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# THE TORONTO CHRISTIAN OBSERVER.

Vol. III.

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No. 6.

## Poetry.

### TURN THE CARPET: OR THE TWO WEAVERS.

A DIALOGUE BETWEEN DICK AND JOHN.

The *Ballad*, so called, is the production of the gifted pen of the justly celebrated Hannah More. It was written in the time of the French revolution, when the masses of the British operatives were moving in the same direction. The high prices of provisions were the chief ground of complaint against the government. Her 'Cheap Repository Tracts,' (of which this was one) operated as the great preventative of the shedding of blood. The *Ballad* was nearly as popular in its day, as *Uncle Tom's Cabin*: and when I met with it, the other day, in a new Memoir of that distinguished woman, I felt as if I had met with an old friend, who had often silenced my rising murmurs at adverse dispensations of Providence. And in the expectation of its producing the same effect on other minds, I should like to see it in the *Journal*.—*Conj. Jour.*

As at their work two weavers sat  
Beguiling time with friendly chat;  
They touch'd upon the price of meat,  
So high, a weaver scarce could eat.

'What with my brats, and sickly wife,'  
Quoth Dick, 'I'm almost tired of life;  
So hard my work, so poor my fare,  
'Tis more than mortal man can bear.

How glorious is the rich man's state!  
His house so fine, his wealth so great,  
Heaven is unjust, you must agree,  
Why all to him? why none to me?

In spite of what the Scripture teaches,  
In spite of all the parson preaches,  
This world (indeed I've thought so long)  
Is rul'd, methinks, extremely wrong.

Where'er I look, howe'er I range,  
'Tis all confused, and hard and strange;  
The good are troubled and oppress'd,  
And all the wicked are the bless'd.'

Quoth John, 'Our ign'rance is the cause  
Why thus we blame our Maker's laws;  
Parts of his ways alone we know,  
'Tis all that man can see below.

See'st thou that carpet, not half done,  
Which thou, dear Dick, hast well begun?  
Behold the wild confusion there,  
So rude the mass, it makes one stare!

A stranger, ign'rant of the trade,  
Would say, no meaning's there conveyed;  
For where's the middle, where's the border?  
Thy carpet now is all disorder.'

Quoth Dick, 'My work is yet in bits,  
But still, in every part it fits;  
Besides, you reason like a lout,  
Why man, that carpet is inside out!'

Says John, 'Thou say'st the thing I mean,  
And now I hope to cure thee of thy spleen;  
This world, which clouds my soul with doubt,  
Is but a carpet inside out.

As when we see these shreds and ends  
We know not what the whole intends;  
'So when on earth things look but odd,  
They're working still some scheme of God.

No plan, no pattern, can we trace,  
All wants proportion, truth, and grace;  
The motley mixture we deride,  
Nor see the beauteous upper side.

But when we reach that world of light,  
And view those works of God aright,  
Then shall we see the whole design,  
And own the workman is divine.

What now seems random strokes, will there  
All order and design appear;  
Then shall we praise what here we spurned,  
For there the carpet shall be turn'd.'

'Thou'rt right,' quoth Dick, 'no more I'll  
grumble,  
That this sad world's so strange a jumble;  
My impious doubts are put to flight,  
For my own carpet sets me right.'

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### THE IMPORTANCE OF FAMILY WORSHIP.

This has been felt by the people of God in all ages of the world; and the example of many of the most eminent of the saints shows us, that they were steadily determined to walk before their families with a perfect heart. When righteous Noah came out of the ark with his family, he "buil'd an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savour." That

is, he approved of the service and accepted the worshipper. When Abraham was called to leave Ur of the Chaldees, and go into a strange land, he acted in the same manner. "And the Lord appeared unto Abram and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord." After sojourning in Egypt, the patriarch returned to the same place, "unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord." Subsequently he removed to another place, and as before, maintained the character of a devout worshipper. "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built an altar unto the Lord." By this means he obtained favour with the God whom he remembered, and whom with his family he constantly worshipped, and was honoured by him in a peculiar manner. When all the world beside, were ignorant of the impending fate of Sodom; we read, "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord; to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." If we follow the patriarch in the land of the Philistines, we see him steadily adhering to the same line of conduct; for we read, "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Thus in every place he remembered the Lord his God, and proved himself to be a humble and devout worshipper. Neither did he stand alone in this department of religious duty; the children of pious and devout parents may generally be expected to imitate them, and tread in their steps: and in the case of Abraham, we find his son Isaac at Beersheba following his example. "And he builded an altar there, and called upon the name of the Lord." Again we find Jacob, the grandson of Abraham,

when he had pitched his tent at Shalem, "erected there an altar, and called it El-Ehloe Isreal," which signifies, that it was dedicated to God, the God of Isreal. By this means he bore witness to the true God; and taught the heathen around him divine knowledge, and acceptable worship. The same things were repeated when he returned to Bethel. "And Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him: and he built there an altar, and called the place El-Bethel, the house of God.

It is pleasing and instructive to look over the history of these primitive saints. In all the wanderings of their pilgrimage, they set God before them. Wherever their tents were spread, there was a house for God and for his worship; there the altar was erected, the sacrifices were offered, and prayers and praises were presented.— Among whatever people they sojourned, they acted as witnesses for God, and instructors of mankind. They lived in communion with God, kept his precepts, and obeyed his holy will; and while they thus lived upon the earth, they had an eye to the recompense of reward, and looked for a city, which hath foundation, whose builder and founder is God.

If we turn from the patriarchs to their descendants, after their deliverance from Egypt, we see the duty of domestic religious duty enforced upon them. After they were formed into a church and kingdom, God gave them this command: "Hear, O Israel: The Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thy house, and on thy gates." "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at

this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

In conformity with these heavenly injunctions, the psalmist says, "I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

We now see that the family religion observed by the Patriarchs, was divinely enjoined upon their descendants. It included

1. Sacrificial worship; the altar was erected:
2. Prayer; Abram called on the name of the Lord:
3. The reading and expounding of Scripture; And these words thou shalt teach diligently unto thy children, and shalt talk of them:
4. The making known to the children the great things which God had done for their parents.

By the first of these, children would be taught their native depravity, sinfulness, and liability to the Divine displeasure; and also, that sinners are saved from everlasting death by virtue of the atonement of the crucified Redeemer, to whom these typical sacrifices referred.—By the second, they would be taught their dependence upon God for all things; and their obligations to Him for the mercies of life, and for the hope of glory. By the third, they would be admonished of the duty of revering the Book of God, and be taught its sacred requirements. And by the fourth, they would learn that the people of God are made such, by a work wrought for them, and in them; and thus, by an easy process, be led to understand, that fallen man must be the workmanship of the Divine hand a second time, to prepare him for the kingdom of heaven. The sooner this impression is made upon the minds of children, the safer and happier their state.

As Christian believers we are commanded to bring up our children in the nurture

and admonition, fear and instruction, of the Lord. And this can only be done by using the means which God has appointed; and by seeking for them the grace of the Holy Spirit, by fervent prayer. And can we hesitate to do these things? Our children are candidates for eternity; and in Scripture we read, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." How fearful then to neglect the eternal interests of those children, and dependants, which God has given us, and placed beneath our care. If we impress their minds with the solemnities of eternity in early life, from how many snares and temptations will they be saved? Brought to trust in the God of their fathers, they will have a Father which is in heaven, who will watch over them for good. If bereaved of their earthly parents, He will take charge of them, as his own children, and the objects of His special care. All things shall be ordered for their welfare; and in the times of sorrow and trouble, a Divine hand will be ready to wipe away their tears, and bring them out of trouble. And when the present probationary state is ended, He will receive them to himself. Then with Abraham, Isaac, and Jacob, they will sit down in the kingdom of heaven; and in eternity, as in time, find proof, with their pious parents and instructors, that godliness is profitable to all things; having promise of the life that now is, and also of that which is to come. Christian parents, and heads of families look to this matter, and faithfully attend to it. Worldly men desire to secure estates, and then to leave them to their children. You may do the same for yours; and beside this, you may teach them to know the God of their fathers; and in the possession of that knowledge, to find a solace in every sorrow; a help in every time of need; and in death, that Divine support, which will cause them to rejoice in the hope of the glory of God.

#### GOD HAS A CHARACTER TO KEEP.

One of the characters in which the Divine Being has made himself known to his creatures, is, that, of the God that answers prayer; by this means they are encouraged to say, "In the day of my trouble, I will call upon Thee, for Thou wilt answer me." This pious resolution is merely the counterpart of a special injunction, and a special promise. To his confiding and devoted people, their heavenly Father says, "Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me." Here we have an antidote to all the ills of life. Trouble and affliction we must expect; but if we believe the word of God, and look to him, we shall have deliverance from trouble, and consolation in all our afflictions. On this ground it is made an imperative duty to be careful or anxious

for nothing; but in everything, by prayer and supplication with thanksgiving, to let our requests be made known unto God. God is a God of providence, as well as a God of grace, and he has made it our duty to ask for daily bread, as well as for the forgiveness of our sins, and the grace of his Holy Spirit.

It is true, that he has furnished us with the means which are usually found sufficient for the supply of our wants; and he requires us to use these means properly, in order that the end, which they are intended to serve, may be accomplished. He gives to the husbandman seed and land, sun and rain, with skill and strength, in order that by properly employing them, he may derive food and wealth from the soil. He gives to the artisan and the mechanic the understanding and ability which are requisite, to enable them to perform their appointed tasks, to acquire for themselves the necessaries and comforts of life, and to administer to the welfare and convenience of others. And having done these things, he requires the proper improvement of the endowments which he has given; and commands his people to be "Not slothful in business; fervent in spirit; serving the Lord." A proper regard to these two departments of duty will, for the most part, secure the mercies of this life; and infallibly secure the felicity of the world to come.

The Scriptures contain a history of Divine providential care, exercised over the people of God. The records of the Church supply facts which prove the same thing; and the experience of the people of God, teaches them the care and goodness of the Lord; and His faithfulness in fulfilling the promises in which He has caused them to hope. The following story is a proof of this truth:

James Falshaw was one of the members of a church, on the banks of the Tyne, in the parent country, of which Christian church the writer was in charge about eighteen years ago. He was a poor labouring man; and like many others in that country, could do no more, by his utmost efforts, than obtain supplies for the present day. On one occasion he was seized with severe sickness, and confined to his bed for several weeks or months. As soon as he was so far restored as to be able to leave his bed, and go out of the house, he was obliged in a state of weakness to attempt to resume his accustomed employments; the straitened state of his circumstances made this necessary. On returning home in the evening of the first day, that he had been at work, he found his wife in distress and weeping. "What is the matter honey," he asked, "what are you crying for?" "Mutter enough," she replied, "you have been long ill, and before half restored to health, have been out all day in the cold and wet; and now I have nothing to give

you for supper." "O bairn," said James, "don't cry about that. God knows all about our wants. He teaches us to pray for daily bread; and says 'Ask, and it shall be given you; we must pray.'" They fell upon their knees, and poured out their hearts before God. But still they seemed no nearer the attainment of their wishes; and the poor woman was almost incapable of hope. Her pious husband, however, endeavoured to cheer and encourage her hope in God. "I tell thee, bairn, God says ask, and it shall be given you; and it will not do to give up praying after he has said that. We must pray again." But still their trial of their faith continued; and they seemed to be no help. But the good man still hoped against hope, and strove to cheer his broken-hearted wife, by telling her that, "The God whom they served was a good master; that he had promised all needful help to his people; that He had a character to keep, as the true and faithful God; and would never dishonour it with them that believed His word, and trusted in His mercy: adding 'We must pray again.'" They fell upon their knees the third time, and besought their heavenly Father's mercy, and the needful supply of their wants, and seeming in vain. But the faith of James did not waver; he again assured his wife that they should see the goodness of the Lord. God had made a covenant with his people; He would never break it, nor disappoint the trust, which He had made it their duty to place in him; that they ought to remember that God was not man that He should lie; He was the God of truth, and had a character to keep; concluding by, "We must pray again." They fell upon their knees a fourth time, when a gentle rap at the door disturbed their devotion. Upon rising, and opening the door, they found a gentleman's servant, who presented his master's respects, with a quantity of provisions, including a spice loaf, a shoulder of mutton, two ounces of tea, and other articles sufficient, not only to spread their vacant table, but to stock their larder for a season. When the servant was gone, James whose heart was full, exclaimed, "There honey, did I not tell thee, that God has a character to keep, and He takes care of it; but we must trust in him; and never give over praying for what He has promised to give until we get it." The pious couple now enjoyed a repast, with feelings which none but such characters can know; they had prayed, and received an answer to their prayer; they had been in want but were now supplied.

It was afterwards found that the kind person, who had sent them this seasonable supply of provisions, was a Roman Catholic; and had been observed to say, "There is an honest man, James Falshaw, he is poor, and I fear that he is in want." In consequence of this impression he was induced to send them a quantity of provision,

at the very time when they were in destitution and want. This was not the whole of it. The gentleman, probably learning how opportune his act of kindness had proved;—and understanding more of their situation, contributed a sovereign, mentioned the case to several of his acquaintances, who also contributed a little; and by this means raised the sum of four or five pounds, which he presented to this poor family. "And since then," said James, when he related the story, "we have not wanted health nor work, nor food, nor raiment." The last time the writer saw him, was at a meeting of the church to which he belonged, on which occasion he was almost in an ecstasy. He had a short time before heard a sermon on the love of God, and the glory to which those who love Him shall be exalted, in another state, and was enraptured with the views of future felicity, which he then obtained. Soon after he took the small pox and died; but died in faith and triumph. And passing into the relations of eternity, no doubt, found demonstration complete and full, that the God whom he loved and served through Jesus Christ, has a character to keep, and never breaks His covenant with them that believe His word and trust in His mercy.

## PROPHETIC ORACLES. No. III.

## THE THRONE OF DAVID.

When the wise men asked for Jesus, they called him "the King of the Jews." When he entered Jerusalem, meek and lowly riding upon an ass, the multitude greeted him, saying, "Hosanna to the Son of David; Blessed be he that cometh in the name of the Lord. Hosanna in the Highest." When crowned with thorns, Pilate said unto the Jews, "Behold the man; and the mocking crowd answered, "Hail King of the Jews." They unwittingly spake the truth. Christ is the heir of David's throne; he is king over the house of Jacob. The hour is coming when Christ shall come in His own glory, and in the glory of his Father; then shall angels reiterate Pilate's words, saying, Behold the man. Behold your King—and through Salem's streets, yea, throughout the land from Dan to Beersheba, shall one great shout arise, "Hosanna to the Son of David. Blessed be he that cometh in the name of the Lord." Christ is the heir of David's throne, and I ask your attention first of all to the promise and the prophecies in which this truth is affirmed. The first intimation of this kingdom is in I Chron. xvii. 11—14. "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his Father and he shall be my son; and I

will not take my mercy away from him as I took it from him who was before thee, but I will settle him in my house and in my kingdom for ever; and his throne shall be established for evermore.

This promise was partially fulfilled in Solomon; but that a greater King is here, if when Solomon was but a type, is evident from the expression, "which shall be of thy sons"—not "which shall be thy son." "I will establish his throne for ever." "I will settle him in my house and in my kingdom for ever."—"His throne shall be established for evermore." Thus we find the Lord confirming and enlarging his promises. Psal. xxxix. 35—37. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Isaiah, who prophesied 250 years after Solomon, speaks of it as still future. Isa. ix. 7: "Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order and to establish it with judgment and with justice, from henceforth and for ever."

Jeremiah prophesied about 380 years after Solomon, and he speaks thus:

Jeremiah xxiii. 5, 6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby he shall be called: 'The Lord our Righteousness.'"

Zech. vi. 12, 13: "Thus speaketh the Lord of hosts saying. Behold the man whose name is Branch; and he shall grow up out of his place, and he shall build the temple of the Lord—even he shall build the Temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne."

Zech. xiv. 3, 4: "Then shall the Lord go forth and fight against these nations, as when he fought in the day of battle; and his feet shall stand in that day upon the Mount of Olives." Verse 9: "And the Lord shall be King over all the earth. In that day there shall be one Lord, and his name one."

Hosea iii. 4, 5: "And I said unto her, Thou shalt abide for me many days; for the children of Israel shall abide many days without a king and without a prince; afterward shall the children of Israel return and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the better day."

Dan. i. 14: "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 all these kingdoms, and it shall stand for ever."

After the resurrection of our Lord, and before his ascension, his disciples enquired of him concerning this kingdom. Acts i. 6, 7: "When they therefore were come together they asked of him saying, Wilt thou at this time restore the kingdom to Israel. And he said unto them, It is not for you to know the times and the seasons which the Father has put in his own power."

In the 2nd chapter of the Acts of the Apostles, the scope of the Apostle's reasoning is, that Christ must necessarily rise from the dead, as in him was to be fulfilled the prophecies given in reference to David's Son and David's Lord. And I only add the express teaching of our Lord himself, when he says, Rev. xxii. 16, "I am the root and the offspring of David, and the bright and morning star."

Thus I have directed your attention to a connected series of texts, from the original prophecy down to Revelation; and there are only a few selections out of many to the same purport.

In these passages we have a full development of the glorious scheme of the restitution of all things under "David's Son," our Head and Captain—the King of kings and Lord of lords. We are distinctly taught that a kingdom, headed by one who is the Son of David and the Son of God, is to be founded on the earth; and that this kingdom is to be universal and everlasting.

II. I ask your attention in the second place to the character of this kingdom.

1. This kingdom is still future. It is often said that all these promises are already fulfilled, and that Christ now sits on David's throne. A moment's consideration will show that this is unscriptural—Christ is now seated on his Father's throne, at his Father's right hand, where David never was. Surely this can in no sense whatever be that throne of David spoken of in the above passages. Then it is said that David's throne is the spiritual kingdom set up in the heart of believers. But in what possible sense can the heart of the believer be called the throne of David. And I must here remark in passing, that there has arisen much confusion on this subject, from the fact that the manifestation of Christ's kingdom has been lost sight of. There is a spiritual kingdom in the heart which cometh not with observation; and the work of the gospel now is, the translating of sinners out of the kingdom of darkness into this kingdom of Divine grace. We admit to its fullest extent this spiritual kingdom in the heart. But this does not imply that there is to be no visible kingdom—no glorious manifestation of Christ as King—no future kingdom in which Christ is to sit on the throne of his father David. We fully believe that Christ is now glorified, and reigns

as Advocate and Saviour of his people, as King of kings, and head of his Church. But this is not the glory—this is not the reign which is the special subject of promise to him as David's Son. He is at the Father's right hand now; but he is only expecting and waiting till his enemies shall be made his footstool. The apostles, throughout, teach us that the kingdom was not set up in their day. Paul declares in Cor. xv. 27, that "all things shall be put under him." But in Heb. ii. 8, he says that we see not yet all things put under him. He exhorts the Thessalonians to "walk worthy of God who had called them to his kingdom and glory." James also speaks of believers as being "heirs of the kingdom," which language could not have been used had the kingdom been already manifested; had there been no other kingdom than that of grace which believers had already entered, and of which they could not therefore be the heirs. But why multiply proofs when we see so clearly that Satan is yet the prince of this world; and that his kingdom, at variance with the kingdom of our Lord, is now in the ascendancy? Do we not acknowledge that this kingdom is still future every time we pray, Thy kingdom come?

2. It is a kingdom not of this world. This world is a world of evil, and under the dominion of the evil one. "Ye are not of the world," said Christ to his disciples, "I have chosen you out of the world. Between the kingdom of this world, and the kingdom of Christ, there are the following striking contrasts. This world lieth in wickedness; Satan and his angels are the rulers of the darkness of this world. It is unholy. It rejects Christ. It cannot receive the Spirit. It is a world of darkness which knows not God. The world of the kingdom to come, is to be full of righteousness and of the glory of God. Christ, not Satan, is to be King. Upon it the Spirit is to be poured out. It is to be all light. In it all shall know the Lord, from the least unto the greatest. Many look for what they call "a good time coming;" but this millennium is just a re-constructing and re-arranging of the present world. But we look for a new heaven and a new earth, wherein dwelleth righteousness—a kingdom that is not of this world. We have had enough of this world to make us rejoice in a kingdom, in which no taint or trace of this sin-cursed, Satan-governed, state of things shall be found.

3. The territory of this kingdom is this earth. Some persons regard the declaration that this kingdom is not of this world, as equivalent to the declaration that this kingdom is not to be on earth at all. No mistake could be more obvious. When believers are spoken of as not of this world, it does not mean that they are not inhabitants of this earth, but that they are not

worldly, carnal, evil, and under the dominion of Satan. Just so it is that Christ's kingdom is not of this world—it has nothing of this present evil world's corrupt, carnal principles about it. But that the earth is the territory, is evident from the declaration that Christ is to sit on David's throne, which we have seen, cannot mean heaven; and that He is to rule over David's kingdom which was on earth. He is to have the heathen for his inheritance, and the uttermost parts of the earth for a possession. Did space permit, I might multiply passages to show that Christ is to be King of all the earth. This kingdom, though heavenly in its origin and nature, is to be established on the earth; and the seat of its government is to be Mount Zion. He will sit upon David's throne in the New Jerusalem, and reign gloriously over this earth, which was the scene of his humiliation, but which is then to be the scene of his glory.

4. It is a kingdom of righteousness, peace, and joy in the Holy Ghost. It is a righteous, peaceful, joyful kingdom, pervaded by the Holy Spirit. It is sometimes objected to Christ's personal reign, that this takes away the spirituality of the kingdom. Surely, reader, this is a strange objection. Should the presence of Christ tend to the withdrawal of his Spirit? Will the Holy Dove be less willing to dwell in this kingdom, because Christ is, according to promise, seated on the throne thereof? Surely not. The kingdom will be full of the Spirit—and the communications of the Spirit will no longer be like dew, or like drops; but they shall be like a flood poured out upon the earth.

It shall be a spiritual kingdom. It is not meat and drink—it is not animal—it is not made up of sensual dainties—but it is a spiritual kingdom, and all who share in its glory must be spiritual also. The saints of God shall possess it.

It is a kingdom wherein dwelleth righteousness. Its King is the righteous King—the sceptre thereof a righteous sceptre. In it shall the righteous flourish. Wearing out with the unrighteousness of this world, we cry, "How long, O Lord, how long."

It is a peaceful kingdom. Christ's name is King of Salem—King of peace. He is the Prince of peace, and of the increase of his government and peace there shall be no end. War shall rage no more. Men shall beat their swords into pruning-hooks, and their spears shall they turn into ploughshares. The beasts of the field shall be at peace. A holy tranquillity shall fill the earth—there shall be peace for ever—peace on all sides round about—upon David and upon his house, and upon his throne there shall be peace for ever from the Lord.

It is a joyful kingdom. Sorrow and sighing shall for ever flee away. It will be a joy—joy unmixed—the very fullness of

joy—and joy for evermore. Weary and home-sick, our very hearts cry out, Come Lord Jesus, come quickly.

There are many other particulars of this kingdom, which I must reserve for another article; and it will be the appropriate time to state and answer some of the objections made to this view of the kingdom. Meanwhile I earnestly ask of you, my readers, in what relation do you stand to the kingdom? Is this kingdom within you—is it already set up in your hearts—are you heirs of all its future glory? Oh, if not, we ask you to remember that our God is a consuming fire; and unless you repent, be born again, you cannot inherit this kingdom. The wrath of God is revealed against the Christless sinner. But flee from the wrath to come. We proclaim to you good news—good news to the chief. We tell you of a blessed stream of mercy, pardon, and salvation now flowing from Him who is to sit on David's throne. He is already now on a throne of grace. He waits for you; invites you; calls you—Oh the love of Jesus; he knocks at your hearts. COME, O, COME TO JESUS.

Believer—the mercy cometh—the Master cometh—the kingdom cometh! Your deliverance draweth nigh! BE HOLY. WATCH UNTO PRAYER. Be in earnest. Live to God and to His Christ. Lean on the Beloved. You will soon be through the wilderness. Faint not. Get above the world. Stand on Calvary!

Hence Hope directs her eagle eye,  
And longs to see him rend the sky.

[FOR THE CHRISTIAN OBSERVER.]

#### FAMILY GOVERNMENT.

##### No. II.

In the close of my former article on Family Government, I animadverted upon the pernicious practice of parents threatening to inflict punishment upon their children, which it is never their intention to inflict. The following incident in the life of the late Robert Hall, of Bristol, illustrates his views of making false impressions on the minds of children;—

Mr. Hall was spending an evening in the house of one of his friends. His hostess at a suitable hour set about putting her little daughter to bed; but the child refused to go unless her mother would accompany her. Her mother, of course, had no intention of complying with this demand, but she durst not say nay, for the little girl had the mastery; and in order to meet the difficulty, she put on her sleeping-cap and told her daughter that she intended to be soon along with her. Mr. Hall understood the manoeuvre, and waited without saying a word till the lady returned to take her place in the company. Then looking at her earnestly he said, Madam, do you wish

to have your daughter grow up a liar? Why, what do you mean Mr. Hall? Why you have been teaching your daughter to lie, madam, and if she does not grow up a liar, it will be because she does not follow your instructions. Both the lady and her husband were members of the Baptist Church of which Mr. H. was the pastor, and of course the rebuke did not fall unfeelt.

The following sketch will illustrate some of the evils of which we complain:—Little Robert T. was a fine dispositioned child, naturally quick and inquisitive, but spoiled in his training. At the table he was indulged by his parents, and especially by his mother in every thing he sought. I want have this piece of bread, he said when a number of friends had met together to take tea and spend the evening, I want that cake. Notwithstanding the general interest felt in the conversation at the table, his mother's attention was spent entirely in anticipating Robert's wants, as it would be very unseemly if he should make any disturbance when strangers were at the table. The cake was instantly handed to him, but it was a little charred, and when he had looked at it somewhat contemptuously, he tossed it from him. O, my naughty boy, said his mother, what shall I do with you? Give me another cake, said Robert, and put some jelly on it. Saying this, he plunged his spoon into the jelly-glass, and in the effort upset a cup of tea, which plentifully drenched the dress of one of the ladies in the company. His father looked at him angrily and arose to remove him from the table; but his mother being nearest to him, seized his arm, and laying aside her favourite principle of moral suasion, dragged him into another room, where she shut him up and returned to take her place at the table. Robert kicked the door furiously, bawled with all his might, and threatened to break the window. His mother arose and opened the door; he attempted to run from her, but she caught him in her arms,—Robert, says she, you are not a good boy; you must not return to the table again, but go into the kitchen and take your tea with Mary; and if you behave well I will give you a large orange to-morrow morning. I wont go unless I get the orange now, said Robert. My dear boy, says she, you cannot have it to-night; it is wet and dark, and Mary has not time to go for it, but you shall have it to-morrow morning as soon as you have breakfast.

I want it now, repented Robert, and I wont go to the kitchen until I have it.

Mary was sent away through the rain to get the orange, Robert went to take his seat in the kitchen, and his mother returned to the company.

"Robert has been trying your temper, I suppose," said Mr. R., one of the guests at the table. Yes, replied Mrs. T., Robert is a very good boy, but he has naturally a

very strong mind, and requires peculiar treatment; moral suasion is the only weapon with which you can destroy his opposition; by reasoning with him you may lead him where you please; but if you flog him there is no doing any thing with him; indeed there is not one in the house that can manage Robert except myself.

I like moral suasion very well, said Mr. R., when I see obedience secured by it, but failing in that, I have no further confidence in it. The truth is, Mr. R., said Mrs. T., there are some persons who have a natural tact for securing obedience by moral suasion, and others who want that tact are never able to attain to it; for my part, I feel that I never can be sufficiently thankful for what of this useful element in a mother's character the Lord has conferred upon me.

I am afraid you do not always succeed in your moral suasion principle, replied Mr. R. I do not think it is a good method of forming a character, to bestow rewards for doing what is right; and what the child ought to be taught to do, just because it is right, and independent of any reward. That bought obedience, if indeed it deserves the name of obedience at all, has no righteousness in it, and I am afraid if you fail to implant the principle of obedience now, the time may not be far distant when you shall fail to purchase it by oranges and sweet-cakes.

It is all nonsense to speak of demanding obedience so rigorously from a child, Mr. R.; you remember the old saying, "you can't put an old head upon young shoulders." Yes, said Mr. R.; and I remember another old saying. "He that spareth the rod hateth the child; but he that loveth him chasteneth him becometh."

It was now getting late, and, before the company should break up, it was proposed to have worship; Mr. R. was requested to lead the devotional exercises. A large handsomely bound Bible was laid on the table; Mr. R. was in the act of opening it to read, when Robert entered the room. "O come, says he to Mr. R., "I will show you some pretty pictures in that book," and then rudely drew the Bible to him, and commenced turning over the leaves in search of pictures. Robert my dear, said his mother, don't interrupt us now; you will show Mr. R. the pictures on another evening when we have more time. So saying, she drew him towards her. Robert felt himself insulted, and grasping one of the leaves of the Bible, he tore it out. There now, you naughty boy, said his mother, in her usual good-natured way, for she had not virtue to be angry, you deserve to be severely whipt for tearing the new Bible; but now sit down quietly and be a good boy, and I will forgive you.

Mr. R. sighed, and turning to the first Book of Samuel, he read the third chapter, and with an emphasis and earnestness that

fixed the attention of the whole company, he re-read the 13th verse; "I will judge Eli's house for ever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not," margin, he frowned not upon them.

## Missionary.

### GENERAL MISSIONARY INTELLIGENCE.

(From the Baptist Missionary Herald.)

ST. DOMINGOO.

Port au Plat.—Mr. Rycroft, under date Dec. 7, 1852, writes:—

"Just now the time is very sickly here, and consequently we have lost from our small congregation and members. Our work here requires all the faith and patience we can command. But the will and Spirit of our God can take away all prejudice to the truth, and can give the attentive ear and believing heart. Some of the Catholic population venture now to take a seat in the meeting, and to hear in their own tongue of Him who is to the quickened sinner all he needs. God grant them not only to hear but to receive the truth as it is in Jesus. We are now at the plough and the sowing season; with celestial showers and gracious suns, "we labour, in hope" to reap from a people sunk exceedingly low—lower than can easily be conceived at a distance—the harvest home. Lend us, dear brethren, those aspirations to the Lord of the harvest which we so deeply feel to need. Here it is literally true, "The dark places of the earth are full of the habitations of cruelty," of cruelty few are able to imagine. Poor Dominicans! no man cares for their souls! Too long they have been left to sink down into foul immorality; and into that lake of fire where there is only weeping, and wailing, and gnashing of teeth; and now that the truth begins to shine, Satan, as of old, seeks to hide the light, and to work on the lowest of sacerdotal or priests, whose dominion is confirmed by the absence of the Holy Scriptures.

JAMAICA.

Extracts from various letters.

Meen sickness still prevails in the country. Around Savanna-la-Mar, Annotta Bay, Stewart's Town, Four Paths, and Montego Bay, the brethren report the fatal presence of measles and small-pox, while the extreme wetness of the season has added fever and influenza to their other afflictions. Mr. Henderson and his wife have both suffered much from a fall and from feeble health; he will shortly pay a visit to his native land. But at Annotta Bay a still more fearful event has spread dismay and distress among the people. On the 26th of January, after incessant rain, the town and its vicinity were deluged with torrents of water, rushing from the mountains with fearful velocity and power. The houses were speedily filled with the flood. The alarm was spread by the Church bells. People in a state of nudity were rushing in every direction, and their terror increased by the dense darkness of the night. Many houses were washed away. The bridges broke down before the weight of the waters. For days all communications were destroyed. Happily but one life was lost. But the people's provisions were destroyed and their grounds denuded of their produce, and starvation may possibly remove many whom the floods have spared.

In the midst of these distresses and anxieties, it is gratifying to find that the spiritual condition of the churches and people is encouraging. The reports lately given in at the recent meeting of the Western Union, were, on the whole, pleasing and full of hope. At Annotta Bay, just previous to the fearful catastrophe alluded to, Mr. Jones had the pleasure of baptizing fifty-six individuals.

The unwearied labours of Mr. Clarke at Savanna-la-Mar and its three allied stations, have resulted in many additions to the church, and its greatly improved condition is to the service of Christ, while large congregations attend the ministry of the word. Seventy-one persons were baptized on the last Sabbath of the year. Under Mr. Clarke's pastoral care, there are 752 members; the inquirers, number 238; and in the Sabbath-schools are 468 children, with twenty-eight adults.

Both Mr. Henderson and Mr. G. add report that the congregations at their respective stations are excellent and encouraging, while the latter brother is; eaks with great pleasure of the reception given at him by his people on his return.

Thus, amid difficulties, the work of God proceeds on its benificent career, and we look forward with hope to an early period when among a Christian people the future cultivators and prosperous inhabitants of this distressed island will be found. No party has been more silent with regard to their sufferings than the emancipated labourers of Jamaica, and yet no portion of the population has had so much injustice to complain of, and so much oppression to endure. Their rulers have been slow to learn that they are no longer slaves.

(From the London Missionary Chronicle.)

SOUTH AFRICA.

A LETTER from Dr. Livingston, dated Kuruman, Nov. 2, gives further details of the proceedings of the Boers:—

"I reached Kuruman about three months ago. I was longer on the way from Cape Town than the distance required, and all the other hindrances which occurred were at last crowned by the complete breaking down of a wheel near this place. As soon as this was ready I prepared to leave, but the news of the horrid deeds of the Boers arrived, and I then perceived that a kind Providence had been detaining me, that I might not fall into the hands of the marauders. Had I been able to travel as quickly as my desires dictated, I should have been at Kolobeng at the very time of the attack, and as the commandant repeatedly expressed sorrow at not having caught me, and also his determination to cut off my head, I feel certain that they would at least have taken all the property I now have, and rendered my present enterprise abortive. They are much exasperated against me, because Sechelo cut off about thirty of their number, and resolutely refuses to block up the path to the North for Englishmen. Since I returned into the country they have attacked and dispersed eight tribes, and though great numbers of the natives have fallen, not another drop of Boerish blood has been shed. The Wanketze and Bakatta followed the usual course of tribes in that quarter; they fled without attempting to strike a blow on those who were wantonly killing them. But Sechelo fought a whole day; therefore, say the Boers, that horrid doctor must have taught them to fight."

"It is necessary to distinguish between the colonial farmers of Dutch extraction, who are usually called Boers, and those in the interior of the same name, whose independence has been lately acknowledged by the government. The latter are the dregs of the colonial population, and if we do not bear in mind the general belief they entertain that black people are without souls, it is difficult to believe the records of their barbarity and callousness in shedding the blood of the coloured people. I can declare most positively that the Bakwanis have given no offence to these Boers during the last eight years, and the only reason they themselves could urge for attacking them were that Sechelo refused to become their vassal; and prevent English traders and others from passing him towards the countries beyond, I have got the smallest wish to screen Sechelo from blame. The Bakwanis, Wanketze, and Bakatta have wilfully rejected the gospel, and have brought on themselves the just judgments of God by their unbelief; but, in the estimation of the Boers, the

head and front of Sechelo's offending is neither more nor less than his refusal to obey their repeated demands to shut up the interior from English enterprise. They are determined to secure for themselves all the ivory now brought from Lake region. The plea of preventing the English from dealing in arms and ammunition among the natives is a mere subterfuge, as it is notorious that they deal largely in these articles themselves. Their determination makes me more resolved than ever to open up a new way to the interior, and the experience of that kind Providence which prevented me from falling into the hands of those who would have at least sadly crippled my efforts, encourages me to hope that God graciously intends to make some further use of me. I have received friendly assurances of welcome from the principal men of the Makololo, by means of native traders who have lately returned from that country. And though the present delay is the more difficult to endure inasmuch as it is consuming the time in which I am unencumbered, it may be that I am thus prevented from falling a victim to the fever. The losses we have sustained from the depredations of the Boers amount to upwards of £300. We shall move the more lightly now that we can put all our goods into one waggon.

"Nov. 12th.—I am preparing to start for the North during this week, or the beginning of the week following."

#### DISTRICT OF ST. MARY.

From the Grande-Ligne Mission Register.

We have new facts of encouragement and of opposition to record in this portion of the mission. The past autumn the Romish diocese of Montreal was divided, and this parish became a part of the new bishopric. The new bishop's zeal began to signalise itself by a crusade of efforts, in retreats and jubilees, to consolidate his church and counter-act Protestantism. Accordingly he wished in this parish to draw back those who had left his church, and for this end he changed the old cure, who had served here some 20 years, and who departed with grief, to make place for another more calculated to make an impression on the people in favour of Popery. This is a man of great repute among the clergy, and from him the bishop expects great success.

The new cure as he came into the parish, announced his intention to convert the Protestants, and spoke of them with a measure of respect mingled with biting words, commending his people to treat them with kindness, and censuring those treated them otherwise, since such conduct formed the chief obstacle to their return into the church. As he appeared to aim at supernatural efforts, our brethren expected to be hotly attacked and stood on the defensive; but what was their surprise to find him, in the visits he made to them, speaking only of insignificant matters, and telling anecdotes, thus eluding the questions which had a direct reference to the word of God. When several baptisms were about to take place, the cure had a fine opportunity for taking up arms. A zealous Romanist relative of some young persons who were about to be baptized, begged him to do his best to turn them from their purpose; and accordingly, the priest name one evening to see this large family, and told at once his object. Our young persons gave him a scriptural reason for their faith about baptism, which he tried to overthrow, by telling them that certainly the word baptism means to wash, but it was enough for them to have been christened in infancy. 'A little infant,' said he, 'is a man, and has faith in his baptism, as well as a man, according to the church's decision.'

Our friends pitied him and discussed the subject with him; the father, mother, all the children, and a friend of the name of Kite, who arrived unexpectedly all joined in the animated discussion, taking their stand on the plain and easy ground of the Bible, while the cure exerted himself to prove

to them the above-mentioned notion. He spoke to them of the baptism of John, of the eunuch, of the Nestorians, of Voltaire, &c., to which they replied, 'we are not learned but plain people who love the gospel, and only know about Voltaire that he died a frightful death, but we know that the baptisms that you spoke of in the Bible were those of men who believed and not of infants.'

After discussing this subject for an hour and a half, the cure said, 'well, let us drop this matter for a moment, and take up the communion on which also I will prove you to be wrong.' Why then do you deny us the cup? said our friend Kite. It is not I, said the priest, who refuse it, but the councils. Ah! the councils, said Kite, what are they? they always consist of men. Friend, said the cure, look at 1 Cor. 11, 23, and you will see you can take the bread or the cup. A young man quickly turned up the passage, and the cure read it slowly—'let a man examine himself and so let him eat of the bread and drink of the cup.' Good, good! the cure is caught, the cure is caught! was the joyous exclamation of all present. The poor cure in anger, flung the New Testament to the far end of the room, saying, 'it is falsified, it is falsified, curses on it!' Ah! said the father of the family, is it so you treat the word of God when it condemns you. It is a false translation, said the priest. No, sir, replied the father, it is correct, for your predecessor examined it and found it so. The cure took up the Testament again, read a few moments, and then said, Ah! I was mistaken, I should have read the preceding verse where the word or is found [in the French of Saci,] 'whosoever eateth the bread or drinketh the cup,' showing that we may take the one or the other, as I said. No, Sir, replied Kite, it is said, whosoever eateth unaworthily or drinketh unaworthily; the thing spoken of here is an unworthy communion and not the withholding of the cup from the laity; if the cup was not necessary why was it given to the faithful for 1400 years, and not refused before. My friends, said the cure, it would require too much wine to give the communion to all; where there are thousands of communicants, it would take hogsheds of wine. What! said the father, are they drunkards who go to the communion that they should need so much wine? Oh! oh! said the priest, you insult me with these words. I hope not, said the father; but if we speak not politely enough, please remember that we are but habitans, and bear with us as we bear with you when you attack us. Why then do you refuse the cup? My friends, said the cure with softness, you know the blood is contained in the body, and so in taking the body we take the blood also. If so, said the father, Jesus Christ must have known it and yet he gave the bread and the cup. The cure replied, we must hear the church and obey without contesting, or we must be pagans and publicans. Then to be a good Catholic, says Kite, one must believe all that the church teaches. Certainly, replied the priest. Then we must be persuaded that in the communion we take the real body and blood of Jesus Christ? Undoubtedly. Please then explain, said Kite, St. Matt. 23, 24, 'if any man shall say unto you, lo! here is Christ or there, believe it not.' These things, said the cure, are not yet come to pass, and they relate to future deceivers. Our friend said, we justly believe these things are fulfilled, and that you are these false prophets, when you carry the good God. (le bon Dieu) and make us kneel before it on the road when you go to give the communion to the sick. You are greatly mistaken, replied the cure with quickness, we do not carry the good God on the road, no one can do that, we carry only some goods. Some goods! some goods! cried all the Protestants with a hearty laugh, the cure carries only some goods! dost thou hear, Louis? the cure himself has said it. I know it well, said Kite with an air of railloiry, but I did not think he would have so properly avowed it to us. The cure became confused and complained of their casting dust in his eyes, and tried to correct his last words, saying, he must believe in his heart that he carries Jesus Christ himself. It then be-

came late, it became very warm, the cure perspired in large drops, he asked to end the discussion for that day, adding that he was not ready then to answer all their objections, &c. So he went away and confessed on the road to the zealous Catholic who had taken him there, that Kite had in many points perplexed him.

On the next Sunday the cure in the pulpit spoke in bitter terms against the Protestants, comparing them to the scum of the sea, and saying they had left the Roman Church from caprice, from ignorance, and from a desire to live in the indulgence of their passions, which shocked a number of his parishioners who condemned his discourse, since they knew the contrary respecting the converts to the gospel.

The cure has made visits to the protestant families, but without success, unless it be to encourage and confirm our people more and more. In one family he complained bitterly that the Protestants did not come to hear him preach. He was told then that he did not preach the gospel. You are mistaken, he replied, I have preached it for four Sundays; I never did so before in all my life. They said to him, only for four Sundays you have preached the gospel! what did you preach before? You have commenced too late, Sir.

On the same visit, as he spoke of the great virtues of the mass, our friend Kite, at whose house he was, showed Peter's words to Simon in Acts 8, 20, 'thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The cure appeared crushed by these words and tried to say that not the mass but the administering of it was paid for.

These efforts, far from injuring the cause of the gospel, as one might have feared, have done it good. The people's minds are excited and eager to know what the cure said and did with the Protestants; and this leads to conversations, most of which are in favour of God's holy word.

Lately the priest visited a very intelligent woman, mother of a large family, who has long hesitated between Rome and Jesus Christ, but is now deciding for the truth. I have, said he, some words to say to you at church, said he. No doubt, she replied, for I have not been there for two years and a half; formerly I went often, but since that time my confidence is entirely lost and it would be only hypocrisy in me to go. Oh! oh! madame you are wrong; you were not sufficiently instructed in your religion, &c. You ought, Sir, to consider that a woman of my age, about 45, mother of many children, has not waited till now to learn what she ought to do. For 21 years I have had a good teacher, and here it is, giving her large Bible to the cure; all the time that I went to church I was never happy, not knowing how to serve God acceptably; but since I have studied the word of God, all is changed—I feel that I love God, and am happy in the hope that my sins are forgiven. The astonished cure said laughing, oh! oh! madame, you certainly deceive yourself and do not understand your holy religion. You are mistaken, Sir, I was very devoted to my religion; about two years ago I began to study this book to find the reasons against the Protestants, and I have found the truth to be on their side. Certainly, said the cure, the Bible is a very good book, but you do not understand it and must have an interpreter; I will explain it to you. I know well, Sir, that I am a poor ignorant woman; but why does the gospel do my heart so much good. O madame, Satan can seduce and deceive us; our religion has been the first and the best; the apostles have not written all that they taught, but they left successors in us the clergy. I know well, Sir, that our religion is the first, but has it not been changed? the things which the apostles taught but did not write, are they the things you do? I should like to know if they spoke of capularies, of chaplets, of the invocation of the saints and of purgatory: did they sing mass, confess and baptize as you do? The cure mildly answered, O no! madame, they did not do all these things; religion has undergone some



changes, which we have authority to make, according to the gospel which says, 'all that you shall bind on earth shall be bound in heaven,' &c.

Yes, Sir, but we must not take from nor add to the teaching of the apostles: St. Paul pronounces anathema on those who preach any other thing than the gospel. Oh! that does not signify, madame, for these changes were necessary according to times and places, and were made for God's glory. But, Sir, they are always contrary to His word; and in changing what God has ordered you raise yourselves above him. Madam, you do not understand. True, Sir, there are many things in your church which I do not understand: thus, as I enter, I see all around me a quantity of images to kneel and pray to, though God has said, 'thou shalt not make any graven image, &c., thou shalt not bow down thyself to them nor serve them.' We do not worship them, madame, we worship God, and only honour images. That is a difference, Sir, which we do not make: I never heard it made till of late years: you may observe it, but the people do not, and for myself, I know that I never made it, and do not comprehend it; I used to kneel before the image, to think on it and pray to it, without doing anything for God's worship; each time that I knelt before an image I did God a wrong, as I believe now. Oh! madame, how do you not understand this simple difference? Please tell me, Sir, if it is God only who fills heaven and earth. Certainly, madame. Then, said she, as a good catholic I must pray to the Virgin and the saints, but how can they know me, since they are not present everywhere? You do not know that there is a communication between God and the saints. The Holy Spirit hears our prayers which he carries to the saints, and which they then pray for us. How, Sir, does God communicate our prayers to the saints which they then present to God for us?

At this moment, a man who saw the priest's carriage at the door entered to hear the conversation; but the cure stopped short. The woman put many questions to him to make him speak on, but he kept strict silence and went his way promising to come again. On the day after, I met this woman who was very happy and confirmed in the faith, and detached more than ever from a church of lies. Thus God turned to good what the cure had designed for evil.

## The Christian Observer.

TORONTO, JUNE, 1853.

We have sent with this number of the *Observer*, an account to all those who appear in arrears upon our Books, and have particularly to request, that they will remit the amount by Post. It is not unlikely that some mistakes may have arisen in directing the accounts; if so, we shall be glad to correct them. If such of our Subscribers who have not yet paid, desire that the paper should be continued, it is to be hoped that they will shew their good wishes by immediate payment.

TORONTO.—Our city now presents a scene of bustling, every-day activity, surpassing any thing heretofore witnessed in this Province. The steamers, more numerous, and swifter than ever, keep

our waters in continual agitation, and our wharves moving masses of human beings. Add to this the thunder of the trains on the Ontario, Simcoe, and Huron Railroad, arriving or departing, and Front Street thronged by busy travellers; and it will be seen that Toronto has looked up upon a new era.

We will notice Dr. Carson's works, published by Carson & Hanna, in our next. In the mean time, we say to our readers buy the works when the agent comes round.

FATHER GAVAZZI.—We have delayed our issue to notice the arrival of this distinguished Italian exile, Father Gavazzi, in the city of Toronto. He delivered his first lecture last night (May 31,) in the St. Lawrence Hall, which was crowded to its utmost capacity. His subject was, "Popery, as a system, is blindness." And for nearly two hours he held his vast audience in a state of absorbed interest, and often in an intensity of excitement which rose almost to the painful. He is certainly an extraordinary orator. We had heard much of his eloquental powers, from the press of England and the United States, but the half cannot be told of such a speaker—in order to conceive of the power which he exercises over an audience, he must be heard. He spoke also under very great disadvantage, owing to his imperfect command of the English language; yet his gesticulation is so perfect, his pantomime so expressive, that his idea was often apparent when Italian accentuation, mingling with Italian idiom, darkened his English. Every member of his body had a tongue; and when he spoke of Italy's wrongs, of her oppressions, and of her oppressors, his thoughts and emotions became too intense for any language to give them utterance; and his kindled eye and flushed cheek, and heaving breast, and firmly planted foot, and convulsed muscle, shot denunciation so terrific and so telling, that the accelerated pulsation of every heart made the audience breathe laboriously.

We cannot give in this No. even an outline of his lecture, but in lieu of it will be found on another page, one which he delivered in New York. If any thing short of the grace of God would open the eyes of Catholics to the iniquity of the system which they support in the name of Christ's religion, Father Gavazzi's lectures would accomplish the work; and if armies could destroy the man of sin, Father Gavazzi's eloquence might lead them on to victory. But Catholicism, as a system, is beyond his reach. By the blessing of God he may aid in consuming the man of sin, but a greater than he will accomplish his destruction.

THE JEWS.—The Lords of England have rejected the Bill to remove civil disabilities from the Jews; so that in that enlightened land the time to favour Israel has not yet come. In Prussia, also, the first Chamber lately voted the exclusion of Jews from all public employments. On the 26th ultimo, a petition on the subject, bearing the names of a thousand influential citizens, was presented to the second Chamber. The petitioners, conspicuous among whom was the veteran philosopher, Alexander von Humboldt,

demand full freedom of religious opinion, and the admission of Jews to civil offices. The reading of this petition was strenuously opposed by the cavalier party, but the majority of the Chamber decided that it should be entertained.

To continue to oppress the descendants of Abraham for their belief, has at least two evils connected with it. First, it erroneously assumes that human legislation is rightfully employed in coercing the conscience; and, second, it puts the stamp of authentic Christianity on formalism, and Popery, and of nearly every modification of infidelity. If England would have the blessing of Abraham's God rest upon her as a nation, England must not persecute those who are beloved for the Father's sake.

### UNITED STATES.

Our exchanges from the other side are full of interesting accounts of the Anniversary Meetings of various religious Societies. These annual gatherings are of great practical importance to these various Societies, as they serve to infuse fresh vigour into their operations, and to send a new impulse through their constituencies. The sermons preached, and the speeches delivered on such occasions, are usually adapted to further the ends of the Societies; thus we find the friends of evangelical progress travelling hundreds of miles to attend such conventions, and we find them returning to their homes full of missionary zeal. Excepting only in cases where a bitter partizanship has raised its hideous form and sought to constitute a noble society, the instrument of its own littleness to accomplish its own ends.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.—Met in Troy, Rev. S. Moward, of Vermont, in the chair. The Society seems to have had upon the whole an interesting session; yet the floor on which it met was made the arena of some cross firing upon Rev. Mr. Magoon's offering a proposition of the American and Foreign Bible Society to the Home Mission Society, to occupy rooms in their new Bible House in New York. Some of our Canadian readers will doubtless wonder how such a proposition could by any possibility be made a bone of contention. But the mystery will be solved when they learn that the Home Missionary Society is transacting its business at present under the same roof with the Bible Union; and those who are opposed to a revision of the English Scriptures seem to be afraid to allow the Board of this Denominational Society to move in such proximity to the Bible Union, lest they should be contaminated by the atmosphere in which its exhalations float. The Home Mission Society is now well accommodated in Broom Street, rent free, and yet such is the bitterness of partizan warfare and the intensity of partizan jealousy, that resolutions were passed, providing that the Board should quit its free location as soon as possible, procure other accommodations temporarily elsewhere, and to measure to obtain a permanent Mission House within two years, at an expense not exceeding \$40,000. Forty thousand dollars, drained from the pockets of the people, for the glorious purpose of ministering to the dogged stubbornness and senseless jealousy of

of a few would-be leaders in Zion. A few more such movements, Messrs. Presidents and Directors, and you may as well hang a millstone about the necks of your Societies and cast them into the depths of the sea. Christian men will bear a large amount of nonsense, but they will not pay for it at such a rate.!

THE AMERICAN AND FOREIGN BIBLE SOCIETY held its Sixteenth Anniversary in the lecture room of the North Pearl Street Baptist Church, Albany, Dr. Welch in the chair. We are glad to notice that by repealing certain resolutions, which were more worthy of the Vatican than of a Baptist convention, the American and Foreign Bible Society has been brought back to its position held in 1835. The Second Article of the Constitution now defines the Societies objects as follows:—

"ART. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS. In carrying into effect this article of the Constitution, the Society will expect the most sedulous care in patronizing such versions only of the Sacred Scriptures into the language of the heathen, as have been, or may be, faithfully made, and are approved by competent examiners; and that in the distribution of the Scriptures in the English language, they will use the commonly received version, until otherwise directed by the Society."

Let the Bible Union proceed with the work of revision, and the American and Foreign Bible Society may again become the only denominational Bible Society amongst us on this Continent. The Society will only circulate the common version "until otherwise directed," so that it is not impossible that those brethren who unhappily have disagreed as to the necessity of revision, may yet harmonize in the work of circulation. May God so direct the revisors as to effect this most desirable result. May he lead them into such accurate expressions of the mind of the Spirit as shall constrain every Christian scholar to admit the excellency of their work, and sustain the improvement.

THE AMERICAN BAPTIST PUBLICATION SOCIETY celebrated its Twenty-ninth Anniversary on the 4th and 5th of May in the Spruce Street Baptist Church, Phil., Rev. J. H. Kennard in the chair. The following abstract from the Report will interest our readers:—

#### ABSTRACT.

Seventy-one new publications comprising 4,792 pages, have been added to the Society's catalogue, of which forty-three are bound volumes, being a larger number of publications than during any two previous years of the Society's existence. The whole number of issues of bound volumes during the year has been 119,700, and about 3,000,000 pages of tracts have been printed. Of the bound volumes, thirty-three are Sunday-school books; seven others have been stereotyped, and are now passing through the press, and the catalogue of Sunday-school books has been more than doubled by the additions of the past year. A \$5 library of fifty volumes is nearly prepared, and will be for sale in the Depository before the close of the present month.

The price of the standard works published by the Society has been again lowered, to meet the wishes and wants of the public. Fuller's Works

and Bunyan's Practical Works have been reduced from \$6 to \$5, and, after the 1st of July next, the price of Carson, and Howell, and other publications, will be reduced in a like ratio.

It is also proposed to raise \$10,000 as a floating fund, to keep Pastors and Associations supplied with the Society's publications, and secure a larger circulation among the churches, without hazard or loss to the Society's present capital.

The aggregate of sales during the year has been \$25,699 59, being an increase of nearly, \$5,000 over the sales of the previous year. The profits of the sale have met all the expenses of the department and the salaries of all the officers, and yielded, besides, a net profit of \$1,611 into the Treasury of the Society.

In connection with the above Society, a Constitution was adopted by another organization, to be called The American Baptist Historical Society.—The following preamble to the Constitution defines the objects of the new Society:—

Whereas, It is a matter of grave and serious importance that a central Depository should be established for the use of the Baptist denomination of North America, to contain all such books, pamphlets, periodicals, statistical papers, and manuscripts, as pertain to the history of the churches and other Societies, the biographies of individuals, and all kinds of publications that relate to ecclesiastical history; and

Whereas, It is desirable from time to time to publish such antiquarian and historical documents as may elucidate our early history, the progress of our denominational principles, and the contests of truth with error, therefore, the American Baptist Publication Society do hereby organize an Historical Department, to be called "The American Baptist Historical Society."

DISASTERS.—The last month has furnished a fearful "chapter of accidents." First came the tidings that there had been a railroad collision in Michigan, whereby 15 persons were instantly killed, and some 50 wounded. It appears that the Central and Southern Roads cross each other about ten miles south of Chicago, and that at this crossing the Southern Express train ran into an emigrant train on the Central Road, and the consequence was as above stated. In addition to criminal carelessness, on the part of the managers of both trains, it is said that the Southern engineer was under the influence of strong drink. The company which can knowingly keep in places of such vast responsibility, men, capable of being tempted to take a single glass of the infamous admixtures called brandy, wine, rum &c. &c., must be heartless knaves, and should at once be stripped of their charter and annihilated as a company.

Next in order came the terrific tidings, that a train running between New York and New Haven had plunged at full speed over an open draw-bridge into the South Norwalk River. The engineer of the steamboat Pacific, which (boat) had just passed through the draw, says:—

"I witnessed the terrible accident on the New York and New Haven Railroad, which occurred at ten o'clock this morning. The place where it happened is called the South Norwalk river. The draw bridge had been raised to permit the passage of the steamboat Pacific. I am the engineer of that boat, and was on board her at the time the accident occurred. We had got about thirty or

forty yards from the draw when we heard the cars coming. I walked immediately off and stood on the quard, where I could see everything that happened. The cars were then coming at full speed. The draw was wide open and the ball was down. This ball is used for a signal. When it is up it signifies that all is right. The locomotive was under such headway when it ran off that before it reached the water it struck the abutment on the opposite side—a distance of sixty feet. The tender, baggage car, and two mail cars came next. Two passenger cars went into the opening on top of what had preceded them; the third broke in the middle, and half of it went down. In this third car two were killed outright, and many more were hurt. How many in all were killed I do not know, but before I left, at twelve o'clock noon, between thirty and forty had been taken out dead. They were horribly bruised and mangled. One beautiful girl, about sixteen years old, had the back of her head knocked in. There was one child about four months old, and many other children, killed. The engineer and fireman of the train, when they saw the ball down, jumped off before the cars reached the bridge.

When the cars ran off, those in the rear ones screamed terrifically. We put right back and rendered what assistance we could. People went to cutting the cars with axes and taking out the dead. Not one that was taken out the second car was alive. The excitement was intense; women were rushing down with quilts to cover the dead; others were vainly striving to restore to life the poor victims as they were taken out.

We brought back a few of the passengers to this city, but most of them preferred to remain there."

We learn that the indefatigable Hamburg missionary, J. G. Oncken, who had just reached the United States, was, together with Prof. A. Ten Brook, in the second car, and that a kind providence brought both of them alive, and with only comparatively slight bruises, out of the midst of devastation and death all around—only eight or ten of their numerous fellow passengers in the same car being saved. When will the recklessness that leads legitimately to such results be rebuked, so as to introduce another state of things, if the above disasters have not that effect.

Other disasters, equally fatal to life, have occurred. A California-bound vessel, called the Independent, has been burned, and, it is said, nearly 200 passengers perished. The Jenny Lind steamer, from Francisco, burst her boiler on the 9th April. There were 150 passengers on board, the greater portion of whom lost their lives. And, once more, the William and Mary, of Bath, bound for New Orleans, was wrecked near the Great Isaacs, and sank, upwards of 200 passengers (emigrants) going down in her. The captain and crew saved themselves in boats. Art and science are doing much to get people transported rapidly through the world, and, it seems, rapidly out of it.

There are now four powerful locomotives employed on the Ontario, Simcoe, and Huron Railroad, one of which was made at Mr. Good's works in Queen Street, Toronto.

The Bond Street Baptist Church have resolved to enlarge their house of worship. The contracts have been taken, and the work will proceed immediately. The new building will contain more than twice the number of sittings contained in the present building.

## TURKEY.

Letters from Constantinople, April 8th, via Paris, state that the Russian negotiations were still enveloped in mystery. It was, however, known that the united efforts of the representatives of France and England were directed towards a peaceful solution of the difficulty, and tended towards a final settlement of the Holy Places Protectorate by joint treaty between Russia, England, France and the Porte.

Letters of March 24, bring details of the affray that took place on Palm Sunday, in the church of the Holy Sepulchre. These letters say that the English missionaries were turned out of the church because they behaved in an unseemly manner when the procession of the Host passed on Good Friday. A missionary named Crawford preached a sermon outside the Synagogue, while service was going on within, and indulged in invectives against the Talmud. One of the children of Israel, incensed at this, hurled a dead cat in the face of the reverend gentleman. Mr. Crawford's friends came to the rescue, the Jews supported the defender of the Mosaic rites, and a fight ensued. "It rained mud and rocks," the letter says, and the missionary and his friends were obliged to seek safety in flight.

## ENGLAND.

The Clergy Reserve Bill has passed the Committee of the House of Lords by a majority of 49. The debate, so far as we have seen it reported, we should regard as a decidedly prosy affair; enlivened a little by the Puseyite nonsense of the Bishop of Exeter, whose pious soul was overwhelmed by the conviction, that to close the public purse against the Canadian advocates of baptismal regeneration, the gowned and banded propagators of Anglican popery, would be to commit sacrilege? Apart from a royal order of priests, clothed in a fancied apostolic authority, and armed with those corruptions of the ordinances of the New Testament, called "Sacraments," Exeter can discover no religion. These constitute the very quintessence of Christianity, the antecedent of piety, and the guaranty of salvation. A church without a Bishop, would be like a desert without a well; and a Bishop without "Sacraments" would be like that well without water. The importance of Anglican priests to Canada cannot, (in the judgment of those who have never been able to look over the wall which surrounds the episcopal hierarchy,) be over-estimated; and to compel such gentry to bring their human ceremonies to the religious market at their own expense, would be according to Dr. Phillpotts, "sacrilege!" We are afraid that even our Parliament will not be able to elevate our state church religionists to the moral dignity of voluntaries. True, the state purse may be closed against future incumbents, and the priests may from the necessity in the case, become practically orthodox; but moral philosophers lay it down as a principle of theoretical ethics, that the moral quality of an action lies in the intention, and certain it is that Bishop Scaclan and his clerical flock can never be brought to renounce state aid. "John Toronto," has addressed a characteristic letter to the British Parliament in which his love for state pay is seen to

predominate over his love of accuracy. The political press accuses him of giving positively false information. The Duke of Newcastle, who made a good speech in favour of the government measure, handed John's letter in a somewhat unceremonious manner. Amongst other things, His Grace remarked, that—

"He had been struck with astonishment in reading this long letter to find that however able it might be in many respects, there was throughout the whole of it an absence of that continuity of argument and that logical acumen which he had never seen wanting in any other production of the right rev. prelate's pen. There was hardly one sentence which did not contradict that which preceded it. (A laugh.)"

The letter is the last desperate effort of a stubborn mind yielding up a long cherished hope; and illustrates the old aphorism, *Quem Deus vult perdere, prius dementat*

It was rumored that a clause in the Imperial Bill placed the Roman Catholic endowments, which are held by deeds in fee simple, on the same footing with the Reserves which rest upon an act of parliament, subject to be "varied or repealed" by our Canadian Legislature. We need scarcely say that no such false encumbrance hangs upon the imperial measure. It says nothing about Roman Catholic endowments; but gives to our responsible parliament full authority to dispose of this local question to the satisfaction of the people of Canada; accepting only that the plunder must be continued to "present incumbents!" Such rumours are easily understood. Their object is transparent, and furnish melancholy proofs of the utter wreck of moral principle on the part of some of the advocates, or recipients of state patronage. Driven to the last extremity, they seek to operate upon the fears of the Roman Catholic members of parliament by persuading them that if the Reserves are secularized, their church property must soon also be sacrificed. By such means they hope to, at least, effect a division of the spoils amongst the various sects, and come out of the affray with their share. The Catholics are not very likely to admit that their endowments are in danger, and may therefore be expected to vote for secularizing the Reserves; but we will soon see.

MISSION TO GUELPH.—It will be remembered that brethren Hewson and Pyper were appointed by the Board of the Regular Baptist Missionary Society, at its last session, to visit Guelph, and survey the ground with reference to aiding in the establishment of a Baptist interest there. The delegation accordingly proceeded at the time previously appointed to this most interesting locality; and truly they found the field all white, ready for the harvest. The village itself is a substantial thriving place, full of intelligent people and exhibiting in every direction, marks of active enterprise. It is literally, in some parts, built upon a rock,—a fine hard limestone; and the delegates were shown houses where the walls of the buildings were composed of the stone taken from the ground beneath, while excavating the cellar. Guelph contains nearly two thousand inhabitants, and is destined to rise. Surrounded by as fine a farming country as can be found on this

continent, and well supplied with mills of various descriptions, what can interrupt its progress? Add to this the important fact that the Grand Trunk Railroad will soon link this rising town to all the important places in Canada, and its claims to attention by our missionary organization becomes more and more urgent.

The delegates reached Guelph on Saturday, the 7th of last month, and remained until the following Tuesday. During which period they were entertained by Mr. Samuel Wright, whose hospitality is proverbial, and who, together with his excellent wife, and lovely young family, did all that unremitting kindness could do to make them forget that they were absent from home. On the morning of the Lord's day, all proceeded to, not exactly an "upper," but an under room, which the few Baptists who reside in Guelph, have hired for a season, and where they meet for worship and mutual edification. The day was stormy, yet the delegates were astonished to find so good an attendance; and the more so, when they learned that it was a fair specimen of their usual congregation. Brother Hewson addressed an attentive audience in the morning, and brother Pyper preached in the Wesleyan church in the evening,—the Rev. Mr. Goodson having most generously waived his own appointment, and welcomed the delegates to the occupancy of his pulpit for the evening service. The whole day was one of solemn interest; and we can but cherish the hope that an impulse was given to the piety of the friends, that shall know no abatement until their work is finished.

On Monday forenoon, Baptists and those who were Baptists in sentiment, met the delegation in a friendly conference, the result of which was, that those who had been members of Baptist churches heretofore, agreed to meet again in the afternoon, for the purpose of mutually expressing to each other their Christian sentiments; together with their views of the order of a gospel church. They accordingly met, (the delegates choosing not to be present), and after a most interesting conference, nine believers formed themselves into a church, to be called The Regular Baptist Church of Guelph." In the evening, another meeting was held, when the little church gave the delegates an outline of their proceedings and a synopsis of their views of Christian faith and practice. After which the delegates gave to them the right hand of fellowship, and encouraged them to stand fast together, and to abound in love and good works. At the close of this conference, eight individuals requested baptism before the delegates left—being received by the church, they were accordingly, on the morning of Tuesday, baptized by brother Hewson, who, in this, as in every other respect, is a workman that needeth not to be ashamed.

The little church now numbers 17 individuals, while one of their own members, brother Savage, addresses them every Lord's day morning. All they need now, apart from the continual smile of the Redeemer, is, means to sustain a pastor, and a house of worship. May God lengthen their cords, and strengthen their stakes, and bless them and make them a blessing.

RESPONSE TO THE STATEMENT OF  
REV. MR. OLCOTT.

The following correspondence will speak for itself. We may add that, should it be necessary, we will publish the testimony of others. It may be quite true that Bro. Olcott took subscriptions without apprising the subscribers of the conditions referred to below—and it may be quite true that some who contributed, wrote to the N. Y. Recorder, expressing their astonishment at the original statement of the Observer; but it is equally true, that, by the proposal to restore to parties desiring it, half of the amount subscribed to Rochester, in the event of our starting a Canadian Institution, Bro. Olcott influenced brethren to aid him in the prosecution of his work. By some unaccountable mental lubricity, he has forgotten what Christian men are prepared to confirm on oath. We have for several years known and respected Bro. Olcott, and deeply regret the necessity under which we are laid to correct his errors:—

To the Editor of the Christian Observer.

Loto, May 17, 1853.

DEAR BROTHER,—I read in the last number of the Observer, with no small astonishment, that the Agent of the Rochester College, had written you, denying that he had ever, either publicly or privately, made any contract with Canadian subscribers, to the effect, that half of the amount subscribed, where the subscribers desired it, should be given back, in the event of a Theological Institution being started in this country. If by "contract" he means the written document which he got subscribers to sign, and by which they became legally bound, his statement may be correct, for any thing I know to the contrary. But if he means to say, that he made no such proposals upon his entering the country, nor to subscribers after he entered it, I have only to say that nothing could be more contrary to truth,—as the following statement of facts will show:—

At the time the Canada Regular Baptist Missionary Society was formed at Hamilton, an Educational Committee was appointed, consisting of Messrs. Pyper, McCord, Gilmour, Boyd, and myself. When Bro. Olcott entered this country, he came in by the Falls, and called upon me, as one of the above-mentioned Committee, to make proposals. He proposed that I should use my influence with the Committee to prevent any thing being done in the meantime, regarding an Institution of our own; and I said that the Rochester Board was willing, if a Regular Baptist Theological School was got up in Canada, to give back the half of the sum which he might obtain, to such an Institution. With these proposals I was pleased, and used my influence to further Bro. Olcott's mission, as did other members of the Committee, on the above-mentioned understanding. These, Mr. Editor, are the plain facts of the case, whatever Bro. Olcott may say, or whatever the Rochester Board may conclude to do in the matter.

I remain yours truly,

Wm. WILKINSON.

LONDON, May 17, 1853.

DEAR BRO. PYPER,—When Rev. Mr. Olcott, Agent of the Rochester College, paid his first visit to London, he told me, that before commencing to take up subscriptions in Canada, he had called upon Elder Wilkinson, as one of the Educational Committee appointed at Hamilton. That he had proposed to Bro. Wilkinson that the project of a Canada Theological School should be left in abeyance in the meantime, that he would canvass the Churches for aid for the Rochester Institution, and that in the event of a Regular Baptist Theological School being got up in Canada, the Rochester Board would agree to give back the one half of the money obtained. Mr. Olcott stated that Bro. Wilkinson was well pleased with the proposal, and asked me, as a member of the Committee, what I thought of it. I expressed my satisfaction, and said that I believed it was the best that could be done under existing circumstances.

I may also state that there are a number of brethren connected with Baptist Churches in this quarter, some of whom subscribed, and others of whom Mr. Olcott asked for subscriptions, who are willing, if necessary, to make oath, that he made similar statements to them.

I remain  
Yours truly,  
ROBERT BOYD.

## SPIRIT RAPPINGS.

The Western Recorder publishes a letter on spiritual manifestations, of which, and upon which, the Millennial Harbinger, thus speaks:—

"The most respectable and respectful notice that I have read of spiritual manifestations, is the preceding one, copied from the Western Recorder, one of the most impartial and most ably conducted weekly papers with which we exchange. It is unaccompanied with any editorial remarks, and left for its reception to its own intrinsic merits. I hand it over to my readers as I got it, and without endorsing its facts, or those of any other report, will make it merely the occasion of an essay on the entire subject of these alleged spiritual communications. I will, for the sake of argument, unscrupulously admit the reality of such spiritual responses, notwithstanding the numerous and various attempts to brand them with fraud or fiction. There may be, for aught I know, impostures, pretences, and a species of legerdemain trickery, amongst some of their real or pretended reporters or interpreters. But after all such subtractions are made, which on any show or pretence of imposition are rendered doubtful or incredible, I am willing to admit the fact and the verity that there are, and have been, numerous and various true and genuine responses from the dead, concerning things past, present, and future. In one sentence, then, for the sake of argument, I admit them all to be true and genuine communications from the spirit world. I even rejoice that they are, in many instances, regarded as true and real indications of the positive existence, intelligence, perspicacity and power of the ghost of other times, and spheres, and places.

The reasons of this easy and pleasurable acquiescence on my part, are as follows: 1st. The infidelity of our age, our science, our learning, and our people, has, for a long time, been tending or veering to a gross and palpable materialism. Our most specious sceptics lean to Pantheism. Even Alexander Pope is suspicioned by some, because he converts the universe into a mammoth animal "whose body nature is, and God the soul."

The Indian Brahmins, the Chinese philosophers, Hobbes and Spinoza, have all been charged with it. Perhaps Thompson, the poet, did not really believe, or intentionally teach, the doctrine, in calling material nature, in its movements, "the varied God," when he says, "The rolling year is full of thee." But rather than give these popular poets over to pantheists and materialists, I would grant them a poet's license for these too latitudinarian indulgences.

An ancient sect, even in the Christian Church, taught and defended materialism under the protection of Roman speculative aphorism—*Ex nihilo nihil fit*.—From nothing nothing is made. In other words, every thing is made from a pre-existent something. Something antedated person, rather than person something. Their whole science ranged in the order of things and persons: ours, in that of persons and things.

Materialists affirm that the soul of man is material, and, consequently, mortal. Some, indeed, choose to make reflection and thought modes of matter, the result of corporeal organization and development, as do some phrenologists. Dr. Priestly being both a materialist and a necessarian, had founding his philosophy too much on Hartley's theory of man, gave considerable strength and popularity to these speculations: and is still of too much authority amongst those who deny the Divinity of the Messiah and the spirituality of the human soul.

The mortality of the soul with the body, was, therefore, almost a logical sequence, or a legitimate corollary amongst certain philosophical schools, which have sometimes furnished the church with pastors and teachers of a too neological character; of which New England occasionally affords some well developed specimens.

Viewing, as I have been wont, the tendencies of all systems under the form of Christianity and appreciating doctrine more or less by its fruits, I am sorry to confess that my estimate of these speculations is not such as to warrant the conviction of either a Divine or a philosophic origin.

Any thing, then, to set the mind abroad, and to give evidence of a spiritual universe; to produce or confirm the conviction, that death is not extinction, but mere dissolution, a separation of body and spirit, and not the absolute annihilation of either, is greatly preferable to a total apathy or indifference on a theme so incomparably transcending all others that can allure or engross the mind of man.

But these new spiritual manifestations do more than awaken thought in those who would not think at all. They have, on their own showing, given ample proof of a spiritual universe; and of the great fact that spirits survive the dissolution of their mortal tenements, and can even intercommunicate with those in the body, by certain physical and spiritual mediums. This, to a certain class of mankind, is an important gain. They believe not Moses nor the Prophets, yet they believe the spirits of their dead friends and neighbors, and are at least fully assured of the solemn fact, that there is a world of spirits, peopled, too, from the families of earth. There is, then, in their case, a clear gain. Any theory, with me, is preferable to absolute materialism, or absolute scepticism in a spiritual world.

I, therefore, approach the subject without prejudice, nay, indeed, with much faith. I cannot disbelieve the numerous and well attested reports which pour in upon us from all quarters, and from all sorts of witnesses. That these may be pretensions and pretenders, not possessing the attributes of honesty and sincerity, will be cheerfully conceded, without damage to the full assurance of faith in such communications of the spirits of the dead. There are even impostors amongst demons, demon consultants, and demon worshippers. Still, there are genuine communications, honest mediums, and honest reporters. The genuine always precedes the counterfeit. No true coins, no base coins, no honest men, no knaves.

But farther: the Bible itself confirms the truth of such intercourse. Necromancy is old as Moses—is ancient as Egypt. And what is necromancy, but the science and art of mediums, of intercommunications with demons, and of the proper interpretation of infernal communications? The art and science of such mediums, if not explained, is unequivocally affirmed and exhibited in the Old and New Testaments. Even the spirit of Samuel was disturbed by the importunities of Saul, through the medium of Endor.

A positive statute was Divinely enacted through Moses, touching such mediums then called *necromancers*, or, rather, *familiar spirits*, evoked through mediums called or *necromancers*; and there were those who were called "*consulters with familiar spirits*," who gave responses to inquirers at their shrines. Nations then had their mediums and diviners, and to their responses the people hearkened, and frequently acted in harmony with their responses. Hence God himself interposed, and commanded that his people Israel should have nothing to do with them. Does God enact statutes against nonentities and phantoms! By no means. These familiar spirits and these demons were as positive entities as was Egypt, Pharaoh or Moses.

It was impious, in the time of revelation, to have recourse to such mediums, because God, in his wisdom and benevolence, hide from mortal vision the affairs of the invisible world. He also wisely hides the future for reasons, a portion of which we do understand; therefore, to have recourse to mediums, is to pull the latch and force the lock, which he has both wisely and benevolently debarred. That demons, or the spirits of dead men, know more of the future and of the unseen world than we can, or ought to know, is as certain as that God spake by Moses and the Prophets, by Jesus Christ and the Apostles. Indeed, the spirits of the dead are called *demons* merely because, as their name imports, they are more *knowing ones*, more intelligent in the unseen world and its affairs, than we can possibly be, incarnated, as we are, in houses of clay, and having our foundation in the dust of this earth.

That such demons could and did reveal things invisible to mortal sight, is just as true as the Bible. Even by Moses the Lord enacts a statute based on the fact that demons, and dreamers in magnetic sleep, did and could give signs and wonders in advance, concerning events then in the womb of time and that such events would and did come to pass, is clearly and fully indicated in the 13th chapter of Deuteronomy.

"If," says Moses, "there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spake, saying [along with its accomplishment.] Let us go after other Gods, which thou hast not known, and let us serve them, thou shalt not hearken to that prophet [a true prophet and a true] dreamer of dreams." Why? Why not hearken to the prophet who gives such proof of his inspiration by the reality of the events, because the Lord permits it "to know," or prove, "whether thou love the Lord your God, and fear him with all your heart, and with all your soul?" "And that prophet or dreamer of dreams," which proves his truthfulness by the actual event, "shall be put to death." "Thou shalt put the evil one," or the evil thing, "away from the midst of thee. Thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

This is a very clear case, and much more apposite than most readers, at first view of it, can perceive. The fact is conceded, that such spirits may have a true prescience of future events, may give sign of coming events, and of truth beyond human ken. For the horizon of spirits is vastly beyond that of men, incased in flesh and blood. Do not the utterances and the responses of mediums, now give true and veritable oracles? We are constrained to admit it, or to admit that which

is more incredible. And do not these modern spirits, like those of Holy Writ, seek to draw away their votaries from the belief of the threatenings of the Lord with respect to the future state of the dead? Have they yet reported any spirit in hell, or in absolute torment? Not one. They are all Universalists. They are as unequivocally evil demons as were those who declared that "Jesus was the holy one of God," or of those who said "These are the servants of the Most High God, who show unto you the way of salvation." Those evil demons spoke the most important truths ever uttered, but they spoke them with an evil intent—to people hell rather than to people heaven.

We have heard it alleged that the modern demons or spirits (for these spirits are confessedly the demons of dead men) declare the truth and honor the Bible, and this is given in evidence of their goodness, from Boston to San Francisco. I admit the fact, that they speak in honor of the Bible, just as the demons were wont to do in the days of the Messiah and his Apostles. Take two or three cases. Matthew viii. 29, two demons, or persons possessed as demons, addressed Jesus as the Son of God—"Jesus, thou Son of God," Again, even in a Jewish synagogue, before all the people, another medium said—a man with an unclean spirit—"Jesus of Nazareth, know thee who thou art, the Holy One of God." Did Jesus thank him for this confession! Perceiving the intent of it—the animus of that spiritual response—he said, "Hold thy peace, and come out of him," Mark i. 24. He then showed himself to be a wicked demon—a liar telling the truth.

A somewhat more fierce demon medium, meeting the Lord on his landing at Gadara, seeing Jesus afar off, ran to him and worshipped him, crying with intense feeling, "What have I to do with thee Jesus, thou son of God—I adore thee by God do not torment me." This was called an "unclean spirit," Math. v. 7-8, Luke viii. 28, yet he confessed the truth!

But still more striking: The Apostles, during their mission, were assailed by truth-speaking evil demons. In the book of their acts and deeds, we are told a certain damsel medium, a young lady of high standing as a medium, brought much gain to her masters, (for sundry persons had taken stock in her) bore most truthful and honorable witness to the Bible authors, saying "These men are the servants of the most High God, which show unto us the way of salvation." This was a most orthodox medium demon—a truly learned and evangelical spirit. She preached for many days, as an auxiliary missionary, co-operating with Paul and Silas in attesting the truth of the gospel. Who could have suspected her divine inspiration? None but one, who had the rare gift of discerning spirits. Paul, grieved with her co-operation, commanded the spirit to depart from its medium and leave her powerless. It soon felt the power of his rebuke. It was, however, a resentful demon, and stirred up the magistrates to imprison the two great evangelists, Paul and Silas.

From this induction of cases and of mediums, we may learn the value of the apostolic injunction "believe not every spirit;" for there is "the spirit of error," "the spirit of antichrist," "the spirit of divination," a "foul spirit," and a "dumb spirit," as well as the Spirit of God. The Devil himself, too, transforms himself into an "angel of light," and would deceive, "were it possible," the very elect themselves.

But having established two facts—first, the existence of such evil spirits, and secondly, their truthful inspirations, and these for deception and destruction—I proceed to show the sinfulness of having any recourse to them.

From the earliest annals of the world till now, we have the most authentic evidence that God, for reasons inappreciable, in all their solemn significance, by any uninspired man, has permitted the wily and antagonistic assaults of evil spirits, in the solemn and awful drama of human life. We are informed by our great Gentile Apostle, that our

great "Adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." As early as the days of Job, the most excellent and distinguished patriarch of the East, we learn that on a certain day the saints of that epoch, called "THE SONS OF GOD," held a solemn meeting in the presence of the Lord, and that Satan, the adversary of all saints of all ages, had such impudence and insolence as to present himself among them, and to answer the Lord on the challenge of his presence there. He affirmed that he had been on a tour throughout the earth—"going to and fro, and walking up and down in it." On challenging the pety of Job, permission was given to him to try the faith and piety of that Patriarch.

On the suggestion that Job, like all other men, served God more from interest than from love, he was permitted to prove his assertion. On that occasion he gave full proof of his power, yet Job triumphed—the grandest spectacle in all the scenes of that grand drama of human life, for in all that sad siege of affliction, "Job sinned not, nor charged God foolishly."

The great Apostle to us Gentiles, in his grand field marshal survey of "the good fight of faith," detailed in his letter to the church of Ephesus, describes the allied forces of the enemy under four heads of departments styled Principalities, Powers, Rulers of the worlds, Paganism, capping his climax with "wicked spirits in the regions of the air." These last give policy and potency to the first three. These fell spirits are ever at work sometimes in the splendid habiliments of angels of light. They are just as busily employed in Gentile and "Christian lands," as they were in the days of Noah, Daniel and Job, and of Paul, Peter, Peter and John. Was not even Jesus, the Messiah, assailed by Satan in person, under the combined powers of the lust of the flesh, the lust of the eye, and the pride of life, in the most specious and plausible forms ever suggested to mortal man!

Who that believes the Bible, can for a moment imagine that Satan is either mollified, reformed, or restrained in his power, his nature, or his wiles than he was in the days of Pharaoh and his magicians, in the days of the Pagan emperors, the Popes of the dark ages, or now, in the wars of Paganism, Mohammedanism, or even Protestantism? Is it not yet true, that man's adversary still goeth about as a roaring lion, ravening for his prey? Nor is he less dangerous when arrayed in the costume of an angel of light, than when he exhibits his beastly foot, in trampling the Bible in the mire of mystic Babylon, or when perverting, by a false philosophy, the wisdom of God, corrupting the bread of life, and poisoning its living water, as it gushes forth from the smitten rock of our salvation.

The policy of Hell is to annihilate, in the heart of man, the reality of Satan, and to associate with the name of Christ, the idea of credulity, superstition, or clerical assumption; to convert the church into a mosque, a synagogue, a temple, a cathedral; to exterminate the last best hope of man, by the suggestion of a natural enthusiasm, a pleasing imagination, a plausible fable, under pretence of elevating his mind above the gross conceptions of faith, hope and charity.

For this end there is to be substituted a towering philosophical abstraction, culminating in an impalpable spiritual transcendentalism, which, when consummated in some schools, assumes the name and style of Pantheism.

But of this at a more convenient season. Meantime, I will only add one corollary, long cherished, viz: That those who attend these new mediums for light, give ample proof that they have never found the true wisdom and the true knowledge of the true God, and his only oracle to man, the Word Incarnate. To presume to draw aside the veil which God himself has suspended between spirits in the body, and spirits out of the body; between man and demons, or ghosts, good or bad, is a presumption that no one, who has true faith in the true God, and in his Son Jesus Christ, methinks, could or dare encounter.

CONDITION OF THE TURKISH EMPIRE

Hugh Miller thus portrays the present state and prospects of this vast but tottering empire:—

"Meanwhile, the condition of the Ottoman empire reads lessons not unworthy the attention of those who believe that creeds have no influence on terrestrial well-being, and that, as regards a nation's social and industrial progress, it is all one whether a people embrace a true or false system of religion.

"1. It is a pregnant fact that the two leading superstitious in the world should not be found seated in the midst of barbarism. It is surely worth while inquiring whether this has happened of chance, or whether it is not the necessary and inevitable fruit of systems which are as untrue to nature and to the human constitution, as they are to moral and spiritual truth. What Romanism has done to Italy, Mohammedanism has done to Turkey. Both regions, the fairest of the globe anciently, these systems have blighted and cursed; they have converted them to a wilderness, consigning the very race of man to a slow but certain extinction, under the moral and physical maladies with which they have smitten them.

"2. It is worthy of notice, too, that the Pope and the Prophet stand prominently forth at this hour as the twin obstructions of the world's advance. Islamism weighs down Turkey, just as Romanism weighs down Italy. The uremas in the East, like the priests in the West, are setting themselves in opposition to every social and political improvement, on the high ground that such changes are forbidden by the Koran, and are dangerous to the worship of the Prophet. It is needless now to try either Mohammedanism or Romanism on a religious ground, exclusively at least. It must now be plain to all that these systems are opposed to the progress of art, the diffusion of knowledge and the growth of liberty, and that they must be destroyed if the world is not to be abandoned to barbarism. It is a false church which stands between society and a right social and political condition.

"3. It is noticeable, too, how the great European questions of the day are essentially religious, or we ought rather perhaps to say, ecclesiastical. Undeniably they are so on the continent of Europe; and we can trace the same elements in the troubles now springing up in the East. The statesman who would grapple successfully with the problems of our era, must not be skilled merely in matters of finance and internal economies; he must ponder deeply those great moral principles which lie at the bottom of human society. He must learn, at least, that the moral virtues come before the political ones; and that there are great spiritual truths which cannot be eradicated without leading to the destruction of society."

While the Turks are dwindling away, the Greek and Slavonian Christians, in Turkey, are steadily augmenting. Recent travellers have observed that, in many villages, which at the beginning of the present century, were partly Moslem and partly Christian, the Moslems have now disappeared—leaving no trace of their existence except a few crumbling turban-stones, marking what was once the cemetery, and a ruinous minaret, half hid by a grove of gaunt and neglected cypresses. Even in Constantinople itself, large districts within the walls, which, thirty years ago, were swarming with a Mohammedan population, are encumbered with ruins, and almost uninhabited.

The year upon which we have now entered completes exactly four hundred years since the Turks became masters of Constantinople. When we view the tottering condition of the Ottoman power, and the growing strength and ambition of its members, who shall say that 1853 may not be as memorable in the annals of the crescent, as 1453? Who can be confident that the blow will not be struck this year, that shall break for ever the sceptre of the Osmanli, and drive him back across the Bosphorus?

DR. N. L. RICE AND ARCHBISHOP PURCELL.

The following editorial from the last *Presbyterian of the West*, would seem to forbid a re-counter between these two far famed theological pugilists. The Archbishop will not be apt to disregard a gauntlet thus boldly and (his people may think) irreverently thrown at his feet. He is too fierce and bold a Knight to brook such an insult. And Dr. Rice means all that he says.—He has long panted for a hostile meeting with some magnate of the Romish Church. It has been the passion of his life. Should this logomachy transpire, it will be intensely exciting. They are both adroit disputants, and each will be stimulated by furious zeal and fiery hate against the cause and creed of the other.—*W. Recorder.*

ARCHBISHOP PURCELL'S CHANGE.—The Archbishop tells his readers, in his address on our Free Schools, that Protestantism "has the innate consciousness of her weakness and error, and therefore she feels that a free field and no favor, is not what will answer her purpose—that to prosper she must persevere;" that "she cannot be just—she cannot trust to reason, and Scripture, and the Constitution alone—and hold her ground." And where, we ask, has Rome ventured to rely upon "a free field and no favor"? It is in Rome, Spain, or France? Where has it shown its courage in this way? Where has it failed to sustain itself by persecution, if it had the power?

But as we have said in a public lecture to a crowded audience, so say we again—if the Archbishop dares to rest his cause upon reason, Scripture and the Constitution, he or any one he may select, shall be met on the principle of "a free field and no favor." Will he venture to stand on the ground to which he has challenged Protestants.

This is the same Rice that recently debated with Alex. Campbell.—*En. Ton. Chr. Ob.*

Miscellaneous.

A REMARKABLE INCIDENT.

In a quiet village situated on the shores of a beautiful lake, lived a man of some wealth and independent manners. He disregarded the Sabbath entirely, and perched his business or pleasure, as best suited his convenience. He commenced building a boat, principally for pleasure excursion on the lake, while he was proceeding with the enterprise, which, it was whispered abroad, would afford opportunity for Sunday sailing, he was called on by a minister, who inquired about the boat, and expostulated with him, as the enterprise would increase the wideness and immorality of their village. "I am afraid," said the minister, "your boat will prove a Sabbath-breaker." The man looked him in the face and with much assurance said, "Yes, it will; that's just what I'll name my boat. I've been thinking some time what to call her, and you have just hit it. I thank you for the suggestion. The boat shall be called 'THE SABBATH-BREAKER.'" As he said this, he bid the minister good-day, with a chuckle at his evident surprise and mortification. The building went on and especially on Sunday. She was soon ready to launch, and was launched on Sunday, and named "The Sabbath-breaker," amid the cheers of some twenty or thirty half-intoxicated men. An old sailor or two shook their heads at the way she struck the water, but the folly usual to such an owner hid his eyes to the truth. She was rigged and fitted for an excursion. She must go out on Sunday. A general invitation was given, and numbers crowded on board. On the steamer was floating the name in large letters, "The Sabbath-breaker." She put out. Several, seized by an indefinite dread as they read the name over them, sprang on shore; others

would have done so, but she was off. She sailed well enough for a while. The timid felt re-assured, and music and mirth began. But scarcely four hours had elapsed when the boat was struck by a flaw of wind which came very suddenly upon her. Confusion reigned on board. Scarce an effort was made. She keeled almost instantly over, and went to the bottom. Now, what an outcry! But soon all was over! Forty souls, mostly youth, had found a watery grave, and just above the surface of the lake floated the flag, bearing the inscription, "Sabbath-breaker," proclaiming to all the passers-by that there is a God in heaven who judgeth righteously.—*California Christian Advocate.*

LOSSES OF ROMANISM IN AMERICA.

The following is an extract from a letter written by the Rev. Robert Mullen, a Roman Catholic priest, one of a deputation now in this country, collecting "material aid" for the Roman Catholic Church in Ireland. It was published in "The Tablet" of April 10th, a paper printed in Dublin, the leading organ of the Irish Romanists. The object of the writer seems to be, to urge the priests in Ireland to do what they can to stop the tide of emigration to the United States. The shrewd Jesuit comprehends clearly that the civil and religious liberty enjoyed, the intelligence of the people here, the abundant means of acquiring knowledge, and the Christian effort put forth, are fatal to Romanism.

This calculation is vastly under the reality yet it is a startling revelation, that 2,000,000 (principally of Irish Catholics) have been lost to the Church in less than a quarter of a century! And in order that you may understand my calculation to be far under the reality, I will give you a very high authority—a man whose piety, zeal, and transcendent fame. Dr. England was consulted by the Faith, on the 19th of August, 1836, in reference to the progress of Catholicity in the States. An authentic copy of this letter, written September 29th of the same year, is now before me, from which I take the following extracts: "On the population acquired by emigration and by cession [of territory] we may estimate at least one half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least 4,000,000 of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. ....if, I say, upon the foregoing data, that we ought, if there were no loss, to have 5,000,000 of Catholics, and that we have (in 1836) less than 1,350,000, there must have been a loss of 3,750,000 at least; and the persons so lost are found amongst the various sects to the amount of three times the number of the Catholic populations of the whole country." Speaking of his own diocese, (Charleston) he says: "From 30,000 to 50,000 of the then population, who were not Catholics, were the descendants of Catholic progenitors, who, with their descendants, were lost to the Church. I have no doubt" (wrote the holy bishop) "upon my mind that millions have been lost to the Catholic Church in the United States; nor do I believe that the fact has been sufficiently brought into notice." Dr. Hughes [the great Dr. Hughes, as he is justly called here] invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic Church really gained by emigration. He said, "that the people at home did not fully understand the position of many of the emigrants, thousands being lost in the large cities, whilst in the country the faith died out in multitudes." At Charleston, I met Dr. Reynolds, the worthy successor of Dr. England. When we were leaving Charleston, and kneeling to receive the good bishop's benediction, he held out his hands, saying: "Gentlemen, I wish you every success; you are engaged in a great work of charity, and you will serve religion even still more by proceeding, on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here."

## FATHER GAVAZZI AT THE METROPOLITAN HALL.

Pius IX.

Pius IX. is a real man, and sometimes less than a man. He is, as I may say in a few words, a mere priest. What will he be? A priest. By priest, I mean a Roman Catholic priest. We have now a very bad Pontifical—the real Sovereign of Rome is the Secretary of State, (ASTORSELLI,) and ROTHSCHILD, who has furnished the Pope with financial resources. On his accession to the Papal chair, Pius IX. perceived that he was received with great coldness by the people and a desire to gain the confidence and applause of the people, hastened the act of amnesty. But to his double dealing, the amnesty was declared, sent instructions accompanying the act, to the Governors of the Provinces, to place every possible obstacle in the way of persons availing themselves of the provisions of this amnesty. To be the vicar of Christ, it is reasonable to suppose that a man would have some truth and honesty. Pius IX. as I will show, has not these qualities. I will give you an instance. I was imprisoned once by Pius IX. for having, as the Jews said, I spoke disrespectfully of the Count of Gramont XVI., the late Pope. Well, after having all the students of the university visiting me, and receiving over 5,000 visiting cards, the Pope pronounced VLASTINA on the 1st of February, that I would be set at liberty the next day, the 24. In the middle of the night, however, some of the hutchins on the Papal Court, by order of their master, Pius IX., carried me off to a Capuchin Monastery at Grosseto, a small village about twenty miles from Rome, where they kept me confined for twelve days, at the end of which time the people obtained my liberation. Indeed, I can safely say that this *matte file* is to be seen in all the Pope's acts. I show, quite in especial, two of his Encyclical letters written from Gaeta and the other from Portici. By his letter he desired to prevent the people from the exercise of the universal suffrage. In this letter he quotes the decree of the Council of Trent, which threatens excommunication against all those who should impair the patrimony of the Church. On that ground he threatened to curse any one who voted for the Deputies to the Roman Assembly, because the Assembly of course, would not recognize the Pope as having any claim to the Roman provinces. That letter involves a falsehood, because the Roman States are not an ecclesiastical patrimony—they are a lay estate. Therefore, many of our people, not understanding Latin, abstained from voting for Deputies, in order to escape excommunication. What was that letter but one tissue of deception? From Portici he wrote his second Encyclical letter against the Roman Republic. He was not satisfied to have overthrown the Republic, which sprung into existence as a necessity, after the Pope's cowardly flight from Rome, but he must need to calumniate the Republic and its citizens in his particulars. He calumniated us when he said that in the time of the Republic, the priests were despised, because when the few priests and monks that showed themselves publicly in Rome during those days were every where received with the utmost respect. It was a matter of emulation among the people to see which could most honor those priests and monks who remain faithful to their ministry during the time of the Republic. But I have seen the coward priests walking about the streets of Rome masked, &c., used as countymen or gentlemen, not because there was any danger likely to occur to themselves, but in order to escape the trouble of attending their dying countrymen in their last agonies. Therefore it is a lie for the Pope to say that we did not respect the clergy. During that time, too, we, as Papists, celebrated with all due solemnity the services of the Religion. I am an exile now, but for no other cause than that of ministering to my dying brethren in the name of Rome. Forty military Chaplains, who

stood by me during my ministrations amongst my poor wounded and dying countrymen, have been imprisoned by Pius IX.; so, therefore it is a lie for him to say that we deprived the dying of the last consolation of their religion. It was he though who did so, by denouncing and excommunicating the brave Roman Patriots. Thus Pope too insulted the Italian—and especially the noble Roman women, who, to the number of six thousand, ministered like angels around the couches of the wounded and dying patriots, alleviating their sufferings or soothing the last moments of the expiring Roman. What did he call them in his Encyclical letter? Oh shame be forever upon him—he called those noble women six thousand prostitutes! Such are a few specimens of the moral character of this so-called Vicar of Christ. He fled from Rome in disguise, under the guidance of the wife of the Bavarian Minister at Rome. Pius IX. were a true shepherd, he would have stayed at Rome, and would not have deserted his flock—he fled because he was not a shepherd, but because he was a wolf. The same tongue blessed the Czar, the then embryo Emperor of France, the youthful Emperor of Austria and the Queen of Spain, because they more or less assisted in the re-establishment of his authority. He cursed Belgium because she opposed the machinations of his allies the Jesuits, who sought to undermine the education of the youth of that country; she gave us especial indignation to the poor offensive hospital in which the dying Roman soldiers were cared for, whilst he showered meags and crosses upon the Austrian and I reach and Spanish barbarians, who had assisted him to his throne by the help of their pious bayonets. And his moral, "Vicar of Christ," as he claims to be, has even wracked his implacable animosity against bones of the deceased patriots of 1849—in they lie in a heap within public view, the rites of Christian sepulture having been refused them. Thus the Vicar of Christ! No—no—if Satan wanted a Vicar let him go to Pius IX. To speak his political character. Pius IX. is but a mere priest—and priests even when talented, are bad politicians everywhere, because the true sphere of the priest is not to be found within the circle of politics. Therefore the good clergy remain in their churches—the bad clergy flock to the Forum; and they are at once bad priests and bad politicians, and Pius IX. is such. [Applause.] The feebleness of his mind produces the unhappiness of his people; and the results in Italy from having such a Pope, are want of nationality; independence and liberty. Pius IX. has no love of Italy—no love of Country whatever, because when I told him in 1847, at a private audience, that "all Italy spoke to him and with him" he at once exclaimed to me, "Gavazzi never more mention Italy." Could you expect nationality to proceed from the Government of such a man? Certainly in the beginning, the reign of Pius IX. appeared to promise much for reform. Yes, but whatever reform the Roman people did obtain from the Pope, they were not granted from out of the fullness of his heart, but as mere matters of policy to enable him to catch the public applause. And I may here mention also, that the cruelties of this man are somewhat remarkable. What think you of this "Vicar of Christ" ordering one hundred and fifty prisoners who had been in confinement for years, to be taken out and shot, and why? because they fought and spoke for the liberties of their dear native land. I will give you an instance. I will tell you of the sad fate of my poor dear friend, UGO BASSI, who was also a Baimabite. He was a man of the most varied acquirements, gifted by God and nature with a beautiful form, nobly endowed in mind, he was master of the dead and many of the living languages, he was a good musician, one of the best of modern poets in Italy, and, as a pulpit orator, was amongst the very first of that country. He followed the fortunes of the national army, was wounded in battle, and was everywhere with the regions of the hero GARIBALDI. Poor BASSI! so young so kind, so beloved, so talented, so dear to Italy was shot by order of Pius IX. in his native coun-

try, Bologna. To add to the bitterness of his sad fate, before he was shot he was disfigured, namely—the skin of his hands and head was taken off by the Father Inquisitors. After six hours of secret trial, amongst those scenes where he so often preached forth the freedom of Italy, and amidst the tears of the Austrian soldiers, who were ordered to shoot him, UGO BASSI fell, exclaiming, "Long live Jesus—long live Italy!" Oh, do not confide in this Pope. If he has so treated poor, bleeding Italy, believe me, he will never do any good for America to which he is a stranger. But God is good, and he is just. He permitted these apparent reforms of Pius IX. for two reasons, namely: to see together all the Christian people of this world, and to call out a sense in Italy of the possibility of a unity in Italy, in order to work out an independent nationality. The Italian, however, are no longer deluded on this subject, for they now appreciate better than ever, the great truth spoken by their celebrated historian MACHIAVELLI; "While the Pope reigns at Rome, Italy will never be free."

## SPEAK KINDLY.

The experience of an acquaintance, illustrates most forcibly the above caution. He had been living, he said, away from home for several months, and was on a visit of a week or two at his father's house. The father was a man of the most uncompromising integrity, and cherished strong, though honest prejudices against all light or transient amusements. He had never allowed his children to attend dancing parties or shows, or to mingle in the sports which most men regard as unobjectionable, or at least not altogether to be condemned. The consequence was, that the children were fond of indulging in the interdicted pleasures, and were apt, when an opportunity did occur, to carry them too far. They felt that their father was prompted by a sincere desire to discharge the duties of a parent who feels the weight of his responsibility to God; but they felt also that he was unnecessarily stringent in his interpretation of what he considered right or wrong. As a consequence, they did not hesitate, when circumstances favoured it, to evade their father's mandates upon the subject.

"I shall never forget," said the narrator, "the incidents of last my visit home during my father's life. There was to be a ball at a neighboring tavern and it was to come off the evening before I was to return to my employment in a distant town. Feeling myself emancipated from paternal control, (for I had just reached my majority,) and priding myself upon the idea that I was now master of my own actions, I signified my intention to be present. My father, as usual, forbade my attendance. I answered him in anger, stating that his authority over me was henceforth ended; that he had treated me like a boy, and I had submitted like a boy until now; but since I had reached the age at which the law permitted me to think and act for myself, I was determined to assert my rights. He was a man of strong and naturally irritable feelings; but his motives were always of the purest kind; and my conscience smote me as I uttered the sentiment which my pride would not permit me to recall.

"An angry blush passed over his countenance at such an unusual reception of his commands; but he checked himself instantaneously and answered with unusual mildness. 'Charles, I may have erred in many points, touching the government of my children, but I have endeavoured to do my duty as a parent and as a man. The time may come when you will be sorry for what you have uttered to-day?'

"They were prophetic words, and even at this late day, they haunt me in my dreams.

"I went to the ball, but I did not enjoy myself; my associates thought me in unusually good spirits, but it was all feigned and hollow-hearted as a sepulchre. 'Charles, the time may come when you

will be sorry for what you have uttered to-day? rung in my ears.

"It was near morning, when the party broke up, and I returned home, jaded in spirit, and worn down with excitement. I went to bed, and fell into a troubled sleep which lasted until noon. When I awoke, a dizziness and pain in the head incapacitated me from mental exertion; still I half-resolved ere I left home in the afternoon to confess my fault to my father. I met him at the dinner-table, but no allusion was made by either of us to the incident of the previous day; and when we arose from the table it was near the hour at which it was necessary for me to take the coach. I followed my father into our little parlor, whither he had gone, as if desirous of affording me an opportunity to speak with him alone, but I was ashamed to confess that I was wrong, and I merely said I must bid him good bye, as the coach was coming.

"Have you nothing more to say, Charles?" he inquired.

"No," I answered, and we parted. I took the coach for the scene of my labors, displeased and angry with myself but not penitent; and for a week succeeding was industriously employed in my vocation, having allowed the unpleasant circumstance to pass out of my mind, when an express came requiring my immediate presence at home, for it was stated that my father in a state of perfect and florid health, had been stricken down by an apoplectic fit.

"Although still alive when the messenger left he was insensible. Then, indeed, I felt the full force of the ominous prediction, 'the time may come when you will be sorry for what you have uttered to-day.' I hastened home full of anxiety and grief, only to find my father at the point of death. He never gave a token of recognition of my presence, and resigned his spirit into the hands of God amid the grief of a sorrowing household, of whom mine was infinitely the most bitter. Once, indeed, before my arrival, he rallied sufficiently to inquire if I had come, and on being answered in the negative, relapsed into a state of insensibility, and never spoke again. As I stood beside his bed, and gazed upon the lifeless features of one of the best of fathers, whose every command it was my duty to have obeyed, the thought of that last act of disobedience and unkindness tortured me like an avenging fiend; and I felt as if a word of forgiveness from those cold lips would have been received more joyfully than a welcome admission to the bliss of heaven."—*W. & R.*

#### SINS OF OMISSION.

A sin of omission is a slight matter in the eyes of men who would not for any price stain their name with a sin of commission.—Look at the position which men take upon the reforms of the day. Some earnest and philanthropic movement charged with the redemption of the degraded or oppressed, presents itself to a man, asking his sympathy and support, and he quietly gives it the go-by, soothing his conscience with the plea that if he is no help to the good work, he is at least no hindrance. To be no help is a thing for which he feels little compunction. Merely to let the movement alone is so far from being a very grievous offence, that it is a stand entitled to considerable praise, because it is not rancorous opposition. To have no part in the self-denying labors which win victories for the cause—to throw no contribution of name, or toil, or money, for its success—to deserve nothing of gratitude from its beneficiaries, is a trifling shortcoming so that he do not set himself vehemently against it.

There comes to the door of a man of fortune an appeal to his humanity. The case is a clear one—a destitute widow asks relief on behalf of her fatherless children. This man of fortune is a man of honor. He would not for all the gold in California cheat his fellow out of a farthing. He never exacts from any man more than his due. No

price would tempt him to engage in a fraudulent transaction. He doesn't owe her anything. And it is a light thing in his estimation that he turns empty-handed and sorrowing from his door. Has he not a right to do what he will with his own? He passes on his way calm and erect, with no burden on his conscience, no tinge of shame of his cheek. What has he done? Nothing.—He has defrauded no one; he has not oppressed the poor suppliant whose prayer he rejected; he did not reduce her to poverty; he has not taken the bread from her babes; he has only let her alone. Is theft then the only crime in God's sight? Compared with his cold-blooded, hard-hearted, inhumanity, would it not have been innocent in him to have stolen a purse of gold? Will it not be more tolerable in the day of judgment for the swindler and the highway-man, than for this just and honorable man of marble? I believe it.

The grand principle is, that God holds us responsible for the good we might do, as well as for the deeds we actually put forth. And a member of a Christian church who is just pursuing the even tenor of his way, practising fair dealing in all his business relations with the world, and staining the ermine of his possession with no positive misdemeanors, may, just by his want of spirituality—his neglect of spiritual duties—by what he does not do, be all the while making out a terrible accusation against himself in the sight of God, and heaping up a terrible retribution.—Was it enough for the fig tree in the parable, that all the demonstrations which met the eye were fair and full of promise—an upright trunk, with branching boughs and wreath of green leaves—but only no fruit?

And it is quite conceivable and perfectly capable of illustration, that this negative action, that is the not acting at all, might be of all crimes the most heinous and horrible.

Here is a man walking at the dead of night through our streets, belated, to his home, and he sees a dwelling house on fire. The flames are leaping from room to room, and mounting the stairway and roting in their mastery—no sound is heard from the sleepers—the whole household are wrapt in the slumbers of midnight. No watchman, pacing his distant round, discerns the light. No other soul of the whole population seems awake or conscious of this peril but himself. There is not a moment to be lost. Even now he is well nigh to late. But he passes coolly by, and goes silent on his way. What has he done? Done! Nothing. If manhood, and matron, and babe be consumed there together, and the dawn behold the ruin complete—none living to tell how or in what agony of suffering and despair the dead met their fate, it is not his work. He is not incendiary—he did not kindle the fire. He did not burn the house and its inmates. He—did nothing. Would your hearts accept such a defence from his lips? Would an indignant community pronounce him acquitted of blame on such a plea? He did burn those fellow-creatures—in the sight of Heaven, in the judgment of your own unperverted consciences he did commit the awful murder, for he might have saved them. His excuse is just his crime—that he did nothing, when he ought to have aroused every sleeper far and near with his alarming shout, and steeled his heart and sinews to deeds of desperate courage and strength.

A company of reapers are seated quietly at noon of day beneath the shade, taking their accoutrements. Their attention is attracted by the sight of a solitary figure, crossing the field with slow and irregular steps. He carries a staff before him, and now and then trips and stumbles on the unseen surface. They perceive that he is blind. He is out of the path, too, and has no guide. A little way off in the direction he is following a precipice, looking sheer down a hundred feet. The blind man moves on toward the brow, piloted with his staff,—nearer and nearer he draws, all unconscious of what is before him. They who watch him are silent and unmoved—no voice is lifted up, no

hand is stretched out. They see him pacing steadily to the awful verge. His staff meeting no obstacle, slips from his hand into the abyss. He takes a step forward and stoops to recover it, still no warning no interposition from the reapers. His foot overhangs vacancy—his bending form leans from the brink—a wild cry, and he is gone. What have they done? Nothing. They did not put out his eyes, they did not lead him to the precipice; they did not push him down; they have done nothing; they only neglected to do; and yet his blood is on their skirts; it cries like Abel's to heaven against them. They knew he was blind, they could have saved him and did nothing.

Let us not think these illustrations are extravagant, or wide of the mark. Let us give them application to a single point. The impatient around us are as if we were asleep in burning dwellings—going bloodfold down to ruin. Their peril deepens with every hour of delay. They push on unconscious of danger. Soon it will be too late to interpose.—The summer of hope and mercy is waning. Death, judgment and eternity are on the wing; are near; their awful shadows fall upon the path so securely trodden. The hapless travellers stand gaily on the verge of perdition. Do we see, do we know, have we faith in eternal realities? While we sit idle and voiceless, they reel over the tremendous brink and are lost, lost forever, and up from the abyss comes their despairing cry,—lost, lost forever." Who has done this? Not we; then sins were their own; we wrought no violence upon them, we put no constraint upon their liberty, we did not drag them down to woe. Ah! but we knew they were out of the way, we knew of the precipice, we knew they were nearing it, we knew they were blind, blinded by the delusions of sin, and we left them to their fate. Stand still now, and hear the word of God written for our offence, and behold the divine judgment against us. "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Behold the fearful guilt of being at ease in Zion! Behold the responsibility that attaches to the NEGLECT OF DUTY!—*Congregationalist.*

#### EXPOSITORY PREACHING.

We do not disparage topical preaching. That has its place. But we propose to give some reasons why pastors frequently, if not regularly, should engage in expository preaching. By exposition we do not understand mere dry exegesis, but a full and familiar development of the sense of Scripture, in the form of a popular discourse.

The propriety and importance of this mode of preaching, we think, is shown by the following considerations.

1. Expository was evidently the primitive mode of preaching.

He who taught as never man taught, expounded to his disciples, in all the scriptures, the things concerning himself. The apostles, in their defence of the Messiahship of Christ, expounded the prophecies which related to him. The memorable sermon on the day pentecost, was but an exposition of portion of Joel and the Psalms, practically enforced. Apollon mightily convinced the Jews by the exposition of their own scriptures. An able article in the *Christian Review* of December, 1842, on "The systematic Theology of the Early Church," to which we refer the reader, fully sustains our position.

2. Another argument is drawn from the effects produced upon the preacher's mind. These are various and important.

1. Exposition disciplines the mind.

The preparation of an exposition requires close, hard thinking, not the thinking of mathematical



reasoning, it is true, but the more difficult of moral reasoning. The expositor is obliged to master the shades of sense which distinguish the signification of words. Having settled the sense of individual terms, he must now grasp the whole scope of thought, and bring it up to one view. Besides, a pastor who has promised his people a course of expository sermons, feels the necessity of application, as he would not without his pledge.

Thus urged, he thinks and thoroughly investigates. As difficulties rise, he grapples them with manly vigor, and by the exercise of his power, greatly increases them. But why prepare sermons? Why not study the Scriptures, and think, and thus discipline the mind? For the well known reason, that man is a lazy being, and needs something to urge him to his work. Facts will show, that ninety-nine out of a hundred of the pastors of the present day never have, and never will, so study the whole Bible as to be able to give even a tolerable opinion upon their contents, unless they have adopted some system by which they are obliged to do it.

2. *Exposition tends to make the preacher a strong man.* To be "mighty in the Scriptures" is to be a strong minister. The Bible is the text book of his profession. If he understands that, and is able to bring its contents down to the understanding and consciences of men, though rough be his eloquence, he is a strong man.

Such was Apollus, and such were Luther, Zwingle, and the older Reformers.

Having increased his knowledge by the preparation, he is further aided by his exercise of preaching. Yes, preaching gives him still clearer conceptions of the sense, and fixes the whole more firmly in his mind. Every one knows that to study any science to advantage, one must teach it. Apply this to the preacher. Does he wish to study the Scriptures, and become in any good degree master, let him teach them? Let him think for himself. However much he may lumber his memory with thoughts of others, those ideas will never become living members, but mere wooden limbs, which having no vital connection with his inner man, he can never use to advantage.

Some sensible man has said, that "he never feared to debate with a man who has a large library." This remark was probably made upon the supposition that many who are blest with numerous books are strongly tempted to use their eyes and memories, rather than their thinking powers. Such are not strong, much less ready men. Books injure no thinker. Commentaries greatly aid the expositor. But the expository preacher must think for himself.

3. *Exposition qualifies the preacher for sound systematic doctrinal preaching.*

Systematic theology is simply the doctrines of the Bible arranged. It is a map of the whole field, so drawn, that the eye of the mind may perceive the relative position and bearing of each topic contained in it. Though the arrangement is human it is not to be despised. But he who would draw the map of a country must first survey it, and minutely note the situation and bearing of each prominent place. Then, with the topography before him, he may draw his lines, and present the whole at one view. The man who would arrange a cabinet of minerals must first examine it article by article. Then, and then only can he assign each its appropriate place. So must the theologian understand his material is found chiefly in the Divine word, and must be drawn directly thence. How then can he understand the word, so as to evolve and arrange its doctrines, without careful critical exposition?

One may read authors, gather up their thoughts, and employ the Scripture which they have quoted, with their glosses; but instead of drinking from the gurgling fountain, bursting fresh from the mountain's base, he descends far into the plains, and sips from the insipid stream, muddied by human imperfections. "Give me the Bible,"

said the dying Payson, and give me the Bible, and his living example in his study and pulpit. So should every theologian say, by word and by deed, "give me the Bible." We are not opposed to consulting men, both living and dead, but they are ever to be help secondary. Nor should a man consult any human opinion on a theological question, till he has tasked his own energies, to ascertain from the living word what is the mind of the Spirit. Till then, he is not prepared to profit by consultation. In fine, no one can be a sound theologian who is unable to expound the word of God.

Besides the less a man interprets Scripture, the more will he rely upon his reason and the opinions of others, until theology degenerates into mere philosophy.

Paul, with prophetic vision, clear and far reaching, saw this evil, and warned us against it in those significant words, "Beware, lest any man spoil you through philosophy." Though he probably referred immediately to the disposition manifested in his day, to explain the sacred mysteries of Christ in accordance with heathen philosophy. Yet, the spirit of the caution should guard us against neglecting Divine revelation, and resorting to human wisdom. The philosophizing spirit of Origen, and the neglect of the pure word of God, paved the way for the Papacy, and the same spirit, manifested in an undue dependence upon the opinions of the fathers, and the logic of the schools, is urging onward the Papal car at the present day. The prominent cause is a neglect of the Bible.—*Michigan Christian Herald.*

GREECE.

The Greek government had concluded a postal convention with the Glasgow and Liverpool Shipping Company, which engages to establish a communication three times, or at least twice a month, between Liverpool, Gibraltar, Malta, Syria, Smyrna, and Constantinople. The convention was made for five years. The approbation of the Hellespont Chambers was still requisite. The ratifications on either side were to be exchanged within four months, or sooner if possible.

THE CHINESE REBELLION.

The Chinese mail of the 23th of February has brought important intelligence regarding the progress of events in the celestial empire. The rebels have now got so far north as to threaten Shanghai, and are stated to have a force of 50,000 men within a few marches of that port. Seu Kwyng Tsai, appointed by the Emperor to the chief military command of the combined attack which had been ordered on the rebels, has been worsted, and has fallen, according to some accounts by his own hand, according to others, by that of the enemy. Altogether the affairs of the Tartar dynasty are considered to be in a most critical state, though the young emperor is endeavoring to meet the emergency with a degree of energy and disregard to antiquated Chinese maxims, which proves him to be far in advance of his predecessors. He has appealed to his people in an edict which, printed on yellow paper, is now posted up in every place of public resort in the empire. Seu Kwyng Tsai was to lead the main body of the troops in person, detaching troops under his subordinate commanders to drive the enemy towards Wochung, three other generals were to ascend the Yang tse Kiang with troops, and a fourth, with ten thousand picked men, had been despatched to defend the southern border of Honan, and to relieve Hookwang. All "were to unite without regard to territorial distinctions, and advance straight to Hoopah, to make a combined and annihilating attack." The militia were to be organized, each village or township forming its own band, the expense being defrayed by the gentry and head men, who were to have the management of the force, which was not to be employed in offensive operations, but simply for self-defence.—*Liverpool Mercury.*

STATEMENT OF PAYMENTS

Made to the Treasurer of the Regular Baptist Missionary Society of Canada, since the 1st April, 1853.

Miss. Meeting at Drummondville, per Rev. J. Roberts	£2 3 1/2
Dr. Wolverton, instalment for L. M. Collection 1st Baptist Church, Queen Street, Toronto.	1 5 0
Collection at Norwich, per Elder Mann	1 16 4
Collection at Fredericksburgh, do.	1 18 1/2
Amount of Present to Elder Mann from Church at Fredericksburgh	3 3 9
Equipping, per Elder Oakley	1 12 8
Bronte do.	1 5 0
Joseph Curtis, Hamilton	0 5 0
Collection, Miss. Meeting at Hamilton, per Deacon Hamilton	5 12 7
A. Campbell, Treasurer Young Men's Missionary Society, Bond Street, Toronto, towards constituting Dr. Pyper and Brn. McCord and Carter Life Members	16 12 11
Mrs. Wright, Toronto	0 5 0
Fonthill Church, per Elder McDougall	3 10 0
Sundry Subscriptions, per Elder Hurlburt, Reach	3 15 0
Mrs. Jas. McLaren, King, per Dr. Pyper	3 0 0
	48 18 6

A. T. McCORD, Treasurer.

Toronto, May 26, 1853.

MARRIED.

By the Rev. E. White, on the 29th April, Mr. James Watson, son of the Rev. George Watson, Baptist Minister, to Margaret, daughter of Mr. John Burns, all of Barnia Township.

At Burwick, Canada West, on the 5th ultimo, by the Rev. John Armstrong, Frederick Decimus Jenkins, Esq., late Stock Proprietor, New South Wales, and nephew of the Rev. George Jenkins, B. D., Montreal, to Margaret Eliza, youngest daughter of Charles Hale, Esq., of Peterborough.

AGENT WANTED.

A PERSON WANTED to act as AGENT in Canada, for the Regular Baptist Missionary Society of Canada, and also for the Regular Baptist Theological Education Society of Canada.

Application to be made, and testimonials sent, addressed to Rev. J. PYPER, Toronto.

The *New York Chronicle*, *Utica Baptist Register*, and *Michigan Christian Herald*, will oblige by copying.

NOTICE.

THE Johnstown Association will be held with the Church in Brockville, on Thursday, the 7th of July. Services to commence at 10 o'clock, A.M.

June 1, 1853.

NOTICE.

THE Haldimand Baptist Association will hold its next annual meeting with the Church in Sidney, on Friday, the 24th June, instant. The Services will commence at 11 o'clock, A.M.

June 1, 1853.

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