJAMIN SHENSTON.

REGULAR BAPTIST MISSIONARY SOCIETY.

HAMILTON, JANUARY 14, 1852.

The Executive Board met in John Street Chapel, pursuant to adjournment.

Present—Elders James Pyper, A. Duncan, S. T. Griswold, J. E. Ryerson, J. Gundry, W. Hewson; and brethren H. Moyle, Jr., and D. Shearer. Visiting Brethren—Robert Cathcart, John Dolbeer, and W. Carter.

Eld. A. Duncan in the chair.

1. Reading the Scriptures, and prayer by brother Griswold.
2. Reading previous minutes and their adoption.
3. The Corresponding Secretary reported that brother Wilkinson had declined accepting the General Agency. Also, a code of By-laws by which this Board is to be governed.
4. Moved that our next Quarterly Meeting be held with the church in Beamsville, on the second Wednesday of April next, at 10 o'clock, A.M.
5. Moved that brother Duncan preach the quarterly sermon, and that brother Ryerson be the alternate.

6. Brother Pyper was appointed to preach this evening, in the absence of brother Landon.

7. Moved that brethren Duncan and Griswold be a committee to examine certain statements made in the *New York Recorder*, by Messrs. Booker and Cleghorn, in reference to our denomination generally, and specially to this organization, and that they prepare a reply; and report immediately after public service this evening.

Adjourned for one hour. Prayer by brother Hewson.

AFTERNOON SESSION.

8. Prayer by brother J. Gundry.

9. Corresponding Secretary then presented and read letters, as follows:—

1. From D. Way, St. David's, to be appointed as one of our missionaries in the region lying between the Chippawa River and Lake Erie, and asking for partial aid.

2. From H. E. Ford, Zorra, offering himself to labour as one of our missionaries in Zorra and adjoining townships, and asking for aid.

3. From Henry Rees, Doon, asking to be employed in the missionary work, and offering to supply for brother J. Sims, if he might be appointed to labor for a time in Owen Sound.

4. From the Young Men's Missionary Society, Bond Street, Toronto, referring an application from a small church in Oro, for aid and a missionary, able to preach in both English and Gaelic; and recommending brother W. Miller, of King, as a suitable person.

5. Brother Gundry applied for aid to the Indian Mission in Tuscarora; and recommended brother Z. W. Camfield as a suitable person to be sent them.

6. Brother Ryerson applied for aid to the church in Binbrook, to enable them to pay a pastor.

10. Moved that brother Way be appointed as our missionary in the field mentioned in his letter; and that £10 be appropriated to his use for the next six months.

11. Brother James Sims was appointed as our missionary to labour in Owen Sound; and £20 was appropriated to him for the ensuing six months.

12. Brother Z. W. Camfield was appointed to labour among the Tuscarora Indians, C.W., for three months; and £6 5s. was appropriated to him for that time.

13. Brother Pyper was requested to ascertain more fully the circumstances connected with the application from the church in Oro; and if every thing was found satisfactory, £12 10s. should be appropriated to brother Miller, or any other suitable person, to labour in Oro for the next six months.

14. Brother Pyper was requested to make like enquiries in reference to brother Ford's application for Zorra; and, if found satisfactory, £6 5s. should be appropriated for missionary labour in that field for the next three months.

15. Moved that brethren Pyper and Griswold be a committee to draft a set of Rules, Regulations, and Directions, by which all our missionary operations shall be conducted.

16. Moved that £2 10s. be appropriated to brother Cusick, for services among the Indians.

17. Moved that an order for £2 10s. be drawn on the Treasurer, in favour of J. B. Dayfoot, for that sum advanced by him to brother Cusick.

18. Moved that an order of £5, be drawn on the Treasurer, in favour of A. McDougall for missionary services already rendered.

Adjourned till after public worship this evening. Prayer by brother Pyper.

EVENING SESSION.

Prayer by brother J. E. Ryerson.

19. The committee to examine the statements made in the *New York Recorder*, by Messrs. Booker and Cleghorn, presented their report, which contained a reply to those statements, and a vindication of this society.

20. Moved that this report be accepted and adopted, signed by the Chairman and Recording Secretary, and transmitted to the Editor of the *New York Recorder* for publication. [The Report will be found below.]

21. Moved that the Corresponding Secretary open a correspondence with the Missionary Society of the Western Association.

22. Moved that brethren Pyper, McCord, Lailey, and Hewson be a committee to find and engage a suitable person as our General Agent.

23. The application from the church in Binbrook, was laid over for three months.

24. The subject of the Institute was taken up, and deferred for three months.

25. Adjourned till April 14, 1852, at Beamsville. Prayer by brother Gundry.

(Signed) ABRAM DUNCAN,
Chairman.

W. HEWSON,
Recording Secretary.

REPORT of the Committee appointed to examine the Statements made by Messrs. CLEGHORN and BOOKER, in the "*New York Recorder*."

WHEREAS, certain statements have recently appeared in the *New York Recorder*, from the pens of A. Cleghorn of Paris, and A. Booker of Hamilton, calculated to mislead brethren at a distance, with reference to the character and objects of the "Regular Baptist Missionary Society of Canada," justice to our society, to the best interests of our denomination in the Province, and to ourselves, constrains us, as a Board, to place before the world the following—

STATEMENT OF FACTS.

1. It is asserted that the Convention was called by the Toronto Church. This point we should not have deemed worthy of notice, but for the paltry attempts which have been made to convince brethren that the Toronto Church is disorderly, and that our Society is a mere instrument of Toronto to spread disorder!! The truth is, the convention was called by the written request of a large body of our churches—one of the Toronto

brethren acting, by special request, as convener, for which he has our thanks.

2. Our Society is represented by Mr. Cleghorn as an open-union, Campbellite movement." We pronounce this a reckless slander. The Society is just as far removed from open-unionism and Campbellism, as is any missionary body of Baptists on the continent. What must be the moral condition of the soul of the man, who could venture to give currency to such a statement! But it is affirmed by Messrs. Ceghorn and Booker, that the Editor of the *Observer* represented the churches in the States as guilty of irregularities. The very opposite of this is true. The very point of brother Pyper's remarks was taken from the acknowledged strictness of the churches in the States; yet, notwithstanding their strictness, they, he contended, had too elevated views of church independency, and too rigid a regard for the rights of private opinion to drag before their Associations or Missionary Conventions, the opinions of individuals or churches on all points of church order. He pointed to individuals and churches in the States who held that it was scriptural to commune with all baptized orthodox believers. That resolutions to this effect were on some of their church books, yet no Council, Association, or Convention had ever presumed to interfere with the sovereign right of churches to settle such matters for themselves. He stated that the above sentiment was carried out by several churches, in the case of the English delegates, Drs. Cox and Hoby, both open-unionists; and remarked, that should Baptist Noel visit the States, he did not believe that any Baptist church would ask him at a communion season to sit aside. What now does the reader think of the credibility of witnesses who can affirm of one of our brethren, and he known to be as strict a communionist as any man in the Province, that he charged the churches of the States with irregularity, and spoke of the effects which the visit of Baptist Noel would have in modifying their present practice.

But we are told that open-unionists belong to our Society. The names of two brethren are given; and brother Hewson is informed by Mr. Booker, that he knew that they were uncompromising advocates of open-unionism. The truth is, brother Hewson knew that one of the brethren referred to, held open-union views—that the other held that it was scriptural to commune with orthodox believers who had been baptized—that neither agitated their views amongst their brethren—and that both were members of Strict Baptist churches; themselves practically strict.

Mr. Cleghorn asks Canadian Baptists, "Will you support a Society that declares that a church may be a regular church, while at the same time it practises open-union?" We are not astounded at any question or assertion from such a source; and deem it only necessary to say, that no upright man could have asked such a question. We are as strict as any Baptist Convention on the face of the earth.

But we are Campbellites! Not one of us, "from the least to the greatest." It is sickening

to the soul to correct such perversity. None of us believe that every, or any member of a church has a right to "break bread." The brethren of Toronto believe that the ordinances of the Gospel are committed to the churches. Not to the eldership, or the brethren, as such, but to the church that the ordination of the Pastor leaves him the only authorized administrator of the ordinance of the Supper in the body. They further believe, that the Church is thoroughly independent—that, under Christ, its head, it is the source of all authority ecclesiastic—that here the pastor derives his authority—that when they are destitute of a Pastor, they have a right to appoint a brother to preside in the Pastor's place—a right to conduct the work of discipline, to receive and exclude members, and to attend to the ordinances. Now, whether this be in accordance with primitive practice or not, we all know that it is no part of "Campbellism." Our brethren, holding these views, are life-members of all the great missionary bodies, home and foreign, in the United States; and we ask, would one of those bodies ever think of raising a question on such an opinion.

3. Messrs. Cleghorn and Booker (the latter not being present at the close), contradict the statement of the *Observer*, that our meeting, after a free interchange of thought on matters relevant and irrelevant, was harmonious to its termination. The *Observer* stated the simple truth—after the suppression, by an open vote, of those who had the will, but not the power, to defeat the object of the Convention—after Mr. Cleghorn, in the chagrin of defeat, declared, that rather than allow an agent of our Society to visit the Paris church, he would upset the see, if he were buried in the ruins—and after a rambling speech from Mr. Booker, about his feelings, about order, and about certain wealthy parties "drawing their purse-strings," &c.—the meeting proceeded calmly to business, passed through it in perfect tranquillity, and adjourned. As to the scene which followed, and with which the Society had nothing to do, and of which the *Observer* did not speak, it is sufficient to convince brethren who were not present, how grossly that circumstance has been caricatured, simply to inform them that the friendly hand of fellowship was, then and there, extended to brother Davidson by all those who had been offended by his course. And whatever indignation was felt at the commencement of said interview, even its termination was heart-cheering and satisfactory to all.

4. Mr. Cleghorn informs us, that letters have been written to damage his reputation in the States. Who thought this to be necessary? The brethren in the States felt it to be their duty to exclude him from the Baptist church, even after he had commenced preaching the Gospel, for sins which we are not called upon to chronicle. His reputation in the States (in Madison) needs no damaging; and his recent unblushing assertions in the *New York Recorder* clearly evince that Canada has not improved him. Fidelity to Christ and to truth, demand of us plainness. We have no personal feelings to gratify; and speak only to put iniquity in its proper place. Mr. Cleghorn is a disappointed man. He first thought to reach certain editorial chairs amongst us, but failed for ob-

vious reasons. He next sought certain General Agencies, and was repulsed here. Next to gratify feelings of private hostility toward an influential member of his church (now in Toronto), he became the champion of usage, and wrote a letter which the *Observer* did not defend, and has since denounced as containing the "virus of Puseyism." That letter must be, in some way, endorsed by the Convention; and the *Observer* and the Toronto church must be rebuked, whatever became of the destitute settlements of our Province. Hence the lusty efforts of this man of order, to prevent all whom he can prevent from uniting their energies in giving the gospel of the Son of God to our neighbours. Apart, however, from the influence of the *Recorder*, he is powerless.

As to Mr. Booker's statements, they furnish unlaughy proof of the deceitfulness of the human heart. He accuses brother Hewson of "wilfully trying to deceive." If brother Hewson were known to the readers of the *Recorder*, it would be unnecessary for us to repel so base and heartless a stab at an unsullied reputation. Such an unprovoked and unprincipled attack upon the character of an upright man, merits the condemnation of every Baptist on the continent. And what is the secret of this hostility? Simply this: Brother Hewson is the Recording Secretary of a Society that co-operates in the work of missions with Mr. Duncan Bell and the Hamilton John Street Church. Some time ago the most influential members of Mr. Booker's church came to the conclusion that he was not the proper man to build up the Baptist cause in Hamilton, and frankly told him so. He resisted their entreaties to leave the ground; and the result was, that being unwilling to hear him preach, a number of brethren and sisters took letters of dismission, and started a new interest. Mr. Booker objected to their being received by the Association. His attempt to exclude them, however, proved abortive; and he afterwards declared his purpose to have nothing more to do, in the present state of things, with Associations and Conventions. His church was the only one that voted against calling the Convention: yet Mr. Booker could not resist the temptation to unite with Mr. Cleghorn in an attempt to sow discord amongst us. His object was transparent. Mr. Duncan Bell, and his brethren, who had "drawn their purse-strings" on Mr. Booker, must be crushed—hence his lusty efforts. It was not to be expected that a man who had resolved not to meet with an Association who had received the above-mentioned brethren, would feel cordial towards a Society that had assembled in their very house of worship.

Mr. Cleghorn affects to give a history (!) of our denomination in Canada; and refers pathetically to the Kendricks, (names venerated by all who knew them,) to give point to his remarks. While we give to the United States, all honour for what they have done for the Baptist cause in Canada, we repel the monstrous assumption that old Britain has cast only innovators upon our shore. His fulsome adulation of the successors of the lamented Kendricks, at the expense of the successors of Cary, Ward, Marshman, Fuller, and others, is worthy of the man. Our only wonder is, that

with his course at Hamilton, N. Y., yet staring him in the face, he could summon audacity enough to speak of the venerated Dr. Kendrick in any terms.

We regret to have to notice such matters; but we have been maligned and misrepresented, as far as the *Recorder* circulates. Personalities have been freely indulged in. We, without having done any thing to provoke such assaults, have been dragged before the public as a heterodox body. In view of all this, we know of no better way of enlightening the uninformed on these matters, than by giving them an insight into the hidden springs of the opposition which we have met. And we again inform the readers of the *Recorder*, that we are a body of as strict Baptists as can be found on the continent. We challenge a comparison between the Regular Baptist Missionary Society of Canada and any Baptist Missionary Society in the States. We would not suffer by the comparison. We have a single object in view, that of supplying the destitute settlements with the gospel of Christ. Personally we have nothing to gain by the movement; but souls are perishing in our land, and we would do what we can to bring them to our Redeemer.

It will be admitted by all, that we are perfectly competent to define our position, and to declare our own sentiments. We have done so; and where is the man who can for a moment believe that we are combined to deceive the world by false statements as to our faith and practice. God knows that we have truly stated our position. The readers of the *Recorder* may now form their own conclusions. We are not conscious of being influenced by the fear of man, and we have no temptation, even were we destitute enough of principle for the work, to conceal by base falsehood our sentiments.

ABRAM DUNCAN,
Chairman.

W. HEWSON, Recording Secretary.

The Treasurer of the Regular Baptist Missionary Society of Canada acknowledges the receipt of the following sums:—

Amount received for membership, at Hamilton, per Elder Hewson	-	-	-	£6	16	8
Elder Wilkinson, proceeds of payment made on a collecting tour in the Eastern Association, in conjunction with Elders Hewson and Mac-Dougall	-	-	-	20	2	9
Mrs. Silver	-	-	-	0	10	0
Mrs. Kilborn	-	-	-	0	2	6
Mrs. Marlatt	-	-	-	0	2	6
H. Moyle, per Elder Pyper	-	-	-	0	5	0
Baptist Sabbath School, St. Catharines, per Elder Ryerson	-	-	-	0	15	0
Mr. Rott, Beamsville	-	-	-	0	2	6
Collection, 7th con. Whitley, per Elder Starr	-	-	-	0	10	9
Collection, Pickering, per do.	-	-	-	0	16	9
A. T. McCord	-	-	-	3	0	0
				£33	4	5
Less amount paid expenses of taking up Collections, Printing, &c.	-	-	-	5	10	7
				£27	13	10

A. T. McCORD, Treasurer.

Toronto, January 24, 1852.

There has been a much larger sum subscribed than the above in the Eastern Association. The total amount subscribed to the brethren who visited the churches, was upwards of \$330, about one-fourth of which was paid.

As has already been observed, if one dollar each was paid by every Baptist in Canada, the sum of forty thousand dollars, or *ten thousand pounds* would be obtained. Is this too much to expect? We think not; for while many could not subscribe anything, and others would not, if they could; there are numbers who could easily subscribe one or two hundred dollars and scarcely miss it.

It is an important question, and should seriously be considered, viz., Who hides most his Lord's money?—he who could give annually one, two or four hundred dollars to the cause of Christ, and gives only ten, twenty or forty; or his fellow worshipper, who can only afford to give one, or two dollars, and will not give anything?

We would not wish to judge any, to their own Master they stand or fall. None should give grudgingly. "The Lord loveth a cheerful giver." If we will make it a personal affair, and give in proportion to the ability which God giveth, and raise forty, or say even twenty thousand dollars, our Missionary Society, our proposed Educational Institute, every instrumentality for the promotion of Christ's cause, would be in a flourishing condition, instead of the poor, dead, languishing, snail-like pace at which we now get along.

We understand that the Agent will shortly commence his labours, and we trust that our brethren will be liberal.

The Sabbath School at St. Catharines have contributed three dollars; and we believe it would have been double; but that the Missionary Box had, some time before, been rifled by some sacrilegious hand. They have done well. May God bless them. It is a good beginning of life, when our youth learn early to make sacrifices for Christ.

McC.

[FOR THE CHRISTIAN OBSERVER.]

"BE NOT AFRAID, 'TIS I."

Twelve men were in a little ship
Upon a rugged sea;
The night was dark, the wind was high,
On the waves of Galilee.

They furl the sail, they ply the oar,
But it is all in vain:
No help is there, no hope is left,
Upon the rugged main.

With trembling limbs and fainting hearts,
They cease—they toil no more;
Louder the storm, higher the waves,
More distant seems the shore.

Sudden a faint but steady beam
Of light, shines o'er the sea.
'Tis not the lightning's flash, nor yet
A beacon light they see.

Like a spirit from the spirit world,
Along it seems to glide;
The tempest lulls as on it comes,
Near to the vessel's side.

Each heart is froze, palsied each tongue,
Through terror's agony;
When lo, they hear a well known voice—
"Be not afraid, 'tis I."

Walking upon the rolling waves,
Their much loved Master came;
And when he trod their vessels deck,
The storm was hushed and tame.

Even so on time's unruly flood,
When life's frail bark is tost.
And evil comes unmixed with good,
And all our hopes are lost.

Oft then amidst the tempest fierce,
Despair and ruin nigh,
With like effect the Saviour speaks,
"Be not afraid, 'tis I."

In Jesus' name we late have launched,
Our trembling bark so frail—
Tempests of dark and envious spite,
And storms of wrath assail.

Courage, true hearts, there still is one,
Can hush these storms so high;
His voice we hear above the blast,
"Be not afraid 'tis I."

Saviour, we see thy glowing form,
We hail thee ever nigh;
And rest upon these charming words,
"Be not afraid, 'tis I."

January 16, 1852. EUGENIUS.

• The Regular Baptist Missionary Society.

[FOR THE CHRISTIAN OBSERVER.]

THE FOUR DEATH-BEDS.

BENJAMIN FRANKLIN was one of the most distinguished philosophers of the 18th century. From a small beginning he was raised to high rank and consideration among men. But he was a stranger to true religion. During his last illness we are told, that he read and conversed cheerfully with his family and friends, that he often transacted business, and that he not unfrequently indulged himself in those *jeux d'esprit* and entertaining anecdotes, which were the delight of all who heard him. The only allusion to religion which we find in the account of his death-bed, is this: "He acknowledged the grateful sense of the many blessings which he had received from the Supreme Being; and made no doubt but his present afflictions were kindly intended to wean him from a world, in which he was no longer fit to act the part assigned him."

Such was the philosopher's death-bed; and it is often spoken of by Deists as all that could be desired. But in it we find no love, no hope, no joy, no heavenly aspirations. He died as though he had never heard the name of Jesus. Is such the death-bed worthy of a philosopher? Then let not my last end be like his.

VOLTAIRE was a celebrated infidel, who delighted to treat God's word with contempt. In his last illness he exclaimed, "I am abandoned by God

and man?" To his physician he said, "doctor, I will give you half of what I am worth, if you will give me six months life." "Sir," said the doctor, "you cannot live six weeks." "Then," replied Voltaire, "I shall go to hell, and you will go with me." He soon after expired. How horrible, how effecting, was this man's death-bed.

A WORLDLING, when on his death bed was reminded of the great truths of the gospel; of his own guilt and condemnation; of the salvation of Christ Jesus; and of the regeneration of the Holy Ghost. "Yes, sir," replied the dying man, these things are true—all true, but to me they seem very far off, I cannot grasp them." And thus he died, stupidly, insensibly.

AUGUSTUS TOPLADY, a few days before his death, said to a friend, "O it is impossible to describe how good God is to me. This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of His presence with, and love to my soul, that it is impossible for any language to express them. At another time he said, my prayers are all converted into praise: O how this soul of mine longs to be gone; O that I had wings like a dove, then would I flee away to the mansions of the blest and be at rest." His last words were, "the sky is clear, there is no cloud, come, Lord Jesus, come quickly." Thus died the Christian, praising, triumphing.

Reader, you will not say, "let me die the death Franklin, or of Voltaire, or of the poor worldling. But you are ready to exclaim, "let me die the death of the righteous, and let my last end be like his." Oh! then, come to Christ, and cleave to Him as the Lord your righteousness.

Miscellaneous.

ALEXANDER CAMPBELL.

THE *Western Recorder* thus hurls the assertion that the distinctive errors among some of the baptized churches are the fruits of the believer's baptism, upon the head of his opponent.—*Michigan Christian Herald*.

"It is remarkable that the most notable errorists among the Baptists, as set forth by Dr. Rice, were formerly Pedobaptists—aye, Presbyterians! Mr. Campbell was raised after the most approved fashion of Presbyterianism. Whatever errors he may now entertain, and may have formerly promulgated respecting the efficiency of the baptismal waters, it is very certain he never learned them of the Baptists. He brought them with him from 'Holy Kirk.' They were portions of the filth attached to his garments when he came amongst us. We have not seen a sentiment of his respecting the design of baptism, which gave more importance to the ordinance than is given to it in the Westminster standards. Indeed, he has not gone so far as to do all the Pedobaptist formulas, whether Papal or Protestant. Mr. Campbell, in his most extravagant amplification of baptism, never claimed that it did more for a *believer*, than the whole Pedobaptist world have taught that it did for both *believers and unconscious babes*. But whatever his errors on this point are, we repeat they were derived from the Pedobaptists, and not from the Baptists. He learned them in another school than ours. Against them the confessions of the Baptists, their churches and their ministers, have ever uttered constant and emphatic protestations.

But Dr. Rice has suffered his zeal and his temper

to betray him into an act of gross injustice. In charging Mr. Campbell with denying the regenerating influences of the Holy Spirit, and with fraternizing with Arians, Universalists &c., he has disregarded all the facts in the case. It is well known that we have battled the peculiarities of Mr. Campbell for years. Ever since we became a member of the church, with whatever of talent and influence we possessed, we have opposed what we have esteemed to be his encroachment upon the truth. Mr. Campbell has written much, often in great haste, and under the influence of an excitement produced by a conflict with the entire religious world. He has published many things in by-gone years, under these circumstances, which, to say the least, seem to justify the statements of Dr. Rice. But Dr. Rice had a protracted debate with Mr. Campbell some eight years ago. That discussion furnishes no authority for the above sweeping charges. Mr. Campbell then most emphatically maintained the regenerating influences of the Holy Spirit. All candid men have decided, that upon that subject he was, at that time, as sound and as orthodox as Dr. Rice, or any other man in the evangelical world. And it is notorious, too, that during the last decade of years, at the shortest, no man in our country has waged more earnest, if more successful warfare against all forms of Unitarianism! or has asserted and sustained the divinity of Messiah with more cogency and distinctness, than Mr. Campbell. And his opposition to Universalism, it is equally notorious, has been firm, constant, uncompromising and exterminating. In short, excepting his "metaphysical nonsense" on the design of Baptism, which we ascribe solely to his Presbyterian education—on all other great and fundamental truths of our holy religion, we unhesitatingly declare that we esteem Mr. Campbell as orthodox as any man of his day and generation. We do not say that this has been always, but that it is now the case. This is no hasty opinion of ours. It has been deliberately formed, after a careful and critical investigation. We published it more than six years ago, and hundreds can bear witness, that since then, publicly and privately, everywhere and upon all suitable occasions, we have expressed the same sentiment. Our maxim is—'Let justice be done, if the heavens fall.' We scorn the meanness, adopted by too many, of trying to put Mr. Campbell down by the 'mad dog' cry. Respect to the truth, to say nothing of the services of Christianity, forbids such a course. But enough on this point."

CHRISTOPHER ANDERSON,

AUTHOR OF THE ANNALS OF THE ENGLISH BIBLE.

This eminent writer, so well known as the author of several works of great talent, learning and research, is one of that class of ministers, who were raised to a high and commanding sphere of influence for good, in the church, and in the world, from the ranks of the educated shop-men, counting-house-men, mechanics, farmers, &c. Abram Booth was a stocking weaver, when he wrote, "the reign of grace," and preached the gospel to a little Baptist community in Nottingham. Everybody knows that John Bunyan was a *Tinker*. Andrew Fuller was a farmer's son, and wrought for his father, when he began to preach. He often milked nineteen cows in the morning, and went afterwards to preach. We all know that Wm. Carey, the missionary and translator, was a shoe-maker both before and after he had begun to preach, and had learned several languages. Dr. Baldwin was a blacksmith. Oncken was a bookagent. A thousand of the most eminent of our divines, scholars, preachers, pastors, authors, might be named, who had not "the advantages" of a college education. Men take their ways to make "great men." God often takes a very different way to make great men, by choosing for his instruments, to effect the most important events, while they were still engaged in secular operations.

So it was in the case of Mr. Anderson. His

father, Mr. William Anderson, was a highly respectable iron-monger, in Edinburgh, and a most exemplary christian, a member of a small church in connection with the benevolent and opulent David Dale of Glasgow. That connection was called Scotch Independents. Christopher was the only child of a second marriage. He obtained a fine education to fit him for mercantile labors. Few could excel him in penmanship. After he left school, he was sent to learn the iron-monger business and all its branches, with one of the most respectable firms in the city. In a few years he was taken into the Sun Fire office, under his uncle, Christopher Moulbury, Esq., who was the manager of that company. In that position, Mr. Anderson had the tempting prospect of a fortune for life, not only as his rich uncle's heir, but his successor as manager. But God had designed him for other work. About this time, his mind was illuminated, to see his state as a condemned sinner, through means of the awakening preaching of Rowland Hill. Having found "peace in believing," and Christ having become precious to his soul, he was baptized by Mr. Page, who was at that time studying at the University, and joined a little group of baptized believers.

In that little body he exercised his gifts in exhortation. The Baptist mission in India, was then rising in its attractive glory, "as a light to lighten the gentiles." Mr. A. thirsted to preach the glorious gospel to the benighted heathen. He conferred not with flesh and blood, but at once relinquished the honours and wealth which his situation promised, and determined to give himself to the work of the ministry.

Leaving Edinburgh, he proceeded to Glasgow, and preached his first sermon to a little church, of which the late excellent Mr. James Duncan was pastor. Having made this his *essay*, he continued his journey to see Fuller, Sutcliffe, Ryland, &c., to offer himself a missionary to India. But it was considered that his constitution was not adapted for the eastern climate. Those leaders of the missionary enterprise, however, discovered in Mr. Anderson, such gifts and graces as induced them to embrace him as a co-worker at home, in the great missionary work. He attended the theological lectures of Dr. Ryland, of Bristol, for some six or nine months. He was much engaged in preaching during eighteen months, in which he was absent from Scotland, and had a number of calls from several of the best churches to settle as their pastor. The church over which Abram Booth so long presided in London, was one of the number. But Mr. A. having been disappointed in his wishes to go to the heathen, determined to return to Scotland, and commence preaching in his native city, in the hope of raising a *Missionary* Baptist Church there. His own personal property, which was ample for his own wants, enabled him to undertake this work without pecuniary assistance from any one.

On his return to Edinburgh, he purchased a meeting house in Richmond Court, formerly occupied by the Glassites, and afterwards by the Baptist church, of which the excellent Arch'd Maclain was one of the Elders. This was in 1807. There he commenced preaching without a single man to stand by him, or help him. Three Christian ladies were all the adherents to his enterprise. Their memories are embalmed in the heart of the writer, who can now remember well, how few attended the public services for a long time after Mr. A. began to labor in that place. The prejudices of the other Baptists run strong against him; but he went forward trusting in the Lord, having determined to preach as earnestly to sixteen or any number, as he would to six hundred. God soon gave testimony to the word of his grace; several young men were hopefully converted and baptized. On the 21st of January, 1808, twelve disciples were formed into a Christian church; and he was ordained to the pastoral office by that devoted man of God, George Barclay of Killwinning, assisted by Thomas Waters, late a Baptist minister in England, then a student of the University.

THE HOUSE OF PRAYER AND THE OPERA HOUSE.

It was toward the close of the London season of 1817. The days were growing longer and longer, and the sun at six o'clock was yet shining bright and warm, as I wended my way towards St. James's Park. At the bottom of the Haymarket, my attention was fixed by a densely-packed crowd wedged in beneath the piazzas, and stretching half-way across the broad street. It was a Jenny Lind night, and that crowd was gathered round the Italian Opera House. The outer doors had just been opened, and within I could see a forest of hats, showing that the entire area was filled to suffocation. Every one of the crowd was prepared to pay for the expected entertainment of the evening his 5s. or 10s. 6d., according to the part of the house which he proposed sitting in. Very many had been patiently waiting before the doors two hours; others, one hour; those upon the outside of the crowd, less. It was only six o'clock: the performance did not begin till seven. Still another hour's waiting!—another hour's crushing, pushing, quarrelling, in that dusty, rank throng! What energetic perseverance! And why? To secure a moderately "good place," at no small price, and hear Jenny Lind sing!

At length the inner door rattles. The bolt is heard withdrawn. The door flies back; the crowd rushes in—up the stair case. Fighting, struggling, shouting, entreating. Coats are rent; hats, knocked off, disappear in the *melee*; the shrieks of women are heard, the remonstrances of men, and the clink of silver rapidly pouring in. Some seven minutes, and as many hundreds of men, and some few women, have battled their way up the stairs, and are seated in the Opera House.

What energetic perseverance? And why? To what end? To secure a moderately "good place," at no small price, and hear Jenny Lind sing!

Another half hour elapses. The crowd have arranged their dress—have fanned themselves cool—have seated themselves on the closely-packed benches—and, lo, the curtain rises—the opera commences!

What breathless attention! What fixed and starting gazes! What enthusiastic plaudits! With what contentment and warm expressions of gratification does the multitude separate at the close of the protracted engagement! *This is the Opera House.*

Behold the contrast. In a quiet street, and a little retired, stands the Baptist chapel. The lights through the windows show you that it is a service night—the weekly prayer-meeting or the lecture. There is no one at the door; you may look in. It wants ten minutes to the hour of service, so there is no one there. You are a stranger, but never mind; take any seat you please. It is a week-night service, and there will be room to spare, you know, in every seat. Five minutes pass, and two or three females enter. Presently another drop in. The minister enters the desk. There are now five-and-twenty or thirty present, chiefly females, either old or young women. The hymn is given out; and as it is sung, some few stragglers enter. While the words of the "sweet singer of Israel," perhaps, are being uttered, one or two others may come in. The service occupies an hour. Some few, indeed, hear to profit; but some are locked fast in the embraces of sleep; and the wandering eye or the thoughtful brow shows that the minds of others are with the fool's eyes at the ends of the earth. At length the benediction is spoken. The scattered handful exchange some casual greetings or worldly inquiries. Each wends homeward his own way; the lamps are put out, and the chapel is left in solitude and darkness. *This is the House of Prayer.*

Brethren, are we not herein verily guilty? This is the worship Satan gets from his servants; that the worship Jehovah gets from his. The one go for mere amusement—the other for the highest

benefit. The one pay dearly for their evening's pleasure—to the other all is open. The one is tiresome and hot, and unhealthy discomfort gain their ends; for the other is ease, almost luxury. Yet one is crowded—the other empty; one all enthusiasm, the other frigidity.

What reproof should this contrast bring to us! How stifle, unheard, all excuses of want of time, which means want of inclination! Would that the Christian professor would borrow something of the energy which distinguishes the devotee of the world, in his pursuit after pleasure.

Says the Latin proverb, "It is lawful to learn even from an enemy." Then let us learn from one glance at the Opera House, these great lessons:

1. To be more diligent in attendance upon all the means of grace.—Proverbs viii. 34.

2. To be early at the sanctuary. *Waiting for Him that bringeth good tidings.*—Isaiah iii. 7.

3. To hear the Word in a less sleepy manner, and more devout and attentive frame.—Rom. x. 17.

4. To minister cheerfully to the trifling pecuniary demands made upon us for conducting the worship of God.—2 Cor. ix. 7. C. C. P.

—Baptist Penny Magazine.

MASSACRE OF ST. BARTHOLOMEW.

Catharine de Medicis and her son Charles IX. sought no sleep on the night of the 28th of August, 1572. In one of the apartments of the palace of the Louvre, they awaited impatiently the lingering flight of the hours, till the dawn should toll forth the death warrant of their Protestant subjects. Catharine, inured to crime and hardened in vice was apprehensive that her son, less obdurate in purpose, might relent. Though impotent in character, he was, at times petulant and self-willed, and, in paroxysms of stubbornness, spurned his mother's counsels and exercised his own despotic power. Charles was in a state of feverish excitement. The companions of his childhood, the guests, who for many weeks, had been his associates in gay festivities, and in the interchange of all kindly acts, were, at his command, before the morning should dawn, to fall before the bullet and the poinard of the midnight murderer. His mother witnessed with intense anxiety the wavering of his mind, and urged her son no longer to delay, but immediately to send a messenger to sound the alarm. The young king, unable to endure any longer the horrible suspense, gave the order, and a messenger was sent to sound the tocsin from an adjoining tower, which was nearer than that of the Palace of Justice.

The solemn dirge rang out upon the night air, calling forth an instantaneous response in various other quarters of the city. The king, hearing the report of a musket in his very court-yard, as the first Protestant was shot down, trembling in every nerve, hastened to the window. The sound at first seemed to freeze the blood in his veins, and he passionately called for the massacre to be stopped. It was too late. The train was fired, and could not be extinguished. The signal passed with the rapidity of sound from steeple to steeple, throughout the entire kingdom of France. Flambeaux and illuminations blazed from the windows of the Catholics to guide the arm, nerved by the most relentless hatred, in its work of blood. Guns, pistols, daggers were everywhere busy. Old men, terrified maidens, helpless infants, venerable matrons were alike smitten, and mercy had no appeal that could touch the heart of the destroyer.

The wounded Admiral Coligni was lying helpless upon his bed, surrounded by a few personal friends, as the sound of the rising storm of human violence swelled upon his ear. Almost at the same moment he heard the uproar of a crowd rushing up the stairs and the barred door falling before the heavy blows of the invading assassins. Mingled with this din there fell upon his ears the

noise of the frequent report of musketry, as the defenders fell before their assailants. A crowd of murderers rushed into the chamber of Coligni, as he was entreating his friends to escape if possible, and leave him to his fate. Three of his companions, in the darkness and confusion, succeeded in leaping from the windows, but the rest were shot down.

"Art thou the admiral?" inquired a wretch, as he held a drawn sword suspended above his breast.

"I am," replied the admiral, "and thou shouldst respect my gray hairs. Nevertheless, thou canst abridge my life but little." As the assassin plunged his sword into the bosom of his victim, Coligni exclaimed, "It would be some comfort if I could die by the hands of a gentleman, instead of by the hands of such a knave as this." The rest then fell upon him, and with many wounds he was speedily dispatched.

The Duke of Guise, brother of the king, ashamed to appear with the assassins whom he guided, before his ancient enemy whom he had so often met upon the field of battle, waited, in the court below, and, looking up to the window, eagerly inquired if the work was done. On receiving an affirmative reply, he requested them to throw the body out of the window to him. The pale and lifeless form was cast into the court below, and the Duke wiped the blood from the features with his handkerchief, that he might be sure that it was the victim he sought. Recognizing the marked countenance of the Admiral, he contemptuously spurned the body with his foot; and with his blood-stained accomplices, hurried away to other scenes of slaughter. The tiger having once lapped his tongue in blood, seems to be imbued with a new spirit of ferocity. There is in man a similar spirit which is roused and stimulated by carnage. The Parisian multitude was becoming each moment more and more clamorous for blood. They broke open the houses of the Protestants, and rushing into their chambers, murdered, indiscriminately, both sexes and every age. The streets resounded with the shouts of the assassins and with the shrieks of their victims. Cries of "Kill! kill! more blood!" rent the air. The bodies of the slain were thrown out of the windows into the streets, and the pavements of the city were drenched with blood.

Charles, who was overwhelmed with such compunctions of conscience when he heard the first shot, and beheld from his window the butchery every where in progress around him, soon recovered from his momentary wavering, and conscious that it was too late to draw back, with fiendlike eagerness engaged himself in the work of death. The monarch, when a boy, had been noted for his sanguinary spirit, delighted with his own hand to perform the revolting acts of the slaughter-house. Perfect fury now seemed to take possession of him. His cheeks were flushed, his lips compressed, and his eyes, glared with frenzy. Bending eagerly from his window, he shouted words of encouragement to the assassins. Grasping a gun, in the handling of which he had become very skilful from long practice in the chase, he watched like a sportsman for his prey; and when he saw an unfortunate Huguenot wounded and bleeding, fleeing from his pursuers, he would take deliberate aim and shout with exultation as he beheld him fall pierced by his bullet. A crowd of fugitives rushed into the court-yard of the Louvre to throw themselves upon the protection of their King. Charles sent his own body-guard into the yard, with guns and daggers, to butcher them all, and the pavements of the palace were washed with their blood.

Just before the carnage commenced, Marguerite, weary with excitement and the agitating conversation to which she had so long been listening, retired to her private apartment, and threw herself upon a couch. She had just closed her eyes, when the fearful outcries of the pursuers and the pursued filled the palace. She sprang to her feet and heard some one struggling at the door, and shrieking "Navarre! Navarre!" In a paroxysm of terror

she ordered an attendant to open the door. One of her husband's retainers instantly rushed in, covered with wounds and blood, pursued by four soldiers of her brother's guard. The captain of the guard entered at the same moment, and at the earnest entreaty of the princess, spared her the anguish of seeing the poor man butchered before her eyes. Marguerite, half delirious with bewilderment and terror, fled to the apartment of her sister, but as she was fleeing through the hall she met another Huguenot gentleman chased by the assassins, and he was struck down dead at her feet.

When the morning dawned a spectacle was witnessed such as even the streets of blood-renowned Paris have seldom presented. It was the Sabbath appropriated in the Romish Church to the feast of St. Bartholomew. The streets resounded with shrieks and clamour. The pavements were covered with gory corpses. Men, women, and children were flying in every direction, sometimes in continuous volleys as if platoons of soldiers were firing upon their victims, and the scattered shots incessantly repeated in every section of the city, proved the universality of the massacre. Dismembered wretches, besmeared with blood, were swaggering along the streets with ribald jests and demoniac howlings, hunting for the Huguenots. Headless trunks were hanging from the windows, and dismembered heads were spurned like footballs along the pavements. Priests were seen in their sacerdotal robes with elevated crucifixes, mingling with the murderers and urging them, in the most fantastical exclamations encouraging them, not to grow weary in their holy work of the extermination of God's enemies. The most distinguished nobles and generals of the court and camp of Charles, mounted on horseback with gorgeous retinue, rode through the streets, encouraging by voice and arm the indiscriminate massacre. "Let not," exclaimed the king, "one single Huguenot be spared to reproach me hereafter with this deed." For a whole week the massacre continued, and it was computed that from sixty to one hundred thousand Protestants in France were slain. Among these there were above seven hundred of high rank and distinction.

Among the remarkable escapes we will record that of a lad whose name afterwards attained much celebrity. The Baron de Rosny accompanied by his son Maximilian, a boy eleven years of age, went to Paris, to attend the nuptials of the King of Navarre. Young Maximilian was immediately placed under the care of the best teachers, and being a very bright and intelligent boy, and mingling with the best society of the court, he became a special favourite of the King of Navarre, who was but a few years his senior, being then but seventeen years of age. The father of Maximilian, suspecting trouble, had warned the King of Navarre, of danger, and had retired from Paris; but not apprehending treachery so sanguinary, he had left his son behind him. Maximilian was asleep in his collegiate apartment when, three hours after midnight, he was aroused by the ringing of the alarm-bells and the confused cries of the populace. His tutor and his valet de chambre, immediately went out to ascertain the cause of the tumult. They had hardly reached the door when they were both shot down. Maximilian, in great bewilderment respecting the cause of the dreadful clamor, was dressing himself, when his landlord came in pale and agitated, and informed him of the massacre was going on, and that he had saved his own life by abjuring Protestantism, and espousing the Catholic faith, and begged Maximilian to do the same. The young man did not see fit to follow this advice, but resolved to attempt, in the darkness and confusion of the night, to gain the College of Burgundy, where he had studied, and where he hoped to find protection. The great distance of the College from the house in which he then was, rendered the attempt extremely dangerous. Having disguised himself in a clerical dress, he took a large prayer-book under his arm, and tremblingly issued forth into the streets. The sight which met his eye in the gloom of that awful night, was enough to appal the stoutest heart. The murderers,

frantic with excitement and intoxication, were uttering wild outcries and pushing in every direction their terrified victims. Women and children in their night clothes, having just sprung in terror from their beds, were fleeing, covered with wounds and uttering fearful shrieks, from their pursuers. Corpses of the young and of the old, of male and female, were strewn along the streets, and the pavements were slippery with blood. Loud and dreadful outcries were heard from the dwellings, as the work of midnight assassination proceeded, and struggles of desperate violence were witnessed as the murderers attempted to throw their bleeding and dying victims from the high windows of chambers and attics upon the pavement below. The outcries of the pursuers and the pursued, the shrieks of the wounded as blow after blow fell upon them—the incessant reports of muskets and pistols, combined to create a scene of terror such as human eyes have seldom witnessed. In the midst of ten thousand perils the young man crept along, protected by his priestly garb, and frequently seeing his fellow-Christians shot and stabbed at his very side. Suddenly, in turning a corner, he fell into the midst of a band of the body-guard of the king, whose hands were dripping with blood. They seized him with great roughness, when seeing the prayer-book which was in his hand, they considered it a safe passport, and permitted him to continue on his way, uninjured. Twice again he encountered similar perils, as he was seized by bands of bloody men, and each time he was extricated in the same way.

At length he arrived at the College of Burgundy. And now his danger was increased ten-fold. It was a Catholic college. The porter at the gate absolutely refused him admittance. The murderers began to multiply in the streets around him, and to assail him with fierce and threatening questions. Maximilian, at length, by inquiring for LaFaye, the President of the College, and by plating a bribe in the hands of a porter, succeeded in obtaining admission. La Faye was a humane man, and strongly attached to his Protestant pupil. Maximilian entered the apartment of the President, and found there two Catholic priests. The priests, as soon as they saw him, insisted upon cutting him down, declaring that the king commanded that not even infants at the breast should be spared. The good old man, however, resolved, if possible, to save his young friend, and conducting him privately to a secure chamber, locked him up. Here he remained three days in the deepest suspense, apprehensive every hour the assassins would break in upon him. A faithful servant of the President brought him his food, but could tell him nothing but deeds of treachery and blood. At the end of three days the poor boy, who afterwards attained great celebrity as the Duke of Sully, the minister and bosom friend of Henry, was released and protected, through the massacre continued through the provinces of France for more than a week, and it is estimated that not less than eighty thousand Protestants were the victims of this awful butchery.

THE DEATH OF PROFESSOR STUART.—This veteran in the service of religion and learning died at Andover, Mass., on last Sunday night. He had attained the mature age of 71 years. Moses Stuart was born at Welton, Conn., on the 26th of March, 1780; and after graduating at Yale in 1799, acted as tutor in that institution for two or three years. Like the majority of our distinguished divines, he abandoned the profession of law for that of theology, and was settled in 1806 as pastor of a church in New-Haven. Four years later he was chosen to the chair of Sacred Literature in the Andover Theological Seminary; then recently established, and continued to fill that position until the year 1848, when age and infirmities obliged him to retire. Few men have required a wider or more enviable reputation. A large number of elementary works for the Hebrew student; valuable philological aids to the orientalist; unnumbered contributions to the *Biblical Repository*, and other criti-

cal and literary periodicals, will be found to constitute but a portion of his indefatigable labours when they come to be collated. The name of Moses Stuart is foremost in the ranks of American erudition, and will always be memorable and venerable.

THE FEARFUL FUNERAL.

It was on the morning of a cold, chilly day in the month of April, that I was thus interrupted in my studies by one of my children; "Pa, there is a queer looking man in the parlour who wants to see you." On entering the room my eye lit upon a man whose dress, face, and whole appearance proclaimed him a drunkard. He rose on my entering the room, and thus addressed me:

"I come, sir, to ask you to attend a funeral this afternoon."

"Who," said I, "is dead?"

"A friend of mine," he replied, "by the name of S——."

"Where did he live?" I again asked.

"Why," said he, "he lived no place in particular, except at the grocery of Mr. H——." This Mr. H—— was the keeper of a groggery of the lowest character.

I again asked, "of what disease did he die?"

"Why," said he, lowering his voice, "I hardly know; but he was a pretty hard drinker."

After a few more inquiries, I dismissed him, promising to attend the funeral at five o'clock.

At the hour appointed I went to the house of death. There were ten or twelve persons present, and, with two exceptions, they were all drunkards. I went up to the coarse pine coffin, and gazed upon a corpse not pale and haggard, but bloated, and almost as black as the raven's wing. There were two brothers present, both inebriated, and as unfeeling as if the body of a beast lay dead before them. From the undertaker I gained the following narrative of the deceased:—

He was the son of respectable, but irreligious parents. Whilst yet young he joined profane companions—acquired the habit of drinking; and at mature years he was a confirmed drunkard. His parents died, and the property that fell to his lot was squandered. "And for years," said my informant, "he has been drunk every day."

"He usually slept in a garret over the groggery. Yesterday he was taken very sick in the grocery; Mr. H——, instead of giving him a bed, turned him out of the house. He was taken into a hut and laid on the floor, where he died in less than an hour. This poor but pious family, hearing the circumstances, took the corpse to their house, and have made these preparations for its burial."

I read a portion of the Scriptures, and for a few moments dwelt on the fearful effects of intemperance. But there was no feeling. I prayed with them; but there was no reverence. They all gazed with a vacant stare, as if their minds had evaporated, and as if the fiery liquid had burned out their consciences. They were obviously past feeling. The coffin was closed and placed in the hearse. We proceeded with a slow and solemn pace to the house appointed for all the living. The coffin was carried by four drunkards to a secluded spot in the graveyard, where, without a tear being shed, without a sigh being uttered, it was covered up under the cold clod of the valley; and the two brothers went back to the house of death, the grog-shop, to drink, and die a similar death, and go early down to the same ignoble grave. The others, after lingering for a few moments, as if arrested by the thought that the grave would be soon their house, followed. I stood for a short time over the grave, after all had retired, pondering the deeply impressive scenes through which I had so rapidly passed. "And is this," said I to myself, "the grave of the drunkard?" And the prayer, almost unconsciously, rose from my heart to heaven, "O God save my children's children to their latest generation from making such a contribution as this to the congregation of the dead."

As I retired from the graveyard the following lessons, suggested by this narrative, were deeply impressed on my mind:—

1. How great is the responsibility of parents! With what moral certainty they form the character of their children after the model of their own! Were the parents of this young man, who was laid down in a drunkard's grave, on which no tear of sorrow has ever fallen, truly and consistently pious, how different might have been his life and death! How many parents lay the foundation for the temporal and eternal ruin of their children!

2. How sad the effects which usually follow the habitual violation of the Sabbath! Had this young man been brought up to "remember the Sabbath day," he might have been saved to the cause of virtue and usefulness, and from an early, ignoble, and unknown grave. The due observance of the Sabbath is alike necessary to the attainment of temporal and spiritual good.

3. How selfish and hard the hearts of those who live by rum! It is a base business to sell it for the sake of making a living. If a man of kind and generous nature engages in it, his heart soon becomes a heart of steel. There is not a class of men upon earth who deserve so little at the hands of their fellow men, as do these sellers of liquid death.

4. How degrading is the vice of intemperance! By elevating appetite above reason, and conscience, and judgment, it degrades man to the level of the brute. And for this degradation which it brings on the body, it is an immutable law of Jehovah, that no drunkard shall ever inherit the kingdom of God.

O reader, beware of drunkenness: it is a damning sin. If you have already acquired a relish for it, resolve now never to taste again the fiery liquid. Remember the fearful funeral of the drunkard.

MARRIED.

On Christmas Day, at the residence of P. W. Dayfoot, Esq., Green Mountain Cottage, Georgetown, C.W., by the Rev. J. Clarke, Mr. Benjamin Haganan, Bronte, merchant, to Miss Almira Ann Harrod, of the former place.

On New Year's Day, in Toronto, by the Rev. Mr. Harper, Mr. David J. George, merchant, Bradford, to Miss Isabella Donaldson, of Toronto.

On the 31st Dec. last, at the house of the bride's father, in Pickering, by the Rev. D. S. Starr, Mr. Wm. Starr of Whitby, to Miss Harriet Vardon of Pickering.

By the same, Jan. 1, at the residence of the bride's father, Mr. Sylvester Boyce of Pickering, to Miss Louisa Woodruff of the same place.

DIED.

At Napoleon, Michigan, Dec. 12, 1851, after three days' suffering of croup, Ardella, youngest daughter of Deacon Joseph Wilson, formerly of Newmarket, C.W.

The Psalmist and Supplement.

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Toronto, February, 1852.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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