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# CHRISTIAN OBSERVER.

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## Doctrine and Duty.

### A LETTER TO A FRIEND ON BAPTISM.

[We cheerfully give insertion to the following letter, which a friend has handed to us. It is from the pen of the Rev. ANDREW JUKES, formerly a minister in the Church of England, at Hull; and, although somewhat lengthy, will amply repay a perusal. Apart from the writer's scriptural view of Baptism, the clear statement of a sinner's ground of justification before God, cannot, we think, fail to interest and edify the reader.]

MY DEAR M—.

I can assure you that it was with deep thankfulness that I read your last letter, thankfulness to God that he who hath begun the good work in you is so graciously carrying it on by the teaching of his Spirit, and that though cut off in measure from outward privileges, you still are rich in him.

You tell me, that during the last few months your mind has been not a little exercised upon several subjects connected with the truth. Like the eunuch of old, you say, "how can I understand, except some man should guide me?" I answer, remember Christ's words, "It is expedient for you that I go away;" "the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." My object in this letter will be, not to give you my words, but the words of the Spirit of God: may he be your teacher.

Your first difficulty is about baptism. You say, "what is the meaning of being 'buried with Christ by baptism,'" (Rom. vi. 4) and again what does St. Peter mean when he says, 'baptism doth now save us.'" (I. Pet. iii. 21.) The answer to both questions is perfectly clear as soon as you understand what is God's meaning in the ordinance of baptism. This, alas! how few understand.

And here before I enter upon the subject in detail, I must say one or two words by way of introduction,—words indeed which I ought not to be obliged to say to a Christian, but which the apostasy of the professing church has forced us constantly to be repeating. By way then of introducing the subject to you clearly let me first ask you,—*What is the Christian's position as respects God, and as respects the world?* The Bible says, the Christian's position is Christ's position; "as He is, so are we in this world;" (I. John 14. 17.) "we are not of the world, even as He is not of the world;" "He is the head, we are the members," and both united make "one body," so we are no more twain but one flesh in God's sight, "members of His body, of His flesh, and of His bones." Just as the natural body is not perfect without all its members, so also is Christ: and therefore, (O blessed truth,) "the Head cannot say to the feet I have no need of you." Christ, the Head, cannot say to us poor sinners, who as his feet go toiling through the mire, 'I have no need of you.' Christ without us, (us believers, I mean,) cannot be made perfect. I repeat it, that as the body is not perfect without each and all its members, so Christ is not perfected alone. In a word,

the Church and Christ in God's estimation "are not twain but one flesh," (see Eph. v. 30, 32.) and therefore in I. Cor. xii. 12, the Holy Spirit calls the Church, Christ; "so also is Christ." The argument of the passage demands that he should say, "so also is the Church:" but in God's sight the Church and Christ "are not twain but one," therefore the apostle writes, "So also is Christ;" for, as he explains himself in verse 27 of the same chapter, "Ye are the body of Christ," "and no one ever yet hated his own body, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of His body, of His flesh, and of His bones. This is a great mystery, but I speak concerning Christ and the Church." "What therefore God hath joined together, let not man put asunder."

O dear M—, I am almost tempted to let baptism take care of itself, to dwell on this blessed truth, the church is Christ's body, Christ is the church's head; and consequently that "as He is, so are we:" His name, our name,—His riches, our riches,—His righteousness, our righteousness, while on the other hand, our sins are His sins,—our transgressions His transgressions,—our shame His shame. "My sins," He says, "are not hid from thee." (Psalm lxxix. 5.) "Mine iniquities have taken hold upon me." (Psalm xl. 12.) Do you say how is this—how can Christ have sin?—was He not "holy, harmless, and separate from sinners?"—was He not "in all points tempted like as we are, yet without sin?" Yes, He was all this, and much more: "but though He was rich, yet for our sakes He became poor;"—though He was God, yet for us He became man,—though He was the righteous one, yet He took the sinner's place, and was dealt with for sin, "He was made sin for us, who knew no sin, that we might be"—what?—pardoned? more than that—that we, we poor sinners, "might be made the righteousness of God in Him."

This is the secret which "eye had not seen, nor ear heard, neither had entered into the heart of man to conceive, but which God hath revealed to us by His spirit, that we might know the things that are freely given to us in Christ," (I. Cor. ii. 7-12.) this was "the mystery which was hid from ages and generations, but which now is made manifest to the saints;" (Col. i. 26.) that is "the Spirit of adoption," which the Old Testament believers, justified though they were never seen. They, (the believers under the old dispensation,) stood before God as *servants*, favoured servants, I allow,—servants who knew their Master would bless them, but servants still, for sonship was unknown: their spirit was "a spirit of bondage," (Gal. iv. 1-5.) and so Peter speaks of it in Acts xv. But we are "sons" and "dear children;" (Rom. viii. 14-17, and Eph. v. 1.) "and because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying father;" (Gal. iv. 6.) mark the words,—"*the Spirit of His Son*," "not the spirit of bondage again to fear, but the spirit of adoption," "the spirit of His Son;" that as Christ stands in all perfect acceptance and confidence and assurance before God, knowing that He is precious, and knowing that He is loved: so in Him do we, for He is our head, and we are His members, and His spirit is our spirit, and we are "in Him," "dead with him," "buried with Him," "risen with Him."

Now, this truth, this "mystery" as Pauls terms it, (Eph. iii. 4-6.) "this mystery which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apos-

cles and prophets by the Spirit, even that the Gen.iles should be  *fellow heirs, and of the same body,*—this mystery it is which Baptism is designed to represent. And how should the Church understand the emblem if it does not know the reality, how is it likely they should have right thoughts about the darkened shadow while their eyes are as yet blind to the substance. I don't wonder then at Christians being bewildered about baptism, (nor indeed do I wonder at their being bewildered about anything,) as long as they remain in ignorance of God's thoughts and God's purposes concerning "His Son" and "the bride": for until we know what it is to be "*in God the Father and in the Lord Jesus,*" we are children liable to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive,"—looking at our own poor flesh instead of looking at Christ; considering our own sinful nature instead of considering Him, and that through Him, "*we are made partakers of the Divine nature,*" (2 Pet. i. 4.) "*partakers of the heavenly calling,*" (Heb. iii. 1.) yea, "*partakers of Christ.*" (Heb. iii. 14.) The proper spirit for a Christian is Abraham's spirit, the spirit of faith: "*he considered not his body now dead,*" (Rom. iv. 19:) why then should we consider ourselves now dead? why worry ourselves about what the Lord has buried in his grave? But this again brings me back to Baptism.

Let me gather up the thought I want you to get hold of: it is this:—Christ and the Church are one; "as He is, so are we in this world." The question then is, *What is Christ's position as respects the world on the one hand, and as respects God on the other?* As respects the world he is dead, "*killed and cast out of his vineyard,*" (Mat. xxi. 38, 39); the life he took from his mother, the life of Adam, that life he laid down for us at the hands of wicked men; and when he laid it down and died, the Church, his body, died with him, (Rom. vi. 5–11); and when he rose, the Church rose with him, for "*we are quickened together with Christ,*" as Paul says to the Ephesians; "*begotten again,*" as Peter says, "*to a lively hope by the resurrection of Jesus from the dead,*" (1 Pet. i. 3.) And what is the ground of this? Simply the truth I have touched upon at the commencement of this letter, that Christ and the Church are one, that "*as He is, so are we in this world.*" As he died in the flesh, so the Church being one with him, is to "*reckon itself dead,*" (Rom. vi. 8;) as he rose from his grave, so we in him are "*risen,*" (Col. iii. 1.) As he was "*made of the seed of David,*" according to the flesh, and declared to the Son of God with power *by his resurrection,* (Rom. i. 4:) so we, though the sons of Adam, by natural birth, are likewise "*begotten again (or regenerated) to a lively hope by the resurrection of Jesus Christ from the dead,*" (1 Pet. i. 3.) Christ was "*declared*" or manifested "*to be the Son of God by his resurrection,*" and thus the prophecy, "*thou art my Son, this day have I begotten thee,*" is in the New Testament (see Acts xiii. 32, 33,) referred to Christ's resurrection rather than to his birth, for though "*the Son*" before, he was not manifested as such until his resurrection. In like manner the Church is "*begotten again by the resurrection of Jesus,*" and, therefore, the Holy Spirit says by Peter, "*the like figure whereunto even baptism doth now save us, by the resurrection of Jesus Christ,*" (1 Pet. iii. 21.)

But, you say, you do not quite understand this. Then let me try to put it yet plainer. You know, the Christian has two natures: he is child of Adam by natural birth, and child of God by spiritual birth. In his old nature he is "*in Adam,*" and as such, without doing a single act, good or evil, he comes in for Adam's inheritance, death: in his new nature he is "*in Christ,*" and as such he comes in for Christ's inheritance, life, (1 Cor. xv. 22.) Just as a babe without a single evil act, simply because it is in Adam, is implicated in Adam's sin, and comes in for Adam's reward, death; so the young Christian, "*the babe in Christ,*" being God's child by faith, (Gal. iii. 26,) without a single good act, just because it is, by God's gift, united to Christ, comes in

for Christ's reward, eternal life. And what follows? Why this, that as members of, and one with, Christ; since he died in the flesh, we have died also, (Rom. vi. 2); since he has been raised up, we have "*risen with him,*" (Col. iii. 1); for "*God hath raised us up, and made us sit together in heavenly places in Christ Jesus,*" (Eph. ii. 6); in a word—that as Christ has died, so we as old creatures have died; and as Christ liveth, so we as new creatures in him, live also. We are to judge thus concerning ourselves, (2 Cor. v. 14); and all practical exhortation to "*die daily*" is founded upon the one finished death in Christ. "*Ye have died, and your life is hid with Christ in God: mortify therefore,*" &c. (Col. iii. 3, 5.)

And this is just what Baptism represents.\* It is the sign of death with Christ, and resurrection with him; and, therefore, we are said, as in Romans vi., to have been "*buried with Christ by baptism,*" because in it we signify that God has laid our flesh in his grave; and, as in 1 Pet. iii., to have been "*saved by his resurrection through baptism,*" because in that baptism we profess to have new life in him risen. When I go down into the water, and my body is laid under it, it is the outward emblem of my old man having been buried in Christ's grave. It shews that God has buried the dead out of his sight. So, too, when I am raised from the water, it is a sign that I have risen in Christ, and in him profess a life which the grave cannot take from me, even life in Christ risen. The submitting to receive this sign is our confession.

But you will understand this better if you look with me for a moment at Rom. vi. At the end of the fifth chapter, the apostle had been preaching the exceeding fullness of the grace of God,—"where sin abounded, grace did much more abound; that as sin reigned unto death, so might grace reign." Now, this full statement of grace seemed open to an objection. The objection was this,—and it is one which has always been made to the doctrines of grace,—"*If this be true, if grace is what you say it is, so rich, so free, let us continue in sin that grace may abound.*" Now, how does Paul, or rather the Spirit of God in Paul, meet this objection? Does he say, as is sometimes said, that mere gratitude for God's love, forbid's such an idea? does he say that the greatness of the favour done to us, must necessarily make us obedient? Nothing of the sort. His answer is just this: "*how shall we that have died to sin, live any longer therein;*" in other words, how can a dead man live? "*Shall we continue in sin, that grace may abound.*" How can we? How can we that *have died to sin, live any longer in it?*

But you will say, perhaps, "*died to sin?*" what does the apostle mean? how have I died to sin?" Now, mark his answer: "*Know ye not that so many of us have been baptized into Jesus Christ, have been baptized into his death?*" Don't you know this? Are you a Christian, and do you not know that when you were baptized that very baptism was a profession of your having died with Christ? "*Know ye not that so many of us as have been baptized into Jesus Christ have been baptized into his death:* therefore we have been buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." In other words, at our baptism we signify, that, having life in Christ, we have laid down the life of Adam in the grave of Christ, that henceforth "*as Christ was raised, even so we should walk in newness of life.*" For, as he goes on, "*if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;*" knowing this that our old man hath been crucified with him, that the body of sin, that is, the sinful body, might be destroyed, that henceforth we should not

\* With regard to John's baptism, it was not Christian baptism. It had no reference to the believer's union with Christ in his death and resurrection; and therefore "*certain disciples,*" who had only received John's baptism were rebaptized by the direction of the Apostle Paul, "*in the name of the Lord Jesus Christ.*" (Acts xix. 1–5.) John's baptism was "*unto repentance,*" (Mat. iii. 11); Christ's baptism is "*unto his death,*" (Rom. vi. 4.)

serve sin." His argument then is just this:—Talk of "continuing in sin, that grace may abound?" don't you know that in your baptism you professed to have a new life, and that the old life had been destroyed and crucified; and if your old sinful self has been crucified on the cross of Christ, how can you live to it. "He that hath died, hath been freed from sin." A dead man cannot be alive to that to which he hath died; so he that hath died to sin, cannot thenceforth continue to be its slave.

But does the truth stop here? far from it. Christ does not leave us in his grave. "He is not there, he is risen:" and "as he is, so are we in this world," members of his body, joint heirs with him. Therefore, the apostle at once goes on, "now if we have died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once, and in that he liveth, he liveth unto God; likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law but under grace." So ends the proof that grace cannot lead to sin; and, I repeat it, the proof is just this,—that grace gives a new life, and that having received this, our very profession at the commencement of our Christian course, our very baptism, testifies against living in the flesh; for baptism is the profession of the death of the flesh, and how can a dead man live?

Such is Baptism, the profession of our being "buried with Christ." Now, let me ask, who can make the profession? Can the unbelieving world make it?—clearly not. Can then unconscionable infants make this profession of death and resurrection with Christ? Is the fact of being born in England or Canada, or born of Christian parents any proof that you are "begotten again to a lively hope by the resurrection of Jesus?" You answer that you are disposed to think that infant baptism is a nonentity, yet you cannot get over circumcision. Come then, let us look at it. The Old Testament Church was an earthly thing, composed of the natural seed of Abraham, and to be born in Abraham's family, entitled a man to all the privileges of that dispensation: but the New Testament Church is heavenly, composed of the spiritual seed of Abraham: "If ye be Christ's, then are ye Abraham's seed;" and to be "born of God," entitles a man to all the privileges of this dispensation. In the old dispensation God was dealing with man in the flesh, and "meats and drinks, and divers washings and carnal ordinances," (Heb. ix. 10.) "and a worldly sanctuary," (Heb. ix. 1.) were permitted by God just to prove that the flesh could never be improved, to shew that "the flesh profiteth nothing," that "flesh is flesh," (John vi. 63.—iii. 6); all that was then attempted, as far as dispensation went, was "the purifying of the flesh." But now, mark the difference, the Church is a "heavenly" thing, (1 Heb. iii. 1., Eph. ii. 6., Phil. iii. 20.) "begotten again by the resurrection," (1 Pet. i. 3,) and as such "risen with Christ," (Col. iii. 1); and therefore "the kingdom of God is not meat and drink," as it once was, (Rom. xiv. 17.) but "a new creature." (2 Cor. v. 17, Gal. vi. 15,) for just as it is true "that which is born of the flesh is flesh," so is it equally true that "that which is born of the Spirit is spirit," (John iii. 6.) Under the old dispensation, circumcision was the outward ordinance of admission into the church, and this ordinance, true to the purpose of the dispensation, typified "the putting away of the filth of the flesh;" (1 Pet. iii. 21.) for the attempt was still to improve the flesh, "to sanctify to the purifying of the flesh." (Heb. ix. 13.) Under the New Testament, baptism is the outward ordinance for admission, and this ordinance also, true to the purpose of its dispensation, is the emblem of "the death of the flesh." (Rom. vi. 6, 11.) "Putting away the filth of the flesh," is not enough

now; for it has been already proved that "flesh is flesh," that "all flesh is grass," (1 Pet. i. 24,) and that "in me, that is in my flesh dwelleth no good thing," (Rom. vii. 18.) In Christ, therefore, God has brought in the new creation, resurrection work: the flesh, the old man, is now given up as hopelessly bad; and what God has done with it is to put it into Christ's grave; and consequently the word now is "mortify;" not "purify"; compare Col. iii. 5, and Heb. ix. 13. "Mortify therefore your members," and "ye have been buried with Christ." Henceforth "as Christ was raised, so we should walk," a heavenly people, "partakers of the heavenly calling;" "having our conversation in heaven," and "our life hid with Christ in God." Heb. iii. 1, Phil. iii. 20, Col. iii. 3.

But let me trace this analogy yet a little further. Under the Old dispensation, if Abraham had a son born in the flesh, they were at once to circumcise him. Under the New dispensation, if Abraham has a son born in the Spirit, "for, if ye be Christ's, ye are Abraham's seed," then we are at once to baptize him. But just as of old, a child could not be circumcised before it came into the world, for it could not receive the sign of "putting away the filth of the flesh" until the flesh was born; so a babe in Christ cannot rightly be baptized before it comes into heavenly places, for we cannot receive the token of the flesh having been buried until we are manifest to be regenerate. And, just as of old, the child of Abraham was circumcised, though by reason of infancy it knew nothing of the meaning of the rite; so now the babe in Christ, the spiritual infant, is baptized, though by reason of its spiritual infancy, it knows but little of the meaning of the ordinance. The one great question in either case is just this,—*Is there life*.—Abraham's natural life in the one case, Abraham's spiritual life in the other?

Now, you must, I think, see at once from this, that though natural birth in the flesh could put a man into a dispensation in which God was dealing with the flesh, where there was "a worldly sanctuary," and "carnal ordinances;" yet birth in the flesh has nothing to do with "the kingdom of heaven," see Mat. xiii., that is, the Gospel dispensation. Accordingly when the new dispensation was coming in, we find it said, "John the Baptist was the greatest of those born of women," and who as such found themselves in the church: "but he that is least in the kingdom of heaven, is greater than he," Mat. xi. 11. The "new creature in Christ," is the only life God now recognizes; such as are "born out of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13; "wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more;" 2 Cor. v. 16. Christ "after the flesh" was of the seed of David, but declared to be the Son of God with power by the resurrection, Rom. i. 4; and as such alone we can now know him, "being begotten again to a lively hope by his resurrection," 1 Pet. i. 3.

Baptism, therefore, is, as the Church of England rightly enough says, "the badge of our profession." By it we profess the death of the flesh in Christ crucified: by it we profess the new life of the Spirit in Christ risen. No one has a right to make this profession, and no one can properly and truly make it, who has not got a better life than the life of Adam; in a word, no one has a right to be baptized who is not regenerate. If I go and bury my natural life when I have no other life within me, then I bury all I have. But not so the Christian, and Christians alone should be baptized. The Christian has a better life, and having it, he can afford to give up and mortify "the old man;" and this he does in profession according to Christ's institution in baptism. Just as the Lord's supper is the profession of our communion with Christ, the cup is the communion of his blood," 1 Cor. x. 16, by which blood we are cleansed;—so baptism is the profession of our death and resurrection with Christ our head. See this clearly, and then "buried with him by baptism," and similar passages will no more puzzle you than those other simple

words: "this is my body." In neither case is the outward ordinance the reality; but it is our profession of communion with the reality, and being such is spoken of as above.

There are many other thoughts in connection with this subject which I should like to bring before you, but it is time that I should conclude this already too lengthened letter. My joy is that the same Spirit which taught me is your teacher, and if you are a member of Christ, will he not teach you?

But you have some doubt whether you are one of his members? Is it so? Well then, listen—"Whosoever believeth that Jesus is the Christ, is born of God;" "we are all children of God by faith,"—by nothing else—"and if children then heirs." Do you then believe? If so, you are as safe as the love of the God of love can make you, as safe as Christ; for "as he is, so are we in this world." How surely then may you draw upon his love to teach you. If "he that provideth not for his own, and specially for those of his own house, hath denied the faith, and is worse than an infidel," 1 Tim. v., will not God provide for his own?—will he be worse than an infidel? If "the fathers ought to lay up for the children, and not the children for the fathers," 2 Cor. xii., will not the Father of mercies do as much? "If ye, being evil, know how to give good gifts," shall not the Good One be as gracious? O, trust him for teaching, and remember, "If thine eye be single thy whole body shall be full of light." I have no room to add more, except my earnest prayer "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, that the eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead." May you so know this "power of his resurrection, and the accompanying fellowship of his sufferings, that you may at last attain to the resurrection from among the dead." Amen.

Ever very affectionately yours,

A. J.

### CHRISTIAN LOVE.

BY THE REV. J. GILMOUR, PETERBORO', C. W.

Some subjects are of such dimensions, that the mind must be kept in full tension when attempting to sound them; repeated and protracted attention may render them more level to our comprehension, and enable us to speak of them with the greater ease. A thorough acquaintance with any subject gives lucidness to exposition: that which may be an extreme limit to a mind partially informed, to one more enlightened is like a fresh starting point; to the former, all beyond is vague, obscure, uncertain; to the latter, obvious and definite; the former falters as he expounds, the latter speaks without effort.

In reading the Evangelists, we are often struck with the entire ease of Jesus, when dwelling on subjects to us the most original, profound, and interesting; and on no subject seems he more at home than when sounding the depths of divine love, or dilating on the human affection to which that divine love makes it appeal. Of the movements of no part of our nature need we be more careful than that of our errations, and to no guidance can we more safely entrust them than to that of divine truth. And were we anxious for an epitome of direction, could we find it in narrower compass any where than in the touching farewell of our Lord at the last paschal feast with his disciples. On the earnest and affectionate mind of John these last sayings of Jesus fell with undying weight, he carefully records them, and makes instructive use of them in his future labours and letters.

In closely investigating this epitome of sayings as they fell from the lips of the Saviour, or as used by the beloved disciple,

we find it difficult to distinguish between *love* and *obedience*. They almost seem synonymes; at least there is such a sympathy between them, that the one never moves without the response of the other. "If a man love me, he will keep my words." And this is love, that we walk after his commandments! This is, to say at the least, love cannot be without obedience, and obedience cannot be without love. Water cannot occupy an inclined plain, and not descend. The sun cannot shine without giving light. A sweet scented flower cannot drink the dews of morning and yet emit no fragrance. Neither can the love of God exist in the human heart without obedience. Is it then a fact of revelation, that love will produce obedience, and there can be no acceptable obedience which does not originate in love? In that case it becomes a question of the first importance, both to preacher and people, to reader and writer, how can we stir and modify this great sea of emotion?

It is one of the great laws of mind that affection is stirred by the presentation of a lovely object, or a belief that the object is lovely: then to produce love we must present a lovely object, or induce the belief that the object is lovely. We remark in passing, that christian affection is neither instinctive love, nor mere family attachment. It is the love of moral excellency.—"Whom I love in the truth." Solomon said long ago, "Desirest thou a friend, show thyself friendly;" so we say, if we love God he must appear to us lovely. We cannot *will* love, nor can we *force* others to love. We can behold a lovely object, and love it; or believe it lovely, though not seen, and love it.

In producing and promoting love to God, how favourable is our dispensation. "We behold the glory of God in the face of Jesus Christ," "He is the image of the invisible God," "The brightness of the Father's glory," and he said with inimitable ease, "He that hath seen me, hath seen the Father." It were easy to dwell on all that is awful in the Saviour's authority, or venerable in his wisdom; but it answers our present object rather to refer to what is touching in his goodness, "for he is fairer than the sons of men;" and as it would not sort with the limits which we prescribe to ourselves to dilate on the traits of his moral glory, we shall merely glance at a few in which he shades his greatness in a veil of love.

To give sight to the blind; to cause the deaf to hear; the lame to walk; and the sick to enjoy health, seemed to be his easy gait. To calm the winds by a word; to smooth the furrowed deep, and bid demons away from the bodies of men, while indications of mighty power appear unlaboured efforts of the blessed Jesus. To succour those who had outlived friendship, for whom relations had no longer any regard, and for whom the last sigh of *human* pity had been already heaved. And he said, "I have no man to put me into the pool." To cheer the lorn heart of the desolate widow, and bereaved mother, now on her way to commit the last pledge of family love to the cold grave. To heal the broken heart of the wretched female whose reputation lay shivered at her feet, forsaken and despised by an unfeeling world, a prey to troubled thought, a victim of fell remorse, whose bitter scalding tears were but a feeble index of the withering grief of her crushed spirit,—were channels through which the compassionate love of Jesus exuberantly flowed. These were reliefs which pity brought from love.

The most remote sources of knowledge were as obvious to the blessed Jesus, as the alphabet to a profound scholar. He silenced the insinuating quibbles of the Pharisees, with a sentence. Detected and exposed the infidel sophistries of the Sadducees by an appeal to their own law. Satisfied the inquiring Scribe by a discreet answer, and then proposed to them the problem, "how David called his own son, his Lord." They could not answer a word; but then mark the graceful descent from the lofty subject of his own divine dignity to the notice of

an expression of the pious love of a poor woman: "And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury."

He went up to Jerusalem and the city was stirred at his approach, not only his disciples, but others; not only adults, but children. The grandeur of his character, the purity of his conduct, the benignancy of his message seemed for the moment to pervade all minds. The air was perfumed with fragrance, and rent with echoes of Hosanna to Him who cometh in the name of the Lord. But in the midst of all these acclamations, mark the condescending notice of the praises of babes and sucklings. And the deep sorrow of his affectionate heart when he thought of Jerusalem's calamities. "And Jesus lifted up his eyes and wept, and said O Jerusalem, Jerusalem," &c. — "What beauty even in grief appears."

To look through the vista of many centuries: to take count of the human beings who through them have reached their long home—"Adown the gulf of time to have seen the last of human mould, that shall creation's death behold, as he had seen his prime." To end the night of storm which has striven so long on our isthmus of time. To take gage of human mortality, throw open the gates of eternity, and tell the prodigees of the resurrection which will then occur, and all occur at the instance of his voice,—borders on the infinite. "Jesus said unto her, I am the resurrection and the life; and he said unto them marvel not at this, for the hour cometh when all that are in the graves shall hear his voice, and come forth." But how speedily does he veil his effulgence in a heart of love and tears of human sympathy. "Jesus wept."

It has been said, original writers are generally suggestive, much more is implied than uttered, or uttered with such simplicity of diction, that the recondite meaning is overlooked. In the sayings of Jesus how forcibly this remark applies. Who has yet exhausted the force of these few words, or measured the greatness which they indicate, "Jesus knowing that the Father had given all things into his hand" Who can count the number of *all things*? who can measure their magnificence? who can divine their duration? expressive silence help us to muse his praise. But scarcely have we composed ourselves to unuttered thought, when the affectionate lowliness of our Lord, beautiful as an opening morning, arrests our attention:—"He riseth from supper, laid aside his garments, took a towel and girded himself, poured water into basin, and began to wash his disciple's feet."

Which shall we most admire? the riches of his possessions? *all things*? or the condescension of his love? "He washed his disciple's feet." There is something awful in his goodness; yet his gentleness makes us great. Grace is poured into his lips; He is altogether lovely.

He had left the feast of love, and retired into the garden to taste a sorrow all his own; a sorrow which his love had wedded on our account; of his agony he submissively sought relief three times; then rose from his heaviness to meet his betrayer and enemies, with calm unruffled dignity. "Whom seek ye? they said, Jesus." In one of those tones to which the thunder is but like an infant's cry, he said, "I am He: and they fell to the ground." Twelve legions of angels waited his nod, but a tone so powerful shewed how little they were needed, and what energy slumbered in his arm. However, the errand of love must rise superior to every thing else at present; he allowed them to rise from their prostration, restored them to themselves, and performed a gentle act of healing:—"And Jesus put forth his hand, and healed the ear of Malchus." Did he ever hesitate to work a miracle of love, should even an enemy be the object of it? Did he ever refuse to work a miracle? yet once, and only once, and that was a miracle of resentment. "Shall we command fire to come down from heaven and consume them: ye know not what spirit ye are of, I came not to destroy the world, but to save it." That which lashed the emotions of the disciples into rage and foam, stirred not the deep ocean of his affection. He rendered not evil for evil, railing for railing, but contrarywise blessing. These are not a few isolated cases in a life crowded with stirring incidents, but a few which we have isolated from an unbroken series. From Bethchem's Inn, to Calvary's Cross, many a weary step of love he took to bring us back to God. And by all this supernal moral beauty He appeals to the affection of our heart.

Much as there is in a beautiful object to elicit love, this love comes with great additional force when we cherish the conviction that the lovely object loves us. In no department is reciprocity more needed, or more anxiously sought. It requires but slight acquaintance with the human heart to know that strong affection unrequited totters on the very verge of insanity, suicide or hate. Now while the Gospel exhibits God in all the beauties of holiness, it leaves not any who love him a moment in suspense, of a most generous return of affection:—"We love him because he first loved us."

Nor must we overlook the fact, that our affection is strongly moved, when love is exercised toward us under great self-denials, at great risk, or with great sacrifices. Now

what is the history of Jesus from his first step in the scheme of redemption, until he bowed his head upon the cross and died? It is a history of self denial, risk, and sacrifice. He made himself of no reputation; he became poor; made himself a man of sorrows; he hid not his face from shame and spitting; he endured the cross; he gave his life a ransom for many; greater love hath no man than this, to lay down his life for his friend; that Jesus did for his very enemies, and over the altar of his crucified love, he appeals to our heart.

Love in oblivion is, as if it existed not. Love unnoticed, produces no effect. To draw forth affection from the heart of man, how necessary tho object be presented continuously, and with due excitement. Two things tend to fix a fact on the memory, protraction and excitement; the same may be said in reference to permanent and strong love. The Gospel, true to nature, provides these elements in its appeals to our heart, its great object comes before us under suitable excitement. It is not the cold beauty of marble symmetry bathed in lunar rays; it is the beauty of living proportions, touched into hues of heavenly radiance by an earnestness which never cools, a steadiness that never tires. A love which no sorrow could impede, and many waters could not quench.—"Who is this that cometh from Edom, with dyed garments from Bozrah? I that speak in righteousness, mighty to save." The love of Christ is instinct with life, it glows in all the ardour of undying devotion. It is love in agony.—"My God why hast thou forsaken me." It is love in vivid compassion:—"Father forgive them, for they know not what they do." It is love in holy triumph.—"This day thou shalt be with me in paradise." The sun pulls before the scene; the rocks are torn assunder; the veil of the temple is rent; the warm thrill of life rushes among many of the dead, and they sit up in their sepulchres. The sensorium of the Universe seemed touched, and the Centurion exclaims, "truly this was the Son of God." Now this was the love of Christ at its zenith, and tends it not to excite? It is love in the glow of life.

And again, what apt provision is made to protract the exhibition of this love. We have not only redemption, but the history of redemption, spreading over the period of four thousand years. We have not only the incarnation of divine love, Jesus paid us more than an angel's visit, he sojourned on earth for many years; the tabernacle of God was indeed with man, He dwelt among us; and after the scene of woe was past, and the portals of heaven thrown open to let the King of Glory in, observe how he lingers over our ruined world, showing his delights are still with the sons of men. "And he showed himself alive after his

passion by many infallible proofs, being seen of them *forty days*; speaking of the things pertaining to the kingdom of God." Is there not a family centre round which his followers may still rally:—"Do this in remembrance of me." And is there power by which to prostrate the final foe:—"Thanks be to God who giveth us the victory through our Lord Jesus Christ." And is there an anthem in heaven which will outlast all the songs of Zion, when earth is wan with age?—"Unto him that loved us, and washed our sins in his blood." And thus the beautiful object is kept ever before us with living interest, and is ever making to our hearts its protracted appeal. "The love of God shed abroad in our heart by the Holy Ghost given unto us, for when we were yet without strength, Christ died for us; whom therefore we love, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

#### THE BEAUTY OF THE CHURCH.

The people of Christ are to be *beautiful*, and beautiful because holy; the text describes them as "willing in the beauties of holiness." The drops of the early dew are beautiful. The rising sun not only discovers them, it brightens and gilds them, and makes them the glittering ornaments in the early morning, of our gardens and fields. And what were the early Christians? I am not speaking of those who in later centuries bore the name, but had no more of the likeness of Christ, than we have now, nor perhaps so much; I refer to those who yielded first to the power of the Gospel, and were the first-fruits of the Gospel unto Christ. Their very enemies did them honor; they hated, but they admired them. As they led them forth to persecution and to death, they wondered at their lofty and splendid characters. But their graces were not their own. The dew does not sparkle when the sun does not shine on it. Even a Christian man has no beauty, no holiness, but as Christ imparts it to him. And what is his highest beauty and holiness;—a dew drop reflecting the sun. But still *that dew drop does reflect the sun*; and so does every real believer in Christ Jesus reflect in some measure his Redeemer's likeness—"glorious in holiness"—that is the Lord's own character; beautiful in holiness—that is the character of all who are made partakers of his grace and Spirit—their character now; 'the beauty of the Lord' is already upon them; it will be more brightly, more visibly upon them in a brighter world.—*Bradley's Sermons.*

CHRIST.—There are no saving views of God, but in Christ; and there are no gracious views of God of man, but in Christ. If we look on God out of Christ, we are dazzled with an overwhelming confounding

majesty; if God looks on us out of Christ, he seeth hateful and hated sinners; Eph. ii 12, 14.—*Trail.*

#### THE MARYS AT THE CROSS.

BY THE REV. W. ATHERTON.

"Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—*John xix. 25.*

The word of God teaches us as well by example as precept; nor is this to be considered a disadvantage, but, on the contrary, a considerable benefit. For, how useful to a scholar is a *copy*! How much more aided are our conceptions of a building by a *model* than a plan! So in spiritual things, the various subjects of Divine grace are most advantageously placed before us, not in their abstraction, but embodied, enlivened, amplified. Moreover, the example demonstrates the practicability and usefulness of the precept, so that apprehension of inability is removed, and we are encouraged to emulate those who have gone before, and who, "through faith and patience, now inherit the promises."

A lovelier example of moral heroism is not, perhaps, to be found on the page of history, than that furnished in the above passage: the language is peculiarly simple and affecting: the scene exquisitely tender: the characters in the highest degree interesting: the circumstances altogether new and wonderful. The whole forms a fit subject for the painter's pencil and the poet's muse; nor have the Marys at the cross been passed by without an improvement of that kind. We have seen them on canvass, and admired. We have heard of them through the melody of verse, and been delighted. But we have a preference, and preference is not exclusion, for another form of development; that is to say, we wish to see the three Marys drawn out in living characters, exemplified in temper, carriage, and conduct of both sexes. Not that such characters are wanting altogether; but we desire to see them more general and complete.

Mary, our Lord's mother, was "blessed among women," preeminently so, honoured above all the crowned heads which were ever distinguished in the earth. We may not, however, worship or invoke her intercession, as do the Roman Catholics. This were idolatry which the scripture every where condemns. Nor does she require our homage. No! could she speak audibly, doubtless she would say to her mistaken worshippers, as Peter said to Cornelius, or as the angel said to John, "Rise up, I also am thy fellow-servant,—a creature only on a level with thyself,—worship God." Her history is much enveloped in mystery; but her character is transparent enough. How meekly she received the delicate and

inexplicably mysterious communication of the angel! (Luke i. 31–35.) How sweetly she sang as the holy child lay in her arms! (Luke i. 46–48.) We know not which to admire most,—her cheerful resignation to the will of God, or her implicit confidence in her Divine Redeemer. What unquestioning obedience characterised her subsequent career! She followed the Lamb through evil report and good report. Obloquy could not repulse, danger could not intimidate her; she abode faithful.

Mary, the wife of Cleophas, elsewhere called Alpheus, mother of James, and Joseph, and Simon, and Judas (not Iscariot), three beloved disciples, a mother in Israel, was likeminded with her honoured relative. She, too, followed the Lamb whithersoever he goeth; nor had the reproaches and execrations of the infuriated Jews any effect upon her, save to cause her affection to burn more vehemently towards "the despised and rejected of men, the man of sorrows and acquainted with grief."

Mary Magdalene, an inhabitant of Magdala, a city on the east side of Tiberias, was not less distinguished by grace. She owed more, in fact, to the Saviour than either of the other Marys; for he had rescued her from a course of impiety the most abandoned. Nor could she be ungrateful to her deliverer, through whose kindly interposition she was now associated with the most virtuous and pious of her sex. I think I see her immersed in deepest thoughtfulness. She is cogitating a testimonial of affection. The idea occurs to her; she immediately acts upon it; and with eager, unostentatious step, hastens off to the place of merchandise to expend her all in the purchase of an alabaster box of very precious ointment,—but for such a purpose not too precious—with which to anoint her adorable benefactor. But where is he to be found? She makes diligent search. At length she finds him in the house of one Simon, a Pharisee. She crosses the threshold,—she enters the apartment,—but as she entered, she faltered. It was her sense of unworthiness that made her falter. She stood, her very position saying, "Speak, Lord, for thy servant heareth." She stood *behind*, feeling herself too unworthy to stand before him. His dignified head she had vainly anointed; but that was too great an honour; she therefore anointed his feet. But no sooner was the ceremony proceeded with, than her tears fell. Nor could she refrain. Ah! methinks, those tears said,

"But drops of grief can ne'er repay,  
The debt of love I owe;  
Here, Lord, I give myself away,  
'Tis all that I can do."

And she wiped them with "the hairs of her head"—her *glory*! perhaps formerly, her *pride*! But she said, or seemed to say,

"All the vain things that charm me most,  
I sacrifice them to his blood."

And "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Not less interesting is their *position* than their characters; for they "stood" when others ceased to stand. What moral courage! Where were now the male brethren? Where Matthew, called from the receipt of custom? Where Mark, equally honoured from on high? Where Peter, who had vowed an attachment above all the rest? "All the disciples forsook him and fled." Nay, not all; for here were the three Marys—they stood. Nor say that woman may not be a heroine as well as man a hero; for the heroines stand when the heroes fall. Who is yon fair personage seated on the throne in the French palace, surrounded by revolutionist armed with daggers, their eyes rolling in their sockets, looking unutterable things, their whole demeanour speaking vengeance, death? Where is the king? "Firmly seated," says he, "in my saddle, I fear nothing." But he fears now, for he has fled, leaving *woman* (the Duchess of Orleans) to occupy his deserted throne!

They stood. What untiring devotedness! They had followed him early and long. They do not desert him now. "They ministered to him of their substance." Their purse though it contained but little; their hands, though in their own apprehension they were but feeble; the every energy of their nature, body, soul, and spirit, were all consecrated to his service. "They did what they could." Still they "stood," ready, if possible, to do more. "Lord, what wilt thou have us to do?" Ah! fain had they given him something better to drink; but that was not permitted by his enemies, who wantonly gave him vinegar.

They stood. What deep seated affection! In the "Lights and Shadows of Scottish Life," there is an adventure of the following character:—"A gigantic eagle, one day, carried away an infant which was sleeping by the fireside in its mother's cottage. The whole village ran after it; but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent; but his strong limbs trembled, and he was at last obliged to give up the attempt. A robust Highlander, accustomed to climb the hills, tried next; and even his limbs gave way, and he was in fact precipitated to the bottom. But at last a poor peasant woman came forward; she put her foot first on one shelf of the rock, then on a second, then on a third, and, in this manner, amid the trembling hearts of all who were looking on, she rose to the very top of the cliff: and at last, whilst the breasts of those below were heaving, she came down, step by step, until, amidst the shouts of the villagers, she stood at the bottom of the rock, with the child in her bosom." Tell me how did the woman succeed when the sailor and the Highlander failed? What

enabled the sculptor to give so fine a stroke to his image? the musician so melodious a touch to his instrument? You say, *taste*. And what was it but the inspiration of *affection* that gave firmness to that woman's step; power to that woman's adhesion! Between that woman and the babe there was a tie—that woman was the mother of the babe. And between these Marys and the crucified One there was a tie as strong, yea stronger—it was the tie of sympathetic love which, amid a herd of murderers, enabled them to stand; death alone could have made them fall.

Equally interesting in their *situation*; for "they stood by the cross." Another evangelist informs us that they "stood afar off." Doubtless they did so in the first instance; but love drew them nigher, riveted them, so to speak, to the spot. What they thought, or how they felt, while there, no tongue can tell but his who "spake as never man spake." The cross! one Simon, a Cyrene probably a disciple, carried it; but Jesus was *nailed* to it.

The cross! It was an object of despair to these Marys; but it is an object of hope to us; for He is "our hope." He was theirs also; but they understood not the design—"the hope of eternal life which God, that cannot lie, promised before the world began."

The cross! It was an object of sorrow to these Marys; but it is an object of joy to us; for "we joy in God through Jesus Christ, by whom we have now received the atonement." Our joy is "full."

The cross! It was an object of death to these Marys; but it is an object of life to us, for he is "our life;" the life of regeneration, for we are begotten again by the cross; the life of justification, for we are delivered from condemnation by the cross; the life of sanctification, for we are saved from the dominion and pollution of sin by the cross; the life of glorification, for we enter heaven by the cross. "They stood by the cross."

Christian! take *your* stand by the cross. You are safe no where else. *There* the curse of a violated law cannot come; for "he was made a curse for us." *There* Death loses his sting; for "he hath abolished death." *There* judgment cannot condemn; for "it is Christ that died."

Sinner! take *your* stand by the cross. Bunyan's pilgrim was released from his burden the moment he looked upon it; nor can you obtain deliverance from any other source. "There is salvation in no other."

—Baptist Penny Magazine.

## For the Young.

### READ AT HOME.

There was a little girl belonging to two peasants in a town of England, who was put to a Sabbath School, where she soon

began to feel the pleasures of Education, and in a very short time was able to read in the New Testament.

She at last very urgently requested her parents to buy her a Bible, that she might enjoy the great delight of reading it during the week, as well as on Sunday in the school. Her parents had but one answer to this, which was, that the "times were hard; that they could not afford the money; and that, as neither of them could read themselves, it would be of no use but for herself."

Still, from time to time, Mary begged for a Bible; saying, "My dear father, if I had a Bible, I could read it to you." They at length consented to her request, and sent for one.

The little girl was now supplied with the book she so much wished for, and she rejoiced over it, calling it her *own* book. She showed it to her little companions, and, from day to day, read by herself in her own room. In the evening, when her father came home from his work, she used to fetch her Bible, and sit down by his side; saying, "May I read you a chapter?" and when it was finished, she would add, "Now, that was a very nice one; I dare say you would like to hear another: would you not?"

A few months after the purchase of this book, Mary's mother was taken ill. Her little girl was her constant nurse; and when she was bid to go to play, she would answer, "No, I do not want that; I like to be here, to watch when you are well enough for me to read to you." It soon became very evident that little Mary not only read her Bible, but attended to what she read, and strove to do what God there taught her that she ought to do. Sometimes she would come, running to her parents with marks of true delight, saying, "Oh, here is a verse so beautiful! let me read it to you."

Mary's mother recovered; but only a few months afterwards Mary was taken with the illness of which she died. All the time that she was ill, she never grieved at the thoughts of dying; and towards the end of her life, her mind was full of heavenly peace.

One morning she said, "Mother, I am very happy; for, last night, I was thinking and dreaming about heaven, and about the angels; and I hope I shall soon be one of them. I have been thinking how light heaven is, and that I shall see God when I get there." Observing her mother overcome with grief, she called her, and asked, "What makes you cry?—Oh! I know why. You want to go with me when I go to Jesus. But remember, mother, the Bible says we must be born again."

One day she was asked, "What makes you so pleased and happy? Do you like to leave your friends, and your little sister?" "Yes," she answered, "I like to leave them. Jesus Christ said to me, *Come*; and so I

came to him; and now I say to Jesus, *Come*; and he will soon send his angels, and carry me away. I hope he will come very soon."

An old woman who helped to nurse her, asked, "Shall I give you something to drink? Do you want anything?" "No, I want only to be carried to Jesus. You should want to be carried too; but the Spirit of God must teach you the way. You, as well as others, have got a wicked heart; but Jesus Christ can give you a new one. Do, when I am in heaven, pray for my dear mother." In this frame of mind she continued till she died.—*Christian Penny Magazine*.

## The Christian Observer.

TORONTO, MARCH, 1851.

THE OBSERVER.—Persons wishing to subscribe for the *Observer* to the end of the volume, can now have it without the back numbers, for 3s. 9d. Four individuals sending us \$3, shall have the paper forwarded to their respective addresses until the close of the year.

Correspondents must forward their communications to us, by the 20th of each month, in order to insure insertion.

The article which appears on the first page of this number, is now being printed in tract form, and will be sold at 5s. per 100 copies, or 1d. each.

MINISTERIAL EDUCATION.—It will be seen that a correspondent calls the attention of the denomination to this most important subject. We sincerely trust that it will have the effect of arousing others, not merely to speak and write upon the subject, but especially, to act. Why should the Baptists send their young men to the States for theological instruction, while other denominations, no more able to sustain any enterprise than we are, have their educational appliances in successful operation at home?

GRAND LIGNE MISSION REGISTER.—This is the title of a periodical just issued by order of the committee who conduct the affairs of the mission. It is to be published quarterly at 1s. 3d. per ann. Would it not be well for the churches to furnish themselves with a sufficient number of copies of the *Register*, to accommodate every member belonging to them? This could be accomplished by each church taking up a collection for this object. Address (*post-paid*) Rev. L. Normandeau, Grande Ligne, St. John's, C.E.

We call the attention of the parties concerned, to the communication of David Buchan, Esq., which we insert in another column. To say nothing of Christian principle, simple justice between man and man, ought to lead to the immediate settlement of those dues. The late publisher of the *Montreal Register* is, we learn, left in a similar

predicament; and yet some of our brethren will not subscribe for a monthly journal which we can support, but call loudly for a weekly, which we cannot, or will not, support.

We are requested to state, that pursuant to adjournment, the Board of the Regular Baptist Union, will hold its next session at Paris, March 12th, at ten o'clock. Sermon by the Rev. A. Booker, in the evening.

It appears, from an announcement in the official *Gazette*, that Canada is at last to have cheaper postage. The new arrangement will have force on the 5th day of April next.

CANADIAN AGRICULTURIST.—We presume that our agricultural readers are aware of the existence of this ably conducted monthly; but are they aware of its value to the practical farmer? Those who are unacquainted with it, sometimes fancy that they cannot afford to subscribe for it, while, on the contrary, those who have, by attending to its useful lessons, increased the value of their farms and their stock, saved labour and secured better crops in better order, feel that they cannot afford to do without it. It is published monthly at Toronto, and edited by George Buckland, assisted by Wm. McDougall. Price, for 25 copies and upwards, 2s. 6d. each: single subscriptions, \$1.

A SLAVE SAFE.—A fugitive slave, by the name of Shadrach or Frederick, was lately arrested by the U. S. Deputy Marshall, in a coffee-house in Boston, and carried before the Commissioner, in order that he might be legally once more deprived of the privilege of being a man, and be buried amid the dark horrors of slavery, during the remainder of his days. The coloured people in the city collected together in a large body, entered the court house, and, without so much as once saying, "by your leave," to the law-enduring authorities present, they bore the intended victim to a place of safety. President Fillmore has issued a proclamation on this subject, from which we extract the following:—

"Therefore, to the end that the authority of the laws may be maintained, and those concerned in violating them, brought to immediate and condign punishment, I have issued this my proclamation calling on all well-disposed citizens to rally to the support of the laws of the country, and requiring and commanding all officers, civil and military, who shall be found within the vicinity of this outrage, to be aiding and assisting, by all means in their power, in quelling this and other such combinations, and assisting the Marshal and his deputies in recapturing the above-named prisoner."

Stop your marshals, Mr. President! Call home your blood-hounds! There is no necessity for putting them to any further trouble; for, as the (*Toronto*) *Globe* says: "We are sincerely happy to learn, that *Shadrach* has escaped from the furnace, having landed safely in this city on Saturday evening."

### INFIDELITY: ITS ANTIDOTE.

Infidelity, in a thousand subtle forms, is raising an unblushing front, and infusing its deadly poison amongst all classes of society,

in all lands. This fact is everywhere attracting the attention of God's people; and the religious press, on both sides of the Atlantic, has raised the note of warning. Publications hitherto regarded as elevating in their tone, and enjoying public favour are seeking to instil the virus of infidelity into the minds of their readers. Witness, for example, the ignoble efforts of the *Westminster Review*. In an article on "Septenary Institutions," it endeavours to prove that a "Sabbath for worship and observance of religious duties, exclusively, is not a divine appointment." It also assails the authority of the Old Testament, and that, too, for the very benevolent purpose of teaching the public, who, it would appear, have long been duped in this matter, in what light they should regard the sacred narratives. The Books of Moses, we must look upon as a collection of miscellaneous writings put together by Ezra or somebody else. The account of Eve and the serpent, is, an allegory; that of Joshua and the sun, a fable. Such is the day-light teachings of one of enlightened old England's Quarterly Reviews. On this side of the Atlantic, the press teems with socialism, materialism, rationalism, deism and atheism; and thousands of youth are annually swept within the maddened embrace of the vortex of destruction. Now where is the power of prevailing truth? Where that puissant arm that must prevail? Science has been invoked to aid the infidel in his dark work; but this weapon has been wrested from his hand, and its keen edge turned against himself. He has sought to cover himself with a philosophic mantle; but the christian philosopher has stripped him of his covering, and exposed him in his black deformity. Still infidelity increases, and many dear youth seem to regard it as the evidence of possessing no common discernment, that they can (without being able to give one rational reason why) deny the authority of God's word. The truth is, infidelity is a thing, not of the head, but of the heart; and hence the difficulty of successfully grappling with it, and upsetting its pretensions. Were it a child of inductive reasoning, it might be subjected to the operation of a logical refutation. But what species of argumentation can reach the depravity of the human heart? what logic can make a man who is the slave of passion, or appetite, or pride, sever his bonds and come to a place of holiness, to a condition of conformity to the image of Christ. You may upset the 'reasonings' of a sceptic, you may demonstrate the absurdity of his creed, if he has one, you may prove to him the futility of his quibbles and wrest from him all his objections; but have you reached the seat of his infidelity? By no means! A higher power than man must effect this work. God may, indeed, bless the means which man employs to lead a fellow mortal from darkness to light; but the means must embrace his word or truth,

for here is the revealed channel of divine influence to man. It is well to illustrate revelation by the lights of science. It is well to prove our holy religion to be a great historical fact; but let it never be forgotten that the word of God alone is the sword of the Spirit, and the grand instrument of conversion and sanctification. We undervalue God's word, when we deem it unequal to the work of subduing the most obdurate heart. He who once said, "let there be light," and light was; who uttered his fiat, and from the womb of utter nothingness suns and systems sprung into existence, causing ancient space to glow with the beauties and wonders of Creation.—He can yet by the power of his word, make the blind to see, the deaf to hear, and the dead to live, and he has not promised to effect this work by any other means. We may crowd our statute books with enactments against infidelity; but we shall never by such means suppress it, nor save its votaries. God does not operate in *converting* souls through acts of parliament. He may bring good out of wise or unwise legislation; but his word is the instrument of conversion; faith cometh by hearing, and hearing by the word of God. This word is a discernor of the thoughts and intents of the heart; no hidden emotion escapes its searching eye, no secret sins escape its awful rebuke. That moral obliquity of heart which exists undetected and undisturbed by the teachings and maxims of philosophic systems of ethics, is laid bare by God's truth, and the rebellious one, however hardened, is made to quail as before the eye of Jehovah. No age or condition of man is overlooked. The young and the old, the intelligent and the ignorant, the sage in his study, the savage amid his clan, the afflicted and the prosperous, the happy and the wretched, the chaste and the vile, and all other conceivable conditions, are embraced within the scope of God's word. The flight of ages destroys not its adaptation to man. It is as much at home on one continent of the earth, or island of the sea, as on another. It is adapted to man as a fallen being, and wherever it finds him, in the wide spread forest, or the stately palace, asking a pity from the passer by, or revelling amid the abundance of wealth, or the splendours of royalty, it addresses his inmost soul in a voice of such authority, it detects the workings of his heart with such fidelity, that he is constrained to pause, and, wondering, ask the Book of God the question, whence knowest thou me? Heaven has given us such an instrumentality, for the renovation of the world, and it is dishonouring God's word to doubt its perfect adaptation to the end for which it was bestowed on man. Let God's teachings in their simplicity be held up before the gaze of a fallen world; let human wisdom, and human doctrines and inventions be avoided, for such are not the Spirit's channels of com-

munication. Let the truth be brought to bear upon the darkness of the earth, for herein alone is freedom.

A WORD TO CHRISTIANS CONNECTED WITH THE ABOVE REMARKS.—Christians ought ever to be on their guard, lest they be surprised by their enemies. Their Master, who knew the subtlety of their foes, has commanded them to watch and pray, and such duties can never be disregarded, without inflicting an injury upon the soul, and hazarding the interests of truth. But while the man of God is urged to resist with vigor, every demand of sin, and every encroachment of error, he must never lose sight of the important fact, that his help is in God alone. Christianity since its first introduction has passed through many a conflict, and has suffered most from professed friends and guardians. Power as the instrument of superstition, has endeavoured to crush all that is vital in the glad tidings, and to hold up before the eye of depraved man, a gorgeous image invested with the tinsel trappings of the court and the camp. The renovating influence of the gospel has been but partially felt, because the way of salvation, has been either totally concealed, or so shrouded by the drapery of metaphysical disquisition as to render it scarcely perceptible. And Christians have, we fear, looked too confidently to the potency of some system of orthodoxy, or to truth itself as the sure antidote of every form of corruption, without that distinct recognition of the sovereignty of God, and that pleading for the aid of the Spirit, which God has promised to give to them that ask him, and which is essential to all prosperity, worthy of the name. We are warranted to repose trust in the inherent power of truth; but we are not warranted in elevating it to the place of God. "Truth is mighty and will prevail," is a sentiment endorsed by all ranks and conditions of men, and quoted with equal complacency by Christian and Pagan, Turk and Jew. The popular idea connected with this phrase, however, we deem to be essentially erroneous. It is taken for granted that truth in its own innate energy, will ultimately conquer error, and free the world from every species of thralldom; but amongst fallen and degraded beings whose Sovereign is the God of this world, truth, in itself considered, will only be revered, when selfishness does not demand the aid of error to minister to its cravings. Left to itself, or to unaided human advocacy, truth, on the most important subject in the universe, will never prevail. There, is a sense however, in which the sentiment is strictly accurate. Truth, as the instrument of a holy God, as the sword of the Spirit, must ultimately be triumphant. Its work, thus considered, will be accomplished with infallible certainty. It will open the gates of heaven to yet an innumerable multitude, and bring down to perdition those who reject its prof-

fered blessings. "A savour of life unto life, or of death unto death," it must prevail in man, or over man.

#### DIVINE LOVE.

We often think and speak of the love of God; but how little able, after all, are we to comprehend that of which we think and speak, and in view of which we rejoice. Where on earth do we find a parallel to the love of Christ? We know the relative value of things brought to our notice, by comparison; but how shall we estimate the value or extent of that which has no counterpart? which admits of no comparison that would at all aid our conceptions? We may speak of the tenderest and holiest loves of earth, the deep burnings of a parent's heart, the pervading power of conjugal or friendly attachment, or the sublime fervour of that philanthropy which sacrifices self on the altar of public good; but when we sum up the whole, and seek to make the product the basis of a comparison by which we may understand the love of Christ, our limb of the comparison dwindles away into a paltry insignificance. We cannot trace Divine love beyond finite lines; and yet it is infinite. Where we are constrained to leave it, is only at its threshold—it cannot be followed by created intelligence. We may gaze upon the face of a cloudless sky, and the stars of night scattered broadcast in the firmament, will serve as a numerous host of guides to lead our vision far, far into the interminable blue; but have we seen or comprehended the measureless ocean which stretches eternally away beyond the furthest twinkling point which the eye of man has ever reached? So of the love of Christ: its glorious manifestations lead us high, indeed, above anything earthly. The vision of the soul is carried so far above everything human, that we almost fancy that we grasp the whole idea; yet a boundless and endless infinitude of love stretches away and away, beyond our holdest conception. The salvation of the chief of sinners, is a sure pledge to us that Christ's long-suffering is not exhausted by even high handed rebellion, that his love finds no obstacles in what we might deem unpardonable guilt. Had iniquity been sufficient to conquer his love and exhaust his forbearance, Gethsemane had never witnessed his agony of spirit or been sprinkled with his tears and bloody sweat; and Calvary had not beheld him bleeding on the cross, nor heard the announcement which crowned the hope of the guilty and the perishing:—*It is finished!* No, sin has not been too much for Divine love; and while it is a solemn fact, that God cannot look on sin, nor suffer sinners to dwell in his presence, his love is displayed in putting away sin by an all-sufficient sacrifice, and in preparing his people to appear without sin in his presence; Christ having borne their sins in his own body on the tree.

## Canadian.

## THE SEAT OF GOVERNMENT.

The Press of Upper Canada has raised an almost unanimous voice against the removal of the Seat of Government from Toronto until it has been amongst us four years. Corporate bodies have resolved, protested, and petitioned on the subject; but hitherto the only thing gained by such movements, has been the clear announcement from "the powers that be," that the Government must remove to Quebec the ensuing season, in order to preserve faith with Lower Canada. The Press replies,—that removal at the period indicated, will be a breach of faith with the Upper Province. Thus Ministers are placed in a most unpleasant dilemma. We shall soon know, if indeed we do not already, what course they will pursue.

Whatever may be said of the justice or injustice of the contemplated removal, one thing is certain, it will prove of no serious loss to Toronto. Our business men are too wealthy and enterprising, our commerce established upon too solid a basis, and our trading resources too ample to permit our City to be materially affected by the withdrawal of the Court from our midst. The sellers of some kinds of provisions may lose by the removal, but this will be a gain to thousands of purchasers. Landlords will be constrained to reduce their house rents; but tenants will gain by this. Wine and spirit merchants may not be able to dispose of such large quantities of their precious commodities, but with such a host of warm hearted supporters as will still remain with us, they are in no danger of bankruptcy. We may not have so many balls, costly parties and other appliances of moral elevation; but the power of the gospel will be none the less felt, and its principles will grow none the less vigorously on this account. Upon the whole, then, we cannot believe that the good people of Toronto will suffer themselves to be greatly afflicted by the contemplated removal.

COL. GUGY.—Col. Gagy is a Statesman and a Patriot! A rare good Patriot is the gallant Col. He has lately prosecuted the conductor of the *Montreal Gazette* for libel, and he has gained his case. He proved, it appears, that the *Gazette* had "greatly injured his good name, fame and credit," &c. For such an amount of damage done to an enlightened representative of the people, his French jury have only awarded him the paltry sum of £25. Ought not that jury to be prosecuted for such an insult?

## Communications.

## THE EVANGELICAL PIONEER.

To the Editor of the Christian Observer.

PARIS, C. W., Feb. 14, 1851.

DEAR SIR,—Permit me, through your columns, to inform the subscribers to the *Pioneer*, that I have sent the lists corresponding to the Post-offices undemanded, to the parties mentioned in connection

with them. In those lists I have stated the sums due by the subscribers who have not paid; and I have, in each case, given the names of the parties who have overpaid, and the sums to be repaid to them. I have, also, requested the agents named to be kind enough to get in what money they can, and with it repay those who are in advance. In order that these agents may have as little trouble as possible, and that I may be enabled the better to meet the promise of repayment I made in the last number of the *Pioneer* which was published, I will be much obliged by the parties owing me, calling upon the agents with as little delay as possible, and settling with them. To reach the sum (3s. 1d.), where the paper was received from the commencement of the volume, is a small one, and easy to pay; but to me the receipt of a good many hundreds of such sums, is a matter of some consequence: although it will, even if all received, go but a small way towards meeting my loss.

Yours respectfully,

DAVID BUCHAN.

The Lists of Subscribers to the *Evangelical Pioneer*, who had either not paid for the numbers issued of vol. iii., or have overpaid, and whose papers were directed to the Post-offices undemanded, have been sent to the parties named as agents, in connection with such places respectively:

St. George—*Charles Kitchen*; Drummondville, Pelham, Queenston, and Thorold—*Rev. Wm. Wilkinson*, Drummondville; Townsend and Waterford—*Rev. J. Van Loon, Jr.*, Waterford; Vittoria, Port Dover, Port Rowan, Simcoe, and Walpole—*D. Shearer*, Vittoria; Brantford—*T. Evans*; Oakland and Burford—*W. Thompson*, Oakland; Beamsville and Grimsby—*J. S. Hill*, Beamsville; Sydenham, Owen Sound—*George Newcombe*; London—*W. Hall*, Merch't Tailor; Esquesing—*Michael Dayfoot*; St. Thomas, Fingal, and Port Stanley—*Henry Black*, St. Thomas; Hamilton, Binbrook, Caledonia—*T. A. Haines*, Hamilton; Aylmer—*Sparta*, Temperanceville—*P. Clayton*, Aylmer; Woodstock—*F. Malcolm*; Beachville and Oxford—*Abraham Carrall*, Beachville; Paris and Ayr—*W. Curry*, Paris; Reach, Brougham, Brooklyn, Markham, Oshawa, Stonville, and Whitby—*W. Whipter*, Brougham; Bayham, Dereham, Houghton, Middleton, Norwichville, Normandale, and Vienna—*Rev. W. McLellan*, Middleton; St. Catharines, Port Dalhousie, and Jordan—*J. Dolbeer*, St. Catharines; Adelaide, Amiens, Katesville, Lobo and Warwick—*H. A. Gustin*, Kilworth; Morpeth, Clearville, Thamesville and Howard—*Nathaniel Mills, Sr.*, Clearville; Zone Mills, Aldborough, Wardsville, and Mosa—*A. McAlpine*, Zone Mills; Chatham, Eriens—*Robert Smith*, Cabinet Maker, Chatham; Peterborough—*W. C. Nicholls*; Port Sarnia—*Peter McAlpine*; Dundas and Flamborough West—*Rev. Joseph Clutton*.

## Revival of Religion in East Gwillimbury.

To the Editor of the Christian Observer.

EAST GWILLIMBURY, Feb. 7, 1851.

DEAR SIR,—Having seen, in a late number of the *Observer*, a brief sketch of the success attending

the labours of brother Oakley, in this locality, and believing that a more full account of the revival of religion in this township, would be gratifying to all your readers as well as the young men of Toronto, through whose agency the interest was at first commenced, I send you the following particulars:—When brother Oakley first came to this place, in August last, he visited many families, leaving them copies of the Scriptures, where they had none, and distributing useful books and tracts. Having preached several times in the neighbourhood, and discovered the moral destitution—even whole families living without God and without hope in the world, he left a Sabbath School library with requisites, and a quantity of useful tracts. This encouraged us to commence a Sabbath School, which is now in a flourishing condition. On his return here, October 13, he resumed his labours as before; preaching and visiting from house to house, persuading men to be reconciled to God: and after spending two Sabbaths with us, resolved on making a special effort for the conversion of sinners. Having obtained the aid of brethren Smale and Howd, we continued our efforts, and the Lord was with us. A large congregation gathered, who listened to the "glad tidings which shall be to all people," with almost breathless attention. The commencement of the fourth week will, believe, never be forgotten by many who were brought to see how God could be just, and yet the justifier of him that believeth in Jesus; and how Jesus is become the end of the law for righteousness to every one that believeth; and have been made to rejoice in the hope of the glory of God. Brother Oakley was obliged to leave us, in order to meet his appointment at York Mills; but the Lord was in this place, sinners trembled, and wept on account of their sins and were not ashamed to confess them. Brethren Smale and Howd left at the end of the week to meet their Sabbath engagements. Brother Howd, however, returned on Sabbath evening, and preached to a large and attentive congregation. After sermon many arose and professed to love the Lord; and after much exhortation and prayer, the assembly were dismissed at a late hour; but the people were unwilling to part. On Monday evening, brother Davidson arrived, who, after brother Howd had preached from these words—"Believe on the Lord Jesus Christ, and thou shalt be saved,"—made some appropriate remarks, pointing out the difference between the Apostles' and modern teachers' method of obtaining salvation: the latter by prayer and good works, and self-mortification; the former, by "repentance towards God, and faith in the Lord Jesus Christ." Three or four professed their faith in the Saviour. The following day, at ten o'clock in the forenoon, brother Davidson, by request, delivered a discourse on the subject of Christian baptism. The congregation was very large. Brother Davidson carefully took up the subject, and clearly proved from Scripture that baptism was instituted by the Great Head of the Church—to be continued until the end of time—that those only are fit subjects who believe and know the truth—and that immersion is baptism, or that baptism is immersion. After which, one young man, obeying the Saviour, was baptized. Met again in the evening for worship. Two men.

having given evidence of a change of heart, were baptized, "the same hour of the night" (ten o'clock). A sight which I never before had the happiness to behold: an instance of which we have recorded in the New Testament, that of the Philippian gaoler. If solemnity attended one baptism more than another, it was on this occasion. In consequence of five or six more applications for baptism, we met next day at 10 o'clock, A.M., and after prayer and exhortation, four persons were received, who were immediately baptized, there being "much water" quite convenient to our place of meeting. Brother Davidson now took leave us. Met again at 6 P.M., when brother Howd preached, assisted by brother Smale. There being further applications for baptism, we met next day at 10, A.M., and after the usual exercises of the morning, which included reading of the Scriptures, prayer, singing, and exhortation, we retired to the water, when brother Howd baptized five individuals on a profession of their faith in Christ. The meetings continued until Saturday, when, in consequence of the badness of the roads, it was deemed advisable to discontinue them. Brother Howd visited us again after the lapse of three weeks, preached several times, and baptized four more persons. He has since visited us every alternate Sabbath evening, and sometimes spends two or three days with us. Yesterday he again administered the ordinance of Christian baptism to four more happy converts. The whole number received is twenty-two; twenty by baptism, and two restored. There are others inquiring after the truth, whom we expect soon to unite with us to serve the Lord. If we could but have preaching every Sabbath, through the blessing of God, an extensive church would soon be gathered here. The Bible, and the Bible alone is our book for doctrine, &c., &c. Yours, &c., W. MILLER.

#### MINISTERIAL EDUCATION.

To the Editor of the Christian Observer.

TORONTO, February 22, 1851.

DEAR BROTHER,—I am desirous, through your paper, of calling the attention of the Baptist body generally to the importance of having a College, or Academy, for the education of young men for the ministry. The Baptists are numerous, influential, and extending; notwithstanding, they are, in respect of ministerial education, behind other denominations. I feel quite satisfied, that if a commencement was made on a small scale, say the establishing of a Divinity Lectureship for six months in the year, that it could be, and would be sustained by the churches. According to a statistical report, lately compiled from official documents, there are stated to be 122 Baptist ministers in Upper and Lower Canada, and seven vacant stations. With regard to the latter, it must be considerably underrated; for I have reason to believe that in the County of York alone, there are, at the present time, nearly that number vacant. How, then, are those vacancies to be filled up, and how are the vacancies which must continue to arise, from the onward progress of the truth, and from the death and superannuation of labourers, to be filled up. There is no other mode

than by making a provision for others to take the place of those who have fallen, and to go forward to preach the gospel everywhere. As labourers can more readily be supplied from among the young, we should be prepared to give them an education, that will better enable them to combat successfully with the various forms of error with which they will be continually coming in contact, and more fully to "meditate upon these things, give themselves wholly to them (reading, exhortation, and doctrine,) that their profiting may appear unto all."

I believe there are at the present time, numbers of young converts to truth, scattered throughout the churches, many of whom have suitable native talents, if properly improved, for faithful ministers of Christ Jesus. They may be desirous of devoting themselves to his service; they feel the want of early training of the mind to study, and of such an education as would enable them successfully to overcome error—they look around about them, but they see no place for ministerial training in the Province: their friends are perhaps ungodly: they get disheartened: their zeal languishes: they are compelled to embark in other pursuits; and their talents and services are in a great degree lost to the church. I believe this to be a true picture, not overstrained, but coming short of the truth.

As a present remedy, I would propose that a commencement be made, that a suitable tutor or professor be procured, that lectures be delivered on divinity, for six months during the year, and that the churches be appealed to for his support. Supposing his salary should be £250 or £300 per annum, say the former sum, ten churches could raise the amount at \$100 each; twenty, at \$50; or fifty at \$20; now, I ask, if the one-half of our churches could not, at least, raise £5 per annum? I know that several of them could £25, or even a larger amount, if required.

The providing of a library, to a limited extent, might be accomplished by a collection in the different churches, and gradually go on increasing it, as means were supplied.

I observe I have extended this communication beyond what I contemplated. I will only add a few words as to the support of the young men, when at their studies. Their board for six months could be had at from £10 to £12 each. Many of the young men, might, in the six months vacation, by teaching, by preaching in vacant stations, or as Colporteurs, be supported—some would be assisted by the churches, and others by their friends,—and, I do not fear, that in almost every case, when the party is well qualified for the work, that support would be attained, "where there's a will, there's a way;" and our brethren have only in the fear and love of God, to will that there should be a seminary established, and I have no fear of the result. McC.

Abubeker, Mahommed's successor, said, "Death is the easiest of all things after it, and the hardest of all things before it."

## Missionary.

### GRANDE-LIGNE MISSION.

We have frequently of late had enquires made with reference to the condition and prospects of the Grande-Ligne Mission, and feel happy in being able at last to lay before our readers the following authentic information which we glean from the report of the mission for 1850, which has just come to hand:—

**THE PRESENT POSITION OF THE MISSION.**—It was hoped that the Grande-Ligne Mission could be taken and supported by one of the Missionary Societies of the United States, and for a time the American Baptist Home Mission Society was thought to be the one that would undertake this task. But the Constitution of that Society did not permit the Committee to embrace all the departments of the work. All it could do was to take the Ministers and Licentiates, an aid for which we feel grateful, and that provides for about a third of the expenses of the Mission. For the other branches of the work, i.e. for Institution at Grande-Ligne, the Girl's School at St. Pie, the Primary Schools and the Colporteurs, we depend upon the liberality of the friends, who have hitherto so generously aided us in spreading the knowledge of the truth in this benighted country, and we hope they will continue to cherish this Mission, contributing to its support, and praying for its prosperity. The affairs of the Grande-Ligne Mission are conducted by a Committee, composed as follows, viz.:—Rev. L. Roussy, President. Rev. L. Normandeau, Secretary. Madame H. Feller, Treasurer. Rev. N. Cyr. Mr. T. Lafleur. Mr. T. Rierdeau.

**GRANDE-LIGNE STATION.**—Important changes have taken place this year in this Station, occasioning other changes elsewhere. At the beginning of the year, the Rev. N. Cyr, Professor in the Institution, deciding to take the Station at Napierville, which heretofore had had no resident missionary, the Rev. L. Normandeau was recalled from St. Pie to Grande-Ligne, to resume his former duties of Professor. This obliged the Pastor of the church, the Rev. L. Roussy, to take charge of the church at St. Pie, leaving Mr. Normandeau the care of the church at Grande-Ligne, in addition to his other duties. At the same time an opening being made at St. Gregoire, it became necessary to place a teacher there. Mr. C. Comette, who had charge of the elementary school at Grande-Ligne, was decided upon, and his place was filled by one of the pupils of the Institution, Mlle. B. Auger. In the month of September, the necessity having been long felt for opening a separate Institution for girls, Mlle. Jonte, for eleven years resident at Grande-Ligne, left to take charge of this Institution, throwing thus an increase of care upon the shoulders of Madame Fuller and Madame Normandeau, who, it would seem, had already enough. All these changes have necessary been a drawback upon the work in this part of the missionary field, causing an increase of labor and fatigue for those employed in it. Notwithstanding this, by the goodness of our God, those resident have had sufficient health and strength to accomplish their task, and the work has less suffered than it was feared. In the month of March, a Sabbath School was formed under the superintendence of Mr. Normandeau. The school comprises thirty-five scholars, between the ages of six and twenty, forming five classes, Madame Feller and Madame Normandeau, as well as Mr. Normandeau, acting as teachers. The blessing of God evidently rests upon the School; for, since its commencement, a great change has been observed in the conduct of the unconverted youth, and four from among them have been baptized and added to the Church in the course of the year. Mr. Normandeau has formed for this school, a small library; and the children, as well as the youth, manifest

much interest in reading these books, which are highly calculated to inspire them with right sentiments. Unhappily, books of the right sort for such a school are extremely rare in Canada. We doubt not that God, who invites little children to come unto Him, will take care of our sons, and provide for their religious instruction, by furnishing the means of increasing their library. The American Baptist Publication Society has already made a liberal donation of books suitable for the teachers, a gift for which we are truly grateful. Beside the four brought to the knowledge of the truth from the Sabbath School, the Church at Grand-Ligne has rejoiced in the conversion of five other persons, two of whom have very lately come out from the Romish Church. These nine converts were all baptized in the River Richelieu, in the midst of a concourse of Roman Catholics. But the distance of the river from the Mission House, and the inconvenience of baptizing in so public a place, have induced the Missionaries to seek a more retired fount; and the Lord himself has furnished one upon the Mission premises. A basin has been dug out, which is filled from natural springs and surrounded by maple trees; and baptisms are performed in it with much more solemnity and devotion. The last which took place was a most solemn scene. It was administered by our deceased brother, Dr. Cote, to three candidates from St. Mary, some two hundred persons being present, both Protestants and Roman Catholics. The Institution at Grande-Ligne is not so large as formerly, owing in part to the formation of that at St. Pie for girls. Nevertheless, the directors of this establishment render thanks to God for the success granted them. The number of pupils this year is fourteen, amongst whom are three who have come out from entirely Roman Catholic families, having left every vestige of their former errors. Mr. Normandeau, as has already been mentioned, has charge of the Institution, being aided in this department by three pupils, two of whom continue to pursue their studies. One of the oldest pupils of the Institution, who is preparing for the ministry, is now studying at the University of Rochester, where he was entered gratuitously by the kindness of the directors of this new establishment. Three others have been placed as teachers in different Stations. The Elementary School, under the care of Mlle. Auger, is more flourishing than ever. It has from 30 to 40 scholars, mostly from Roman Catholic families, all anxious for instruction, and rarely failing in their attendance, even in inclement weather. The Priests, seeing that the people are regardless of their threats, no longer forbid them to send their children to our schools. There is daily in this school prayer and the explanation of some passage from the Gospels, and the reading book is the Bible; so that the good seed of the Gospel is deposited in these young hearts; and, by the means of these children, the Scriptures are read in many Roman Catholic families. May God bless this nursery, and those of all our stations!

**NAPIERVILLE.**—At the beginning of the year Rev. N. Cyr, was stationed in this place, where a few individuals has been converted some time ago. As no Missionary had ever settled there, and the field had been neglected for a few years past, much fruit could not be reasonably expected at first, especially since Mr. Cyr was alone, having no school-master, nor colporteur with him. However, Missionary efforts have not been fruitless—three individuals having been hopefully converted to God, and many others brought under the influence of the Gospel. Quite lately, four Catholics have applied for the Scriptures, and are now reading them with interest. A Mission Press is about to be put in operation at this Station. A friend has united with Mr. Cyr, to purchase a printing establishment in view of spreading the knowledge of the Gospel among the French Canadians. As the people are getting more in the habit of reading, it is hoped that this powerful instrumentality will accomplish much good.

**LACOLLE.**—This Station was occupied, until May, by Mr. Jacquemard, who laboured in the ca-

capacity of Colporteur and School-master. He has not met with great encouragement; however, he has been instrumental in enlightening a family, who have left the Romish Church to follow the truth as it is in Jesus. This place is now without a Missionary. But it is occasionally visited by Bro. Roy, and also by Bro. Cyr, who preaches there once a month. A new Protestant family has come into the village, and the prospects of the Station are better than formerly. We are now about moving a School-house that stands five or six miles distant. It is rebuilt on a piece of ground given by one of the converts. When a School-teacher is procured, and a suitable place of worship opened, we hope the work will prosper, under God's blessing.

**HENRYVILLE.**—Brother Eloi Roy, Colporteur, has continued to labor at this Station. He tells us there is a spirit of inquiry awakened in many, and that three or four individuals are inquiring the way to eternal life. Our Brother has been able to sow the good seed, not only in that place, but also in the neighboring parishes, where he has found encouraging success. There has been preaching in this place about once a month, by Mr. Cyr.

**ST. MARY, OR FORT GEORGE.**—This station was opened about two years ago in the midst of great difficulties and strong opposition; but, glory be to God, the efforts of the enemies were vain against the preaching of the truth, so that our late brother Dr. Cote, had the happiness of seeing before he was called to his reward, some twelve families, of respectable standing, abandon the Romish Church to follow the Gospel. The death of our brother, who was so unexpectedly taken from us, caused great grief to the converts, and great joy to the enemies of the truth.—they imagined that Protestantism was destroyed by that event in St. Mary. But their joy was of short duration, for they soon saw the Christians encouraging each other to follow the Lord, and confess his name before men.—Then the most bitter, disappointed in their hope, spoke of constraining the converts to return to "Mother Church," and commenced to persecute them. In the dark nights of autumn they went and broke the windows of some of the Christians, and injured other property belonging to them. But these persecutions had not the desired effect; and the priest was obliged to condemn them, and to have recourse to what he considered a more effectual means of opposing the truth. He called a very popular temperance lecturer, a great enemy of the Bible and the Protestants, to hold a protracted meeting to bring back the wandering sheep. Mr. Chiquiquy, this is the name of the temperance preacher, came and spent eight days in the parish, preaching twice a day to a very large audience. Never, probably, was the truth more shamefully attacked, and its professors more indecently calumniated, than they were then. It was carried to such a degree, that some of the Catholics were scandalized. Every day, this wretched preacher would excite the curiosity of the people by announcing for the following day a subject of controversy, which, he said, was to be still more interesting than the former. The hearts of the friends of the gospel were moved and sad in seeing and hearing all this, and oftentimes were lifted to God in prayers, that he might bring to nought the designs of the enemy, and enlighten this benighted people. During all that time our Christian friends conducted themselves nobly, and in a manner worthy of their profession. Every day their houses were filled with their old friends, who came to entreat them to go and hear their great preacher, who they said, would certainly prove to them they were led astray. Not one of them yielded to their solicitations, but firm and courageous, they improved this good opportunity to speak to them about the truth, and show them the difference between the teachings of the Scriptures, and the teachings of their priests.

These conversations which generally ended in the confusion of the Roman Catholics, produced in them the greatest astonishment, and inspired them with the desire of a discussion between Mr. Roussy and Mr. Chiquiquy. The discussion was proposed, and

after some hesitation, accepted; the day appointed was Tuesday the 7th of this month. It took place in the presence of some 1200 people, in one of the large rooms of the priest's house. A respectable farmer was called to preside over the meeting, and twelve Protestants and twelve Catholics were appointed as judges of the discussion. It was agreed there should be no allusion to individuals, and everything should be done with politeness. Each one was to speak twenty minutes at a time. The subjects of the discussion were, the authority of the Scriptures as the only rule of faith and practice, the curtailment of the second commandment of the Decalogue, Mass, Confession, &c. After a brief outline of the course pursued by the combatants, the report continues:—The discussion is now the universal subject of conversation in the parish, and the people are as much agitated at present on the subject of religion, as they were about politics thirteen years ago. The majority of the Catholics acknowledge that Mr. Roussy had the better part, are indignant against their great champion, so that we can hope that good will result from this discussion, that it will be blessed to the enlightening of many souls. It seems evident that the hand of God was in it. As soon as it was decided that it would take place, every one that could pray invoked the blessing of God that it might turn to the glory of his holy name; even the children of the school joined in prayer. One of them said, "O God! fortify M. Roussy, that he may cause the truth to triumph; bless his words, that they may have a good effect." And during the discussion, the dear little children and their good mistress knelt more than once to ask the same blessings. "The women and children pray," said Luther to his companions in a time of trouble, "we can be sure of the victory." In regard to this school, we must say it gives us much pleasure. The mistress, lately converted from Romanism, is an intelligent and pious woman; she loves the children, and endeavours to bring them to the feet of Jesus; they manifest good dispositions. Mr. Roussy intends to open a Sunday school before long. In the families brought to the truth, there is a large number of young people, who are very well disposed towards the Gospel. Seven converts belonging to this station were baptized last summer at Grande Ligne, and a large number are candidates for baptism.

**ST. GREGOIRE, ST. JEAN BAPTISTE, &c.**—St. Mary is not the only place where God is calling sinners to repentance; it is also in the neighboring parishes, such as St. Gregoire, St. Jean Baptiste, &c. In those places there is a good movement in favor of the Gospel. The people are enquiring after the truth, and many families are listening attentively to the Gospel, and seem near the kingdom of God. They are visited from time to time, and always receive the Missionaries with pleasure.

**THE PROJECT OF BUILDING A CHAPEL.**—The blessing which God has caused to rest upon the station of St. Mary, makes us feel the need of a suitable place for the meetings, which have been held unto now, in a kitchen. The converts have assembled lately to take this subject into consideration, and have unanimously resolved to do all they can to build a house of worship. One of them has given a good lot situated in the village, and large enough for the Chapel, the Minister's house, and burying ground—a property which is worth, at least, \$200. Then a subscription was made, amounting to four hundred dollars. It is the first sacrifice of this kind that our Canadian brethren have made, and it is very cheering to us. What will be wanted over this amount we intend to apply for to the generosity of our friends in Canada, and in the States; and if God approves our plan, He will incline the hearts in our favor.

**SALEM DISTRICT.**—Mr. T. Riencan, licentiate, has been stationed at Salem, where he has preached regularly, to a congregation of some fifty persons. He also held meetings every Sabbath evening, and in the middle of the week at Berea. There seems to be better feelings amongst the professors of religion of these places, and good impressions made on three or four Catholic families residing there. The

Christians of Salem and of Berea, have hitherto belonged to the St. Pie Church, but lately they have manifested the desire of being organized into a distinct Church. We have thought, also, it would be better since they resided so far from S. P. e.—Salem being about 12 miles, and Berea 15—and were numerous enough to form a distinct body. The Church will be constituted on the first Wednesday of February, (D. V.) and we pray God that His blessings may rest upon it, and that it may be a Light in those forests.

**SCHOOLS.**—Two schools have been in operation in this district, one at Berea and the other at Cornith. The first one was for the half six months, under the charge of Mlle. Perusset, who was constrained by ill health to leave the Missionary field; and it is now taught by our young brother, Theophile Picard, a pupil of the Grande-Ligne Institution. The other school is conducted by Brother Xavier Smith, who gives much satisfaction. In both places a school is very necessary, and cannot fail of exerting a happy influence, connected as all our schools are, with a Missionary spirit.

**CONCLUSION.**—Such have been the visible results of the past year, and however small they may appear, they call forth deep feelings of gratitude on the part of every Christian who is conversant with the numerous and various hinderances that beset the paths of missionaries in this country. The field we are cultivating is a very difficult one—the people being so superstitious, so ignorant, and so prejudiced against the Protestant Christians. But glory be to God, “to them that sat in the region and shadow of death, light is sprung up.” Its saving influence has been felt by many a soul, and the prospect of its shining over this whole land of darkness and superstitions, are brighter than ever. Let us hasten this glorious time by our efforts and our fervent prayers, and to God shall be the glory, now and for ever. Amen.

#### LAST DAYS OF DR. A. JUDSON.

[The following extract from a letter written by the widow of the late Dr. Judson, will, we are sure, be read with a melancholy interest by all who have become in any degree conversant with the labours of the pioneer missionary, whose last hours are here so graphically sketched. The letter (published in the *N. Y. Recorder*.) was addressed to Dr. Judson's only remaining sister.]

I found it difficult to ascertain, from expressions casually dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps, too, in my own distress, I might still have looked for words of encouragement and sympathy, to a source which had never before failed.

It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me, and exclaimed, “This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago.”

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with sudden hope. He received my reply to what he had said, with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, “It is only a little while, you know.”

“Only a little while,” he repeated mournfully; “this separation is a bitter thing, but it does not distress me now as it did—I am too weak.” “You have no reason to be distressed,” I answered, “with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ.” He gave me a rapid, questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, “I do not believe I am going to die. I think I know why this illness has been sent upon me—I needed it—I feel that it has done me good—and it is my impression, that I shall now recover, and be a better and more useful man.”

“Then it is your wish to recover?” I inquired. “If it should be the will of God, yes. I should like to complete the dictionary, on which I have bestowed so much labor, now that it is so nearly done; for though it has been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans we have formed. Oh, I feel as though only just beginning to be prepared for usefulness.”

“It is the opinion of most of the mission,” I remarked, “that you will not recover.” “I know it is he replied; “and I suppose they think me an old man, and imagine that it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world with more inviting prospects, with brighter hopes or warmer feelings, warmer feelings”—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, “It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed, when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death, that I wish to live; neither is it because the ties that bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, both for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—for there is no doubt resting on my future.” “Then death would not take you by surprise,” I remarked. “If it should come even before you could get on board ship.” “Oh, no,” he said, “death will never take me by surprise—do not be afraid of that—I feel so strong in Christ. He has not led me so tenderly thus far, to forsake me at the very gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered; and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will.”

The next day some one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar feeling with regard to it. I thought he seemed troubled; and after the visitor had withdrawn, I enquired if he still felt as when he conversed with me the night previous. He replied, “Oh yes; that was no evanescent feeling. I am ready to go to-day—if it should be the will of God, this very hour; but I am not anxious to die—at least when I am not beside myself with pain.”

“Then why are you desirous to go to sea? I should it be a matter of indifference to you.” “No,” he answered quietly, “my judgment tells me it would be wrong not to go—the doctor says *criminal*. I shall certainly die here—if I go away, I may possibly recover. There is no question with regard to duty in such a case; and I do not see any hesitation even though it springs from affection.”

He several times spoke of a burial at sea, and always as though the prospects were agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river and our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember that his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown in glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr. R. than from his written account; but it would be difficult to convey them to you; and, as he whom they concern was accustomed to say of similar things, “you will learn it all in heaven.”

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand; while poor Pinappah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering; the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp losing in force at each successive pressure; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed his eyes, and composed the passive limbs—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean-grave without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around, it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is “drifting on the shifting currents of the restless main,” nothing can disturb the hallowed rest of the immortal spirit. Neither could we have a more fitting monument, than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience till we also shall be summoned home.

#### God's Method of Teaching Men to be Liberal.

From the Home Mission Record.

There lived in the town of C——, Vt., a man whose pious brethren were not disposed to doubt, but his mind was deeply engrossed in the world, and, though in easy circumstances, it appeared hard work for him to aid in the support of his pastor, or in sending the gospel abroad. When solicited for such purposes he ever had an excuse

at hand, and generally declined any thing like liberality in the cause of Christ. At length the Lord began to take away his property and his health, at one time a cow would die, then a horse, and such losses followed in quick succession.

Next his own body was afflicted. He suffered a scrofulous disease in one of his limbs, which resulted in its amputation. But all these things neither softened nor opened his heart, but seemed to furnish additional excuse for his covetousness. He was then taken sick with the typhus fever, and his two daughters were soon prostrated with the same disease. One of them died, and the other, with himself, scarcely survived. At this last affliction his pastor visited him again, and enquired if this chastisement had not served to wean him from the world? The reply was unsatisfactory. He believed he had a reasonable excuse for his course. He was cautioned to beware of his worldly spirit, and, as a Christian, to apprehend further chastenings. Soon they came upon him. A beloved son nearly out of his minority was laid low in death, and then the distracted man cried out, "it is enough." At the next meeting for missionary purposes he came forward, and, to the astonishment of his friends, exceeded the combined liberality of them all, and then remarked, "the Lord has taught me, in a way I deserved, to serve him with my person and my property." The remainder of his life he was a most active, consistent, devoted and liberal Christian, always regretting that so much of his life had been so useless. Surely we are not our own.

## Miscellaneous.

### THE BIBLE.

From the Introduction to "The Bards of the Bible," by the Rev. GEORGE GILFILL.

It has substantially but one declaration to make, but it utters it in the voices of the creation. Shining forth from the excellent glory, its lights has been reflected on a myriad intervening objects, till it has been at length attempored for our earthly vision. It now beams upon us at once from the heart of man and from the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauty from the works of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven, all the elements of nature. The lion spurning the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening the dry place, the moon and the morning star, Carmel by the sea, and Tabor among the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing the landscape, the light God's shadow, the thunder His voice, the wind and the earthquake His footsteps,—all such varied objects are made as if naturally designed from their creation to represent Him to whom the Book and all its emblems point. Thus the quick spirit of the Book has ransacked creation to lay its treasures on Jehovah's altar—created the innumerable rays of a far-streaming glory on the little hill, Calvary—and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the gardens of a universe.

### RELATIONS OF THE BIBLE TO MAN.

In its relation to man, the Bible therefore stands thus:—It is the authority for the main principles of his belief; it is the manual of the leading rites and practices of his worship; as the manifold echo of the voice of his conscience, it constitutes the grand

standard of his morality; it is his fullest and most authentic missive from his Maker; it is his sole torch into the darkness of the unseen world; all his science, his art, and his philosophy, it arms at, and, at last, (in the course of its own development, for it is "a life unfolding itself"), shall succeed in drawing into harmony with its principles; and of his poetry, it is the fittest reach. Thus it is designed at once to command and to claim; to subdue and to sublimiate, the mind of man; to command his belief into obedience—to charm his heart and his imagination;—to subdue his moral nature—and to sublimiate the springs of his hope and joy; predestined, too, to move along with his progress, but to move as did the fiery pillar with the armies of Israel above and before him—his guide as well as companion, directing his motions, while attending his march. Its power over man has, need we say? been obstinately and long resisted—but resisted in vain. For ages has this artless, lovelily-piled, little book being exposed to the fire of the keenest investigation—a fire which meanwhile has consumed, contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fables of the Shaster, the Talmud, and the Koran, the artistic merit of many a popular poem, the authority of many a work of philosophy and science. And yet there the Bible lies, unhurt, untouched, with not one of its pages singed—with not even the smell of fire having passed upon it. Many an attempt has been made to scare away this "Fiery Pillar" of our wanderings, or to prove it a mere natural product of the wilderness; but still, night after night, rise—like one of the sure and ever-shining stars—in the vanguard of the great march of man, the old column, gliding slow, but guiding certainly, to future lands of promise, both in the life thus is, and in that which cometh hereafter.

### THE BIBLE SUPERIOR TO ALL BOOKS.

The Book, we thus are justified in proclaiming to be superior to all other books that have been, or are, or shall ever be on earth. And this, not that it forestalls coming books, or includes all their essential truth within it; not that, in polish, art, or instant effect, it can be exalted above the written masterpieces of human genius;—what comparison in elaboration, any more than what comparison in girth and greatness, between the cabinet and the oak; but it is, that the Bible, while bearing on its summit the hues of a higher heaven, overstepping with ease all human structure and aspirations—in earth, but not of it—communicating with the omniscience, and recording the acts of the omnipotence, of God—s at the same time the Bible of the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the "boy's own book," the solace of the sick, the light of the dying, the grand hope and refuge of simple, sincere, and sorrowing spirits; it is this which at once proclaims its unearthly origin, and so clasps it to the great common heart of humanity, that the extinction of the sun were not more mourned than the extinction of the Bible, or than even its receding from its present pride of place. For, while other books are planets shining with reflected radiance, this book, like the sun, shines with ancient and unborrowed ray. Other books have, to their loftiest altitudes, sprung from earth; this book looks down from heaven high. Other books appeal to understanding or fancy; this book to conscience and to faith. Other books seek our attention; this book demands it—it speaks with authority, and not as the Scribes. Other books guide gracefully along the earth, or onwards to the mountain-summits of the ideal; this, and this alone, conducts up the awful abyss which leads to heaven. Other books, after shining their little season, may perish in flames, fiercer than those which destroyed the Alexandrian Library; this must, in essence, remain pure as gold, but unconsumable as asbestos, in the general conflagration. Other book may be forgotten in a universe where suns go down and disappear, like bubbles in the stream; the memory of this book shall shine as the brightness of that eternal firmament, and as those higher stars, which are for ever and ever.

### STOP THAT THOUGHT.

From the New York Observer.

A wicked thought! Call it a drop if you please, so minute a portion is it a man's history. But it has the fearful power of attracting to itself other drops, till all admittions human and divine are swept away by a flood.

Call it a particle, as of the small dust of the balance, yet it can attract other particles till an overwhelming mass shall bury the soul in perdition.

An indulged wicked thought; how long before it excites other wicked thoughts; and they set on fire the hateful passion of the soul. Each one of those thoughts is fuel to the flame.

We would stop the thief in his assault on the happiness of the community. We could stay disease, as we saw it widening the sphere of its ravages. We would stop the flame we saw kindling upon a neighbor's roof. But how many elements of evil are wrapped up in a wicked thought! What havoc, unrestrained, it will make among all the forms of human happiness! It is among its minor evils that it can waste property, and generate vices that will fiercely torment the human body. It looks for noble game, and never fails to find it. It strikes at that most magnificent of Jehovah's works, the immortal soul. It aims at laying it in utter and everlasting ruin. Therefore,

1. It is wisdom to stop that wicked thought. All true philosophy directs us to the fountain for the power we would have over the stream. Take care of the spark if you would not have the flame and the conflagration. When we stop the wicked thought we lay our hand on the starting point of action. We stand by the fountain and the polluted stream shall not issue from it. Human wisdom loses off the branches when it assaults only outward evil habit. But Divine wisdom lays the axe at the root of the tree when it bids us stop the wicked thought.

2. And is there less of kindness than of wisdom when we cry to the sinner, "Stop that wicked thought!" Do we not kill in the bud a most terrible agent of mental suffering? Does not a spark die when that wicked thought dies, that might have kindled the flames of everlasting remorse in that bosom!

Suppose that, with effectual power, that rebuke "stop that thought," had fallen on David's ear, when the first impulse was given to that career of guilt that made him an adulterer and murderer, what shame and remorse, how many tears and agonies would have been prevented!

Had Judas stopped that thought which fired the train of covetous emotion in his heart, and which ended in the betrayal of his Lord, what a mercy he had done his soul!

Had the timid Peter repelled that unbelieving thought which laid open his heart to the tempter and caused the countless tears of remorse, what suffering he had saved his soul!

Christian kindness never does a nobler office than when it seeks to wither in its bud an unholy thought. It gives a death-blow to a most terrific agent of evil.

That thought of malice—stop it. Else it will gather other elements of flame, and burning more and more fiercely as kindred thoughts and emotions contribute to its power, and some dreadful deed of blood proclaims how great a matter a little fire kindleth.

That thought of lust—let it die as soon as born. It can live only to pollute. It can live only to gather other vile thoughts into its company, and to kindle, by accumulation, such a passion as shall clothe you with shame as with a mantle, and set the undying worm to work in your bosom.

That thought of pride—stop it. It has fired a train that has sent millions to perdition. Stop it now. To-morrow it may escape your grasp. To-day it is perishable. To-morrow it will defy you.

Now it is weak and a little strength will suffice for a death-blow. Soon all your power will not master it.

That covetous thought; had Ahab stopped it; or Gehazi, or Judas, what a change might have been wrought in character and destiny. In your bosom it aims at power. It will have it. Nothing can prevent it but its expulsion. And the power which, indulged, it cannot but gain, what fetters it will bind the soul and what stripes it will lay upon it.

That thought, that wicked thought, say not, think not it is a trifle. No being in the universe can think so, but a sinner in his dreadful blindness. What relations are born by that wicked thought! to the divine law and to the moral government of God—no temporal welfare—no eternal destiny!—With all solemnity and earnestness is the admonition now given, STOP THAT WICKED THOUGHT!

### SLAVERY.

[We give the following extract from an able editorial article of the last *Ecclesiastical and Missionary Record*. We should like to see some upholding for Slavery attempt, by fair principles of reasoning, to refute it.]

"The published views of Dr. Spring (see his work, entitled 'The obligations of the world to the Bible') we presume, may be fairly taken as a specimen of the Theology prevalent in the churches of the United States, as touching this question. We must regard them as exceedingly defective, though plausible. The ground he takes is this: that the New Testament recognizes the relation of slaveholder and slave; and that without interfering with this relation, it seeks by the spirit it diffuses—the spirit of humanity and equity—to mitigate all its evils, and to put an end to its abuses. By denying the system in itself to be unscriptural, we give to the friends of slavery all they want. They—many of them—will not seek to vindicate its abuses. Many a slaveholder we perfectly believe, will neither justify his own inhumanity, nor his neighbour slaveholder's, whether that inhumanity be exercised towards his servant, or his horse, or his ass! It is enough for him to be permitted to retain property in the one as in the other; and if Slavery be consider'd as not sinful in itself, it is in vain to allege that the treatment due to the slave is still that which shall proceed on a recognition of the rights of a rational being and a Christian. Property in man being allowed, as in chattels and things—for that is the law of Slavery—all such lessons and cautions will be 'as sounding brass.' We may talk of the general principles of Christianity as we may; but we talk of them to no purpose, if we do not interpret them as requiring, not the cure of the abuses of such a system, but its extirpation. Why, what is the consequence of treating man as a chattel? He passes, like other property, from hand to hand, under a law of permanent degradation, which, if even individual humanity may mitigate it, is dependent upon such mitigation on the life, or the character, or fortune of the owner for the time being. On a reverse of fortune, or a change of mastership, the poor slave must abide, equally as any other vendible article, the consequences of a transfer or the fate of the market. He is doomed, by the law of Slavery, to have no voice in the allocation of his person or his family. Neither his reason, nor conscience, nor affections are to be consulted. He holds and can hold, no property; he can enter into no contract—not even into that of marriage—but at the will of his master, and it lasts only during the master's pleasure. He is doomed as the natural consequence of this state of things, to ignorance. Knowledge even of the scriptures, is forbidden him by law. Vice—licentiousness—these he is taught to consider as innocent; or they follow, by an almost necessary consequence, from the condition to which he is doomed.

To allege Scripture in justification or palliation of such a system, is to write a libel on the Word of God. Slavery is opposed by its letter and its spirit. The very law of Moses, which has sometimes been appealed to by the advocates of Slavery, because of a species of bondage which it permitted on peculiar grounds, doomed the man-stealer to death (Exod. xxi. 16). The New Testament associates the man-stealer with the murderer. (1 Tim. 1, 10.) There is scarcely a crime reckoned with in more stringent terms, whether in the Old Testament or the New, than oppression, the refusal of the just wages of the labourer, or the building of a house by iniquity and extortion.

That the New Testament, in addressing its directions to servants, does not expressly except slaves from the obligation of obedience, is no more an allowance of the slavery existing in those days, than the general direction to subjects to obey rulers and magistrates, implies a recognition of the despotism of a Nero or a Caligula.

That servants are bidden to be subject even to forward masters (1 Pet. 2.) is no more a justification of the oppressor's right, than the precept to turn the cheek to him that smiteth, is a sanction for wanton injury, and an order for passive submission to every insult, or for the permission of such insult by law.

That servants are bidden not to be careful as to their state, whether bond or free (though if they may be made free to use it rather), is but one of many instances in which quiet submission to our Providential lot is inculcated, on an enlarged view of the relative magnitude of temporal and eternal interests. But such passages are perverted and abused when they are brought to justify iniquitous laws, which adjudge human beings to suffering and debasement without cause; for on a like principle of interpretation, we might hold every man forbidden to better his worldly estate, or to aspire to any condition beyond that in which at any one time he finds himself.

The New Testament deals in general exhortations. It lays down the law of love. It brings the appropriate motives to all justice and charity to bear on our conscience and feelings; it does not decree in so many words the form which a social policy or a domestic, modelled on its principles, must assume. It presupposes the law of nature, however; and every human relationship, not being congruous with that law, it must be understood to forbid; and so it not only requires that its principles be applied to remove the abuses of relationships that are sinful, but even to re-adjust those relationships themselves.

On this ground it is not enough that public sentiment gradually conform to the Bible, to the extent of discouraging the abuses of Slavery. The New Testament, though not naming every system of injustice and oppression, requires by its precepts and spirit, immediate reformation, whether of personal or social wrongs. Who will say that because it does not name the shows of the gladiators, its demands would be satisfied by general sentiment gradually accommodating to a purer standard? It will be allowed that such wholesale murders should at once be interdicted, and that their proscription forthwith was required by the Gospel. Not less peremptory nor less immediate was the duty of proscribing Slavery, if the law requiring 'justice and equality' in the treatment of servants was to be followed out. This is the law for the domestic state, and it implies contract—in fact the very precepts enjoining servants to obey cheerfully their masters, imply it. For the previous question—who is their lawful master? is open to every person whose labour is demanded or extorted—or is undefined or unrequited. It is nothing to the purpose to allege that many of the servants to whom the apostles wrote were slaves. It is only in so far as they acknowledged them as their masters, and while the relationship, by necessity, if not by consent, continued, that they can be considered as charged to render contented submission. The advocates of any other interpreta-

tion may be easily reduced to a dilemma. If, without inquiring into the ground of alleged propriety in the servant, the master is to be acknowledged as having a claim to the servant's obedience; then, supposing the servant, by the like law of force, to be able to subjugate the master to his authority, from that moment these precepts would equally bind the master to obey the servant, who is now his superior in turn. For, if contract be out of the question, the mere fact of present dominion will avail as well for the master of to-day as for the master of yesterday. Thus the pretended plea of the slaveholder is convertible into a warrant for the aggression of the slave:—the law of might being put to the law of right, the inferior has as good a claim to it as his superior. And the darling argument of the tyrant, whether pleaded in defence of public or domestic despotism, becomes as available for the justification of the revolutionist, and much more of the quiet fugitive. Seeing then in the body politic, the precepts inculcating subjection to rulers, do not forbid subjects to insist on a constitutional limitation of political authority; no more do precepts inculcating domestic subjection, preclude the right to insist on a definition of the reciprocal duties of master and servant, by equitable contract.

### POPEERY AND PROTESTANTISM.

An able writer in the *British Quarterly* says: "Tell me where the Bible is, and where it is not, and I will write a moral geography of the world. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take away from the stranger his Bible, before he enters the territory. Ask for the Bible in the book stores; it is not there, or in a form so large and extensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and enquire for a Bible, and you will be pointed to some case where it reposes among the prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel into England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction of children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible, and happy are the people who are in such a case, for it is righteousness that exalteth a nation."

The grand and distinguishing characteristic of Protestantism as compared with Popery, is the right which it asserts for every man not only to have a Bible, but to interpret it according to the dictates of his own judgment. Thus it was which constituted the glory of the reformation, and has led to England's becoming the most powerful nation in the world. Wherever men are taught to believe that the priest stands between them and heaven, and that a hierarchy is the only means through which heaven's blessings can be communicated, there priestcraft reigns, and the moral and mental energies of the human mind are crushed. Neither the Bible, nor the right of free inquiry, will be tolerated in any country where this dogma rules; and hence the degradation of Italy, and the deplorable condition of all the states of the Church. Hence, also, the physical and social degradation of Ireland; for, whatever other causes may have operated to hinder her advancement in the progress of nations, Popery has been the great incubus by which Ireland has been oppressed. In the south of Ireland, men take their religion from the priest—in the north they take it from the Bible. In the south, famine and wretchedness, ignorance and crime, every where abound;—in the north,

industry and comfort, knowledge and morality, are characteristic of the people. By the Synod of Ulster, the Bible is recommended to all; by the Synod of Turin, virtually it becomes to the benighted peasantry a sealed book.

Now, since being the distinguishing features of Popery and Protestantism, it is not to be wondered at that the Protestants of England are indignant at the Pope's Bull by which a Catholic hierarchy has been erected there. On political as well as on religious grounds, Popery is hateful to England; and a people who have gained so much by the stimulus of free thought and action, will not be ready to quit the vantage ground they now possess nor yield one inch to Cardinal Wiseman or the Pope.

But the question now comes to be, how ought the Protestants of England to act in order to maintain their position and effectually to repel the aggressions of Popery? Luther and Erasmus once had a conversation on the best means for promoting the reformation, from which the Protestants both of Scotland and England may at present draw a useful lesson: "Eit gutten," said Erasmus, "and the darkness will disappear of itself." "True," replied Luther, "but we must also secure a place for the candle, else the enemy will blow it out." So it is at the present moment. It is no doubt true that as the light of a pure and simple christianity brightens, the darkness of error will be dispelled, and the hidden things revealed; but if P. O. Nono could do in England what he does in Rome, and thus we fear is what he aims at, the candle of Protestantism, or in other words, the light of private judgment would soon be extinguished. There is, therefore, a political as well as a religious duty implied in the present crisis, and both must be honestly discharged. The state must see that our civil and religious freedom are well secured, and the Protestant community must rely on moral means alone to destroy Popery, and these must be employed in a right spirit, remembering always, that we war against what we believe to be a false system, and not from any personal dislike to the men who may as conscientiously believe in its ethics as the Protestant believes in the ethics of the Protestant Church. Let Cardinal Wiseman have as clear a field as the Bishop of Exeter, but let us have no more patronizing of Romanism, or fraternizing with either Episcopacy or dissent for political ends. We have no more fear of the Pope of Rome than we have of the Archbishop of Canterbury, but we do fear that the course which our rulers have been pursuing, in favouring on every sect which could lend them a political influence both at home and abroad, has brought on the crisis which the very leader of the government himself deplures. It is true in the moral as in the physical world, that "whatever a man soweth that shall he also reap". The Whigs have sown Dragon's teeth, and the nation now reaps the fruit of their wickedness and folly: but if Protestants are true to their principles, and if non-conformists, especially do their duty honestly, and on independent grounds, not only will Rome be unable to exert a power for evil, but her present advances will be made subservient to the accomplishment of future good.—*North of Scotland Gazette.*

ORDINATION.

An Ecclesiastical Council having been called by letters from the Second Regular Baptist Church, in Beverly, to examine, and if thought fit, to ordain brother George Patton: met in the Meeting House of the Church in Beverly, on Wednesday, Feb. 19, 1851, when after a discourse from brother Patton, from Rom. v. 1, the following list of delegates from the following churches were taken. *First Brantford*—Elder Thos. L. Davidson, deacons Moyle and Deakie, and brother F. Foster. *St. George*—Elder J. Elliot. *Waterloo*—Elder A. Stewart. *Paris*—Elder A. Cleghorn, brethren Jas. French (Licentiate), H. Latslaw, and deacon C. Gurney. *Ancaster*—Elder W. Smith, deacon Stenebough, brethren Vansickle and Lockman. *Sheffield*—Deacons Inglis and Burley,

brethren Jno. Williard and Jackson Inglis. *First Beverly*—J. C. Lemmon (Licentiate), brethren Isaac L. Ladd, B. Skinner, J. Skinner, and W. White. *Dundas*—Elder John Clutton, brethren J. Joyce, J. Pollard, J. Seates and J. Fréyd. *East Flamborough*—Job Maxson (Licentiate), brethren G. Feinly, John McLaugh and Thos. Atkin. Elder Elliot was then chosen Moderator, and Elder T. L. Davidson, Clerk. The candidate, brother Patton, was then called upon to relate his Christian experience, call to the ministry and views of Bible doctrine, which having been done to the entire satisfaction of the council, it was unanimously Resolved:—That the council proposed to the ordination of brother Patton, and that the following be the order of exercises. *Ordaining Prayer*, by Elder Davidson, and the laying on of hands by the Presbytery. *Right hand of fellowship*, by Elder Smith. *Charge to the candidate*, by Elder Cleghorn. *Charge to the church*, by Elder Clutton. *Hymn and benediction*, by the candidate.

Signed on behalf of the council,  
ISAAC ELLIOT, Moderator.  
THOS. L. DAVIDSON, Clerk.

BIRTHS.

At Toronto, on the 14th February, the wife of Mr. Jas. McKirdy, of a son and daughter.

MARRIED.

By the Rev. T. L. Davidson, in Embro', West Zorra, C. W., on the 8th Feb., at the residence of the bride's father, T. Midgley, late of Leeds, Yorkshire, England, Mr. John Hargreaves, of the town of Bradford, to Miss Mary Midgley, of Embro'.

The following parties have paid Five Shillings each, for Subscriptions to the *Observer*, for one year from the 1st January, 1851.

*Aylmer*—G. C. Baker, J. Tillot, G. H. Teeple. H. Backhouse, W. Adams, J. Adams, W. F. Davis, H. Vauputter, A. Bemer, J. Linder, P. Clayton, R. Crandall, J. Pardie, C. Adams, N. L. Wood. *Alelaide*—N. Eastman, Amiens.—Erastus Simmons. *Brookville*—J. H. Brooks, T. Smart, Jas. Quigg. *Brampton (Chinguacousy)*—J. Watson, senr., J. Duckworth, B. Grout, W. Kershaw, N. Van Voltenburg, E. Hemphill, W. McNeilvov, H. Carter, T. Hill, T. Marilyn. *Brimbrooke*—R. Barlow. *Beamsville*—Jacob Bean, J. Kutchin, J. Rott, R. Kibbin, J. C. Kibborn, E. Freed, P. Boughner, Rev. W. Hewson, D. Wolverson, S. Kitchen, Mrs. J. Vansickle, Isaac Hewson. *Bridgeport, Waterloo*—J. A. Mackie. *Beachville, Oxford*—A. Curral, W. B. Maybee, Mrs. Ann Burch, P. King. *Brantford*—J. Evans, W. Winter, E. Baker, M. Wintham, Mrs. Roy, T. Broughton, Rev. Saml. Read, E. Benedict, J. Jackson, McMichael, B. McIntosh, C. Edmondston, T. Evans. *Cheltenham*—C. Haines, J. Mountain. *Carlton Place*—D. Crum, G. Dunnett, J. L. Wilkie, D. Campbell. *Chat ham*—J. Stewart, M. McGregor, D. McKericher, P. McGilhen, P. McArthur, D. M. Donnell. *Clippata*—W. O. R. Shrivley. *Drummondville*—Rev. W. Wilkinson, J. Cole, W. Copley, W. Robinson, W. Gray, L. Carroll, P. DeWitt. *Esquicing*—P. W. Dayfoot, J. Sumpter, H. Melville. *Erin*—O. Wickwire. *Fifehire (Scotland)*—Kellogg. *Goyle*—H. Bruner, T. Whittle, J. Battis-hill, A. Bruner, F. Bee, Zim T. Idon, C. Duhurst, G. Ainsley. *Houghton*—S. Mitchener, J. P. Barrot. *Hamilton*—D. Bell, A. Hamilton, T. A. Haines, J. Davfoot, S. Lewis, W. Young, G. McKcaud, J. Sudborough, O. N. Brainard, J. Chamberlain, A. T. Wood, M. S. H. Willey, W. Buchan, J. Mathison. *Inverness*—W. Murehrie, P. Tillars. *D. McKillop, A. McKillop, J. McKelvie. Leeds*—W. Hume, Z. Gaff, T. Gaff, C. Guller, M. McLean, L. Lamb. *Lloydtown*—J. Larkins, J. Emery, J. Norman, H. Norman, R. Norman, W. Scott, H. McLachlan, D. Campbell. *Lambton*—S. Bigham. *London*—W. Marsh, W. Hall, J. Scott, Mr. Carnaby, M. Humphige, Mr. Bogue, B. F. Wilson, J. Clark, Mr. Seger. *Metuca, Es-*

*sex County*—G. Gowman, J. Thompson, J. Hickson. *Markham*—J. Miller, H. Miller, L. Miller, J. B. Miller, J. M. Miller, S. Blandin, J. Miller, senr. *Newmarket*—E. Gorham, Dr. Nash, I. Tetter, J. McMaster. *Oakville*—J. Hixon. *Packenham*—A. Hicks. *Perth*—R. Robertson Drummond, J. Forsyth, T. Farmer, J. Davis, A. McDougall, J. Campbell, J. Corrie, J. Robertson W. Rithey, D. Davidson, R. & J. Smith, John McEwen, P. McEwen, A. McGregor, D. Buchanan, D. McGregor. *Port Sarnia*—W. Neil, A. McIntosh, M. Monroe, J. Smart, A. McKenzie, A. McAus and, R. Sim, S. Simons, P. McAlpine, J. Stokes, R. Burns, J. Miller, J. Chalmers, J. Dunlop. *Port Credit*—L. Cameron. *Port Dallowic*—W. H. Carter. *Paris*—W. E. Buchan, W. Carry, G. McAlpine, S. Latslaw, C. Fisher, Mrs. A. Moyle, C. Gurney, J. French, J. Randall. *Ramsay*—R. Yule. *Scotland (Oakland)*—C. Merritt, W. S. Kelley, T. Merrick, W. Whitney, Lewis Whitney. *Simcoe*—J. Grumdy. *Stouffville*—J. Hamilton, Miss C. Boils, M. Flint, T. Lawson J. A. Breenes, W. Degeer, W. Rudchiffe, A. Macklem, E. Coos, A. Cline, P. Shell, J. Johnston. E. Miller, S. Miller, J. Degeer, J. Stouffir, Jas. Roberts, J. Walker, A. Morrison, S. Baker, P. Macklen, A. Macklen, J. Lemon. T. Cook, G. Gower, J. Cline, J. Ferris, J. Bowman. *St. Catharines*—J. Doiber, J. Cook, J. Morrison, W. Hopkins, W. Gibbons, J. Berryman, Rev. J. E. Ryerson, G. H. Denison. *St. Andrews*—H. B. Wales, D. McMartin, F. McMartin, John Dewar, W. McFaul, A. McGibbon, J. Gibson, E. Rumbth, Miss J. Laughlin, Mrs. McEwen, James Dr per, G. De la Ronde. *Sharon*—G. Foster, D. Driver. *Sydenham*—G. Newcome. *Temperanceville*—W. Teepee, P. Charlton W. Bingham. *Toronto*—W. Lungley, Sen., W. Humphrey, B. Gann, Geo. Flood, J. H. Istone, C. sparkhall, Mrs. Emery, R. Carter, J. Turner, J. Ross, W. Dudson, Mr. Coleman, Mr. Withrow, Mr. Heakes, Mrs. Johnstone, Mr. Wylie, Mr. Coultherd, Miss Elliott, Mrs. Buckus, Geo. Pell, C. Wright, J. Whitehead, Mr. Hosins, Mr. McKirdy, D. George, J. Rose, R. Cathcart, Miss Woodhouse, Mr. Stewart, Mrs. J. W. Marling, S. Spreull, Mrs. Wright, Mr. Angus, S. Adams, J. Nasmyth, Peter Freiland, G. H. Cheney, Miss Hussy, Mr. McLellan, Dr. Gamble, John Williams, J. Rycie, Mrs. Redding. *Uxbridge*—G. Bundy, W. Smith. *Vankleekhill*—A. Mac Dermid, D. R. McLaurin, P. Stewart, J. Lothian P. Campbell, D. McDougall, A. Lothian, Adam Lothian, A. B. McLaurin, D. McArthur, A. McKay, J. McIntosh, J. McLaurin. *Woodville*—D. Walker senr. *Warwick*—W. McAlpine. *Whitby*—J. Hull. *Woodstock*—J. Clark, H. Ford. *Wellington Square*—J. Freeman. *United States (Iowa)*—J. Brownlie. The following parties respectively, have paid the sums following their names: *East Gwillimbury*—W. Miller, 10s. *Markham*—E. Miller 10s.; A. Ludoo 10s. *New Market*—J. Wilson, 1s. 3d. *Paris*—D. Buchan, 10s. *Simcoe*—Robert Yonge, W. Collins, M. Hawley, 2s. 6d. each. *Toronto*—D. Paterson, £1 5s.; W. McMaster, £1 5s.; R. Kneeshaw, 10s.; D. Maitland, 10s.; B. Clark, 10s.; T. Bond, 10s. *Peterboro'*—Rev. J. Gilmore, £3 for twelve subscribers.

Since the above was in type, several more subscriptions have been received, which will be acknowledged in due time.

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